



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

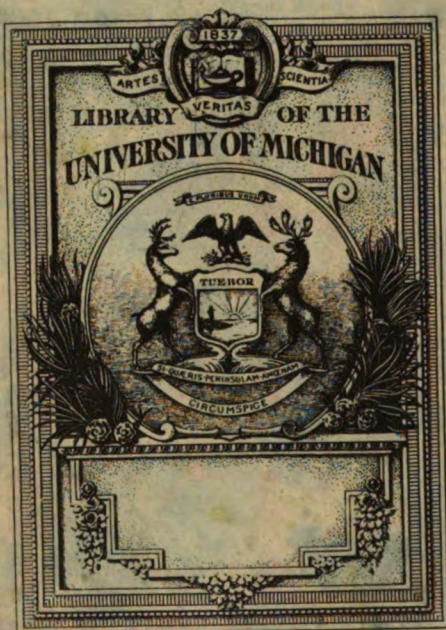
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

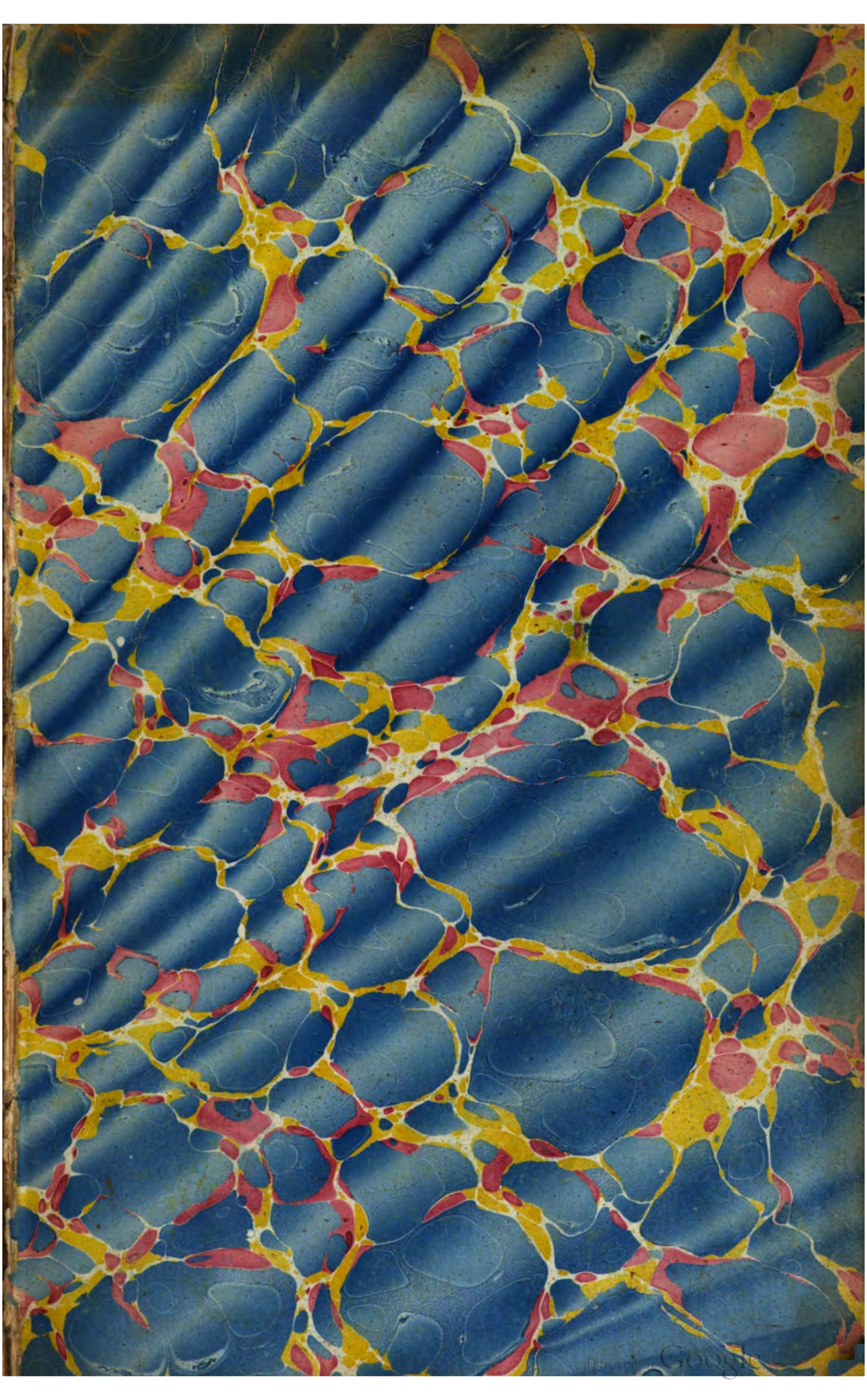
### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

**B** 446814



THE GIFT OF  
Mrs. George Campbell





HS  
371  
.U58













THE  
UNIVERSAL  
MASONIC LIBRARY.

A REPUBLICATION,  
IN THIRTY VOLUMES,  
OF ALL THE  
STANDARD PUBLICATIONS  
IN  
MASONRY.

DESIGNED FOR THE  
LIBRARIES OF MASONIC BODIES  
AND  
INDIVIDUALS.

---

"Whatsoever doth make manifest is Light."

---

VOLUME I.

EMBODYING

1.—DICTIONARY OF SYMBOLICAL MASONRY.

2.—BOOK OF THE LODGE.

---

NEW YORK :  
JNO. W. LEONARD & CO. AMERICAN MASONIC AGENCY,  
1855.



---

**J. F. BRENNAN, PRINTER AND BINDER, LOUISVILLE, KY.**

*Mrs. Geo. Campbell*  
*2-26-1926*

TO  
E. T. CARSON, ESQ.  
OF  
CINCINNATI, OHIO.

WHOSE DESIRE FOR MASONIC LIGHT HAS PROMPTED HIM, REGARDLESS OF TOIL AND EXPENSE, TO GATHER AROUND HIM THE ONLY COLLECTION OF MASONIC BOOKS AND MANUSCRIPTS, WORTHY THE TITLE, ON THIS CONTINENT; AND WHOSE VIGOROUS AND SELF-SACRIFICING DEVOTION, PROMISE A BRILLIANT CAREER IN THE RANGES OF THE GREAT FRATERNITY.

THIS FIRST VOLUME  
OF THE  
UNIVERSAL MASONIC LIBRARY,  
IS  
FRATERNALLY DEDICATED.



## Preface to the First Volume.

---

It is not always true that the importance of an undertaking is commensurate with the amount of difficulties that surround it; yet, in the case of this Library, the rule is amply vindicated. The difficulties that have beset me since the inception of this plan in 1848—in the want of a complete Masonic collection for reference, in the want of patrons and the want of means,—were only exceeded by my own exalted and unwavering sense of the merit of the enterprise.

Time, patience, and perseverance, however, have done their allotted task; and, at last, after seven years' search for books, patrons and means, I thankfully view this volume,—the first in a quickly recurring series,—to embrace all that ordinary Masons will ever want to elucidate the GREAT SUBJECT that interests so many minds, and has exercised so much



talent. I offer my humble gratitude to God, at the commencement of this important undertaking, that I am enabled to offer this volume to the Fraternity and to assure them that the enterprise *is now secure*, in the securing the three grand essentials of books, friends and money.

All the Standard Masonic Authors, living and dead, will have place in the Universal Masonic Library. Works in foreign tongues,—French, German, Italian and Latin,—will be translated for this purpose. The original engravings and embellishments will be copied nearly as possible, and no expense spared to do full justice to the authors embraced.

The style of manufacture shall be inferior to nothing ever presented to the Craft. All that modern art can accomplish to make an elegant and durable volume shall be done in the premises; and the Universal Masonic Library, God willing, shall go down to subsequent ages as a token, not only of the zeal and liberality of Freemasons, but of the art and skill of the Nineteenth Century.

R. M.

LODGE, KY., }  
*April*, 1855. }

A DICTIONARY  
OF  
SYMBOLICAL MASONRY.



A DICTIONARY  
OF  
SYMBOLICAL MASONRY,

INCLUDING

*The Royal Arch Degree;*

ACCORDING TO

THE SYSTEM PRESCRIBED BY THE GRAND LODGE AND SUPREME GRAND  
CHAPTER OF ENGLAND.

COMPILED,

FROM THE BEST MASONIC AUTHORITIES.

BY

THE REV. G. OLIVER D. D.,

A PAST DEPUTY GRAND MASTER, AND HONORARY MEMBER OF MANY PRIVATE  
LODGES AND LITERARY SOCIETIES;

AUTHOR OF

"THE HISTORICAL LANDMARKS OF FREEMASONRY," ETC., ETC.

NEW YORK:  
JNO. W. LEONARD & CO., AMERICAN MASONIC AGENCY.  
1855.

---

J. P. BRENNAN, PRINTER, LOUISVILLE, KY.

## PREFACE.

---

It will be unnecessary to detain the reader for a single moment, by expatiating on the value of a work like the present. Its utility cannot fail to be universally admitted, and the only wonder is, that amidst the endless variety of dictionaries, lexicons, encyclopædias, and glossaries, with which the present age abounds, Symbolical Masonry, as practised in this country, should have remained so long without an appropriate book of reference, constructed in the comprehensive and accessible form of a Dictionary.

An idea of the absolute benefit arising from such a publication, appears to have been entertained on the Continent nearly a century ago, when M. Fleury published his "Dictionnaire de l'Ordre de la Felicité," for the use of the Androgyne Lodges, as they were then denominated, or lodges which admitted, indiscriminately, candidates and members of either sex.

A few years later, Perneti published a "Dictionnaire Mytho-Hermetique;" and there the matter rested for the remainder of the century. It is highly probable that the speculation was not remunerative, or it would doubtless have been followed up by similar publications on other branches of the science.

In 1805 the attempt was renewed by Chomel, who gave to the world an imperfect "Vocabulaire des Francs-Maçons," which was translated into Italian, by Vignozzi. This was succeeded by a more compendious work, edited under the superintendence of M. Quantin, which he called a "Dictionnaire Maçonique, ou Recueil des Equis-ses des toutes les parties de l'Edifice connu sous le nom de Maçonnerie, &c.;" and in Germany, about the same period, Bro. G. Lenning published his "Encyclopadie der Freimaurerei." We find also the germ of a dictionary in the "Nomenclature par Ordre Alphabétique, des Principaux Rites, Coteries, Sociétés, Secrets, et Grades Maçoniques, répandu en France ou dans l'Etranger," inserted by Thory in the first volume of the "Acta Latomorum."

The two most perfect productions of this class, are the "Freimaurer Lexicon," of Gadicke, and the "Lexicon of Freemasonry," by Dr. Mackey, Grand Secretary of the Grand Lodge of South Carolina, U. S. But although these publications are exceedingly well executed, yet their peculiar characteristics serve to render them only partially interesting to the English Fraternity. They dwell too largely on consistorial, capitular, ineffable, and spurious Freemasonry, to be adapted to the taste of an ancient Craft Mason; and it is therefore believed that a vocabulary of terms, peculiar to Symbolical Masonry, and arranged in alphabetical order, for the convenience of expeditious reference, will prove an acceptable boon to the British Freemason.

It will be apparent at a single glance, that the plan I have adopted, is to give the best definitions from the

best writers, with the name of the author attached to each article. This method has been preferred, as it was thought questionable whether the Fraternity would have considered the explanations of an individual brother to possess that undoubted authority, with which every book of reference ought to be invested.

I have selected from Gadicke's German Lexicon, which has been so well translated by Bro. Watson in the Freemason's Quarterly Review, all the matter which applies to Symbolical Masonry; because it is of great value as an evidence, that however Continental Masonry may have been abused by the innovations of designing men, it still retains the orthodox principles enunciated by the ancient Fraternity. For those articles that are nameless, I am myself responsible: they are either original, or selected from one or other of my publications.

On an attentive perusal of the work, the reader will find that the definitions have been studiously contracted into as brief a space as possible consistently with perspicuity, in order to increase the number of words, and make the book more generally useful. It contains a summary view of the whole system of Blue Masonry, by a careful condensation of all that has been ever written on the subject; intelligible to the Fraternity, and mysterious to the profane. And my purpose will be effectually answered, if the explanations here given of the technical and other terms of Masonry, shall prove of sufficient value to induce the superficial brother to increase his stock of knowledge by a reference to other works, where the subjects are more copiously handled, or to confirm the more advanced Mason in the truth of



those sacred principles, to the study of which he has devoted his time and talents.

My closing advice shall be—he who is ambitious of becoming a good Mason, must work, as our ancient brethren worked, with **FREEDOM, FERVENCY, and ZEAL.**

G. O.

## A DICTIONARY

OF

# SYMBOLICAL MASONRY.

---

**AARON'S ROD.** This symbol was introduced into R. A. Masonry because it constituted one of the three holy things which were preserved in the Most Holy Place of the Tabernacle. It refers to the rebellion of Korah and his accomplices in the wilderness of Sin. Moses directed that twelve rods should be brought in, one for each tribe. It is probable that they were not now fresh cut off a tree, for then the miracle had not been so great; but that they were the staves which the princes ordinarily used as ensigns of their authority—old dry staves, that had no sap in them, and it is probable that they were all made of the almond tree. The princes brought them in, some of them perhaps fondly expecting that the choice would fall upon them, and all of them thinking it honour enough to be competitors with Aaron, and to stand candidates even for the priesthood; and Moses laid them up before the Lord. On the morrow the rods, or staves, were brought out of the Most Holy Place, where they were laid up, and publicly produced before the people; and while all the rest of the rods remained as they were, Aaron's rod only, of a dry stick, became a living branch—budded, and blossomed, and yielded almonds. In some places there were buds, in others blossoms, in others fruit, at the same time; this was miraculous, and took away all suspicion of a fraud,

as if in the night Moses had taken away Aaron's rod, and put a living branch of an almond tree in the room of it; for no ordinary branch would have had buds, blossoms, and fruits upon it all at once.—*Matthew Henry.*

**ABBREVIATIONS.** Abbreviations were much more frequently used during the last century than at present. The French Masons are more addicted to them than ourselves, and they use after each initial letter three points placed in a triangular form. I subjoin a few of the abbreviations which are most commonly used:—

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

A. L., Anno Lucis. In the year of light or of the creation.—The date used in ancient Craft Masonry.

A.: L.: G.: D.: G.: A.: D.: L'U.: (*French*), A la gloire du Grand Architecte de l'Univers. To the glory of the Grand Architect of the Universe. The caption of all French masonic writings.

A L'O.: (*French*), A l'Orient. At the East.—The seat of the lodge.

D. G. M., Deputy Grand Master.

E. A. P., Entered Apprentice.

F.: or FF.: (*French*), Frère ou Frères. Brother or Brothers.

F. C., Fellow Craft.

G. M., Grand Master.

I. M. J., Immovable Jewels.

J. W., Junior Warden.

M. J., Moveable Jewels.

M. M., Master Mason.

M.: M.: (*French*), Mois Masonique. Masonic Month.—The French Masons begin the year with March.

M. W., Most Worshipful.

R. □, Respectable Lodge.

R. A., Royal Arch.

R. W., Right Worshipful.

S. S., Sanctum Sanctorum.

S.:S.:S.: (*French*), Trois fois Salut. Thrice greeting.—Common on French masonic certificates.

S. W., Senior Warden.

V.: (*French*), Vénérable. Worshipful.

V. L. (*French*), *Vraie lumière*. True light.  
 V. W., Very Worshipful.  
 W. M., Worshipful Master.

**ABRAXAS.** I have introduced this word because it occurs in a masonic manuscript of the fifteenth century, said to have been deposited in the Bodleian Library at Oxford, although it is not at present there. Abraxas is a Basilidean Intelligence, derived probably from the name of Abraham, and given to Mithras or the Sun, as the representative of the Supreme Deity, or in other words, the *Sun of Righteousness*. Basilides was a Pythagorean of Alexandria, and when he embraced Christianity he introduced the dogmata of that philosopher into his system. To carry out the Pythagorean principles, he enjoined on his disciples a nominal silence of five years continuance, in imitation of the quinquennial silence of the Pythagoreans. The above word being composed of seven letters, referred equally to the seven heavens, and the same number of subordinate intelligences, as their governors; for the Basilideans considered the seven planets to constitute the entire universe, and consequently to be God.

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

ACACIA. There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Freemasonry. Some say it originated in the Jewish custom of planting a branch of acacia vera (gum arabic plant) on the grave of a departed relative; others in the custom of mourners bearing a branch of it in their hands at funerals. But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed amongst the Jews. The cassia is not indigenous to the soil of Palestine, and is only mentioned in Scripture as a fragrant herb or spice, the bark being used in unguents, and sometimes employed for embalming; and, therefore, if the legend refer to the branch of a real tree, it could be neither the cassia nor acacia; and this has given rise to an opinion that the branch or sprig is analogous to that alluded to by Virgil, in his description of the mysteries; and consequently was the olive. Others again doubt whether our acacia (*ακασία*) has any reference to a tree or shrub at all, but means the texture and colour of the masonic apron which those brethren wore which were deputed by Solomon to search for —, and simply refers to their innocence. If this conjecture be correct, they add, it corroborates the accuracy of the legend which says—"they took a sprig of cassia in their hands (with them);" rather than the version which marks the place of interment by it. I am rather inclined to think that the choice of the cassia, which is a kind of laurel, was founded on some mysterious reference which it was supposed to possess, either mythological or symbolical. There are, however, great difficulties to be surmounted before the truth can be ascertained.

ACACIAN. We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures. "Her tomb was in the rubbish and filth cast forth of the temple, and acacia wove its branches over her monument;" *ακασία* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where innocence survived, and under

the banner of the divine Lamb, and as to ourselves professing that we were to be distinguished by our acacy, or as true acacians in our religious faith and tenets.—*Hutchinson.*

**ACCEPTED.** According to masonic tradition the Masons are said to have acquired the name of Accepted at the building of the second Temple; for the Fraternity were declared Free by King Solomon; and the brethren, when the first Temple was completed, were furnished with an honorary jewel or gold medal, with the word **FREE** inscribed upon it. The posterity of some of the Masons who assisted at the erection of Solomon's Temple having settled on the confines of Judea, were carried into captivity with the Jews, and preserving a knowledge of the sciences of geometry and architecture, even in their fallen fortunes, were liberated by Cyrus, and subsequently declared Free and Accepted, exonerated from all imposts, duties, and taxes, and invested with the privilege of bearing arms by Darius and Artaxerxes, who commanded the governors of the surrounding provinces that they should require no tax or other imposition from any of the priests, Levites, porters, or any that were concerned about the Temple; and that no man should have authority to impose anything upon them.

**ACCOUNTS.** All monies received or paid on account of the lodge, ought to be entered in proper books. The fees or dues received on account of, and payable to, the Grand Lodge, or Provincial Grand Lodge, should be kept separate and distinct from the monies belonging to the private fund of the lodge, and be deposited in the hands of the Master instead of the Treasurer of the Lodge, to be transmitted to the Grand Lodge at such times as the laws of the Craft require. The accounts of the lodge are to be audited, at least once in every year, by a committee to be appointed by the lodge.

**ACHILLES.** Perhaps some worthy people may stare when we point out Achilles as a Freemason. What! we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he ex-

hibited a strong propensity to cannibalism in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society? Yes, we reply, such is the actual fact; and Bonaparte was one too, in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND when the latter is supplicating for the body of his slain son.

“ Thus having spoken, the old man’s right hand at the wrist  
He grasped, that he might not in any respect be alarmed in mind.”

Such is the masonic and literal translation of the text by that illustrious Grecian and brother, Christopher North; and who will say now that Achilles was not a Mason?—*Freemasons’ Quarterly Review.*

ACKNOWLEDGED. Candidates who are invested with the Most Excellent Master’s degree, are said to be “received and acknowledged” as such. Because, as the possession of that degree supposes a more intimate knowledge of the science of Masonry, the word *acknowledged* is used to intimate that such a character is conceded to its possessors.—*Mackey.*

#### ACROSTIC.

- M. Magnitude, moderation, and magnanimity.
- A. Affability, affection, and attention.
- S. Silence, secrecy, and sincerity.
- O. Obedience, order, œconomy.
- N. Noble, natural, and neighbourly.
- R. Rational, reciprocal, and receptive.
- Y. Yielding, yearning, and Yare.

The elucidation of this acrostic having been published in many masonic works, and consequently being well known, it is unnecessary to introduce it here.

ACTING GRAND MASTER. It was the custom and practice of the old Masons, that kings and princes, being Masons, are considered Grand Masters by prerogative during life; and in that case they had the privilege of appointing a deputy to preside over the Fraternity, with

the title and honours of Grand Master. And in the year 1782 a motion was made in Grand Lodge that whenever a prince of the blood honoured the society by accepting the office of Grand Master, he should be at liberty to nominate any peer of the realm to the office of Acting Grand Master.

**ACTIVE.** A lodge is called active when it assembles regularly; and a brother when he is a working member of such a lodge. Many brethren visit a lodge who never or very seldom take part in lodge work, either because they live too far distant from the lodge, or that the labour is not sufficiently interesting. Every lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavours in vain, and that there is any brother who will not pay due attention to the work, they ought to endeavour to reclaim him, first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be entrusted to inexperienced officers.—*Gadicke.*

**ADAM.** That the first parents of mankind were instructed by the Almighty as to his existence and attributes, and after their fall, were further informed of the Redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of Masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence, reverence, sympathy, fatigue, and faith*, and that these might be transmitted to posterity.—*Archdeacon Mant.*

**ADDRESS.** Those who accept offices and exercise authority in the lodge, ought to be men of prudence and address, enjoying the advantages of a well-cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach must submit to learn; and no one can be qualified



to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment.—*Preston.*

**ADDRESSING.** No brother shall speak twice to the same question, unless in explanation, or the mover in reply. Every one who speaks shall rise, and remain standing, addressing himself to the Master, nor shall any brother presume to interrupt him, unless he shall be wandering from the point, or the Master shall think fit to call him to order; but, after he has been set right, he may proceed, if he observe due order and decorum.—*Constitutions.*

**ADMISSION.** Not more than five new brothers shall be made in any one lodge on the same day, nor any man under the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master. Every candidate for admission must be a freeman, and his own master, and, at the time of initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or another of them.—*Constitutions.*

**ADMONITION.** If a brother grossly misconduct himself, let him be admonished privately by the W. M.; try every gentle means to convince him of his errors; probe the wound with a delicate hand; and use every mild expedient to work his reform. Perhaps he may save his brother, and give to society a renewed and valuable member.

**ADONAI.** The Jews are said to have substituted the word Adonai for the uncommunicable name; but this admits of some qualification. St. Jerome, and after him Bellarmine, doubted the fact, because Jehovah and Adonai were two several names of God, and equally legitimate; and in some instances were appointed to be used in conjunction, as Jehovah Adonai; and the Septuagint uses the word Kurios.

**ADONIRAM.** This prince was appointed by King Solomon to superintend the contributions towards building the temple, as well as the levy of 30,000 Israelites to work by monthly courses in the forest of Lebanon. For this purpose, and to insure the utmost regularity, an old masonic tradition informs us that he divided them into lodges, placing three hundred in each, under a Master and Wardens, himself being G. M. over all. He was also constituted by the king one of the seven Grand Superintendents, and Chief of the Provosts and Judges.

**ADVANCED.** When a candidate is invested with the Mark Master's degree, he is said to be "advanced." The term is very appropriately used to designate that the Master Mason is now promoted one step beyond the degrees of ancient Craft Masonry on the way to the Royal Arch.—*Mackey.*

**ADVENT.** We are well assured of the existence of Masonry at the time of the advent of our Lord upon earth, when it received the assistance of those two great lights, who are to this day commemorated in our lodges in gratitude for the kindness received from them. We have reason to believe that the secrecy of our Order was often useful to conceal, and its universal benevolence to preserve, Christian professors, in the early ages of the church, from the malice of their bitter enemies; and it is certain that there are to be found in the writings of the fathers many allusions of an undoubtedly masonic character.—*Archdeacon Mant.*

**ADYTUM.** In the British and other Mysteries the three pillars of Wisdom, Strength, and Beauty represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the lodge. We shall find, however, that the symbolical meaning was the same in both. It is a fact that in Britain the *Adytum* or lodge was *actually* supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a *new birth.*

The corresponding pillars of the Hindu Mythology were also known by the names of Wisdom, Strength, and Beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the Great Work by his infinite *Wisdom*; executed by his *Strength*; and to have adorned it with all its *Beauty* and usefulness for the benefit of man.

**AFFABILITY.** The ancient lodges were so many schools or academies for teaching and improving the arts of designing, especially architecture; and the present lodges are often employed that way in lodge hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed; have no transaction unworthy of an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners, for the noble and eminent brethren are affable to the meanest; and these are duly respectful to their betters in harmony and proportion; and though on the level, yet always within compass, and according to the square and plumb.—*Euclid*.

**AGE.** It is men of mature age and sound judgment alone who can preserve the Order in its native purity; and those lodges whose officers are careful to act in strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries the mystical age of 1, 3, 5, and 7, refer to so many years of probation.—*Gadicke*. The symbolic age of an Entered Apprentice is 3 years, of a Fellowcraft 5, and a Master Mason 7; a Petit Architect 21, and a Grand Architect 27; that of a Knight of the East is 70; a Prince of Jerusalem  $5 \times 15 = 75$ ; a Secret Master, a Maitre Ecossais, and a Prince of Mercy, 81; and a Scotch Knight 500 years. It was by this figurative way of reasoning that the celebrated impostor the Count St. Germain, boasted that he was 500 years old.

**AGLA.** One of the twelve Cabalistic names of God.

The other eleven were: Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Schaddai, Adonai, and Makom. It is introduced here because some of our brethren of the last century used the word as an inscription in Hebrew characters for "the lodge" represented on the floor-cloth.

**AHIMAN REZON.** Dr. Mackey says these words are derived from the Hebrew *ahim*, brothers, *manah*, to prepare, and *ratzon*, the will or law; and signifies, therefore, literally, "the law of prepared brothers." Others contend that the derivation is from *achi man ratzon*, "the opinions of a true and faithful brother." It was the title adopted for their Book of Constitutions by the section which split off from our Grand Lodge about the year 1740, and denominated themselves, by way of distinction, Ancient Masons.

**AIR.** Every human being at his birth becomes subject to the action of three elements. He comes out of *water*, passes through the *air*, and when he arrives at maturity, he is under the influence of *fire*. It is only at his death that he can participate of the fourth element (*the earth*). When he is initiated into the mysteries of Masonry, he is proved by the three elements of *water*, *air*, and *fire*.—*Rosenberg*.

**AHOLIAB.** Of the tribe of Dan. It is observed by R. Bechai, that God chose one out of the lowest tribe (for so they accounted that of Dan), as well as one out of the chief, which was Judah; that Bezaleel might not be lifted up with vain conceit; for great and small are equal before God. And he truly observes, that one of the same tribe of Dan, by the mother's side, was the most skilful person that could be found for the building of the Temple by Solomon. There were several, no doubt, who had a natural genius to such arts as were necessary in this work, but they could not, by their own industry, have attained such skill as God bestowed on Aholiab and Bezaleel; at least not so soon, as to go immediately about the building of the Tabernacle, and all things belonging to it.—*Bishop Patrick*.

**AKIROP.** The name of an assassin at the building of King Solomon's Temple.

**ALERT.** As everything in Freemasonry ought to be performed with the precision of perfect discipline, it behoves all the officers of a lodge to be ever on the alert in the discharge of their respective duties, that the brethren may have continually before them an example of order and regularity worthy of imitation; for it is only by the correct demeanour of the rulers and governors of the Craft, that the machinery of a lodge can be beneficially worked, and its labours conducted with such effect as to produce the blessings of peace, harmony, and brotherly love.

**ALEXANDRIA.** The inundations of the Nile caused the inhabitants great rejoicings. But it usually happened that when the waters had subsided, and they returned to their agricultural pursuits, the sediment which had been deposited by the retreating river had obliterated their temporary land-marks, which originated violent disputes respecting their several localities. Being at length tired of these annual contentions, and hearing that a lodge of Masons was in existence at Alexandria, over which Euclid presided, the Egyptians resolved to refer all litigated matters to this Grand Lodge. Euclid undertook the task, and with the assistance of his Grand Warden, Straton the philosopher, collected the scattered elements of geometry, and formed them into a regular system, by which means the people were instructed how to measure and apportion their lands, and renew their boundary marks, without any infringement of each others rights or property.

**ALLEGORY.** The two sons of Abraham, Ishmael, born of Agar his handmaid, and Isaac, born of Sarah the free-woman, contain an allegory in which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, which is, by representation, Agar the bond-woman, and so bearing a child which also

was in bondage, for that which is signified by Agar, from whom Ishmael descended, is Mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bond-woman and her child were to Abraham; but the Jerusalem which is above, is by representation Sarah the free-woman, whose son was born, not according to the flesh, but “according to the promise.” “Lo then, brethren, we are not the children of the bond-woman, but the free.”—*Whitby*.

ALL-SEEING EYE. Whom the *Sun, Moon, and Stars* obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.—*Lectures*.

ALLUREMENTS. Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do.—*Duke of Sussex*.

ALPHA and OMEGA. From eternity to eternity. This mode of speech is borrowed from the Jews, who express the whole compass of things by א aleph and ט tau, the first and last letters of the Hebrew alphabets; but as

St. John was writing in *Greek*, he accommodates the whole to the *Greek* alphabet, of which  $\Delta$  *alpha* and  $\Omega$  *omega* are the first and last letters. With the rabbins *הא ויזר* *mealeph voad tau*, "from aleph to tau," expressed the whole of a matter from the beginning to the end; as Adam transgressed the whole law from aleph to tau, i. e. from the beginning to the end.—*Adam Clarke*.

**ALTAR.** An altar must be a most holy place to every Christian, and more especially to every true worshipper of God. It was so to the first nations who conceived the idea of a Most High being. High above all the stars they conjectured was his most elevated seat. They fell upon their knees when they worshipped Him, as more emblematical of the immense distance they were removed from Him; and they built altars, upon which they offered fruits and other things, that the smoke might arise towards Him, as a proof of their gratitude. We, as enlightened Christians and Freemasons, make no offerings of fruits upon our altars, neither are they any more to be found upon the tops of mountains, or in the depths of the caverns, but under a cloudy canopy, as emblematical of the heavens, and our offerings are the hallowed obligations of a grateful and pious heart.—*Gadicke*.

**AMERICA.** The Americans appear to be more generally versed in the principles of the Order than the brethren of this country; which is owing, I conceive, to the genial operation of its local Grand Lodges. Every brother may become a ruler of the Craft, and a Master in Israel, by his own meritorious exertions. The offices of Grand Lodge are open to industrious and worthy brethren who have given proof of their excellence in the art; and this facility of promotion excites a spirit of friendly emulation which operates favourably for society at large. The several Grand Lodges also are engaged in an amicable contest which shall carry out the best interests of Masonry most effectually; and hence we find nothing in Masonry as it is practised there to condemn, but everything to commend. They do not waste their time in talking—debates upon all speculative questions

being left to the several committees or boards. The Grand Lodges have to determine merely upon their reports, which are usually found to be drawn up with so much judgment and discrimination as not to be susceptible of any hostile opinion; and hence their members are seldom in collision with each other.

**AMBITION.** The possession and exercise of authority is a matter of honourable and proper ambition in every brother who really prizes the institution into which he has been initiated, and who wishes to render his Masonry productive of its legitimate fruits—the moral improvement of his mental faculties. It is to be regretted, however, that this ambition, so praiseworthy when exercised within its due bounds, is too frequently indulged, even to an unlimited extent, by brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office, than for the qualification to execute it with credit to themselves or benefit to the community over which they have been called on to preside.

**AMMI.** Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Although the Israelites, in the days of Hosea, were in general corrupt, and addicted to idolatry, yet there were among them in the worst times some who had not bowed down the knee to Baal. These were always Ammi and Ruhamah; God's own people and a darling daughter. It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation. Speak to your brethren, O Ammi (O my people), and to your sisters, O Ruhamah (O darling daughter).—*Bishop Horsley.*

**AMPLE FORM.** When the Grand Lodge is opened by the Grand Master in person, it is said to be opened in "ample form;" when by the Deputy Grand Master, it is in "due form," and when by any other officer, it is said to be simply "in form."



**ANCIENT CHARGES.** To define the authority of Masons in the clearest and most simple manner, our ancient brethren made them the subjects of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the *Ancient Charges*, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice whenever their assistance is needed. These charges are sufficiently comprehensive, and embrace an epitome of every duty which the Mason is enjoined to perform. And as a commentary on them, the Grand Lodge has thought proper, in its Constitutions, to enumerate these various duties more minutely, and to make the breaches of them penal, whilst honours and rewards are held out to those worthy brothers who have been distinguished by regularity and decorous conduct.

**ANCIENT MASONS.** In the year 1739 a few brethren, having violated the laws of Masonry, were expelled from the Grand Lodge, and adopted the bold measure, under the fictitious name of the Ancient York Constitution, of constituting lodges, which were pronounced independent of the Grand Lodge. And the latter, for the purpose of producing a marked distinction between the two systems, resolved at length to adopt the expedient, apparently rendered necessary by the emergency, but extremely ill-judged, of introducing a slight alteration into the system, which might have the effect of detecting the schismatics, and thus excluding them from the orthodox lodges. The resolution was unfortunate, and produced the very evil it was intended to avert. It proved a source of exultation and triumph to the seceding brethren. They loudly exclaimed against what they called an alteration of the landmarks, as an unprecedented and unconstitutional proceeding; accused the Grand Lodge of having deviated from ancient usage, and conferred upon all its members and adherents the invidious epithet of *Modern Masons*, while they appropriated to themselves the exclusive and honourable title of "*Ancient Masons*, acting under the old York Constitutions, cement-

ed and consecrated by immemorial observance." Taking advantage of this popular cry, they proceeded to the formation of an independent Grand Lodge, drew up a code of laws for its government, issued warrants for the constitution of new lodges "under the true ancient system of Freemasonry;" and from the fees arising out of these proceedings, they succeeded in establishing a fund of benevolence, besides defraying the current expenses of the institution.

**ANCHOR.** The hope of glory, or of the fulfilment of all God's promises to our souls, is the golden or precious anchor, by which we must be kept steadfast in the faith, and encouraged to abide in our proper station, amidst the storms of temptation, affliction, and persecution.—*Scott.*

**ANCHOR AND ARK.** The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which triumphantly bears us over this tempestuous sea of troubles; and that anchor which shall safely moor us in a peaceful harbour, where the wicked cease from troubling and the weary are at rest.

**ANDERSON.** Dr. Anderson lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. The first part contains the history of the Order, and the second contains the charges, rules, laws, duties, &c., together with an historical account of the origin of the Order. Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its archives, traditions, and lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz., one by Entick, in 1758, one in 1776, one in 1784, by Noorthouck, and in 1806 the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other constitution

book being allowed in the lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back to the creation, yet the information it has been the means of preserving with regard to the duties of a Freemason, the constitutions of the Order, and the history of the English lodges, make it a valuable work, and cause it to be highly prized by every lodge and every brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions.—*Gadicke*.

**ANGEL OF JEHOVAH.** The Angel of Jehovah who appeared at the B. B. has been conjectured to be Michael, the leader of the Host of Heaven, who appeared also to Joshua and Daniel; but he was really and truly the captain of our salvation, or Jehovah himself, the Creator of the world, or Jesus Christ, called by Masons the Grand Architect of the Universe, who only hath immortality, dwelling in the Light which no man can approach unto. This divine Being called to Moses by his name, and commanded him to approach with naked feet, because the ground on which he stood was holy, or consecrated by the divine Presence. And therefore Moses took off his shoes in obedience to the divine command, and prostrated himself before the Deity.

**ANGERONA.** The goddess of silence. Both the Romans and Egyptians worshipped the gods and goddesses of Silence. The Latins particularly worshipped Angerona and Tacita, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do, by that means, procure to themselves the greatest pleasure. There is a beautiful female statue, executed in the finest style of Grecian art, in the Townley Gallery, room iii., No. 22, which some think to be a figure of this goddess.

**ANGLES.** Geometrical figures, as lines, angles,

squares, and perpendiculars, were ranked amongst the symbols of Druidism, as well as Freemasonry. As the Druids had no enclosed temples, thinking them inconsistent with the majesty of the gods, so neither had they any carved images to represent them, and for the same reason; but instead thereof rude stones were erected in their places of worship at some mystic significant distance, and in some emblematical number, situation, and plan; sometimes in *right lines*, sometimes in *squares*, sometimes in *triangles*, sometimes in both; now single, and fifty paces distant or more from the circles; or eminently taller than the rest in the circular line, and making a part of it like portals, not only to shape the entrance, but to hallow those that entered; it appearing, by many monuments, that the Druids attributed great virtue to these angular passages between rocks.

**ANGULAR TRIAD.** At the establishment of the Royal Arch degree, the angular triad bore a reference to the three great lights, which at that period were interpreted to symbolize the light of the Gospel and the sublime Mystery of the Trinity.

**ANNIVERSARY.** The two anniversaries of Symbolic Masonry are the festivals of St. John the Baptist and St. John the Evangelist, 24th of June and 27th of December.

**ANNUITIES.** Annuities are granted by many lodges to aged and distressed Freemasons, and also to the poor widows of deceased brethren: and this description of charity is certainly the most useful which any lodge can exercise. The silent gratitude of the recipient is a sufficient reward to the Order, but it also reaps this benefit, that the widow will encourage her sons, if she has any, and God may bless and prosper them when grown up, to assist in giving similar assistance to other suffering brethren and widows.

**ANOMALY.** Freemasonry is mysterious because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other

coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of Time. Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? The Jews, God's favored people, into whose custody Masonry was first entrusted by its divine Author, where are they now?—A race of wanderers, scattered over the face of the globe. And the stupendous and magnificent structure—the Temple—at once their glory and the wonder of the world, where is it now?—Not one stone left upon another. Babylon, in her day the queen of nations, has fallen, never to rise again. Egypt, with her kings and philosophers; classic Greece, and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry at this moment shines throughout the world with as bright and undiminished a lustre, as when first revealed by God to man.—*Alexander Grant.*

**ANTEDILUVIANS.** Having been forewarned by Adam of an universal deluge and conflagration, the antediluvians erected two pillars, one of brick and the other of stone, which they were of opinion would, one or the other or them, be proof against every attack either of fire or water. They engraved upon these pillars their discoveries and inventions, lest, in a series of ages, the knowledge of science itself should become extinct. Their precaution was not in vain; for, to this day, the stone pillar is to be seen in Syria.—*Josephus.*

**ANTI-MASONRY.** Anti-masonry was converted into a watch-word about the year 1830, for political purposes, and to render the cry more imposing, and more successful, it was alleged that the Fraternity had murdered a man of the name of Morgan in 1826 for disclosing the secret. The excitement was kept up with unceasing pertinacity until it numbered nearly 100,000 free and intelligent electors of the State of New York; almost divided the vote of Pennsylvania; planted itself deeply in the soil of Massachusetts; spread itself in others of the New England states in Ohio and elsewhere; while in Vermont, like the rod of Aaron, it so far swallowed up

both of the former parties, as to have obtained the control of the state government. Nor was it of factitious partizans or disappointed men that this party was composed. It comprised among its members as great a portion of wealth and character—of talents and respectability—as any party that was ever formed of equal numbers in this or any other country. And where is this great anti-masonic party now? The excitement continued a few years, the hollowness of its principles became apparent, and it suddenly disappeared like a passing cloud, leaving behind it nothing but public shame and contempt.

**APOSTACY.** In the masonic system we are not only taught something of the history of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostacy of our first parents. This melancholy event is explicitly brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions on the heart. The wretched, and destitute, and deplorable situation of Adam, which was the fruit of his disobedience, are affectingly exhibited by the most lively masonic representations.—*Town.*

**APOSTATE MASONS.** It would be equally useless and vain to deny that we have occasionally found amongst ourselves individuals who have violated their solemn pledges, and sinned against the rites of masonic faith. However we may lament the consequences, we cannot impugn the fact. Still it does not detract from the merit of the institution, any more than the apostates, from Judas Iscariot downwards, who have failed to sully the intrinsic purity of the Christian religion.

**APPEAL.** As the Grand Lodge, when congregated, is a representation of every individual member of the Fraternity, it necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft. Any lodge or brother, therefore, who may feel aggrieved by the decision of any other masonic authority or juris-

diction, may appeal to the Grand Lodge against such decision. The appeal must be made in writing, specifying the particular grievance complained of, and be transmitted to the Grand Secretary. A notice and copy of the appeal must also be sent by the appellant to the party against whose decision the appeal is made. All appeals must be made in proper and decent language; no others will be received.—*Constitutions.*

APPRENTICE, or first degree in the Order. An apprentice is respected in every lodge as a brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an Apprentice. His clothing in the lodge is very little different from that of the others; and the older brethren dare not place much value in their being able to wear an ornament or two more than he does.—*Gadicke.*

APRON. An apron is given to an operative Mason as a real necessary article; to a Freemason only as a symbol. If the apron of an operative mason becomes dirty, this is mostly a sign of his praiseworthy industry; but when the Freemason does not keep himself morally pure in all his actions, he stains the pure white of his apron to his own disgrace. A masonic apron is made of common white leather, and no brother is allowed to appear in a lodge without one; it is intended to remind him of purity of mind and morals; white amongst the ancients being considered as an emblem of purity of soul. It is well known that formerly none but those of mature age were baptized, and they had to be dressed in white, to show that they had laid aside the lusts of the flesh. Those brethren who prove by their active benevolence and industry that they are worthy, receive promotion in the Order, and their aprons have proper decorations for each degree.—*Gadicke.*

ARCANA. In the secret arcana of our mysteries, a series of valuable truths are preserved, which correspond with the teaching of Christianity, and point to the

appearance of a Saviour in the world, to atone for human transgression, and carry us from earth to heaven. And being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence, it should so rapidly increase in public estimation, and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind, and augmenting a respect for the institution of religion.

ARCH OF HEAVEN. Job compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Dr. Cutbush on this passage remarks—"The arch in this instance is allegorical, not only of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."—*Brewster*.

ARCHITECTURE. Architecture is one of the first occupations in which man employed himself, and reflection is the first step towards improving the mind. How astonishingly has the science of architecture improved, and how honoured and how respected is an experienced architect! The science commenced with miserable huts; the next step was to erect altars on which to offer sacrifices to the gods; of their own imaginations regular dwellings followed next in rotation, after which, in rapid succession, came palaces for their princes, bridges over the most rapid streams to facilitate their commune with each other; pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions for the interment of their dead, and the most gorgeous temples in honour of the Great Architect of heaven and earth. Thus we have adopted the title of Masons from one of the most ancient and most honourable occupations of mankind, in allusion to the antiquity of our Order. The working tools of an operative mason have become our symbols, because we can find no better or



more expressive ones. No occupation is so widely extended, and in close connexion with others, as that of a Mason; and the various paths by which mankind strive to gain an entrance into the imperishable temple are innumerable.—*Gadicke*.

ARCHIVES. Our traditions state that the hollow of the cylinder of these pillars (J. & B.) was used as archives of Masonry, and contained the sacred rolls which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetic and inspired writers, and the complete system of universal science.—*Hemming*.

ARITHMETIC. The science of arithmetic is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling human events by the science of arithmetic; but he knows that it is by the assistance of arithmetic that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence.—*Gadicke*.

#### ARK AND ANCHOR. [*See ANCHOR AND ARK.*]

ARK. The ark of the covenant was a kind of chest or coffer, placed in the sanctum sanctorum, with the two tables of stone containing the decalogue, written with the finger of God, and containing the most sacred monument of the Jewish or any other religion. Along with the ark were deposited the rod of Aaron and the pot of manna. The ark was a symbol of the divine presence and protection of the Israelites, and a pledge of the stability of the theocracy, so long as the people adhered to the articles of the covenant which the ark contained. This sacred chest was made of shittim wood, or the timber of a thorny shrub which grew in great profusion in many parts of the wilderness where the Israelites were directed to encamp, and gave its name to

a particular place, which was hence called Abel Shittim. It is supposed to have been the wood of the burning bush, which was once held in such veneration in our Royal Arch Chapters. This timber had a close grain, and consequently was capable of receiving a beautiful polish, and, like the cedar, from its fragrance exempt from the attacks of worms and rotteness. Hence the ark endured, without losing any of its specific virtues, from the time of its construction in the wilderness to the demolition of the Temple by Nebuchadnezzar, a period of nine hundred years. It was made by Aholiab and Bezaleel, under the direction of Moses, and according to the pattern which Jehovah had shown him on the Holy Mountain; and appropriated to such a sublime office, that all persons were forbidden to look upon or touch it under pain of death.

· **ARRANGEMENT.** The appointment and arrangement of a masonic lodge-room in the 18th century were very different to our present practice. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture and jewels, intermixed with masonic glasses for refreshment. At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the south, the Junior Warden was placed, and the brethren sat round as at a common ordinary. When there was a candidate to be initiated, the candidate was paraded outside the whole; and, on such occasions, after he had been safely deposited at the north-east angle of the lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the lodge was called from labour to refreshment. The song, the toast, the sentiment, went merrily round, and it was not until the brethren were tolerably satiated that the lodge was resumed, and the routine business transacted before closing.

**ARTS, LIBERAL.** The seven liberal arts and sciences are illustrated in the Fellowcraft's degree. They

are arithmetic, grammar, rhetoric, logic, geometry, astronomy, and music.

**ASCENT.** The ascent of a Fellowcraft, when he goes to receive his wages, is by a staircase of five divisions, referring to the five noble orders of architecture, and the five external senses or organs which regulate the several modes of that sensation which we derive from external objects. These are the several links of that powerful chain which binds us to the works of the creation, where-with we can have no connection, exclusive of those feelings which result from the delicate mechanism of the ear, the eye, the smell, the palate, and the touch.

**ASHLAR.** [See **ROUGH** and **PERFECT.**]

**ASTREA.** The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much, that she was compelled to return to heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Freemasonry, that she took it with her into her sanctuary, where she awaits the brethren of the Order, to bless them with all the pleasures she is able to communicate.

**ASTRONOMY** is an art by which we are taught to read the wonderful works of God in those sacred pages, the Celestial Hemisphere. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the glorious Author by his works.

**ASTRONOMICAL.** Some of our brethren are inclined to think that our rites are astronomical, and explain the pillars of the lodge thus: Wisdom is the first Person of the Egyptian Trinity; Osiris, the sun, is the second person, being the Demiurgus, or supposed maker of the world, personating Strength; and Isis, the moon,

the Beauty of Masonry, is the third. But as the first person is not revealed to the initiates of the minor degrees, the trinity for these grades is made up wholly of visible physical powers, adapted to the gross conceptions of the unenlightened; viz., Osiris, Isis, and Orus; that is, the Sun, Moon, and Orion. The cabalistic Jews had some such fancies respecting their patriarchs. Abraham was likened to the sun, as rising in the east; Isaac to the moon, as receiving his light from him; and Jacob to the Zodiac, from his sons constituting so many stars. Therefore, in "Barmidmar Raba," these appellations are given to them. Descending from the heavens to the firmament, the seven planets come after the orbs; these correspond to the seven pre-eminent men until Jacob; i. e., Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, Levy, Kohath, Amram, Aaron, David, and Solomon; or Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb—Mars, Jupiter, and Saturn, and three below it—the Moon, Venus, and Mercury, so Moses is compared to the sun from being in the centre of these last enumerations of patriarchs. Therefore, the sages say—"The face of Moses shone like the sun."

**ASYLUM.** The Asylum for Worthy, Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey. The charity was established by Dr. Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the cope-stone was placed on the building. Since the death of Dr. Crucefix, it has been amalgamated with the Provident Annuity and Benevolent Association of the Grand Lodge.

**ATHEIST.** One who does not believe in the existence of a God. Masons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their fraternity, and the better to carry this law into effect,

every candidate before passing through any of the ceremonies of initiation, is required publicly and solemnly to declare his trust in God.—*Mackey.*

**ATTENDANCE.** Every brother ought to belong to some regular lodge, and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge that he was detained by some extraordinary and unforeseen necessity.

**ATTRIBUTES.** The principal design of the laws of Masonry is to promote the harmony of its members, and by that means create a marked line of distinction between Freemasonry and every other existing society. The attributes of the several degrees were therefore distinctly characterized, that no mistake might occur in their application to the business of the Craft. The brethren of the first degree were expected to distinguish themselves by honour and probity; the Fellowcraft by diligence, assiduity, and a sincere love of scientific pursuits; while the few who by their superior virtues attained to the third degree, recommended themselves to notice by their truth, fidelity, and experience in the details and landmarks of the Order.

**AUDIT.** A committee, consisting of the Grand Officers of the year, and twenty-four Masters of lodges in London district, to be taken by rotation, shall meet between the quarterly communications in December and March, for the purpose of examining and auditing the Grand Treasurer's accounts for the preceding year, and making a report thereon to the Grand Lodge.—*Constitutions.*

**AUGUSTAN STYLE.** It was during the reign of

Augustus that the learned Vitruvius became the father of true architecture by his admirable writings. This imperial patron first employed his Fellowcrafts in repairing or rebuilding all the public edifices, much neglected, if not injured, during the civil wars. In those golden days of Augustus, the patricians, following his example, built above a hundred marble palaces at Rome, fit for princes; and every substantial citizen rebuilt their houses in marble; all uniting in the same disposition of adorning Rome; whereby many lodges arose and flourished of the Free and Accepted Masons, so that Augustus, when dying, justly said, "I found Rome built of brick, but I leave it built of marble!" Hence it is, that in the remains of ancient Rome, those of his time, and of some following emperors, are the best patterns of true masonry extant, the epitome of old Grecian architecture, now commonly expressed by the Augustan style, in which are united wisdom, strength, and beauty.—*Anderson.*

AUTHORITY. [*See ANCIENT CHARGES.*]

AXE. In the construction of King Solomon's Temple, every piece of it, whether timber, stone, or metal, was brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted or heard than were necessary to join the several parts together. All the noise of axe, hammer, and saw, was confined to Lebanon, the quarries and the plains of Zeredatha, that nothing might be heard among the masons of Sion save harmony and peace.—*Anderson.*

BABEL. This word, which in Hebrew means confusion, was the name of that celebrated tower attempted to be built on the plains of Shinar, A. M. 1761, about one hundred years after the deluge, and which holy writ informs us was destroyed by a special interposition of the Almighty.

BABYLON. The ancient capital of Chaldea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that, upon the destruction of Solomon's Temple by Nebuchad-

nezzar in the year of the world 3416, the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed, and detained in captivity for seventy years, until Cyrus, King of Persia, issued a decree for restoring them, and permitting them to rebuild their temple under the superintendence of Zerubbabel the Governor of Judea, and with the assistance of Jeshua the High Priest, and Haggai the Scribe.

**BABYLONISH CAPTIVITY.** The Jews had fallen under the displeasure of the Almighty by deviating from true masonic principles; and hence they not only fell into great errors and corruptions, but were guilty of the most abominable sins; wherefore Jehovah, in his wrath, denounced heavy judgments against them by Jeremiah and other prophets, declaring that their fruitful land should be spoiled, their city became desolate and an abomination, and themselves and their descendants feel the effects of his displeasure for the space of seventy years, which commenced in the fourth year of the reign of Jehoiachim, A. L. 3398.—*Old Lectures.*

**BACK.** It is a duty incumbent on every Free and Accepted Mason to support a brother's character in his absence equally as though he were present; not to revile him behind his back, nor suffer it to be done by others without using every necessary attempt to prevent it.

**BADGE.** Johnson defines a badge as "a mark of cognizance worn to show the relation of the wearer to any person or thing." The badge of a Mason is his apron—an emblem of innocence and purity. It was originally a skin of plain white leather. In 1730 it was regulated in Grand Lodge that the Grand Officers should "wear white leather aprons with blue silk; and that the Masters and Wardens of particular lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks." At present a Master Mason wears a lamb-skin apron with sky-blue lining and edging, one inch and a half deep, with a rosette on the fall or flap. No other colour or ornament is allowed, except to officers or past officers of lodges,

who may have the emblems of their office in silver or white in the centre of their apron. The Masters and Past Masters of lodges wear, in lieu of, and in the place of, the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles, to be made of ribbon of the same colour as the edging of the apron. The Grand Stewards' aprons are distinguished by crimson and silver, and other grand and provincial grand officers by purple and gold.

**BALLOT.** Ballotting frequently takes place in a Freemasons' lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour, according to the rules of the lodge; some lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege, every member ought to give his vote perfectly free from any influence from either the officers of the lodge, or from personal or private motives: he ought at all times to remember that this privilege is given to men who ought to think and act for themselves with this one sole object in view, viz., the credit, honour, and welfare of the Craft in general, and of his own lodge in particular.—*Gadicke.*

**BANNERS.** When the Israelites marched through the wilderness, we find that the twelve tribes had between them four principal banners, or standards, every one of which had its particular motto; and each standard had also a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west were three tribes under the standard of Ephraim; on the south were three tribes under the standard of Reuben; and on the north were three tribes under the standard of Dan. The standard of Judah was a lion; that of Ephraim an ox; that of Reuben a man, and that of Dan an eagle; whence were formed the hieroglyphics of cherubim and seraphim, to represent the children of Israel.—*Ashe.*



**BARE FEET.** Nakedness of feet was a sign of mourning. God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes upon thy feet," &c. It was likewise a mark of respect. Moses put off his shoes to approach the burning bush; the priests served in the Tabernacle with their feet naked, as they did afterwards in the Temple. The Talmudists teach that if they had but stepped with their feet upon a cloth, a skin, or even upon the foot of one of their companions, their service would have been unlawful.

**BANQUET.** After the closing of some lodges for initiations or festival, a banquet is held, that is to say, the brethren assemble for recreation and refreshment at a supper. But if the brethren merely meet to eat and drink, then the appellation masonic banquet would not be appropriate. Eating, or, more properly speaking, drinking toasts, and earnest masonic discourses or appeals for charitable purposes to the brethren, are so blended together as to produce one beautiful and harmonious whole evening's amusement; for this reason the officers of the lodge, at least the Worshipful Master, Wardens, and Master of the Ceremonies, or his substitute, must be present. The opening and closing of a masonic banquet, at which the brethren are clothed, is commonly regulated by a ritual for that purpose.—*Gadicke.*

**BEAUTY.** The Freemason is a true admirer of all the liberal arts and sciences, but he much more admires a beauty of his own, which stands as fast as the pillars of the earth—is immovable and immortal. All our working tools are given to us to find out symmetry, proportion, and applicability. We are conducted by every step in our Order to order and harmony, the very being of beauty. We do not crawl in loathsome caverns, but our places of meeting are beautiful halls. The outward tokens and clothing of our Order are composed of the most beautiful colours. We refuse neither silk nor metal in our jewels, we rejoice in the purity of the clothing of our Order; but more especially we endeavour to make the spirit of true beauty shine in our assemblies, and not to allow it to degenerate into a lifeless appearance.—*Gadicke.*

**BEAUTY AND BANDS.** The application of beauty and bands to the science of Freemasonry was in much esteem with our brethren at the beginning of the present century; but at the reunion, being pronounced inconsistent with the general plan of the Order, it was expunged, and is now nearly forgotten, except by a few old Masons, who may, perhaps, recollect the illustration as an incidental subject of remark amongst the Fraternity of that period.

**BEEHIVE.** The beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile in the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

**BEHAVIOUR.** A Mason should be always cautious in his words and carriage, that the most penetrating stranger may not be able to discover or find out what is not proper to be intimated; and sometimes he should divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

**BELIEF.** The most prominent facts which Freemasonry inculcates directly or by implication in its lectures are these: that there is a God; that he created man, and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent tempter; that, to alleviate his repentant contrition, a divine revelation was communicated to him, that in process of time a Saviour should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favor; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again re-peopled, he renewed his gracious covenant with several of the patriarchs; delivered his people from Egypt; led them in the

wilderness ; and in the Mosaic dispensation gave more clear indications of the Messiah by a succession of prophets, extending throughout the entire theocracy and monarchy ; that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate ; and that when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem, as the prophets had foretold, in the reign of Herod, (who was not of the Jewish royal line, nor even a Jew,) of a pure virgin of the family of David.

**BENAI.** The Benai were setters, layers, or builders at the erection of King Solomon's Temple, being able and ingenious Fellowcrafts, who were distributed by Solomon into separate lodges, with a Master and Warden in each, that they might receive commands in a regular manner, take care of their tools and jewels, be paid every week, and be duly fed and clothed, that the work might proceed with harmony and order.

**BENEFITS.** The society expends thousands of pounds sterling every year in the relief of the virtuous distressed. Nor can the existence of these benefits be denied, for they are open and undisguised. The relief of widows and orphans, and of aged Masons in want ; youth of both sexes educated and trained to a life of usefulness and virtue ; the stream of charity disseminated through every class of wretchedness and misery, are indeed so evident, that none can doubt the benefits of the institution ; and therefore those who decry it are fighting against truth, and condemn by their writings what their conscience secretly approves.

**BENEVOLENCE, FUND OF.** The distribution and application of this charitable fund shall be monthly ; for which purpose a committee or lodge of Benevolence shall be holden on the last Wednesday of every month. This lodge shall consist of all the present and past Grand Officers, all actual Masters of lodges, and twelve Past Masters. The brother presiding shall be bound strictly to enforce all the regulations of the Craft respecting the

distribution of this fund, and shall be satisfied, before any petition be read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing lodge, certifying that they have known him to have been in reputable, or at least tolerable, circumstances, and that he has been not less than two years a subscribing member to a regular lodge.

**BETRAYING.** By a full and fair exposition of our great leading principles, we betray no masonic secrets; these are safely locked up in the heart of every Mason, and are never to be imparted except in a constitutional manner. But our leading tenets are no secrets. It is no secret that Masonry is of divine origin; it is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined nor a virtue required in the volume of inspiration, but what is found in, and taught by, Speculative Freemasonry; it is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry existed, while the rest of the world was literally sunk in heathenism; and above all, it is not, neither can it be, a secret, that a good Mason is, of necessity, truly and emphatically a Christian.—*Town.*

**BEZALEEL.** Bezaleel and Aholiab were not only the most skilful at the building of the Tabernacle, but the most zealous for the work. We are therefore not prepared to see a miracle in this particular; but we are prepared to see something greater, which is, that God claims his own—as his gift, as the wisdom which he had put into them—that we might call the “natural” genius or talent whereby they had been enabled to acquire that master skill in arts which they were now required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt, were determined by Him with a view to this ultimate employment in his

service. We see that the services of other persons similarly qualified were required in the same manner, and on the same ground, although Bezaleel and Aholiab were the chief.—*Kitto*.

**BIBLE.** Amongst the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no masonic altar. Without it no lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained; unless he supports and is supported by that blessed book. The square and the compasses stimulate us to investigate into the truths which are therein contained; for truth, justice, and mercy, are best supported by true religion. By it we are taught "In the beginning was the WORD." The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly disciple of Jesus, says in his gospel. In this blessed book is to be found the true rule by which every real Christian will endeavour to regulate his conduct.—*Gadicke*.

**BIGOTRY.** There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing—an unlawful thing—a sinful thing. Why?—Because we detest it—abhor it! To pity such, is no mean part of Christian love, since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?—*Turner*.

**BLACK.** Among the Athenians, black was the colour of affliction, and white of innocence, joy, and purity.—The Arabs and blazonry give to black a signification evidently derived from traditions of initiation. It designates among the Moors grief, despair, obscurity, and constancy. Black, in blazon named sable, signifies prudence, wisdom, and constancy in adversity and woe. Hence the mosaic work of a Masons' lodge.—*Symbolic Colours*.

**BLAZING STAR.** The blazing star must not be considered merely as the creature which heralded the appearance of T. G. A. O. T. U., but the expressive symbol of that Great Being himself, who is described by the magnificent appellations of the Day Spring, or Rising Sun; the Day Star; the Morning Star; and the Bright, or Blazing Star. This, then, is the supernal reference of the Blazing Star of Masonry, attached to a science which, like the religion it embodies, is universal, and applicable to all times and seasons, and to every people that ever did or ever will exist on our ephemeral globe of earth.

**BLUE.** This durable and beautiful colour was adopted and worn by our ancient brethren of the three symbolic degrees as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence; and instructs us, that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

**BLUE MASONRY.** The three first degrees are clothed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the colour of truth or fidelity; and it is a remarkable fact that the brethren have ever remained true to the blue degrees, while the authenticity of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William III. of England, blue was adopted as the favourite colour of the Craft.—*Gadicke.*

**BOARD OF GENERAL PURPOSES.** This board consists of a president and twenty-four other members, of which the Grand Master annually nominates the president and ten of the members, at the Quarterly Communication in June; and the Grand Lodge on the same day elects the other fourteen from among the actual masters and past masters of lodges; and they, together with the

Grand Master, Deputy Grand Master, and the Grand Wardens of the year, constitute the board.

**BOAZ.** One of the rules of the Jewish Cabala is called Transposition, and is used by finding an appropriate meaning to a word formed anagrammatically from any other word. Acting on this rule, Bro. Rosenberg, an eminent Jewish Mason, residing in Paris, thus improves the names of the two pillars:—"In the first degree the candidate receives in his preparation the elements of the sciences; it remains for him to instruct or to fortify himself by means of the higher sciences. The word fortify in Hebrew is ZOAB. At the moment when the young neophite is about to receive the physical light he should prepare himself to receive the moral light. The word prepared in Hebrew is NIKAJ. This word is very important for him who proposes to follow the path of virtue."

**BOND AND FREE.** At the grand festival which Abraham gave at the weaning of his son Isaac, Sarah detected Ishmael, the son of Hagar the Egyptian bondwoman, in the act of teasing and perplexing her son. She therefore remonstrated with Abraham, saying, Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac.—*E. A. P. Lecture.*

**BOND-WOMAN.** Sarah the wife of Abraham being about eighty years of age, and conceiving herself to be past child-bearing, endeavoured to procure a son whom she might adopt, in pursuance of the custom of those times, by giving to her husband, as her substitute, an Egyptian slave named Hagar. But when the bondwoman found that she had conceived by Abraham, she conducted herself with such insolence to her mistress, that the patriarch was compelled to give her up to Sarah's correction; and she exercised it so sharply that Hagar fled into the wilderness, and dwelt by a fountain of water. She was, however, commanded by the Divinity to return, and for her comfort a prediction was vouchsafed, which promised to the son that she should bear, and to

his posterity, this remarkable privilege—that his name should never be blotted out.

**BOOK OF CONSTITUTIONS.** The Book of Constitutions contains the rules and regulations of the Order, an exposition of the duties of officers, the rights of members, the detail of ceremonies to be used on various occasions, such as consecrations, installations, funerals, &c. ; and in fine a summary of all the fundamental principles of Masonry.

**BOOK OF THE LAW.** The Book of the Law is always spread open upon the pedestal during lodge hours at some important passage of Scripture, during the continuance of the solemn ministrations of the lodge. In the first degree it is usually unfolded at Ruth iv. 7; in the second degree at Judges xxii. 6; and in the third at 1 Kings vii. 13, 14. These usages, however, it may be necessary to add, are arbitrary; for we find at different periods during the last century that Genesis xxii. and xxviii. were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chron. iii. 17, for the second; and Amos x. 25, 26, and 2 Chron. vi. for the third. In the United States, according to the instructions contained in Crosse's Chart, the Bible is opened in the first degree at Psalm cxxxiii.; in the second at Amos vii., and in the third at Ecclesiastes xii.

**BRAZEN SERPENT.** The brazen serpent was an image of polished brass, in the form of one of those fiery serpents which were sent to chastise the murmuring Israelites in the wilderness, and whose bite caused violent heat, thirst, and inflammation. By Divine command, Moses made a serpent of brass or copper, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. This brazen serpent was preserved as a monument of divine mercy, but in process of time became an instrument of idolatry; for it being written in the law of Moses, whoever looketh upon it shall live, they fancied they might obtain blessings by its mediation, and therefore thought it worthy to be worshipped. But Hezekiah



thought fit to take it quite away when he abolished other idolatry, because in the time of his father they adored it as an idol; and though pious people among them accounted it only as a memorial of a wonderful work, yet he judged it better to abolish it, though the memory of the miracle should happen to be lost, than suffer it to remain, and leave the Israelites in danger of committing idolatry hereafter with it.—*Horne.*

**BRAZEN PILLARS.** The two pillars on the Tracing-board are the representations of those which stood at the entrance of the porch of King Solomon's Temple, emblems of strength and stability. They are particularly described in Scripture, and were considered of such importance as to be put for the Temple itself when its destruction was threatened by the Almighty. They were composed of cast brass, and were manufactured in the clay ground between Succoth and Zeredatha, along with the holy vessels for the temple worship. They were made hollow for the purpose of serving as archives of Masonry, and to hold the constitutional records.

**BREADTH.** The breadth of the lodge is said to be between the north and the south, for the purpose of demonstrating the universality of Masonry.

**BREAST.** A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.—*Old Lectures.*

**BREAST-PLATE.** The breast-plate of the high priest was a square of nine inches, made of the same material as the ephod, and set with twelve precious stones, three in each row, on which were also engraved the names of the twelve tribes. The colours of the banners were identified by these stones, each tribe bearing the same colour as the precious stone by which it was represented in the breast-plate.

**BRIGHT MASON.** If any brothers doubt whether it be really necessary that their masonic teaching should be reduced to practice; if they doubt whether they ought to be peculiarly cautious in their words and actions; or whether, as Masons, they ought to possess a listening ear, a silent tongue, and a faithful heart; they cannot be bright Masons, for the complicated system of Freemasonry is not to be received or rejected as may suit their pleasure or convenience.

**BROACHED THURNEL.** This was the name of one of the original immoveable jewels, and was used for the E. A. P. to learn to work upon. It was subsequently called the Brute Stone, or rough Ashlar.

**BROTHER.** In the lodge, Masons always call each other brother; and the poorest among them, even the serving brethren, dare not address them by any other title, although they may fill the highest offices in the state, or even be monarchs. Out of the lodge, in the presence of strangers, the word brother may be dropped; but when a brother meets a brother, even out of the lodge, and no other person is present, then the title of brother must not be omitted. It must be much more agreeable to every brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the lodge as out of it when no strangers are present. No one hath a brother except he be a brother himself.—*Gadicke.*

**BROTHERLY LOVE.** This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused absent Brother from the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupport-

able if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. He who does not find his heart warmed with love towards all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love.—*Gudicke*.

**BUILDER SMITTEN.** It is not to be presumed, that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a Deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. The members of our Society at this day, in the third stage of Masonry confess themselves to be Christians, "The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression."—*Hutchinson*.

**BUILDING,** It scarcely need to be intimated that operative Masonry was the sole object of the earliest builders; for the scientific and moral refinements that grew from the profession, and are now implied under the term Freemasonry, could not have taken root until the art and the artists, as well as the institutions of civil society had attained some degree of maturity.—*Anderson*.

**BUL.** The compounds of this divine name Bel, are of great variety. Bel-us was used by the Chaldeans; and the deity was known amongst the ancient Celtæ by the name of Bel or Belenus, which title, by modern authors, is identified with Apollo. The primitive name of Britain was Vel-ynys, the island of Bel; and the fires lighted up on May-day were in honour of this deity, and called Bel's fire. The inhabitants made use of a word, known only to themselves, to express the unutterable name of the Deity, of which the letters O. I. W. were a sacred symbol. In this they resembled the Jews, who always said Adonai, when the name of Jehovah occurred. Baal was the most ancient god of the Canaanites, and was referred to the sun. Manasseh raised altars to this deity, and worshipped him in all the pomp of heathen superstition; and when these altars were destroyed by Josiah, the worship of Baal was identified with that of the Sun.

**BURIAL PLACE.** The burial place of a Master Mason is under the Holy of Holies, with the following legend delineated on the monument:—A virgin weeping over a broken column, with a book open before her; in her right hand a sprig of cassia, in her left an urn; Time standing behind her, with his hands enfolded in the ringlets of her hair. The weeping virgin denotes the unfinished state of the temple: the broken column that one of the principal supporters of Masonry (H. A. B.) had fallen; the open book implies that his memory is recorded in every Mason's heart; the sprig of cassia refers to the discovery of his remains; the urn shews that his ashes have been carefully collected, and Time standing behind her implies that time, patience, and perseverance will accomplish all things.

**BURIED TREASURES.** We have a tradition that King Solomon concealed certain treasures beneath the foundation of the temple, which were found when they were opened to build the second temple. It was common in ancient times to secrete treasures in such vaults and caverns.

**BY-LAWS.** Every lodge has the power of framing by-laws for its own government, provided they are not contrary to or inconsistent with the general regulations of the Grand Lodge. The by-laws must therefore be submitted to the approbation of the Grand Master, or the Provincial Grand Master; and when approved, a fair copy must be sent to the Grand Secretary, and also to the Provincial Grand Master; and when any material alteration shall be made, such alteration must in like manner be submitted. The by-laws of the Lodge shall be delivered to the master on the day of his installation, when he shall solemnly pledge himself to observe and enforce them during his mastership. Every brother shall also sign them when he becomes a member of the Lodge, as a declaration of his submission to them.—*Constitutions.*

**CABALA.** This was amongst the ancient Jews a mystical philosophy, inasmuch as they professed to possess cabalistical secrets from the earliest ages, even from

the days of Adam. There was also a philosophical cabala which had its origin in Egypt. Modern cabalists have introduced many things into this so called science, and have divided it into symbolical and real cabala. In the symbolical cabala the secrets of numbers is taught, and the real cabala is subdivided into theoretical and practical. In the theoretical the sacred writings are explained by a host of traditions, and the practical is, that cabala which has found the most followers as it professes to teach the art of performing miracles. As spiritual errors are frequently the subject of masonic lectures, we could not pass the word cabala without notice.—*Gadicke.*

**CABLE-TOW.** According to the ancient laws of Freemasonry, every Brother must attend his Lodge if he is within the length of his cable-tow. The length of an E. A. P. cable-tow is three English miles, or 15,840 feet.—*Gadicke.*

**CALENDAR.** The first intimation we have of this periodical was in the year 1775, when the Grand Secretary informed the Grand Lodge that a Freemason's calendar for 1775 and 1776 had been published by the Company of Stationers without the sanction of the society, and that he apprehended a publication of that kind, properly authorized, would be acceptable to the fraternity, and might be beneficial to the charity. He moved that a Freemason's calendar, under sanction of the Grand Lodge, be published in opposition to that published by the Stationer's Company, and that the profits of such publication be appropriated to the general fund of the society. This motion being seconded, the question was put, and it passed in the affirmative. This calendar was continued till after the union in 1813, but the form in which it was printed being at length found inconvenient, H. R. H. the Duke of Sussex G. M. directed that in future it should be published in the form of a pocket book, and it continues to be published in that form to the present day.

**CAMP OF ISRAEL.** For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared

beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven, and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them public markets and a variety of shops. (Ant. l. iii. c. 12, sec. 5.) The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass. It was, says Josephus, like a well appointed market, where every thing was ready for sale in due order, and all sorts of artificers kept their shops, so that the camp might be considered a moveable city.—*Adam Clarke*.

**CANDIDATE.** A candidate for initiation into Freemasonry, is a person who has been proposed by a Brother, and whose name is written upon the tables of the Lodge, that the brethren may be reminded to make the necessary enquiries into his moral and social character; for which purpose four weeks is generally allowed.—*Gadicke*.

**CANDLES.** The three great luminaries, are not to be confounded with the three great lights. They are merely candles or torches, or they may be called pillars with torches.—*Gadicke*.

**CANDLESTICK.** The candlestick in the Tabernacle was manufactured by Bezaleel and Aholiab of beaten gold. It had an upright shaft which stood upon a broad foundation, that its support might be firm and unmoveable, without danger of being overthrown during the process of trimming and cleaning its lamps, which were seven in number, one in the centre, and three on each side, on so many branches that were not equal in length, the outer branches being elongated, that the lights might be all of the same height. The body of the shaft had four bowls, and as many knobs and flowers. Some think that the seven branches symbolised the seven planets, the seven days of the week, and the seven ages of man; but in truth the Christian church is the candlestick, and the light is Christ. The seven lamps are emblems of the gift of the Spirit; the knobs and

flowers, the graces and ornaments of a Christian life. As the candlestick gave light to the tabernacle, so we must remain in darkness unless Christ shall enlighten his church. Simeon therefore pronounced it to be “a light to lighten the Gentiles, and the glory of Israel.”

**CANOPY.** In the masonic processions of the Continent, the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the masters of private lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side.

**CAPESTONE.** The topmost stone in a building; the last laid, as the foundation is the first. “To celebrate the capstone” is to celebrate the completion of the edifice, a custom still observed by operative Masons.—*Mackey.*

**CAPTIOUSNESS.** Captiousness is apt to upset the harmony of conversation. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacit accusation and a reproach for something ill taken from those we are displeased with. Such an intimation or even suspicion must always be uneasy to society; and as one angry person is sufficient to decompose a whole company, for the generality, all mutual happiness cease therein on any such jarring. This failing therefore, should be guarded against with the same care, as either boisterous rusticity and insinuated contempt, or ill-natured disposition to censure.—*Martin Clare.*

**CAPTIVITY.** The Jews having offended the Most High, were delivered over to the Chaldeans to be chastised; and Nebuchadnezzar let loose his full vengeance

upon them. He ravaged the whole country; and the holy city of God, after a protracted siege, during which many traitors went over to the enemy, was abandoned to pillage. They burned the temple, broke down the walls of the city, set fire unto her towers, and carried away the consecrated vessels of gold and silver, the brazen sea and altar, and the two pillars of Jachin and Boaz, which stood at the entrance of the porch. All the princes, the nobility, and every person of consequence, according to the prediction of Jeremiah, were removed into the land of Chaldea; but Nebuzaradan, the chief of Nebuchadnezzar's officers, left behind many families of the lower classes to cultivate the vineyards, and other servile purposes, with strict injunctions to transfer the fruits thereof to Babylon in their season, as luxuries for the tables of the nobility.

**CARDINAL VIRTUES.** These are Prudence, Fortitude, Temperance, and Justice. They are dilated upon in the first degree, and the practice of them urged upon the candidate by certain striking allusions to part of the ceremonies of initiation.—*Mackey.*

**CARDINAL POINTS.** The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west, and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labours, so the W. M. occupies this station to open lodge, and to employ and instruct the brethren in Masonry. The south is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labour, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigour and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labours of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.



**CASSIA.** The cassia was anciently a symbol of honour, triumph, life, and resurrection, according to Pierius, who published his *Hieroglyphica* in 1575, which would be quite sufficient to authorize its introduction into our symbolical legend. When the Master Mason exclaims, therefore, "My name is Cassia," it is equivalent to saying, "I have been in the grave; I have triumphed over it by raising from the dead; and being regenerated in the process, have a claim to life (everlasting)."

**CATECHISM.** This is the most important document of Freemasonry. The catechism was formerly only communicated by conference from one lodge to another, or from one brother to another; and this is the reason why we have so many different forms of the catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in a lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own catechismus; and in many lodges it is customary to explain part of it at every meeting, in order that the members may become intimately acquainted with it.—*Gadicke.*

**CATENARIAN ARCH.** This constitutes the form of a Royal Arch Chapter, and is constructed on the following principles. It is a known truth that a semi-circular arch will not sustain its own weight, the crown crushing out the sides; it depends, therefore, on abutment for support. The only arch the bearing of which is true in all its points of the curve, is the catenarian arch. If a slack chain or rope be supported by two hooks, the curve it falls into is what is called the catenarian curve; and this inverted is the mechanical arch of the same name. Such an arch, truly constructed, will stand independent of any collateral aid whatever.—*Noorthouck.*

**CAUTION.** The Entered Apprentice, at his initiation

in the United States, is presented with a new name, which is Caution, to teach him that as he is then imperfectly instructed in the mysteries of Masonry, he ought to be cautious over all his words and actions, that nothing may escape him which may tend to afford information to the opponents of Masonry. This is one of the triad of duties recommended in the first degree.

**CAUTIOUS SECRECY.** The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the treasure of wisdom. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labour which executed the work. The doctrine of the pressure and counter-pressure of complicated arches, was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

**CAVE.** Solomon had a deep cave dug underneath the Sanctum Sanctorum of the Temple, with many intricacies, over which he fixed a stone, wherein he put the ark and cherubim. They say they did this because, by the Holy Spirit foreseeing that that house would be destroyed, he therefore made a secret place where the ark might be kept, so that its sanctity might not be profaned by heathen hands; and they are of opinion that subsequently Josiah secreted therein the ark. They prove it firstly from 1 Kings vi. 9:—"And the oracle within the house [הכֹּהֵן] he prepared to place there the ark," where, by *prepare*, they understand it to mean a preparation for the

future ; as we see, when previously treating of the ark and cherubim, it says, "And they were there until this day," a term in the Holy Scriptures to signify "to all eternity," as, "And no man knoweth of his sepulchre unto this day," that is, never.—*Manasseh Ben Israel.*

**CEDAR.** The cedar grows on the most elevated part of Lebanon, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground ; they are large and distant from each other, and are perpetually green. The cedar distils a kind of gum to which different effects are attributed. The wood is of a brown color, very solid, and incorruptible if preserved from wet. It bears a small apple like to that of the pine.—*Adam Clarke.*

**CEMENT.** The lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship.

**CENSER.** The censer is a representation of the altar of incense which was made of the acacia covered with beaten gold. In form it was a double cube, and had a crown or rim like the table of shewbread, running round its upper surface. It was of small dimensions, being only one foot six inches square, and three feet high, with elevations at each corner called horns. This altar or censer was placed close to the veil which separated the holy place ; that the incense might penetrate into the latter ; and for this reason perhaps it was that St<sup>o</sup> Paul attributes it to the innermost room. It was an emblem or type of Christ, through whom we offer the incense of our prayers. The acacia and gold of which the altar was composed, referred to his human and divine nature ; the crown to his regal dignity ; and the horns to his power. As no incense could be offered but upon this altar, so no prayers will be accepted but those offered through Jesus Christ. The incense was offered every morning and evening, and our prayers ought to ascend to the throne of grace at the same periods.

**CENTENARY.** The revolution of a hundred years.

It is usual for lodges which have been established for that long period to celebrate the anniversary by a commemorative festival.

**CENTRAL POINT.** Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence, and is continually the assistant promoter of like principles and of like actions. The central point of all her innumerable lines, squares and circles, is the love of God. And upon this central point she builds her faith; from it she derives her hope of glory here and hereafter, and by it she squares her conduct in strict justice and universal charity. The central point of all true Christianity and of all true Masonry is the love of God. "Masonry is dedicated only to the Gospel."

**CENTRAL STAR.** The human body of Jesus Christ is the Ark of the Christian Covenant, over which the Shekinah appeared in the cave at Bethlehem, in the form of a supernatural Star in the East, which hence is placed in the centre of our lodges.

**CENTRE.** The labors of a Freemason must penetrate to the centre of the earth, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain or humbly admire them.—*Gadicke.*

**CEREMONIAL.** On our initiation we cannot fail to be struck with the ceremonials, and must think that there is more conveyed by them than appears to the vulgar eye. A due attention to the matter will convince us that our first impressions were just; and by researches to discover their implications, a competent degree of knowledge may be acquired touching the origin of Masonry, the reasons which support its several institutions, the meaning and import of its various symbols, together with the progress of the profession.—*Hutchinson.*

**CERTIFICATE.** Every Brother who travels, and who wishes to visit the lodges in the cities he comes to, must not only provide himself with masonic clothing, but with a certificate. These certificates are granted by the Grand Lodge of England to every one who has been

regularly initiated, and contain an account of when and where the bearer was made, and a recommendation to all lodges to admit him to their labours. They are sealed with the seal of the Grand Lodge, and are signed by the Grand Secretary, and the brother to whom they belong.—*Gadicke.*

**CEREMONIES.** If a person wishes to become a candidate for Masonry, he should make up his mind to watch the progress of all the ceremonies through which he may pass, with attention, and search into their propriety, their origin, and their symbolical reference. He may be quite sure that men of sense and standing in the world—men whose reputation for wisdom and common prudence is of some value, would not subject him to any test which might cast an imputation upon themselves.

**CHAIN.** All the Freemasons upon the surface of the earth form one chain, every member is a link of it, and should ever strive with the true hand of a brother to strengthen it. No wavering doubt should break it. None should be shut out from it, as is taught in every lodge. What an encouraging thought it is for the newly initiated brother to find himself at once surrounded with the light arising from this great chain. This chain can be no fetter to him, for the hands of brethren prove the contrary.—*Gadicke.*

**CHALK.** Chalk, charcoal and clay, have ever been esteemed the emblems of freedom, fervency, and zeal, because nothing is more free for the use of man than chalk, which seldom touches but leaves its trace behind; nothing more fervent than charcoal, for when well lighted no metal is able to resist its force; nothing is more zealous than clay, our mother earth, who will open her arms to receive us when forsaken by all our friends.

**CHAMBER.** It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back. No symbol of death will terrify him, and the words of the sacred writings, "In

the beginning was the light," charm him on to seek the light he has lost.—*Gadicke*.

**CHAPEL.** In every convenient place the architect of a lodge should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the continent they are numerous, and are dignified with the name of chapels. They ought to be seven in number; 1, a room for visitors; 2, the Tyler's room; added to which there ought to be 3, a vestry where the ornaments, furniture, jewels and other regalia are deposited. This is called the Treasury or Tyler's conclave, because these things are under his especial charge, and a communication is generally made to this apartment from the Tyler's room. There ought to be 4, a chapel for preparations, hung with black, and having only one small lamp placed high up near the ceiling; 5, a chapel for the dead furnished with a table, on which are a lamp, and emblems of mortality; 6, the master's conclave, where the records, the warrant, the minutes and every written document are kept. To this room the W. M. retires when the lodge is called from labour to refreshment, and at other times when his presence in the lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue, and here he transacts the lodge business with his secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed 12 feet square, and may be of smaller dimensions according to circumstances. In the middle of the hall there should be 7, a moveable trap-door in the floor, 7 feet long and 3 feet in depth, the use of which is known to none but perfect Masons, who have passed through all the symbolical degrees.

**CHAPTER.** Upon each of the pillars of King Solomon's temple was placed a chapter or symbolical ornament, five cubits in height, composed of network, chains, pomegranates, and lily work or opening flowers cast in the same material of which the pillars were formed. Like the Palladium of Troy, they appear to have been essen-

tial to the well-being of the structure. Thus, at the time when the temple was abandoned by Jehovah, he is represented as standing magnificently upon the altar, and commanding the angel of destruction to strike the heads or chapiters of these two pillars, and the total ruin not only of the temple but of Jerusalem and the entire system of Jewish polity should ensue (Amos, ix. 1). As their destruction was thus comprehensive and significant, so was their erection symbolical of the magnitude and splendour of the Jewish nation under Solomon. And this reference was embodied in their names.

**CHAPLAIN.** The Grand Chaplain is appointed by the Grand Master on the day of his installation. He should attend all the quarterly communications and other meetings of the Grand Lodge, and there offer up solemn prayer suitable to the occasion, as established by the usages of the fraternity.—*Constitutions.*

**CHAPTER.** A convocation of Royal Arch Masons is called a chapter. The presiding officers are a king, a priest, and a prophet, who are representatives of Zerubabel, Jeshua, and Haggai. These officers are styled either by the founders' names as above, or as first, second, and third Principals. All chapters are under the jurisdiction of the Supreme Grand Chapter in London.

**CHARACTER.** The character of a man that would become a Mason must undergo the strictest scrutiny. He must be a man of strict morality; he must be humane, benevolent, and charitable to his fellow-creatures; he must be no gambler, tippler, or profane swearer; he must be no railer against the religion of Christ, or the professors thereof; he must be a lover of decency and order; and he must be strictly honest, industrious, and upright in all his conduct; for such as delight in the practice of vice are a disgrace to civil society, and are seldom reformed by the most excellent institutions. They retain their vices unchangeable as the skin of the Ethiopian or the spots of the leopard. Such indeed would never apply for admission into our benign institution, were they acquainted with her solemn principles, as were not lovers of decency and order.—*Powers.*

**CHARGES.** The Fraternity had long been in possession of many records, containing the ancient regulations of the Order, when in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested be annexed to the Book of Constitutions, then in course of publication under the superintendence of Dr. Anderson. This was accordingly done, and the old charges of the Free and Accepted Masons, constituted by universal consent a part of the fundamental law of our order. The charges are divided into six general heads of duty, as follows. 1. Concerning God and religion. 2. Of the civil magistrates, supreme and subordinate. 3. Of lodges. 4. Of Masters, Wardens, Fellows, and Apprentices. 5. Of the management of the Craft in working. 6. Of behaviour under different circumstances, and in various conditions.—*Mackey.*

**CHARITIES.** Our general charities are the Schools for Boys and Girls, the Fund of Benevolence for Widows and Distressed Brethren, the Annuity Fund for Aged Brethren, and the Asylum for Worthy Aged and Decayed Freemasons and their Widows, and they are all amply supported. In the schools seventy boys and sixty-five girls are educated and clothed. The funded property of the Girls' School is about 16,000*l.*, and its income 1600*l.* a year, including 150*l.* annually from the Grand Lodge. The funded property of the Boys' School is not so much, it amounts only to 8500*l.* and the annual income of about 1150*l.*, including 150*l.* from the Grand Lodge. The funded property of the Royal Masonic Annuity Fund is 3500*l.*, and the annual income including 400*l.* from the Grand Lodge, is 1300*l.* The number of annuitants at 20*l.* a year each is now thirty. The funded property of the Asylum is about 3450*l.*, and its annual income from other sources 400*l.* The two latter charities are now united together. The sums annually voted by the Board of Benevolence to distressed brethren and the widows of Masons amount to about 750*l.*, and its funded property is 12,000*l.*, and that of the Board of General Purposes about 6000*l.*

**CHARITY.** This is the brightest ornament of our



masonic profession. Happy is the brother who hath sown in his heart the seeds of benevolence, the produce of which will be charity and love. He envieth not his neighbour, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection. Whoever would emulate the character of a good and worthy Mason ought ever to be ready to assist the needy as far as lies in his power; and if, in the most pressing time of necessity, he does not withhold a liberal hand, the most heartfelt pleasure will reward his labours, and the produce of love and charity will most assuredly follow.—*Old Lectures.*

CHEQUERED. As the steps of man tread in the various and uncertain incidents of life, as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with mosaic work to remind us of the precariousness of our state on earth; to day our feet tread in prosperity, to morrow we totter on the uneven paths of weakness, temptation, and adversity. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion and give aid to those who are in adversity, to walk uprightly and with humility; for such is human existence, that there is no station in which pride can be stably founded; all men, in birth and in the grave, are on the level. Whilst we tread on the mosaic work, let our ideas turn to the original which it copies; and let every Mason act as the dictates of reason prompt him, to live in brotherly love.—*Hutchinson.*

CHERUBIM. There were four cherubims in the most holy place of Solomon's temple. Two lesser made by Moses of massy gold, and two larger made by Solomon overlaid with gold. Those made by Moses were part of the mercy seat, and inseparable from it; those of Solomon seem to have spread their wings over it, being added only for the greater ornament and glory of God's house.—*Bishop Patrick.* See "Signs and Symbols," Lect. 4.

**CHIEF POINT.** The chief point in Masonry is to endeavour to be happy ourselves, and communicate that happiness to others.

**CHILDREN OF LIGHT.** Remembering the wonders in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the sun and moon as emblematical of the great light of truth discovered to the first men, and thereby implying that as true Masons we stand redeemed from darkness, and are become the sons of light, acknowledging in our profession our adoration of him who gave light unto his works. Let us then by our practice and conduct in life, show that we carry our emblems worthily; and as the children of light, that we have turned our backs on works of darkness, obscurity and drunkenness, hatred and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity and brotherly love, as the acceptable service on which the Great Master of all, from his beatitude, looks down with approbation.—*Hutchinson.*

**CHISEL.** The chisel, though a small instrument, is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. It morally demonstrates the advantages of discipline and education. The mind, like the diamond in its natural state, is unpolished; but as the effects of the chisel on the external coat soon presents its latent beauties to the view, so education discovers the latent virtues of the mind, in order to display the summit of human knowledge, our duty to God and man.

**CHOICE OF OFFICERS.** This is a matter of great concern, for the officers of a lodge are not only bound to advance the welfare of their own particular lodge, but whatever may tend to the good of the Fraternity in general. Therefore no man ought to be put in such election, but such as by his own skill and merit is deemed worthy of performance, *viz.*, he must be well acquainted with all the private and public rules and orders of the Craft; he ought to be strictly honest, naturally humane, patient in injuries, discreet in conversation, grave in

counsel, constant in amity, and above all, faithful in secrecy.—*Dermott.*

**CHRISTIANITY.** Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether he be Jew or Christian.—*Inwood.*

**CIRCLE.** The circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy.—*Old Lectures.*

**CIRCLE AND PARALLEL LINES.** In all regular and well-formed lodges there is a certain point within a circle, round which it is said the genuine professors of our science cannot err. This circle is bounded north and south by two perpendicular parallel lines. On the upper or eastern part of the periphery rests the Holy Bible, supporting Jacob's ladder extending to the heavens. The point is emblematic of the Omniscient and Omnipresent Deity, the circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows therefore that in traversing a masonic lodge, we must touch upon these two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that immortal centre whence all goodness emanates.—*Hemming.*

**CIRCUMAMBULATION.** The ancients made it a constant practice to turn themselves round when they worshipped the gods; and Pythagoras seems to recommend it in his symbols. By this circular movement says Plutarch, some imagine that he intended to imitate the motion of the earth; but I am rather of opinion, that the precept is grounded on another notion, that as all temples are built fronting the east, the people at their entrance turned their backs to the sun; and consequently,

in order to face the sun, they were obliged to make a half-turn to the right, and then in order to place themselves before the Deity, they completed the round in offering up their prayer.

**CLANDESTINE LODGES.** Some years ago there were a number of those so called lodges, but there are none at present. Clandestine lodges are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted lodges. They were not warranted by any Grand Lodge, and endeavoured as much as possible to conceal their existence from the Grand Lodges; their founders formed a ritual from their memories, and by this ritual they made so called Freemasons, but as they could not legitimize themselves for want of certificates and proper information, they were unable to gain admission into any worthy and warranted lodge. Since the lodges have been formed into unions, working under one Grand Lodge, unwarranted lodges have less chance of existing than formerly. A lodge which is held without the knowledge of the magistrates or police of the place may be considered as an unwarranted lodge.—*Gadicke.*

**CLASSES.** Ancient masonic tradition informs us that the speculative and operative Masons who were assembled at the building of the temple, were arranged in nine classes, under their respective Grand Masters; viz. 30,000 Entered Apprentices, under their Grand Master Adoniram; 80,000 Fellowcrafts, under Hiram Abiff; 2000 Mark Men, under Stolkyn; 1000 Master Masons, under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabert; 12 Grand Architects, under Adoniram; 45 Excellent Masons, under Hiram Abiff; 9 Super-excellent Masons, under Tito Zadok; besides the Ish Sabbal or labourers.

**CLOSING.** When it is proper time to close the lodge it is always high midnight, and the brethren then go peaceably home, remembering that the high midnight of life may overtake them without a moment's warning.—*Gadicke.*

**CLOTHING.** It was ordered by the regulations agreed by the Grand Lodge, March 17th, 1771, that none but the Grand Master, his Deputy and Wardens, who were the only grand officers then in existence, shall wear their jewels in gold pendant to blue ribbons about their necks, and white leather aprons with blue silk. Masters and Wardens of particular lodges may line their white leather aprons with white silk, and many hang their jewels by white ribbons about their necks. Master Masons now are clothed in white, sky-blue, and silver; Grand and Provincial Grand Stewards in white, crimson and silver; and all other Grand and Provincial Grand Officers in white, purple and gold.

**CLOUDY PILLAR.** When the Israelites were delivered from the Bondage of Egypt, and had arrived on the borders of the Red Sea, the Egyptians thought they were so completely ensnared that their escape was impossible. With inaccessible mountains on each side, the sea in front, and the Egyptian army behind, they appeared to be completely hemmed in. And why did Moses place them in this situation? The road to Palestine was open by the Isthmus; but he declined escaping by that avenue, and led the people southward, and placed thus at the apparent mercy of their enemies. The truth is, Moses had no option in the matter; he followed the direction of the Cloudy Pillar, because he had full confidence that it would conduct him right.

**COCHLEUS.** A staircase contrived as a screw in the inner wall of the temple.

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

**COFFIN.** In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the institution, he was placed within the pastos, or coffin, or in other words was subjected to a solitary confinement for a prescribed period of time, that he might reflect seriously, in seclusion and darkness, on what he was about to undertake, and be reduced to a proper state of mind for the reception of great and important truths, by a course of fasting and mortification. This was the symbolical death of the mysteries, and his deliverance from confinement was the act of regeneration, or being born again; or as it was also termed, being raised from the dead.

**COLLAR.** An ornament worn about the neck, to which is suspended a jewel appropriate to the office which the wearer occupies in a lodge. The colour varies according to rank.

**COLLEGIA ARTIFICIUM.** The "Encyclopedia Americana," art. Masonry, derives the Order from the Collegia Artificium of the Romans; and says its members were introduced into this country by the kings Alfred and Athelstan, to build castles and churches. They then united, under written constitutions of the Roman and Greek colleges, and the provisions of the civil law. Their religious tenets being often objects of suspicion to the orthodox catholics, and often differing among themselves, they were not allowed to obtrude in their meetings, and of course they were kept secret.

**COLONIAL.** It being necessary, on account of the distance of foreign district Grand Lodges, and the consequent delay in their communications with the Grand Lodge of England, that their powers should be more extensive, the Grand Lodge delegates to its foreign district Grand Lodges, meeting under a Grand Master duly authorized and appointed by the Grand Master of England, in addition to the powers before specified, that of expelling Masons, and erasing lodges within the district, subject, however, to appeal to the Grand Lodge of England.—*Constitutions.*

**COLOURS.** The masonic colours, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

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

**COMMENTARIES.** Nothing would elevate the character of a lodge more than a course of historical and philosophical commentaries on the authorized lectures, by an experienced and talented master of the work. If a full and regular attendance of brethren be desirable, this process would ensure it. If the improvement of the mind and the promotion of moral virtue be the objects of our pursuit, this would constitute the most effectual means of recommending them to notice. Whatever is good and valuable in the masonic system would be preserved and maintained by such a practice, and the science would become so unobjectionable in the opinion of the world, that all mankind, if they did not join our ranks, would at least respect our professions, and esteem the motive for our association for the sake of its visible results.

**COMMEMORATIVE.** Commemorative festivals are incidental to all institutions and systems of religious worship, and are used by Freemasons for the purpose of promoting the interests and increasing the popularity of the Order, of extending the personal acquaintance of the brethren, and of ensuring harmony amongst the members by a social interchange of sentiment, mutual professions of good will towards each other, and benevolence to the Craft at large.

**COMMITTEE.** It being essential to the interests of the Craft, that all matters of business to be brought under the consideration of the Grand Lodge, should be previously known to the Grand Officers and Masters of lodges, that, through them, all the representatives of such lodges may be apprized of such business, and be

prepared to decide thereon, without being taken by surprise, a general committee, consisting of the present and past Grand Officers, and the Master of every regular lodge shall meet on the Wednesday immediately preceding each quarterly communication; at which meeting, all reports or representations from the Most Worshipful Grand Master, or any board or committee appointed by the Grand Lodge shall be read; and any member of the Grand Lodge intending to make a motion therein, or to submit any matter to its consideration, shall, at such general committee, state, in writing, the nature of his intended motion or business, that the same may be read. No motion, or other matter shall be brought into discussion in the Grand Lodge, unless it shall have been previously communicated to this general committee.—*Constitutions.*

COMMON GAVEL teaches us to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities, and reduce man to a proper level; so that by quiet deportment, he may, in the school of discipline, learn to be content. What the common gavel is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions.

COMMUNICATIONS. Four lodges shall be holden, for quarterly communication, in each year, viz., on the first Wednesday in the months of March, June, September, and December, at which none shall be present but the proper members, without permission of the Grand Master, or presiding Grand Officer. No visitor shall speak to any question without leave of the Grand Master, nor shall he, on any occasion, be permitted to vote.—*Constitutions.*

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



**COMPASSES.** The compasses ought to keep us within the bonds of union with all mankind, but more especially with our brother Masons; and may every one whose hands have lifted this great light continue to be guided by it in all his actions! By the compasses the skilful architect is enabled accurately to determine the relative proportions of all parts of the building when he is laying it down upon the tracing-board for the use of the workmen. Without accurate measurement, and thereby acquired symmetry and eurhythmy, or beautiful and skilful proportioning of all its parts unto the whole, architectural beauty is not attainable. Without cultivated and amiable conduct—without benevolent feelings and charitable actions towards each other, no endearing bond amongst mankind is conceivable; for so long as mankind confine themselves to acts of justice alone to each other, so long must they be kept asunder by cold civility. It is only the calm affection of pure philanthropy which can unite them in the closer bonds of fraternal affection. A circle or line drawn by the compasses is also an emblem of eternity; and commonly represented by a serpent in the form of a circle.—*Gadiche.*

**COMPLAINT.** If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies (unless you carry them by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the lodge.

**COMPOSITE.** The Composite order of architecture is so called from being composed out of the other orders. It is also called the Roman or Italic order, as having been invented by the Romans, conformably to the rest, which are denominated from the people among whom they had their rise.

**CONCEALMENT.** Keep the door of thy lips, nor ever let the frantic moments of revenge wound that

which, in sober reflection, perhaps thou wouldst wish, in vain, to spend years to heal. Think the best, but never speak the worst; reverence and imitate the good qualities of others, but to all their defects, whether real or imaginary, be a Mason in secrecy, and thus prove to the world—whose eye is curious, indeed, over Masons—that one of the secrets of Masonry is the concealment of our brother's fault, which, by discovery, could neither be amended nor obliterated.

**CONCLUSION.** Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—*Solomon.*

**CONCORD.** The Master of each lodge should found his government in concord and universal love; for as the Great Architect moves the system with his finger, and touches the spheres with harmony, so that the morning stars together sing the songs of gratitude, and the floods clap their hands, amidst the invariable beauties of order; so should we, rejoicing, be of one accord and of one law, in unanimity, in charity, and in affection, moving by one unchanging system, and actuated by one principle, rectitude of manners.—*Hutchinson.*

**CONFIDENCE.** What the ignorant call "the oath," is simply an obligation, covenant, and promise enacted previously to the divulging of the specialities of the Order, and our means of recognizing each other; and 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 is, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to keep your secret before you presume to reveal it?—*Harris.*

**CONSECRATING.** The day of consecration was

annually held as a festival by the brethren of the lodge; and as it is frequently the case that none of those who laid the foundation of the building, and who first taught how it was to be carried on, are in existence, it is a most solemn festival. On this occasion the building must be duly surveyed, and those parts which have become decayed by age must be repaired. When this has been properly done—when the Great Architect of the Universe has been thanked for the blessings he has conferred upon the lodge and its members during the year which has passed—when His assistance has been earnestly implored for the time to come, and when the members have most solemnly pledged themselves zealously to devote themselves to His service—then, and not till then, can they go cheerfully to the banquet; for, by holding a masonic banquet alone, no lodge can duly celebrate this festival.—*Gadicke.*

CONSTITUTING. The following is the manner of constituting a new lodge. A lodge is duly formed; and, after prayer, an ode in honour of Masonry is sung. The Grand Master is then informed by the Secretary that the brethren present desire to be formed into a new lodge, &c. The petition, the dispensation, and the warrant, or charter of constitution, are now read. The minutes of the lodge while under dispensation are likewise read; and, being approved, are declared regular and valid, and signed by the Grand Master. The Grand Master inquires if the brethren approve of the officers who are nominated in the warrant to preside over them. This being signified in masonic form, an oration on the nature and design of the institution is delivered. The lodge is then consecrated according to ceremonies proper and usual on these occasions, but not proper to be written, and the Grand Master constitutes the lodge in ancient form.—*Constitutions.*

CONSUMMATUM EST. The ne plus ultra of Masonry varies in different systems. With some it is one of the Kadoshes, with others the Rose Croix; and with the Ancient Accepted it is the thirty-third degree. With all, however, the possession of it is considered indispensable to those who emulate masonic perfection; and no

person can be admitted to it who is not master of all the previous degrees. It concludes with the words—*consummatum est*.

**CONTROVERSY.** Masonry is a universal system, and teaches the relative and social duties of man on the broad and extensive basis of general philanthropy. A Jew, a Mahometan, or a Pagan, may attend our lodges without fear of hearing his peculiar doctrines or mode of faith called in question by a comparison with others which are repugnant to his creed, because a permanent and unalterable landmark of Masonry is, the total absence and exclusion of religious or political controversy. Each of these professors practices a system of morality suited to the sanctions of his religion, which, as it emanated from the primitive system of divine worship, bears some resemblance to it; and consequently he can hear moral precepts inculcated without imputing a designed reference to any peculiar mode of faith.

**COPE-STONES.** The cope-stones are represented by the three Principals of the R. A. Chapter, because, as a knowledge of the secrets of the vaulted chamber could be only known by drawing them forth, so the complete knowledge of this degree can be obtained only by passing through its several offices.

**CORINTHIAN.** The Corinthian is the noblest, richest, and most delicate of all the orders of architecture. Villipandus supposes the Corinthian capitol to have taken its origin from an ornament in King Solomon's Temple, the leaves whereof were those of the palm tree.

**CORN.** Corn was a symbol of the resurrection, which is significantly referred to in the third degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead. The apostle might, says Calmet, have instanced the power of God in the progress of vivification; and

might have inferred that the same power which could confer life originally, would certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice; and yet not intending to terminate his reference in any quality of vegetation.

**CORNER-STONE.** The first stone in the foundation of every magnificent building is called the corner-stone, and is laid in the north-east, generally with solemn and appropriate ceremonies. To this stone formerly some secret influence was attributed. In Alet's Ritual, it is directed to be "solid, angular, of about a foot square, and laid in the north-east." Its position accounts in a rational manner for the general disposition of a newly initiated candidate, when enlightened, but uninstructed, he is accounted to be the most superficial part of Masonry.

**COUNTRY LODGES.** Country lodges are under the immediate superintendence of the Grand Master of their respective provinces; to whom, or to his deputy, they are to apply in all cases of difficulty or doubt, and to whom all complaints and disputes must be transmitted. If those officers should neglect to proceed in the business, the application or complaint may be transmitted to the Board of General Purposes; and an appeal in all cases lies to the Grand Lodge or Grand Master.—*Constitutions.*

**COURSE.** In the entire course of lectures attached to the three degrees of Masonry, including the final triumph of the Order in the Royal Arch, such events are held prominently to view as are calculated to remind us of our Christian privileges, emanating from, and connected with, the great promises and advantages which were enjoyed by holy men under the patriarchal and Mosaic dispensations. The creation of the world; the expulsion of our first parents from Paradise, with the consoling promise which accompanied that terrible punishment of sin; the translation of Enoch; the deluge; Abraham and Sarah; Hagar and Ishmael; the offering of Isaac; the peregrinations of Jacob; the deliverance from Egyp-

tian captivity; the wanderings in the wilderness; the building of the first and second Temples; the captivities; the revelation of the cherubic emblem of the Deity; and the annunciation of the Messiah by John the Baptist. The disquisitions on these important points, which embrace also many collateral subjects of equal interest, are recommended by the sublime elucidations of symbolical machinery with which they are accompanied.

**COWAN.** From the affair of Jephtha, an Ephraimite was termed a cowan or worthless fellow. In Egypt a cohen was the title of a priest or prince, and a term of honour. Bryant, speaking of the harpies, says they were priests of the sun; and as cohen was the name of a dog as well as a priest, they are termed by Appollonius—"the dogs of Jove." Now St. John cautions the Christian brethren that "without are dogs," (*κυνες*) cowans or listeners; and St. Paul exhorts the Christians to "beware of dogs, because they are evil workers." Now *κυνων* a dog, or evil worker, is the masonic cowan. The above priests or metaphorical dogs, were also called cercyoni-ans or cer-cowans, because they were lawless in their behaviour towards strangers. A writer of the "Freemasons' Quarterly Review" thus explains the word. "I trace it," says he, "to the Greek verb *ακουω*, to hear or listen to, from which it is but *parcè detorta*; and we have high authority for so importing words from one language to another." Our illustrious brother, Sir Walter Scott, makes one of his characters in "Rob Roy" say—"she does not value a lawsuit mair as a cowan, and ye may tell Mac Cullummore that Allan Iverach said *sae*."

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

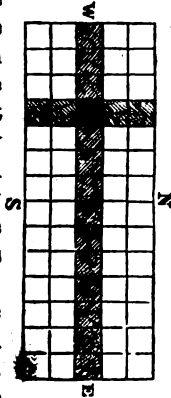
**CRAFTSMAN.** As a Craftsman you are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability; and on no account to wrong them or see them wronged, but timely to apprise them

of approaching danger, and view their interest as inseparable from your own. Such is the nature of your engagements as a Craftsman, and these duties you are now bound, by the most sacred ties, to observe.—*Charge, Second Degree.*

**CREATION.** It is the general voice of Scripture that God finished the whole of the creation in six days and rested the seventh; giving us an example that we might labour six days and rest the seventh from all manual exercises. He who labours with his mind by worldly schemes and plans on the Sabbath day, is as culpable as he who labours with his hands in his accustomed calling. It is by the authority of God that the Sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour.—*Adam Clarke.*

**CRIMSON.** This rich and beautiful colour is emblematical of fervency and zeal. It is the appropriate colour of the Royal Arch degree; and admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of man.

**CROSS.** According to an ancient tradition, the Temple of Solomon had three foundations, the first of which contained seventy stones, five rows from north to south, and fourteen in each row running from east to west. The centre row corresponded with the upright of a cross, whose transverse was formed by two stones on each side of the eleventh stone from the east end of the centre row of which the upright is formed, and the fourth stone from the west end of it. This stone, which hence occupies the place of the crossing of the beams, was under the centre of the S. S., where was deposited the Ark of the Covenant and Shekinah. This design contained an evident reference to the cross of Christ, and was so placed that the part where the heart of Christ would be at the time of his crucifixion was under the centre of the S. S.



**CRUSADES.** There is not an instance of the European states uniting in any one enterprise save the holy war; and from thence we most rationally must conceive the present number of Masons, dispersed over the face of Europe, was principally derived. By the Crusades, the number of our society would be greatly augmented; the occasion itself would revive the rules of Masonry, they being so well adapted to that purpose, and also professional of the Christian faith, from whence sprang the spirit of the enterprise. After these pursuits subsided, bodies of men would be found in every country from whence the levies were called; and what would preserve the society in every state, even during the persecutions of zealots, the Master Mason's Order, under its present principles, is adapted to every sect of Christians. It originated from the earliest era of Christianity, in honour to, or in confession of, the religion and faith of Christians, before the poison of sectaries was diffused over the church.—*Hutchinson.*

**CRUX ANSATA.** This sign, originally signifying life, was adopted as a Christian emblem, either from its similarity to the shape of a cross, or from its being considered the symbol of a state of future existence.

**CRYPT.** A subterranean vault. On the top of the mount of Olives was a vast and very ancient crypt, in "the shape of a cone of immense size; the vertex alone appearing level with the soil, and exhibiting by its section at the top a small circular aperture, the sides extending below to a great depth lined with a hard red stucco." It was an idolatrous construction, perhaps as old as Solomon, and profaned by Josiah. If Solomon built this crypt, he might, as the Jews say he did, construct one of the same kind beneath the Temple, for the reception of the ark, &c., in case of danger; but this must remain undecided till the "times of the Gentiles are fulfilled."—*Calmet.*

**CUBE.** The cube is a symbol of truth, of wisdom, of moral perfection. The new Jerusalem promised by the Apocalypse, is equal in length, breadth, and height. The mystical city ought to be considered as a new



church, where divine wisdom will reign. Isaiah, announcing the coming of the Messiah, said, "He shall dwell in the highest place of the solid rock, and the water which shall flow from him shall give life."

**CUBICAL STONE.** At the building of the Temple of Jerusalem, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest confusion. The G. M. (H. A. B.) had sent to certain F. Cs. thirteen stones, and directed that with these they should complete a small square near the cape-stone, being the only portion of the fabric which remained unfinished. Every stone of the temple was formed into a square, containing five equilateral triangles, each equilateral triangle being equal to a cube, and each side and base of the triangles being equal to a plumb-line. The space, therefore, which remained to be completed was the last triangle of the last stone, and equal to the eighth part of the plumb-line, or  $\frac{1}{8}$  of the circle, and  $\frac{1}{5}$  of the triangle, which number is in Hebrew  $\text{מ}$  or the great name of the Almighty. The thirteen stones consisted of all the fragments which remained from the building, and comprised two cubes in two divisions. In the first was contained one cube in an entire piece, and in the second a cube in twelve parts: viz.,  $4\frac{1}{2}$  parts in 1 piece, 2 parts in 4 pieces, 1 part in 1 piece, and  $\frac{1}{2}$  part in 6 pieces; total 12 pieces. The F. Cs. carried the broken cube to S. K. I., who in conjunction with H. K. T. directed that they should be placed along with the jewels of the Craft, on a cubic stone encrusted with gold, in the centre of a deep cavern within the foundations of the temple, and further ordered, that the door of this mysterious court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment. At the rebuilding of the temple, however, three F. Cs. lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured cube, and carried the pieces to Z. J. H., who recognized in the four pieces the XXXX., and accordingly advanced the F. Cs. to a new order in Masonry for having accomplished this discovery.—*Tytler.*

**CUBIT.** A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was 21 inches, but only 18 according to other authorities.

**CURIOSITY.** Freemasonry has in all ages excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know.

**CYPHER.** It is not customary in Freemasonry to write in cypher, neither is there any law commanding it to be done, although there is a very ancient cypher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Krypto-graphic, which was to be extremely useful in Freemasonry; but so far as we know this work has never appeared.—*Gadicke.*

**CYPHER WRITING.** The system of cypher writing has been found so convenient as a depository of ineffable secrets, that it has descended down to our own times, and various methods have been prescribed for its use, any of which will answer the intended purpose; for the interpretation is absolutely impracticable without a key. The simplest kind of cypher consists of a simple transposition of the letters of the alphabet, and appears to have been one of the earliest specimens of this kind of secret communication which was used in modern times, Its mystery, however, is perfect; and the places of the several letters may be so varied as to preclude the possibility of detection.

a	b	c	d	e	f	g	h	i	j	k	l	m
n	o	p	q	r	s	t	u	v	w	x	y	z
												6

With this key the cypher n serr naq npprcgrq znfba, will be found to contain the words—"A Free and Accepted Mason;" but if the key be varied thus:—

a b c d e f g h i j k l m  
z y x w v u t s r q p o n

the same words will stand—z uivv zmw zxxvkgvw nzhlm. And the key will admit of variations ad infinitum. Sometimes the mystery was increased by the junction of four or five words into one. On this plan the above expression would constitute the formible word, zuivv-zmwzxxvkgvwnzhlm.—*See the Golden Remains*, vol. 5, p. 1.

**CYRUS.** This prince was mentioned by the prophet Isaiah, two hundred years before he was born, as the restorer of the temple at Jerusalem. And accordingly, after the seventy years of captivity in Babylon were accomplished, it pleased the Lord to direct him to issue the following proclamation. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem.

**DANCING.** Dancing is not a masonic accomplishment, although it usually accompanied the rites of the spurious Freemasonry. The idolatrous Jews made it a part of the worship which they paid to the golden calf. The Amalekites danced after their victory at Ziklag, and Job makes it part of the character of the prosperous wicked (that is, of those who, placing all their happiness in the enjoyments of sense, forget God and religion), that their children dance. The dancing of the profligate Herodias's daughter pleased Herod so highly, that he promised to give her whatever she asked, and accordingly, at her desire, and in compliment to her, he commanded John the Baptist to be beheaded in prison. Notwithstanding this, some Provincial Grand Masters instead of taking the brethren at their provincial meetings to church, as in the good old times of Inwood, Harris, and

Oliver, for the purpose of invoking the blessing of God on their labours, lead them to a ball in full masonic costume, as the gentry of old used to exhibit their servants and retainers at an assize or county meeting in blue coats and badges; whence instead of a praying institution as Masonry is, it becomes a dancing institution, which it decidedly is not.—*Freemasons' Quarterly Review*.

**DARKNESS.** The darkness of Masonry is invested with a pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the third degree of Masonry. Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when death has drawn his sable curtain round you. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unveiled eye the glories which issue from the expanse of heaven, the everlasting splendours of the throne of God!

**DARKNESS VISIBLE.** The light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above.

**DAVID.** The uninterrupted prosperity which David enjoyed, inspired him with a design of building a sumptuous temple for the worship of the Deity, deeming it in a high degree criminal to permit the ark of God to remain in a tabernacle at a time when he resided in a palace, constructed and ornamented with the utmost profusion of elegance and splendour. And to this he

was further incited by an ancient prediction of Moses. But David as yet was ignorant of the place where the Temple of the Lord was to be erected; for it still remained in the possession of the Jebusites, and on that spot Araunah had established his threshing floor. At this period Mount Moriah exhibited a picturesque appearance, being covered by groves of olive trees; and for this reason it was called "the field of the wood." After David had made the above determination, the Lord directed Nathan the prophet to communicate to him, "Thus saith the Lord, shalt thou build me an house for to dwell in. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son."

**DAY AND NIGHT.** The sun is the monarch of the day, which is the state of light. The moon of the night, or the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back on what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun; and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night.—*Adam Clarke.*

**DAY'S WORK.** The day's work closed when the sun set in the west. All the expressions used in scripture about hired servants imply that they were hired by the day. This is still the case in the east, where not only labourers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages when the sun goes down. It has never come to our knowledge that they work at any trade after sunset, even in winter.—*Kitto.*

**DEACON.** The duties attached to the office of a deacon are, “to convey messages, to obey commands, and to assist at initiations, and in the general practice of the rites and ceremonies of the Order.” The jewel of their office is a dove, as an emblem of peace, and characteristic of their duties.

**DEATH.** The heathen nations, before the coming of Christ, wanted the blessing of revelation, and knew nothing of the destination of man after he was laid in the silent tomb. One of their own poets tells us this: “Alas,” says he, “when the plants and flowers of the garden have perished, they revive again, and bloom the succeeding year; but we, mighty, wise, and powerful men, when once we die, remain insensible in the hollow tomb and sleep a long and endless sleep—a sleep from which we never shall be awakened.” Seneca said, “*post mortem nihil est.*” Virgil describes death as an “iron sleep, and an eternal night.” (En. x. 745.) But so inconsistent were the heathen philosophers upon these abstruse subjects, which they had received only from dark and uncertain tradition, that in the sixth book of the Eneid, the same poet describes with great minuteness the places of reward and punishment which are assigned to mankind after death, as the consequence of their personal responsibility.—*Bishop Mant.*

**DECLARATION.** Every candidate, previous to his admission, must subscribe his name at full length to a declaration of the following import, viz.:—“To the Worshipful Masters, Wardens, Officers, and Members of the Lodge of ———, No. —. I, ———, being a free man, and of the full age of twenty-one years, do declare, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge, and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand this      day of      . Witness.—  
*Constitutions.*”

**DECLARING OFF.** When a brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the lodge. When a brother requires to leave the lodge for a few minutes, either at labour or at the banquet, he must request leave to do so. Many brethren whose bad conduct is brought before the lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off. We also make use of this expression when any lodge has ceased to assemble for a length of time. A Freemasons' lodge, or assembly of the brethren, is properly tyed when none but brethren are present, and when no stranger can gain admittance.—*Gudicke.*

**DECORATIONS.** In disposing of the furniture and decorations of a lodge, great discrimination is required; and very frequently the imposing appearance which a lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space; and though but sparingly used, will produce a striking impression and contribute to the general beauty and solemnity of the scene.

**DEDICATION.** From the building of the first temple at Jerusalem to the Babylonish captivity, the lodges of Freemasons were dedicated to King Solomon, from thence to the advent of Christ to Zerubbabel, who built the second temple, and from that time till the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many lodges were broken up, and the brethren were afraid to meet without an acknowledged head. At a secret meeting of the Craft, holden in the city of Benjamin, this circumstance was much regretted, and they deputed seven brethren to solicit St. John the Evangelist, who was at that time Bishop of Ephesus, to accept the office of Grand Master. He replied to the

deputation, that though well stricken in years, having been in his youth initiated into Masonry, he would acquiesce in their request, thus completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons call a line—parallel; ever since which, the lodges in all Christian countries have been dedicated to the two St. Johns.—*York Lectures.*

**DEFAMATION.** To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be found. Defamation is always wicked. Slander and evil speaking are the ~~parts~~ <sup>poets</sup> of civil society, are the disgrace of every degree of religious profession, and the poisonous bane of all brotherly love. Defamation is never absolutely, or indeed at all, necessary; for suppose your brother has faults, are you obliged, because you speak of him, to discover them? has he no good qualities? sure all have some good ones; make them then, though ever so few, the subject of your conversation, if ye must talk of him; and if he has no good qualities, speak not of him at all.—*Inwood.*

**DEGREE.** A degree, as the word implies, is merely a grade or step, or preparation, as one grade is but preparatory to another higher, and so on in progression to the “ne plus ultra.” A degree sometimes, but not in Freemasonry, means a class or order.

**DEGREES.** Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is com-



municated by degrees. Those degrees are communicated in the lodge at the end of certain determinate periods, or immediately after each other, according to the regulations of the lodge, or the candidate's power of comprehension.—*Gadicke.*

**DEMIT.** A Mason is said to demit from the Order when he withdraws from all connection with it. In the regulations of the Grand Lodge, dated 25th November, 1723, it was provided, that if the Master of a lodge is deposed, or demits, the Senior Warden shall fill the chair until the next appointment of officers.

**DEMOCRACY.** Symbolical Masonry, under whatever form it may be propounded, is a Catholic institution, democratic in its form and government, and universal in its operation. This is demonstrable from any of the definitions of the Order; from the free election of its chief magistrate, and the inferior governors of every private lodge, annually and by universal suffrage, and from the reputed form and extent of its lodges. If it were deprived of any of the above attributes it would be no longer Freemasonry; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven.

**DEPARTMENT.** Since many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the department of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly to display those qualities and virtues so strongly inculcated and warmly recommended in the lodge. To little purpose shall we commend the institution, and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions, and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced.—*Harris.*

**DEPTH.** The depth of a lodge is figuratively said to extend from the surface to the centre.

**DEPUTY GRAND MASTER.** This officer is to be appointed annually by the Grand Master, on the day of his installation, and, if present, is to be immediately installed according to ancient usage. He must have been master of some regular lodge. In the absence of the Grand Master, the Deputy possesses all his powers and privileges.—*Constitutions.*

**DESIGN.** The initiation into the first or entered apprentice's degree was made to partake, in a slighter proportion, of those trials of physical and moral courage for which the admission into the ancient and chiefly Egyptian mysteries were famous. The second or Fellowcraft's, was rendered interesting by those scientific instructions and philosophical lectures which characterized later parts of the mysteries; though both degrees were made to tend to the glory of that God who had given such wonderful faculties to them and to the welfare of their fellow-creatures. Thus instructed in morals and science, the third or Master Mason's degree led them to that great truth which the sublimest part of even the heathen mysteries, though it too seldom succeeded, was intended to teach, and the faithful believer was assured of a future life and immortality beyond the grave. And, whereas, the heathens had taught this only by the application of a fable to their purpose, the wisdom of the *pious* Grand Master of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren. Such is a brief outline, intelligible, I trust, to the members of the Order, of the design of that beautiful system which, then established, has long been the admiration of the world, and has stood the test of ages amid every persecution.—*Archdeacon Mant.*

**DIAGRAMS.** The three most perfect of all geometrical diagrams, are the equilateral triangle, the square, and the equal hexagon. To this we may add an observation, for which we are indebted to our Grand Master Pythagoras, that there exists no other regular equilateral forms, whose multiples are competent to fill up and occupy the whole space about a given centre, which can

only be effected by six equilateral triangles, four squares, and three equal hexagons.—*Hemming.*

**DIAMOND OF THE DESERT.** Sir Walter Scott, in one of those splendid tales of fiction which have immortalized his name, describes a small spot of verdure amidst an arid waste, which was figuratively denominated the Diamond of the Desert. Amongst Irishmen, too long estranged by political feuds and sectarian contentions, Freemasonry may be esteemed as the moral Diamond of the Desert, within whose hallowed precincts are united men of worth of every class, holding the most antagonistic principles—united by a mysterious and unrevealable bond—joined by a tie of brotherhood which tends to the subjugation of prejudice, the development of charity, and the masterdom of those absurd and irreligious antipathies, which array in hostility creatures of the same God, for all of whom, without distinction, the great sacrifice of Calvary has been consummated.—*O'Ryan.*

**DIDACTICAL.** The fourth section of the first lecture is called didactical or perceptive. The assertion is fully made out, that morality is the great subject with which Freemasonry is conversant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.—*Hemming.*

**DIFFERENCES.** All differences or complaints that cannot be accommodated privately, or in some regular lodge, shall be reduced into writing and delivered to the Grand Secretary, who shall lay them before the Grand Master, or the proper board or committee appointed by the Grand Lodge. When all parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication may be made as shall be authorised by the laws and regulations of Masonry.—*Constitutions.*

**DIFFUSION.** An ancient masonic tradition relates that our G. M. King Solomon, struck with the universal

harmony produced by the admirable arrangements which had been adopted amongst the workmen, conceived an idea of forming an universal bond of brotherly love, which should unite all nations in the pursuit of virtue and science. For this purpose, he admitted into his system those illustrious sages who visited Jerusalem from every part of the globe, and allowed them to participate in his mysteries. And hence, when they returned home they diffused Freemasonry over the whole face of the earth.

**DIRECTOR OF CEREMONIES.** The Grand Director of Ceremonies is annually appointed by the Grand Master on the day of his installation. He must be a Master Mason, and punctually attend all the ordinary and extraordinary meetings of the Grand Lodge

**DISCIPLINE.** At the building of the temple the hours of labour and rest and refreshment were distinctly regulated, and enforced with such strictness that every brother who absented himself from his work, even for the shortest period, was punished by a heavy fine deducted from his wages, because he violated the unity of labour, by which a correct result could be alone accomplished. The precise hours of commencing work and calling off to refreshment, were stipulated in their general contracts, and conducted by known signals and reports, and they were not allowed to exceed them by a single minute. This perfect system of discipline is worthy of imitation amongst the Masons of the present day, if they wish to attain the same excellence in the moral edifice which the Craft is intended to raise.

**DISCLOSING.** The means devised for promoting the welfare of Freemasonry are the secrecy, the language, and the government of the Lodge. Secrecy is wisely adopted to begin and continue Masonry, because it is necessary. If the lodge should work in public, who in a short time could be its members? Besides secrecy is, of itself, a virtue; and is taught as such in the lodge, and taught effectually. Men should be able to keep their own secrets, and should never violate the confidence of others. Masonic secrecy is a mysterious thing, but au

indisputable fact. The most tattling man, if he be a Mason, keeps this one secret; there is no risk of him.—Enrage, punish, expel—he never tells. Mad, drunk, or crazy—he never tells. Does he talk in his sleep? It is not about Masonry. Bribe him in his wants, tempt him in his pleasures, threaten him or torture him, he is a martyr here—but he never tells.—*Blanchard*.

**DISCOVERY.** At the building of the Second Temple, the foundations were first opened and cleared from the accumulation of rubbish, that a level site might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered an avenue supported by seven pair 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 which had destroyed the city. This secret vault, which had been built by Solomon, as a secure depository for certain valuable secrets, that would have inevitably been lost without some such expedient for their preservation, communicated by a subterranean passage 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 now discovered by the appearance of a key-stone amongst the foundations of the Sanctum Sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

**DISPENSATION.** Is an instrument which legalizes an act or ceremony, such as opening a lodge without a warrant, forming a masonic procession, &c., which would be illegal without it. The power of granting dispensations is very properly vested in the Grand and Provincial Grand Masters or their deputies, who are the best judges on what occasions it ought to be exercised.

**DISPUTES.** The candidate at his initiation was formally exhorted that he is never to invest himself with the badge of a Mason should there be any brother in the lodge with whom he is at variance, or against whom he entertains any animosity. In such case it is expected that he will invite the brother to withdraw, in order that

the difference between them may be amicably settled; which, if happily effected, they are then at liberty to clothe themselves, and work with that love and harmony which ought always to characterize the Free and Accepted Mason. But if, unfortunately, the differences be of such a nature as cannot be so speedily adjusted, it were better that one or both should retire, than, by their presence, they should disturb the harmony of the lodge.

**DISSOLVED LODGES.** If the majority of any lodge should determine to quit the society, the constitution, or power of assembling, remains with the rest of its members who adhere to their allegiance. If all the members of a lodge withdraw themselves, their constitution ceases and becomes extinct; and all the authority thereby granted or enjoyed reverts to the Grand Lodge.  
—*Constitutions.*

**DISTRESS.** The sign of distress is said, in the book of Raziel, to be derived from the expulsion of Adam from the Garden of Eden. He communicated it, along with the divine mysteries he had learned there, to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noah; Noah to Sem; Sem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy 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 the other down to Solomon. The sign of distress is very little different from that of the Freemasons.—*Rosenberg.*

**DIURNAL PROGRESS.** The sun rises in the three stages of its diurnal progress, first in the east to open the day, and dispenses life and nourishment to the whole creation. This is well represented by the Worshipful Master, who is placed in the east to open the lodge, and who imparts light, knowledge, and instruction, to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the south to observe its approach to meridian, and at the

hour of noon to call the brethren from labour to refreshment. Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the west to close the lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, thus enabling them to enjoy that repose which is the genuine fruit of honest industry.—*Hemming*.

**DIVINE LIGHTS.** To the Tetragrammaton alone no effect or action can be attributed, nor is it derived from any. Therefore, all except this venerable name are applied to other things in Holy Writ; from which consideration, as almost every Cabalist assumes that the Divine Lights or Sephiroth are emanations of the First Cause, and appertaining to it, like flames to the fire, or rays to the sun; or if the divinity of the Lord is infused into them, then by this mode the philosophers and Cabalists agree, since by giving this appellation to those lights, it is given to the First Cause, which is infused and shines in them.—*Manassch Ben Israel*.

**DIVISIONS.** If the Master of a lodge allows a habit of debate to become prevalent amongst the brethren, and members, fond of displaying their rhetorical powers, meet with encouragement from the chair, it is an evil which carries ruin in its train; divisions disunite the brethren; parties are formed by a systematic canvass to carry improper motions into effect, and mutual distrust is the mildest consequence to be expected; for every division leaves a certain portion of the members discontented. In the warmth of debate, strong and objectionable phrases and reflections may be indiscreetly used, which leave a thorn rankling in the bosom of those at whom they are levelled; and in the end the minority are certain to relax in their attendance, if not to withdraw themselves altogether from an institution where their counsels are rejected, and their opinions treated with contempt.

**DOCTRINES.** The three degrees blend doctrine, morality, and science, tradition and history, into a grand

and beautiful system, which, if studied with attention and practised with sincerity, will inspire a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient to the holy Word of God. There is, indeed, scarcely a point of duty or morality which man has been presumed to owe to God, his neighbour, or himself, under the Patriarchal, the Mosaic, or the Christian dispensations, which, in the construction of our symbolical system, has been untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation, which cannot be easily exhausted. The nature of the lodge, its form, dimensions, and support; its ground, situation, and covering; its ornaments, furniture, and jewels, all unite their aid to form a perfect code of moral and theological philosophy, which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect Ashlar, and can only be tried by the square of God's word, and the unerring compass of conscience.

**DORIC.** The Doric is the second of the five orders of architecture, and is that between the Tuscan and the Ionic. It is the most natural and best proportioned of all the orders; all its parts being founded on the natural position of solid bodies.

**DORMER.** The dormer is the window that gives light to the entrance into the Sanctum Sanctorum.

**DOUBLE CUBE.** The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia a black stone in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone, and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was



understood by the priest to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons' lodge, and the pestilence ceased.

**DOUBTS.** It is a good rule in all doubtful matters to suspend our opinion at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and even to hope the best of a thing when appearances are against it. Where doubt hesitates, let candour prompt; and where justice balances, let mercy prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general and indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow.—*Harris.*

**DOVE.** This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ.

**DRESS.** At the revival in 1717, it was directed—and, that there might be no mistake about the matter, the canon was inserted by Anderson and Desaguliers in the earliest code of lectures known,—that the symbolical clothing of a Master Mason was—"skull-cap and jacket yellow, and nether garments blue." After the middle of the century, he was said to be "clothed in the old colours, viz., purple, crimson, and blue;" and the reason assigned for it was, "because they are royal, and such as the ancient kings and princes used to wear;" and we are

informed by sacred history that the veil of the Temple was composed of those colours; and therefore they were considered peculiarly appropriate to a professor of a "royal art." The actual dress of a Master Mason was, however, a full suit of black, with white neckcloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. This disposition prevailed until the Union in 1813, when it was ordered that in future the Grand Officers should be distinguished by purple, the Grand Stewards by crimson, and the Master Mason by blue, thus reverting to "the old colours" of our ancient brethren.

**DUAD.** The duad, representing the number 2, answers to the geometrical line, which, consisting of length without breadth, is bounded by two extreme points. It signifies darkness, fortitude, harmony and justice, because of its equal parts, and the moon because she is forked.

**DUPLICATION.** The duplication of a cube is the finding the side of a cube that shall be double in solidity to a given cube, which is a famous problem cultivated by the geometers two thousand years ago. It was first proposed by the oracle of Apollo at Delphos; which being consulted about the manner of stopping a plague then raging at Athens, returned for answer, that the plague should cease when Apollo's altar, which was cubical, should be doubled. Upon this they applied themselves in good earnest to seek the duplication of the cube, which was afterwards called the Delian problem. The problem is only to be solved by finding two mean proportionals between the side of the cube, and double that side; the first whereof will be the side of the cube doubled, as was observed by Hippocrates Chrus. Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the cube's duplication constitutes the apex of the Temple; and renders a parallelepipedon, containing 16 linear units, equal to 15 linear units; thus bringing the number 16 or  $\text{קס"ו}$  Messiah; the great name Jah comprising the first two letters of the Tetragrammaton, or ineffable name of Deity  $\text{יהוה}$ .—*Tyler.*

**DUTY.** Freemasonry requires you to be a good and loyal subject; true to your queen; just to your country; peaceable, honest, industrious; temperate in all things; good members of society; kind to your wives and families; courteous to your friends and neighbours; anxious to do good to all men; to love the brotherhood, to fear God, to honour the queen; and whilst you practise the weightier matters required by the law of justice, judgment, and equity, to forget not life eternal by Jesus Christ, the only sure foundation of all your hopes here, and of your eternal happiness hereafter.—*Percy*.

**EAGLE.** The eagle formed a constituent part of the cherubic symbol. It was referred to the prophet Daniel because he spake with angels, and received visions which relate to all time; and to St. John, who in his gospel treats of Christ's divinity, and soars to heaven like an eagle, in the Book of Revelation.

**EAR OF CORN.** Some old Masons appear to think that the introduction of this symbol into Freemasonry was intended to perpetuate a remembrance of the transit over the river Jordan by the armies of Israel, when they entered the land of Canaan for the first time, under the command of Joshua. This event, so important in the Jewish history, having taken place at the celebration of the passover, when the promised land was covered with fields of ripe corn, the "ear" was assumed as a symbol of that plenty which gladdened their hearts after a period of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.

**EAST.** The pedestal, with the volume of the Sacred Law, is placed in the eastern part of the lodge, to signify that as the sun rises in the east to open and enliven the day, so is the W. M. placed in the east to open the lodge, and to employ and instruct the brethren in Masonry.

**EAVESDROPPER.** In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan. "To be placed under the

eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment. "On le met sous une gouttière, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds." Hence a listener is called an eavesdropper.

**EBAL.** The following was introduced into the lectures of Masonry by our brethren of the last century. Moses commanded Israel that as soon as they had passed the Jordan, they should go to Schechem, and divide into two bodies, each composed of six tribes; one placed on, that is adjacent to, Ebal; the other on, that is adjacent to, Gerizim. The six tribes on or at Gerizim, were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed. Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar.—*Calmet.*

**EDEN.** When God created the first man he placed him in the Garden of Eden, to dress it and to keep it. Horticulture or gardening is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.—*Adam Clarke.*

**EDICT OF CYRUS.** No sooner was the prescribed term of the Israelitish captivity completed, than the Babylonian monarchs were expelled, according to the voice of prophecy; and, the anger of the Lord appeased,

he stirred up the heart of Cyrus, King of Persia and Babylon, by communicating to him the Great Secret, to issue a proclamation for the building of the Temple. The people were liberated, the holy utensils restored to the number of five thousand four hundred, which had escaped destruction; and the tribes who consented to return, under their respective princes and chieftains, were led triumphantly into the promised land by Zerubbabel, the prince, Jeshua the priest, and Haggai the prophet.

**ELECTING OFFICERS.** In most lodges the election of officers takes place upon, or near to, St. John's Day, when either new officers are chosen, or the old ones are re-elected. He who aspires to fill any of the chief offices of the lodge must not only possess the necessary masonic knowledge to enable him to assist in carrying on the lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience, has gained him the esteem and confidence of his brethren; rank, titles or riches should never be taken into account, unless the possessor is also endowed with the former qualifications; nor, on the other hand, should any brother be elected whose situation in life would not allow him to devote the necessary time to the duties of the lodge without injury to himself, his family, or connections. Should the election have fallen upon any brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honour. The welfare of the lodge should be his sole object, and if he feels that he is not able to promote that object so well as he ought to do as an officer, it is much more creditable to him to continue to do his utmost as a private member.

**ELECTION.** Every lodge shall annually elect its Master and Treasurer by ballot, such Master having been regularly appointed, and having served as Warden of a warranted lodge; and at the next meeting after his election, when the minutes are confirmed, he shall be installed into the chair, according to ancient usage; after which he is to appoint his Wardens and other officers.—*Constitutions.*

**ELEMENTS.** The three elements, water, fire, and air, signify three F. Cs., which conduct us, and are so necessary for our preservation, that our life is at an end the moment they quit the body. Diseases are generally caused by a revolution in these elements. The force of one being increased appears to destroy the body. If the element of fire becomes unnaturally strong, it causes inflammation and fever. If it be the element of water which increases in strength, other diseases, equally dangerous, are brought on. When death takes place, the three elements are again represented by the burning taper, the basin of water, and towels, which are generally placed beside a dead body, and which also represent the three wicked F. Cs., who have destroyed their master.—*Rosenberg.*

**EMBLEMS.** Freemasonry being confessedly an allegorical system, all its points, parts, and secrets, must partake in common of its emblematical construction. Every doctrine and ceremony has its mystical reference—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned; and though they do not appear on the surface, are nevertheless worthy of our most serious consideration. Hence arises the necessity in these times of scientific and philosophical research, of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical reference valuable.

**EMERGENCY.** A lodge of emergency may, at any time, be called by the authority of the Master, or, in his absence, by the senior Warden, but on no pretence without such authority first given. The particular reason of calling a lodge of emergency shall be expressed in the summons, and afterwards recorded in the minutes; and no business but that so expressed shall be entered upon at such meeting.—*Constitutions.*

**ENDLESS SERPENT.** The serpent was symbolical of the divine wisdom, power, and creative energy; and of immortality and regeneration, from the shedding of

his skin ; and of eternity, when in the act of biting his own tail. Besides these various symbolizations, we are informed that the Egyptians represented the world by a circle intersected by two diameters perpendicular to each other.—*Dean.*

**ENJOYMENT.** Freemasons are allowed the privilege of enjoying themselves 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 anything offensive, or that may forbid an easy and free conversation ; for that would blast our harmony. and defeat our laudable purposes.—*Ancient Charges.*

**ENOCH.** The degeneracy of mankind became so great before the flood, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost, and swallowed up in the predicted deluge. To prevent which, he hid the grand secret, engraven on a white oriental porphyry stone, in the bowels of the earth ; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction, to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure, which had been dedicated to God.

**ENSIGNS.** On this subject we might refer to the Talmudists, who have gone so far as to define the colours and the figures or arms of the very ensigns. They say, on that of Judah, a lion was painted with this inscription : —“ Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee.” They gave to Issachar an ass, to Zebulun a ship, to Reuben a river (others give Reuben the figure of a man) ; to Simeon a sword, to Gad a lion, to Ephraim an unicorn ; an ox to Manasseh, a wolf to Benjamin, and a serpent to Dan, though the others give him an eagle. In short they pretended that the ensign of Asher was a handful of corn, and that of Naphtali a stag.—*Adam Clarke.*

**ENTERED APPRENTICE.** Our brethren of the eighteenth century seldom advanced beyond the first degree; few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of Masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the Grand Lodge it was ordered, that "Apprentices must be admitted Fellowcrafts and Masters only here (in Grand Lodge), unless by a dispensation from the Grand Master."

**ENTERING.** The lodge when revealed to an entering Mason, discovers to him the representation of the world; in which, from the wonders of nature, we are led to contemplate the Great Original, and worship him for his mighty works; and we are thereby also moved to exercise those moral and social virtues which become mankind as the servants of the Great Architect of the world, in whose image we were formed in the beginning.—*Hutchinson.*

**ENTRANCE.** In America, "after the lodge has been regularly opened in the third degree, the work is introduced on the entrance of the candidate by the reading of that beautiful and exquisitely touching portion of the penitential hymn of King Solomon, called the Ecclesiastes (xii. 1—7). Remember now thy Creator in the days of thy youth, &c. In the course of the ceremony there is a prayer of deep devotion and pathos composed from some of the most sublime and affecting passages of that splendid sacred drama of Araby, the Book of Job. This prayer includes a portion of the funeral service of the Protestant Episcopal Church, and is full of tenderness and beauty."—*Stone.*

**ENVY.** None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.—*Ancient Charges.*

**EQUALITY.** In no society is this more practised



than in the Order of Freemasons, for we are all brethren, and it is said that amongst brethren there must be the most perfect equality. But this word may be misunderstood: we are not all equal in the lodge, inasmuch as some are appointed to rule and govern, so it is the duty of others cheerfully and promptly to obey, and all are equally eligible to be elected to those offices, having first duly performed our duties as private members, and thus enabled to fill them, with credit to ourselves and satisfaction to the Craft. We are not all equal by creation with respect to our mental faculties, and more especially we are not all equal in the labour which we have, or ought to have, bestowed upon cultivating those mental faculties to the utmost possible extent. But we ought all of us to be equally zealous in the discharge of our duties as men and Masons, and should all prove ourselves to be perfectly equal in the zeal of our fraternal affection to each other. To be equal to each other in brotherly love, is the principal thing which ought to be understood in our equality. We dare not for one moment lose sight of the rank or station which each individual brother fills in society, yet there may be at the same time a perfect equality amongst men of the most opposite social ranks in the desire to promote every useful work; and this equality will produce the most beneficial effect upon the human heart. Any Mason who would dare to attempt, among the brethren, to claim the precedence which his conventional position in society may give him, would disgrace the philosophy of the Order, and by so doing lay a sacrilegious hand upon that sacred bond by which we are indissolubly united to each other.—*Gadicke*.

**EQUILATERAL TRIANGLE.** In an old code of lectures I find the following explanation of this figure. An equilateral triangle is perfect friendship. The base of a triangle may be as a duty, the perpendicular as the sincerity of performance, the hypotenuse as the advantage arising from the performance. If the duty of sincerity flow equally, the advantage will flow equally.

**ESSENES.** Amongst the Jews in Judea and in Syria, some centuries both before and after the birth of Christ,

it is well known that there were three distinct sects—Pharisees, Sadducees, and Essenes. This third was the oldest sect, and they were now and then called Therapeutics. The Essenes laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secrecy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a three years' probation, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the Order, when they received a white dress or apron and a small hatchet (*dolabella*), as the signs of their admission.—*Gadiche*.

**ESSENTIAL SECRETS.** The essential secrets of Masonry consist of nothing more than the signs, grips, passwords, and tokens, essential to the preservation of the society from the inroads of impostors; together with certain symbolical emblems, the technical terms appertaining to which served as a sort of universal language, by which the members of the Fraternity could distinguish each other, in all places and countries where lodges were instituted.—*Stone*.

**ESTABLISHED.** Solomon erected his pillars in the porch of the temple, which he designed should be a memorial to the Jews as they entered the holy place, to warm their minds with confidence and faith, by this record of the promises made by the Lord unto his father David, and which were repeated unto him in a vision, in which the voice of God proclaimed (1 Kings, ix. 5), "I will establish the throne of thy kingdom upon Israel for ever."—*Hutchinson*.

**ESTABLISHED RELIGION.** A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.—*Preston.*

**EUCLID.** An old MS. on Masonry says, “Euclid was the pupil of Abraham, and in his time the river Nile overflowed so far, that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by geometry, measured out the land, and divided it into partitions, so that each man might ascertain his own property.” The MS. is incorrect in making Euclid contemporary with Abraham; but it truly adds that he gave to Masonry the name of Geometry.

**EVIDENCES.** It is not to be presumed that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians. The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression. Our authorized lectures furnish us such a series of evidences in support of this opinion, as can scarcely be found in the details of any other human institution; for Freemasonry, as now practised, is a speculative, and not an operative institution, although it is admitted that both these might be blended in ancient times. The evidences of the above fact run through the entire system, and are equally conspicuous in every degree.—*Hutchinson.*

**EXALTED.** A candidate is said to be exalted when he receives the degree of Holy Royal Arch Mason. Exalted means elevated or lifted up, and is applicable both to a peculiar ceremony of the degree, and to the fact

that this degree, in the rite in which it is practised, constitutes the summit of ancient Masonry.—*Mackey.*

**EXAMINATION.** If a stranger apply to you in the character of a Mason, you are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved.—*Ancient Charges.*

**EXAMPLE.** Nothing is more apt to attract the eyes and enliven the countenance than light, especially that which shines in a dark place; so nothing can more excite the observation, engage the attention, or gladden the hearts of beholders, than a fair, bright, excellent character, appearing in the midst of a dissolute and corrupt generation. And as all luminous bodies, in proportion to their own brightness, diffuse their light around them, and at a distance enlighten other bodies; so in a moral and religious sense, a good example is a light shining in darkness, spreading its influence every way, diffusing instruction and knowledge—motives to reform, and encouragement to virtue.—*Harris.*

**EXCLUSION.** No lodge shall exclude any member without giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of every brother excluded, together with the cause of his exclusion, shall be sent to the Grand Secretary; and if a country lodge, also to the Provincial Grand Master, or his deputy.—*Constitutions.*

**EXEMPTION.** The Masons who were selected to build the temple of Solomon, were declared free, and were exempted, together with their descendants, from imposts, duties and taxes. They had also the privilege to bear arms. At the destruction of the temple by Nebuchadnezzar, the posterity of these Masons were carried into the captivity with the ancient Jews. But the

good will of Cyrus gave them permission to erect a second temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.—*York Lectures.*

**EXPENSES.** The whole expense of building the Temple of Solomon was so prodigious, as gives reason to think that the talents whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents: for what is said to be given by David, and contributed by the princes toward the building of the temple at Jerusalem, if valued by these talents, exceeded the value of 800,000,000*l.* of our money, which was enough to have built all that temple of solid silver.—*Prideaux.*

**EXPERIENCE.** The process of a Mason's experience is gradual, from the rough stone in the north east angle of the lodge, to the perfect aspirant, standing on the five points of fellowship. His progress, however, can only be matured by serious reflection and mental assiduity, without which he will never understand the typical references contained in the degrees he has received, or their tendency to dignify his nature, and make him a wiser and a better man. Still these steps, sublime though they be, are only preparatory to something infinitely more striking, and more directly applicable to the great dispensation on which all our hopes of happiness, both in this world and a better, are suspended. Red Masonry displays the direct prophecies of the Messiah, the star of Jacob, Shiloh, the corner-stone, Moses at the bush, &c. In Military Masonry, all these prophecies are fulfilled, and the Christian system clearly developed; while in the Rose Croix, it is displayed in all its comely and perfect proportions.

**EXPULSION.** A Mason offending against any law or regulation of the Craft, to the breach of which no specific penalty is attached, shall, at the discretion of the Grand Lodge, or any of its delegated authorities, or of a Provincial Grand Master, be subject to admonition, fine, or suspension. If fine be the punishment awarded, it shall be, for the first offence, not less than one pound, nor more than five pounds; for a second offence of a similar

nature, within three years, it shall be not less than two, nor more than ten pounds; and if a brother shall refuse to pay the fine, or be guilty of a third offence within three years of the second offence, he shall be expelled from the Craft.—*Constitutions.*

**EXTENT.** Boundless is the extent of a Mason's lodge—in height to the topmost heaven, in depth to the central abyss, in length from east to west, in breadth from north to south. Thus extensive is the limit of Masonry, and thus extensive should be a Mason's charity.—*Mackey.*

**EXTERNAL.** The external preparation of a candidate, which takes place in a convenient room adjoining the lodge, is too well known to need explanation; and if not, it is a landmark which cannot be inserted here.

**EYE.** The Eye of God is in every place, for the purpose of taking a strict and impartial cognizance of all human actions. This expressive emblem will remind you that the Deity is watching over all mankind, and will weigh in the balance of truth, every action, thought, and word.

**EYE OF PROVIDENCE.** A symbol of the W. M. As the eye of the Great Architect of heaven and earth is incessantly upon all his works, so should the eye of the W. M. be upon every thing which passes in his lodge.—*Gadicke.*

**EYESIGHT.** He who has been temporarily deprived of his sight is reduced to the condition of a new-born babe, or of one of those unfortunate individuals whose natural infirmity renders the presence of a conductor indispensably necessary; but when there are no outward objects to distract his attention, it is then that with the eye of reflection he probes into the deepest and darkest recesses of his own heart, and discovers his natural imperfections and impurities much more readily than he could possibly have done had he not been deprived of his sight. This short deprivation of sight has kindled in his heart a spark of the brightest and the purest flame.

“The people which sat in darkness saw a great light,” (Mat. iv. 16). We must further admit that those who have been deprived of their sight, and who have hopes of being restored to it, strive most industriously and diligently to obtain it; that they have no greater desire, and that they will most readily pledge themselves to do all that can be required of them, in order to obtain that inestimable blessing.

A man who has been deprived of his sight may be introduced into places where he is surrounded by the strangest and the rarest objects, without a possibility of his becoming a traitor. At the same time, those who are in possession of their sight cannot feel the care of their guides so much as those who are hoodwinked, and who feel that without the constant attention of their conductors, they would be much more helpless than they now are; but however many proofs of attention and care they may receive, there is still something left to wish for; and to the question, What is your chief desire, the answer will ever assuredly be, “*Light.*”—*Gudicke.*

**EZRA.** Ezra, or Esdras, the famous Jewish high priest and reformer, was of a sacerdotal family, by some thought to be the son of Jeraiah, the high priest, who was put to death at Riblatra by Nebuchadnezzar, after the capture of Jerusalem; but as Calmet thinks only his grandson or great-grandson. It is believed that the first return of Ezra from Babylon to Jerusalem, was with Zerubbabel, in the beginning of Cyrus's reign, A. M. 3468, of which he himself wrote the history. He was very skilful in the law, and zealous for God's service; and had doubtless a great share in all the transactions of his time.—*Calmet.*

**FAITH.** Faith is the foundation of justice, the bond of amity, and chief support of society; we live and walk by faith; by it we have an acknowledgment of a superior being, have access to the throne of grace, are justified, accepted, and finally received. A true Christian faith is the evidence of things not seen, the substance of things hoped for; this maintained, and well answered by walking according to our masonic profession, will turn faith into a vision, and bring us to that blessed mansion above, where the just exist in perfect bliss to all eternity; where

we shall be eternally happy with God, the grand geometrician of the universe, whose Son died for us, and rose again that we might be justified through faith in his most precious blood.—*Lectures.*

**FABRIC.** The masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity towards man, I consider as the objects of what is termed speculative Masonry.—*Jones.*

**FALL OF MAN.** When our first parents transgressed by eating the forbidden fruit, they saw what they had never seen before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. They were expelled from the garden of Eden, the ground was cursed for their sakes, and they were condemned to eat their bread by the sweat of their brow. Out of this melancholy defection from purity and peace, a portion of the Royal Arch Degree has been constructed.

**FALL OF WATER.** There is a certain emblem in the degree of a Fellowcraft which is said to derive its origin from the waters of Jordan, which were held up while the Israelites passed over, and which would naturally fall with great violence when the whole host had reached the opposite shore.

**FANATICISM.** Fanaticism, or a fanatic, dare not be permitted among Freemasons. We should unanimously strive to obtain that object for which the rules of the Order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Freemason prays to God in the way his religion teaches him, and he is encouraged so to do in the lodge. If we did not allow the wild dreams of imagination, or the still wilder ones of superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole lodges against each other for a difference in their rituals and systems, there were formerly too many traces; but they have happily



for many years entirely ceased. Religious fanaticism cannot have any place in a Freemasons' lodge, for the members of every sect of the Christian Church have an equal right in the Order. If a Roman Catholic is at the head of the lodge to-day, and a Lutheran or a member of the Reformed Church to-morrow, it is scarcely remarked by the brethren.—*Gadicke*.

**FEAR GOD, HONOUR THE KING.** It is the invaluable distinction of this free country, that such a just and unrestrained intercourse of opinions exist, as will not permit any number of men to frequent any dangerous or disguised society; and that it is impossible any profligate doctrines could be tolerated for a moment in a lodge meeting under regular authority, because its foundation stone is, fear God, honour the king.—*Earl of Moira*.

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

**FEELING.** Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, such as hardness and softness, heat and cold, roughness and smoothness, figure, solidity, motion, and extension; all of which, by means of corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them invariably connected with these corresponding sensations by an original principle of nature, which far transcends our inquiry.—*Old Lectures*.

**FEEES.** No lodge shall make a Mason for a less consideration than three guineas, exclusive of the registering fee, nor on any pretence remit or defer the payment of any part of this sum; the member who proposes any candidate must be responsible to the lodge for all the fees payable on account of his initiation. All monies payable for register fees, certificates, or quarterage, shall be deposited in the hands of the Master, to be kept distinct from the funds of the lodge; and shall be remitted, with proper lists, at least once a year if in the country, and twice a year if in London.—*Constitutions.*

**FEEES OF HONOUR.** Every brother on his appointment or reappointment to either of the following offices, shall pay these sums:—The Deputy Grand Master, having served the office of Steward, ten guineas, if not, thirty guineas; the Grand Wardens eight guineas each; Grand Treasurer five guineas; Grand Registrar, Secretary, and Deacons, three guineas each; Grand Director of Ceremonies, Superintendent of Works, and Sword Bearer, two guineas each; a Provincial Grand Master twenty guineas, and if he have not served the office of Grand Steward, twenty guineas more; and a Deputy Provincial Grand Master pays two guineas for registering his name in the books of the Grand Lodge.

**FELLOWCRAFT.** The second, or Fellowcraft's degree, is rendered interesting by those scientific instructions and philosophical lectures which characterize later parts of the mysteries; though both of these degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow-creatures.—*Archdeacon Mant.*

**FEMALES.** The only reason why ladies cannot be present in an open lodge of Freemasons, is that their mysteries, being symbolical of labour as performed by man, could not in that case be shared by women; no honest-hearted man could for a moment believe that in mind she was inferior; if a man existed who thought so, let him ask from whom he first imbibed lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they should not enjoy our labour of love.—*Crucefix.*

**FESTIVALS.** The masonic festivals most generally celebrated, are those of St. John the Baptist, June 24th, and St. John the Evangelist, December 27th. These were the days formerly kept. But the annual festival of the Grand Lodge is kept on the Wednesday following St. George's Day, April 23rd, that saint being the patron of England. For a similar reason St. Andrew's Day, November 30th, is kept by the Grand Lodge of Scotland.

**FIDELITY.** Joining the right hands is a pledge of fidelity; for Valerius Maxemus tells us that the ancients had a moral deity whom they called Fides, a goddess of honesty or fidelity, and adds, when they promised anything of old, they gave their hand upon it, as we do now, and therefore she is represented as giving her hand, and sometimes as only two hands conjoined. Chartarius more fully describes this by observing that the proper residence of faith or fidelity was thought by the ancients to be in the right hand.—*Calcott.*

**FIDUCIAL.** The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I Am, the Alpha and Omega, the Beginning and the Ending, the First and the Last.

**FIERY CLOUD.** This pillar, or column, which appeared as a cloud by day and a fire by night, was a symbol of the divine presence. This was the Shekinah, or divine dwelling place, and was a continual proof of the presence and protection of God. Whether there was more than one pillar is not clearly determined by the text. If there was but one, it certainly assumed three very different appearances, for the performance of three very important offices. 1. In the day time for the purpose of pointing out the way, a column or pillar of a cloud was all that was requisite. 2. At night, to prevent that confusion which must otherwise have taken place, the pillar of cloud became a pillar of fire. not to direct their

journeyings, for they seldom travelled by night, but to give light to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something further was necessary than a light and guide. It appears that this cloud had two sides, one dark, and the other luminous. The luminous side gave light to the whole camp of Israel during the night of passage; and the dark side turned towards the pursuing Egyptians, and prevented them from receiving any benefit from the light.—*Adam Clarke.*

**FINES.** A lodge which has been convicted of any breach of masonic law, shall, at the discretion of the Grand Lodge, be subject, for the first offence, to a fine of not less than one pound nor more than five pounds; for a second offence of a similar nature, within three years, it shall be not less than two nor more than ten pounds; and if the lodge shall refuse to pay the fine, or be guilty of a third offence within three years of the second offence, the lodge shall be erased and its constitution forfeited. All fines levied shall be applied to the general charity.—*Constitutions.*

**FIRE.** Fire and light were the uniform tokens of the appearances of the Deity. Sometimes shining with a mild and gentle radiance, like the inferior luminaries of a Masons' lodge, and at others flaming fiercely amidst clouds and darkness, thunderings and noise. To Adam he manifested himself in the Shekinah, which kept the gates of Paradise; to Abel, and Enoch, and Noah, the Deity appeared in a flame of fire. Nor were the appearances changed when he visited Abraham, Isaac, and Jacob. To Moses in the bush, and to the Israelites in the wilderness, fire was his constant symbol.

**FIRST DEGREE.** In this lecture virtue is painted in the most beautiful colours, and the beauties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of life.

The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.—*Preston.*

**FIRST PARENTS.** The first parents of mankind were instructed by the Almighty, as to his existence and attributes, and after their fall were further informed of the redemption which was to be perfected by Christ, and, as a sign of their belief, were commanded to offer sacrifices to God. It is also highly probable that symbolical actions should have been instituted by them in memory of their penitence, reverence, sympathy, fatigue, and faith, and that these might be transmitted to posterity.—*Archdeacon Mant.*

**FIRST PRINCIPLES.** In the formation of all human societies, there are first principles, which constitute the basis of union. This holds true in all cases. If, therefore, we desire to arrive at simple matters of fact, and form a correct judgment, as it regards the soundness of those fundamental principles, adapted as the basis of such union, or the true objects contemplated in the organization of any society, this is the time when truth appears with the least incumbrance, and the motive of action is seen under the least disguise. In most cases where moral, benevolent, or humane establishments have been formed, these two points are clearly developed.—*Town.*

**FIVE.** We say that a regular lodge consists of seven Masters, and also of five. The last number is derived from the five senses, inasmuch as the persons who are united to form a lodge should be as perfect as a whole, and work together with as much unanimity as a single man, who is endowed with five healthy senses.—*Gudicke.*

**FIVE POINTS OF FELLOWSHIP.** The five points of fellowship were thus illustrated in the lectures used by the Athol Masons of the last century:—"When the necessities of a brother call for my support, I will be ever ready to lend him a helping hand to save him from sinking if I find him worthy thereof. 2. Indolence shall not cause my footsteps to halt, nor wrath to turn them

aside; but forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, but more particularly to a brother Mason. 3. When I offer up my ejaculations to Almighty God, I will remember my brother's welfare, even as my own; for as the voice of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss. 4. A brother's secret, delivered to me as such, I will keep as I would my own, because, if I betray the trust which has been reposed in me, I might do him an irreparable injury; it would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy. 5. A brother's character I will support in his absence, as I would in his presence. I will not revile him myself, nor suffer it to be done by others, if it is in my power to prevent it. Thus by the five points of fellowship, we are linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth."

**FIXED LIGHTS.** The fixed lights of a lodge were formerly represented by "three windows, supposed to be in every room where a lodge is held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the east, another in the west, and another in the south, to light the men to, at, and from labour; but there was none in the north, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers.

**FLOATS.** At the building of the temple, everything was prepared with the greatest nicety, the stones were all hewn in the quarries, and there squared, fashioned, marked and numbered; and the timber being cut in the forests, was there framed, carved, marked and numbered also; so that when brought to Jerusalem, there was nothing left to be done but the arrangement of its different parts. The materials being thus prepared, were carried on floats down to Joppa, and thence conveyed to Jerusalem on carriages of curious mechanism provided for

the purpose, there to be put together according to the plan of the architect.—*Archdeacon Mant.*

**FLOOR.** In a symbolical lodge of Blue Masons, the first object which deserves attention is the mosaic floor on which we tread; it is intended to convey to our minds the viscissitudes of human affairs, chequered with a strange contrariety of events. To-day elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us punctuality, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest, on some capricious turn of fortune's wheel, we may become dependent on those who before looked up to us as their benefactors.—*Dalcho.*

**FLOOR-CLOTH.** In former times, it was not customary to use a floor-cloth, but the necessary figures were drawn upon the floor with chalk or charcoal, which, when done with, were washed off. This custom was in use here and there till about 1760. Many lodges now use solid bodies for their floor-cloths, and not paintings. Every good Mason knows what they represent, and what a floor-cloth is. The border by which it is surrounded is an important symbol.—*Gadicke.*

**FOOT.** Indolence should not persuade the foot to halt, or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.—*Old Lectures.*

**FOREIGN BRETHREN.** Brethren under the constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign grand lodges, may be relieved by the Fund of Benevolence, on the production of certificates from their respective grand lodges, and satisfactory proof of their identity and distress.—*Constitutions.*

**FORM.** The form of the lodge should be an oblong

square (□), should reach from east to west, and from north to south; up to the clouds and to the centre of the earth. The limits of its influence are not formed by four straight lines, or by two squares placed opposite to each other, but are extended to the utmost bounds of the habitable globe. The lodges must therefore do more than give their workplaces the form of a long square. But if the brethren are assembled in a long square, let them lift up their spirits to the contemplation of the Most High, admire him in the wonders of nature, and extend, as far as in them lies, good and perfect gifts into every clime.—*Gadicke.*

**FORTITUDE.** By fortitude we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him.

**FORTY.** The two perfect numbers, four and ten, being multiplied into each other, produce the number forty, which was also sacred, and bore a reference to the number seven. Thus the probation of our first parents in the garden of Eden, as is generally supposed was forty years; the deluge was occasioned by a rain of forty days and nights, of which event Noah had seven days notice; and the waters remained upon the face of the earth forty days. The days of embalming the dead were forty, and of mourning seventy. The concealment of Moses in the land of Midian was forty years, and he was on the mount forty days and nights. Jesus Christ fasted forty days and nights in the wilderness, to prepare for his ministry; and was tempted of the devil forty days; and the same term elapsed between his resurrection and ascension.

**FORTY-SEVENTH PROBLEM.** As this figure depends on the connexion of several lines, angles and triangles, which form the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and therefore in a synthetical sense, we demonstrate that some of our brethren from their



exalted situation in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle. Others whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may be compared to the angles which surround and support the figure; whilst the lines which form it, remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessaries of life, until aided by a cheerful and ready assistance.—*Old Lectures.*

**FOUNDATION.** The masonic days proper for laying the foundation-stone of a Masons' lodge, are from the 15th of April to the 15th of May; and the 18th of April has been pronounced peculiarly auspicious, because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

**FOUR.** The number four was frequently blended and mixed up with the number seven, and was esteemed to possess similar properties. It signified universality among the Cabalists and Pythagoreans, and formed the holy tetragrammaton of the Jews. This is observable not only in the quadruple cherubic form at the gate of Eden, the four rivers of paradise, and the four artificial ones round the tabernacle, the services of which were conducted by four priests—Moses, Aaron, Eleazar, and Ithamar; the four chariots and angelic messengers in the vision of Zechariah, and the four visions and the four beasts of Daniel, but even our Saviour's prophecy from the Mount of Olives was so constructed as to contain four synchronisms.

**FOUR DEGREES.** Ancient Masonry consists of four degrees; the three first of which are, that of the Apprentice, the Fellowcraft, and the sublime degree of Master; and a brother being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the Holy Royal Arch.—*Ahiman Rezon.*

**FREE.** A word that is often heard among us, but which is circumscribed by the same bounds as the freedom of social life. In our assemblies we have nothing resembling the freedom to act every one according to the dictates of his own caprice; but we are free, or at least, each of us ought to be free, from the dominion of pride, of prejudice, of passion, and of other follies of human nature. Free from the madness of refusing obedience either to the law of the land or the Craft.—*Gadicke.*

**FREEBORN.** No candidate can be admitted into Freemasonry, or share in its occult mysteries, unless he be a free man, of mature age, sound judgment, and strict morality. Nor can any one, although he have been initiated, continue to act as a Mason, or practise the rites of the Order, if he be temporarily deprived of his liberty, or freedom of will. So essential is it to Freemasonry, that its members should be perfectly free in all their actions, thoughts and designs.

**FREEMASON.** The explanations of this word, which say the same thing in nearly every living language, are very various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists, induced them to adopt the title of Freemasons, to distinguish themselves from those who were merely operative masons. Others again say that Masons should labour free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative mason, can well explain the meaning of the word Freemason. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that

those persons were afterwards exclusively called Free and Accepted Masons; which title they have propagated.—*Gadicke.*

**FREEMASONRY.** Masonry according to the general acceptation of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range and having a nobler object in view, namely, the cultivation and improvement of the human mind, may with more propriety be called a science, inasmuch as availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory, and illustrated by symbols.—*Hemming.*

**FRIENDSHIP.** Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. On this general plan the universality of the system of Masonry is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature dictates an adherence to the welfare of our own immediate connections; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever country or clime it may spring.—*Preston.*

**FRUITS.** What are the fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eye of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends.—*Inwood.*

**FUNERAL.** The public are frequently astonished at beholding a large funeral procession, and cannot conceive

how the deceased, who lived in a state of comparative obscurity, could have had so many friends, amongst whom some are of the highest rank in society, and from those friends, one of them advances to the brink of the grave, and addresses the assembled multitude upon life, death, and immortality, in such a touching and feeling manner, that brethren, relations, and spectators, are bathed in tears. He who can flatter himself that he will have such a funeral, and that he is worthy of it, can go down to the grave in peace, certain that he will receive the reward of all his labours from the Great Architect of the Universe.—*Gadicke.*

**FURNITURE.** The furniture of a Masons' lodge ought to be disposed with the same scrupulous exactness as the furniture of the tabernacle which Moses made according to the pattern which the Deity shewed him in the mount. The tracing-board should be placed on the Master's pedestal, underneath the bible, square and compasses; the first great light being displayed in Ruth. This is for the first degree. The book of constitutions is placed before the Past Master; the globes in the west; the rough ashlar in the north-east, the perfect ashlar in the north-west, while the Master Masons should take their station in the south-west, and Past Masters in the south-east; the Secretary in the north, and the Treasurer in the corner of Amorites.

G. The situation of this letter, when alone, is well known to all Freemasons. It cannot allude to the name of God alone in the German lodges, or it could not be found in the situation in foreign lodges. It has a closer affinity to Geometry, which is so necessary to an Architect, and geometrical certainty and truth is everywhere necessary.—*Gadicke.*

**GEOMETRY.** Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Freemasonry. In Anderson's Book of Constitutions, Freemasonry is frequently called geometry; and of the latter he saith, that the whole being of the Order is comprehended in

it. Freemasons therefore ought to make themselves intimately acquainted with geometry. It is not absolutely necessary to be able to delineate geometrical figures; but it is necessary to be able to deduce all our actions, works, or resolutions from geometrical principles.—*Gadicke.*

**GHIBLIM.** The Ghiblimes were expert operative Masons, who understood the science of geometrical proportion in its practical references, and were cemented in their lodges by the morality of its detached and component parts.

**GIRDLE.** The girdle, in ancient times, was an universally received emblem of truth and passive duty. Elijah the Tishbite and John the Baptist, were both girded with an apron of (white) leather. It was said of Jesus Christ, that his girdle should represent equally righteousness and fidelity. And in conformity with these authorities, his principal disciples exhorted the Christian converts to gird up the loins of their minds, to be sober and hope to the end, and to stand firm in the faith, having their loins girt about with truth.

**GIRLS' SCHOOL.** This charity was instituted on the 25th of March, 1788, by the late Chevalier Bartholomew Ruspini, for the purpose of maintaining, clothing and educating, an unlimited number of the female children and orphans of reduced brethren, belonging to the ancient and honourable society of Free and Accepted Masons, and of protecting and preserving them from the dangers and misfortunes to which distressed young females are peculiarly exposed; with the further view of training them up in the knowledge and love of virtue, in the habits of industry necessary to their condition, and of impressing on their minds a due sense of subordination, true humility, and the principles and practice of all social, moral, and religious duties. This charity is supported by voluntary contributions.

**GLOBE OF FIRE.** In the last century some fanciful brethren referred the circle and point to the cherubic form which was placed at the gate of paradise, to prevent

the return of our first parents to that region of never ending happiness and delight, after their fall from purity and rectitude, in the attempt to acquire forbidden knowledge. The "fire unfolding itself," or globe of fire described by the prophet Ezekiel, represented the Deity, and the living creatures on one side, and wheels on the other, denoted his power and goodness.

**GLOBES.** The terrestrial and celestial globes are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, Masons are inspired with a due reverence for the Deity and his works; and are induced to apply with diligence and attention to astronomy, geography, navigation, and all the arts dependent on them, by which society has been so much benefited.—*Preston.*

**GLORY IN THE CENTRE.** When in the lodge we elevate our thoughts to the Deity, our eyes involuntarily rest on the glory in the centre; then with hearts overflowing with gratitude and love, we bow reverentially before the All-seeing eye of God, which the sun, moon, and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words and actions, by the unerring touchstone of truth and eternal justice.

**GLOVES.** The operative Mason cannot use gloves at his work. but we can, and that too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless.—*Gadicke.*

**GOLDEN CANDLESTICK.** This utensil was made by Moses for the service of the Temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the

altar of incense and the table of shew-bread, which stood in the same chamber.—*Calmet*.

**GOLDEN FLEECE.** The masonic apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge; and the apron is unquestionably older than that event; it was therefore worn before the establishment of the spurious Freemasonry. We are certain from undeniable authority, that the apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. It is therefore said with great propriety, that "the apron is more ancient than the golden fleece or Roman eagle."

**GOLDEN RULE.** Freemasonry recommends the practice of the golden rule, do unto others as you would have them do to you, not so much to preserve the peace and order of civil society, (which notwithstanding it cannot fail to do) as to inspire in our own bosoms, a love of virtue and good will to man.

**GOOD MASON.** The good Mason is an example to his neighbours, and his name and character are proverbial. Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle—indeed his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, the providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace; when there he leaves

it with reluctance, and when absent his return is expected with a pleasing avidity.—*Inwood.*

**GOSPEL.** The Royal Order of Masonry, however secret from its most early foundation to the present moment, has nothing belonging to it, but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man, that every part of it, if duly followed, has a direct tendency to enforce and to encourage the performance of every one of its most holy precepts ; and, “the precepts of the Gospel are universally the principles of Masonry.”—*Inwood.*

**GOVERNMENT.** It is well to give rules for the good government of a lodge ; but the best teacher is experience. Points of minor importance, both in discipline and doctrine, are of constant occurrence, which have no precedent, and must be regulated by the judgment of the Master. And on these trifling matters, the welfare and prosperity of a lodge frequently depend.

**GRACE.** When brother Masons are assembled at the banquet table, where it is their duty to crave a blessing, how joyfully do they hear the words—

“O source of the purest light! O Lord of Glory!  
Great, incomprehensibly great, are thy handy works;  
Thou gavest to us at the building of the Temple  
Wisdom, Strength, and Beauty!  
Thou gavest to us vitality, pleasure, meat, and drink!  
To thee, therefore, be glory, honour, praise, and thanks.

After the meal the Chaplain again lifts his voice :

“God be praised! Thou hast thought on us this day also;  
Be praised for this day’s blessings;  
Oh! protect us fatherly, according to thy grace and power,  
In happiness and in sorrow, in all our ways,  
And bless this night.”

*Gadicke.*

**GRADES OF RANK.** Many persons have endeavoured to substantiate their objections to the institution of Freemasonry, from the admitted dogma that its members meet on a level ; whence they conclude that the system abolishes all human distinctions, and promises to



disorganise society, and reduce it to its primitive elements. But it does no such thing. There is, in fact, no other institution where the grades of rank are better defined and preserved. The W. M. sits in the east. For what purpose is he placed there? Why, to rule and govern his lodge. And he is invested with power even to despotism, should he consider it safe to use it, and the Wardens are his assistants, not his equals. Each has a particular duty assigned to him, and beyond that, he has no right to interfere. The next grade are the Deacons. And what is their duty? Not, surely, to rank in equality with the Master and Wardens, but to perform the part of inferiors in office, to carry messages and commands. It is their province to attend on the Master, and to assist the Wardens in the active duties of the lodge, such as the reception of candidates into the different degrees of Masonry, and the immediate practice of our rites. This is the business of the Deacons; and by its punctual discharge, the office becomes a stepping-stone to further preferment: for as it is incumbent on a brother to serve the office of a Warden, before he is eligible for the chair of a lodge, so it would be well if the office of a Deacon were preparatory to that of a Warden. The Treasurer, the Secretary, the Stewards, the Inner Guard, and the Tyler, have all their respective duties to perform, and rank to support; while the brethren are bound to obey the will and pleasure of the W. M.

**GRAMMAR.** Grammar teaches the proper arrangement of words, according to the idiom or dialect of any peculiar people, and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.—*Preston.*

G. A. O. T. U., celebrated in the lectures of Masonry, is the same Jehovah who declared his name to Moses at the burning bush, appeared on earth at the time and in the place, which had been foretold by the Jewish prophets, divested of his external splendour; attested the truth of his mission by the most stupendous miracles, and terminated his efficacious atonement by a public

ascension into the cloudy pillar, or Shekinah, which hovered over the Mount of Olives; and the consecutive steps of this great scheme have been embodied in the system of Freemasonry. It can therefore be shown, that the historical landmarks consist of certain prominent facts recorded in the Jewish scriptures, which have been received in all ages, both before and after the advent of Christ, as typical of the Redeemer of man, and of him only.

**GRAND ARCHITECT.** This Most High Being ought to be duly revered by every brother as the Great Architect of heaven and earth, and his name ought never to be spoken but with the greatest humility and reverence. It is not improper, when we are always speaking of Masonry, to call God the Great Architect of heaven and earth, as we also call him the Lord of lords and King of kings. Every one, even those who are not Freemasons, call him the Creator of heaven and of earth. He has created everything that we can see; and it is certain that he has created many things which we have not power to see; and when the brethren strive to adorn his greatest work—when they assist in carrying on the spiritual temple in the manner he has ordained—they most assuredly fulfil his holy law.—*Gadicke.*

**GRAND EAST.** Wherever the superior body of the masonic institutions is situated, that place is called the Grand East (Grande Orient); London, York, Dublin, Edinburgh, Paris, Vienna, and Amsterdam, are all Grand Easts in masonic language. Every state in America has a Grand East, and every other place where there is a governing Grand Lodge, is called by Masons the Grand East. The East with Masons has a peculiar meaning. It is well known that the sciences first rose in the East, and that the resplendent orb of light from that quarter proclaims the glory of the day. "And behold the Glory of the God of Israel came from the way of the East, and his voice was like the noise of many waters; the earth shined with his glory. The East Gate shall be shut; it shall not be opened; and no man shall enter by it, because the Glory of the God of Israel hath entered by it. It is for the Prince."—*Dalcho.*

**GRAND LODGE.** This governing body consists of a Grand Master with a full staff of purple officers, the Grand Stewards for the year, and the Masters, Past Masters, and Wardens, of every warranted lodge. In the Grand Lodge, besides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient landmarks of the Order, the Grand Lodge has also the inherent power of investigating, regulating, and deciding, all matters relative to the Craft or to particular lodges, or to individual brothers, which it may exercise either by itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but in the Grand Lodge alone resides the power of erasing lodges, and expelling brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England.—*Constitutions.*

**GRAND MASTER.** This chief officer is generally a person of the highest rank. He is nominated at the quarterly communication in December, and the election takes place in the month of March following. If the Grand Master should die during his mastership, or by sickness, absence, or otherwise, be rendered incapable of discharging the duties of his office, the Deputy Grand Master, or, in his absence, the Grand Wardens, shall assemble the Grand Lodge immediately, to record the event, which Grand Lodge shall appoint three of its members to invite the last preceding Grand Master to act as Grand Master till a new election take place; if he decline to act, then the last but one, and so on; but if no former Grand Master be found, the deputy, or the grand officer next in rank and seniority, shall proceed as principal. If there be a Pro-Grand Master at the time when a vacancy occurs in the Grand Mastership, such Pro-Grand Master shall forthwith act as Grand Master until a new election take place at the usual period.—*Constitutions.*

**GRAND OFFICERS.** None of the grand officers can be removed, unless for reasons which appear sufficient to the Grand Lodge; but, should the Grand Master be dissatisfied with the conduct of any of his grand officers,

he may submit the case to the Grand Lodge; and should it appear to the majority of the brethren present that the complaint be well founded, he may displace such grand officer, and nominate another.—*Constitutions.*

**GRAND OFFICERS' CLUB.** As its name imports, none but grand officers are eligible for members; but there is no ballot for admission, it being held that all who are considered worthy of elevation in the Order, have a natural claim to enter, although it is well understood that there is no compulsion to join the club, and that several grand officers do not avail themselves of the opportunity. The Grand Master sometimes honours the club with his presence.

**GRAND STEWARDS' LODGE.** This lodge has no number, but is registered in the books of the Grand Lodge, and placed in the printed lists, at the head of all other lodges, and ranks accordingly. It is represented in the Grand Lodge by its Master, Past Masters, and Wardens. Being constituted as a Master Masons' lodge, it has no power of making, passing, or raising Masons.

**GRAND WARDENS.** The Grand Wardens are appointed by the Grand Master annually, on the day of his installation, and if present, are to be immediately installed. These officers should have regularly served the office of Master of a lodge. They cannot act as Wardens of a private lodge while they continue Grand Wardens. When the actual Grand Wardens are in the lodge no others can supply their places; but in their absence the senior Past Grand Wardens present shall act *pro tempore*. If no Past Grand Wardens be present, the Grand Master may direct any Master of a lodge to act as Grand Warden for that occasion.—*Constitutions.*

**GRAVE.** The Grecian graves were always marked by a shrub called *ποθος*, or a garland of herbs. In honour of the dead they threw boughs and leaves upon the grave; as Euripides says they did to Polyxena when she died; for in latter times if a man had won a race or the like, they had a custom to bedeck his valiant corpse with boughs and leaves of myrtle, as in Euripides. Elect. v.

510. Whether there was any allusion to the golden bough of Virgil in all this I will not say.

**GRAVITY.** In a good lodge silence and gravity are recommendations during the hours appropriated to labor. The ordinary business is of too serious a nature to admit of any disturbances; and hence the ancient charges direct that no brother shall behave himself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatever; but to pay due reverence to the Masters, Wardens, and Fellows, and put them to worship. Even the noise of moving the seats or the feet is to be avoided as much as possible; and for this reason sand is not allowed to be strewed on the floor; nor are the brethren permitted to leave the lodge during the solemn ceremonies, lest the noise thus made should disturb the proceedings. The effect of an initiation would be entirely destroyed by any interruption of this kind; and it is easy to understand that the same kind of disturbance would be calculated to distract the attention of the brethren during the delivery of lectures.

**GREAT LIGHTS.** The Freemasons are enlightened by great and small lights. The Bible, the square, and the compasses, belong to the first; and the sun, the moon, and the Master Mason, or the stars, to the second. The great lights are immortal, and neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the square our actions; and the compasses keep us in a bond of union with all mankind, especially with a brother Mason. Or with other words, the Bible directs us to elevate our spirits to a reasonable and rational faith; the square teaches so to discipline our minds as to make them correspond with a pure and prompt obedience to the laws of our native land; and the compasses teach us so to cultivate our understandings as to enable us to live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.—*Gadicke.*

**GRIP AND SIGN.** In rude times, says a masonic

writer in America, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for a signature, it was usual for Master Masons to give their apprentice a grip or sign, by which he should make himself known to any Mason as a regular E. A. P. to the trade; and another when he had completed his apprenticeship, and passed on to the rank of a journeyman, or F. C.; and a third when, by assiduity and skill, he had become himself a master of the work, took buildings to rear, hired Fellowcrafts or journeymen, and received apprentices. The word, the sign, and the grip, in those days, were the certificate of the Craft to its regularly taught members.

**GUIDE.** At our introduction into Masonry, we seek for an able guide to conduct us from this dark state of human life into light, and when arrived at that desired point, we are struck with the symbolic representations before us; and under promise of fidelity we begin our career in this secret society of Free and Accepted Masons. We emerge gradually from the lowest vale, and by study arrive at the highest degree of the occult science, or to the greatest mental perfection.—*Husenbeth.*

**GUTTURAL.** The guttural sign alludes to temperance, which demands a cautious habit of restraint, as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.—*Hemming.*

**HAGAR.** Abraham was exceedingly attached to the son of Hagar the Egyptian bond-woman, and as he grew up, the affections of his father increased so inordinately that he earnestly intreated the Lord that Ishmael might be the child of promise. But the request was denied, as being inconsistent with the divine purposes; for children cannot inherit a free and noble spirit except they be born of a free woman.

**HAGGAI.** This holy prophet and principal of the Sanhedrim, or Royal Chapter, was born during the Babylonish captivity, and returned to Jerusalem with Zerubbabel and Jeshua. He exhorted them to resume the work of the Temple, when it had been interrupted

nearly fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions excited to defeat the edict of Cyrus. The prophet represents the people as more ready to build and adorn their own dwellings than to labour in the service of God. He tells them that the unfruitful seasons they had experienced were entirely owing to this cause. He then encourages them with promises of future blessings; and predicts the important revelations that should precede the final advent of the Messiah, when the kingdoms of the world should become the kingdoms of the Lord and of his Christ.

**HAMMER.** With this small working tool the Master of a lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every brother respects or honours its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the lodge; and should the Master be unavoidably compelled to leave the lodge-room, he must deliver it to his Deputy or Past Master, or some other skilful brother. The Wardens do not govern the lodge with their hammers, they only direct attention by them to the commands of the W. M.—*Gadicke*.

**HAND.** When the calamities of our brother call for our aid we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not encumbering or injuring our families or fortunes, charity or religion may dictate for the saving of our fellow-creature.—*Old Lectures*.

**HARODIM.** The mysteries of this Order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the masonic system, and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skilful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with

the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections of the lecture, are called Lecturers; and out of these the General Director is always chosen.

**HARPOCRATES.** This Egyptian god was unknown to the Greeks till the time of Alexander. They worshipped him under the name of Sigalion, and loaded him with many attributes unknown to the ancient Egyptians. He appears as a young man in an Egyptian mitre, holding a cornucopia, lotus, and quiver, accompanied with the poppy and owl, draped in a long robe, head raiment, branch of persea, the finger on the mouth, persea, cornucopia, lotus, basket on the head. In Stosch, the bust swaddled in a net, persea on the head, globe and serpents on the breast, but the finger on the mouth, and lock of hair distinguish nearly all his figures.—*Fosbroke.*

**HEARING.** Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody, with all the agreeable charms of music; by it we are enabled to enjoy the pleasures of society; and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, and by means of this sense our reason is capable of exerting its utmost power and energy.—*Old Lectures.*

**HEART.** The heart is the seat of the affections, passions and desires; and by the precept given by Solomon, to keep our hearts, is meant, that we should diligently preserve our good dispositions, and correct our bad ones. All the actions of a man's life issue and proceed from the heart; which is the fountain not only of our natural life, but of our mortal too; so that as a man's heart is, so will his life be: if his heart be kept clean and pure, his life cannot be wicked and vicious; but if his heart be wicked and vicious, his life cannot be kept clean and pure.—*Bishop Beveridge.*

**HEIGHT.** From the earth to the heavens.



**HELPLESSNESS.** As a Mason, your first admission in a state of helplessness was an emblematic representation of the entrance of all men into this their state of mortal existence; it inculcated the cherishing lessons of natural equality, of mutual dependence. It instructed you in the active principles of universal benevolence and charity, to make them the solace of your own distresses, and to extend relief and consolation to your fellow-creatures in the hour of their affliction. It required you to free the soul from the dominion of pride and prejudice, to look beyond the limits of particular institutions, and to view in every son of Adam a brother of the dust.—Above all it taught you to bend with reverence and resignation to the will of the Grand Architect of the Universe, and to dedicate your heart thus purified from every malignant passion, and prepared for the reception of truth and justice.

**HIEROGLYPHICS.** Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented invisible things and ideas, which could not have otherwise been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. Hieroglyphics must always be understood to be pictorial representations, and a symbol can be both a pictorial representation and an action. From what is here said the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.—*Gadicke.*

**HIGH TWELVE.** We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff to superintend the workmen; and that the reports of the officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labour, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And, in like manner, when the sun set in the west, and the labours of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection for the day.

Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labour to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing-board, if such were necessary, and to perform other scientific labours, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape-stone of the building, he retired as usual, according to our tradition, at the hour of high twelve, and did not return alive.

**HILARITY.** In all Masonic festivals hilarity should be tempered with thoughtfulness and circumspection; and, although we have no objection, in the words of an old Masonic song, to

“Crown the bowl, and fill the glass  
To every virtue, every grace,  
To the brotherhood resound  
Health, and let it thrice go round,”

yet we would not forget, in the hours of relaxation, to retain decorum in festivity and innocence in mirth, for, when pleasure is chastened by virtue, its relish will be increased, and its zest improved.

**HILLS AND VALLEYS.** Before we had the convenience of such well-formed lodges, the brethren used to meet on the highest of hills and in the lowest of valleys; and if they were asked why they met so high, so low, and so very secret, they replied, the better to see and observe all that might ascend or descend; and in case a cowan should appear, the Tyler might give timely notice to the W. M., by which means the lodge might be closed, and the jewels put by, thereby preventing any unlawful intrusion.—*Old York Lectures.*

**HIRAM.** A name given to the gavel of the Worshipful Master, because, as Solomon controlled and directed the workmen in the Temple by the assistance of Hiram

the builder, so does the Master preserve order in the lodge by the aid of the gavel.—*Mackey.*

**HIRAM, KING OF TYRE.** When Solomon had determined to build a temple at Jerusalem, he sent an embassy to Tyre, requesting Hiram, the king of the Tyrians, would furnish him with workmen to cut down timber at Lebanon, and stone in the quarries of Tyre, for the construction of that holy edifice. He returned an answer to Solomon's communication, which contained the language of amity and esteem. He agreed to extend the fraternal bond of that charity and brotherly love which was common to both the true and spurious Freemasonry, by furnishing cedars and other timber from the forest of Lebanon for the erection of a temple to the living God, and providing the most expert architects in his dominions for its construction, on the simple condition of receiving certain supplies of provisions in exchange; and he performed his contract with princely munificence and masonic candour. But even this would have been insufficient to produce any satisfactory result, without the presence of a master-mind to animate and direct the proceedings; and the king of Tyre furnished this Master in the person of his chief architect, Hiram Abiff, by whom the re-union of speculative and operative masons was to be consummated.

**HIRAM ABIFF.** This curious and cunning architect was a widow's son, of the tribe of Napthali, but his father was a man of Tyre, a worker in brass. He was the most accomplished designer and operator upon earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder, or designer, he equally excelled. From his designs, and under his directions, all the rich and splendid furniture of the Temple, and its several appendages, were began, carried on, and finished.—*Anderson.*

**HISTORICAL.** The historical portion of the Royal Arch lecture refers to three distinct epochs, namely, to the establishment of the Holy Lodge, the Sacred Lodge, and the Grand and Royal Lodge.

**HOLY FIRE.** When Nehemiah was appointed to the government of Judea, with full authority to build the walls of Jerusalem, and to finish the Second Temple, he sent to search for the holy fire, which, before the captivity of Babylon, the priests had hidden in a dry and deep pit; not finding any fire there, but only thick and muddy water, he sprinkled this upon the altar, and presently the wood which had been so sprinkled took fire as soon as the sun began to shine, which miracle coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hidden, and granted great favours and privileges to the priests.—*Calmet.*

**HOLY GROUND.** The lodge is situated on holy ground. The first lodge was consecrated on account of three grand offerings thereon made, which met divine approbation. First, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt-offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among the people, owing to his inadvertently having had them numbered; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel, made at the completion, dedication, and consecration of the temple of Jerusalem, to God's service. These three did then, have since, and I trust ever will, render the ground-work of a Masons' lodge holy.

**HOLY OF HOLIES.** The innermost and most sacred part of the temple was called the Holy of Holies, and sometimes the Most Holy Place, and was ordained and made on purpose for the reception of the Ark of the Covenant. The whole end and reason of that most sacred place being none other, but to be a tabernacle for it. This place or room was of an exact cubic form, as being thirty feet square and thirty feet high. In the centre the ark was placed, upon a stone rising there three fingers breadth above the floor, to be, as it were, a pedestal for it. On the two sides of it stood two cherubims fifteen

feet high, one on the one side, the other on the other side, at equal distances from the centre of the ark and each side wall; where, having their wings expanded, with two of them they touched the said side walls, and with the other two they did meet, and touch each other exactly over the middle of the ark; so that the ark stood exactly in the middle between these two cherubims.—*Prideaux.*

**HOLY LODGE.** This lodge was opened at the foot of Mount Horeb, in the Wilderness of Sinai, about two years after the exode of the Israelites from Egypt, on the spot where Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet, because the ground was holy. Here the Almighty delivered to him the decalogue with the forms of the tabernacle and the ark, and here he dictated those peculiar forms of civil and religious polity, which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this lodge presided Moses, the great and inspired law-giver; Aholiab, the curious carver and embroiderer, and Bezaleel the famous architect.

**HONEY.** Honey was universally used as a symbol of death. The ancients made libations to the dead of honey, wine, and blood. Funeral cakes were placed by the Greeks in the mouths of deceased persons to appease the wrath of Cerberus. Thus Virgil, *Melle soporatam et medicatis frugibus offam.* *Ποσωνα*, or round, broad, or thin cakes, with honey, made a part of the funeral offerings, to Hecate, or the Moon.

**HOPE.** Hope is an anchor of the soul, both sure and steadfast: then let a firm reliance of the Almighty's goodness animate our endeavours, and enable us to fix our hope within the limits of his most gracious promises, so shall success attend us; if we believe a thing impossible our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.—*Old Lectures.*

**HOREB.** This mountain was remarkable for seven

memorable transactions. The Burning Bush ; the striking of the rock with the rod of Moses ; the lifting up of Moses' hands by Aaron and Hur, which produced the slaughter of the Amalekites ; the delivery of the law ; the forty days abstinence by Moses ; the demolition of the two tables of stone on sight of the golden calf ; and the supernal vision of Elijah.

**HOSPITALITY.** The white stone mentioned in the Apocalypse, appears to bear some relation to a particular custom among the ancients, with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of the persons wrote his name on one of these and his friend upon the other, and they made a mutual exchange. This little ticket, or "keepsake," was retained as a sacred pledge and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be found. Including the word, sign, and token of an endeared fraternity, it was the means of ascertaining the heart's affections after many years' absence, and of securing for him a welcome to the privileges, and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though, in itself, considered of smallest worth, yet as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable, and lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name and mark engraved upon it.—*Harris.*

**HOUR-GLASS.** The hour-glass is an emblem of human life. We cannot without astonishment behold the little particles, which the machine contains, pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour all are exhausted. Thus wastes human life. At the end of man's short hour, death strikes the blow, and hurries him off the stage to his long and darksome resting place.

**HOURS OF WORK.** The masters and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. I know nothing which tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.

**HUMANITY.** What it is and how variously it can be explained, is not necessary to be stated here. To the Freemason it must be a thing of the heart. All lodges must exercise it towards each other, as also must every brother, not merely in, but also out of the lodge.—*Gadicke.*

**I. A. M.** According to the cabalistical theologians, Moses, asking the Lord if he would tell him the name of his Divine Essence, received for answer, say "I AM THAT I AM," sent me to you, (the children of Israel), equivalent to saying—What use is it to ask what is inexplicable? "I AM THAT I AM," as the ancient sages say, meant, that he was with them in that captivity, so would he be in others; and therefore He then revealed to Moses the Tetragrammaton; and this He repeated, as He would manifest Himself by its representation of the ten sovereign lights: and by that means would become known, although veiled in them; because His existence will be ever hidden from all, and cannot be explained by any character.—*Manasseh Ben Israel.*

**IDEAS.** The Jewish system was made up chiefly of ceremonies, types, and figures, denoting intellectual things and moral duties. This mode of teaching morality was at that early period of the world necessary. And why?—Because then not one person in ten thousand beside the priesthood could read. The people were not then able to exhibit thoughts to the eye by means of writing, hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight and by the operation

of tools and mechanical instruments. This is the fulcrum on which rests and turns the first and most fascinating part of masonic instruction.—*Waterhouse.*

**ILLEGAL SUSPENSIONS.** If the Grand Master should be satisfied that any brother has been illegally, or without sufficient cause, suspended, removed, or excluded from any of his masonic functions or privileges, by any private lodge or any subordinate authority, he may order him to be reinstated or restored, and may also suspend, until the next ensuing quarterly communication, any lodge or brother who shall refuse to comply with such order.—*Constitutions.*

**IMMORTALITY OF THE SOUL.** A belief in this doctrine is inculcated in Masonry by several expressive emblems, but more especially by the second round of Jacob's ladder, and by the sprig of acacia.—*Mackey.*

**IMMOVEABLE.** The immoveable jewels are the tracing-board, for the W. M. to draw his designs on; the rough ashlar, for the E. A. P. to mark and indent on; and the perfect ashlar, for the experienced F. C. to try and adjust his jewels on. They are termed immoveable, because they are distributed in places assigned them in the lodge, for the brethren to moralize upon. They were formerly called the trassel-board, the rough ashlar, and the broached thurnel.

**IMPEACHMENT.** In 1842 a singular case occurred at New York, in which the rights and privileges of a Master of a lodge were placed in jeopardy, by the action of his lodge. After the lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return, he found that charges had been preferred against himself, and a committee appointed to try him; and the Senior Warden refused to return into his hands the warrant and mallet of the lodge. Complaint being made to the Grand Master by the Master, he directed the Grand Secretary to inform the Senior Warden that it was his direction that he should forthwith return the warrant to the hands of the Master, and that the action of the lodge on that



case must be suspended, and the members hold themselves in readiness to maintain their charges before the Grand Stewards' Lodge, which was all promptly complied with by the parties. The ground of his decision was, that the Master of a lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties, but which the members of a lodge cannot know, until they are themselves seated in the oriental chair.

**IMPERFECTIONS.** The system as taught in the regular lodges, may have some redundancies or imperfections, occasioned by the indolence or ignorance of the old members. And, indeed, considering through what obscurity and darkness the mystery has been delivered down; the many centuries, and languages, and sects, and parties, it has run through, we are rather to wonder it ever arrived to the present age without more imperfections.—*Anderson.*

**IMPLEMENTS.** A general collection of masonic implements may remind the Master of his power and jurisdiction, while they warn him to avoid the abuse of that power, limiting his jurisdiction and prescribing his conduct. They likewise afford him copious topics of advice to such as assist him in the government of the Fraternity, as well as to all the brethren over whom he is called to preside. He may descant on the excellence of the holy writings as a rule of life; for those writings teach us that, being born upon a level, we should act upon the square, circumscribing our desires within the compass of Nature's gifts, poured from the horn of plenty. Here, also, he may exhort them to walk uprightly, suffering neither the pressure of poverty, nor the avarice of riches to tempt the heart for a moment to swerve from the line of rectitude which is suspended before them from the centre of heaven. The division of time into equal and regular portions, he may also urge as the surest method of securing the greatest good from the opportunities that are afforded us. The subjection of our passions and desires is here likewise taught by the gavel, which is used by the operative builder to remove the excrescences and to smooth the surfaces of the rough

materials for a building; while the by-laws of the lodge regulate the deportment of the craftsmen, while assembled for the purposes of social improvement and mental recreation, and while separated from the rest of mankind, and placed among none but brethren.—*Monitor*.

**IMPUTATIONS.** Individual errors or crimes ought only to reflect discredit on the offending parties, for a gigantic society like ours, whose professors are spread over the face of the earth, and are found in every civilized country on the globe, cannot be responsible for the misconduct of every single member of its body. It is very common to hear those who are not Masons urge this argument with all the force and confidence of conviction. A Mason has misconducted himself most grossly, they will say, and therefore Masonry must be a bad institution. But this way of reasoning is absurd. Take the argument in another point of view, and what does it end in? Why, a general condemnation of all institutions, human and divine. How would it shock our ears were it applied to Christianity. A Christian has been guilty of acts of violence; he has robbed one neighbour, slandered another, and murdered a third; and therefore—mark the consequence—Christianity must be a bad institution. Is not this preposterous? Does it follow because a wicked Christian commits murder, that the Christian religion must necessarily recommend the commission of murder? So Masonry. If some brethren so far forget their solemn obligations as to overstep the boundaries of decency; if they set the censure of the world at defiance, and disgrace themselves in the eyes of God and man, it cannot be urged that the institution recommends this conduct.

**IMPOSTS.** The members of the secret society of Tyrian artists, who were hired by King Solomon to erect that sacred structure, in order to distinguish them from the Jews, who performed the more humble labours, were honoured with the epithet of Free annexed to the name of builder or mason; and being talented foreigners, were freed from the usual imposts paid to the state by the subjects of Solomon.—*Husenbeth*.

**INCOMMUNICABLE.** The Cabalistical Jews, and

after them Josephus, and some of the Romans, think that Moses did not ask for the name of God at the burning bush, but for the true pronunciation of it, which they say had been lost through the wickedness of mankind; for which reason the former affirm that the word *gholam*, used by God presently after, being written without a *vau*, should not be rendered for ever, but hid, from the root *ghalam*, to hide; not considering that, if that was the case it should be written *ghalam*, and not *gholam*. Upon this account, the name is by all the Jews called Shemhamphorah, the unutterable name, which Josephus says was never known or heard of before God told it to Moses, for which reason they never pronounce it, but use the word Adonai, or Elohim, or plainly the word Hashem, the NAME, to express it. Thus in their letters and common discourse, instead of saying the Lord bless you, they say the Name bless you.—*Universal History*.

**INDENTED TARSEL.** This is an old name for the ornamented border which surrounds the mosaic pavement, now called the tessellated border.

**INDISSOLUBLE TIE.** Masonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound firmly together by that indissoluble tie, the love of their God, and the love of their kind.—*Daniell*.

**INDUSTRY.** Masonry is a progressive science, and not to be attained in any degree of perfection but by time, patience, and a considerable degree of application and industry; for no one is admitted to the profoundest secrets, or the highest honours of this Fraternity, till by time we are assured he has learned secrecy and morality.—*Williams*.

**INELIGIBLE.** To prevent the introduction of improper persons, it is provided by the by-laws of every lodge, that no person can be made a Mason in, or admitted a member of, a lodge, if, on the ballot, three black balls appear against him. Some lodges wish for no such indulgence, but require the unanimous consent

of the members present; some admit one black ball, some two. The by-laws of each lodge must therefore guide them in this respect; but if there be three black balls, such person cannot, on any pretence, be admitted.

**INFLUENCE.** The influence of Freemasonry can only be supported by an unanimous determination amongst the brethren to preserve in their private lodges the utmost regularity and decorum, an uniformity of rites and ceremonies, and, above all, a resolution to practice, in their several stations, those moral duties which are so strongly recommended, and so beautifully displayed in the private lectures of the lodge.

**INITIATED.** The initiated, while in the lodge, labour to perfect their own mental faculties, as well as those of the whole human race. Here let us seek the secrets of Masonry, in themselves unpronounceable; neither are they to be communicated by the laying on of hands, in a few fleeting hours. Thoughts, the indulgence in which a few short years ago would have been punished by the sword, the stake, or banishment, are, in our days, loved as philanthropic; and princes now do things for which but a few years back misunderstood philosophers were condemned as mad impostors. But there are thoughts, even in the present day, which the great mass of mankind may mock or curse, but which will in some future period be usefully and beneficially introduced into private life. This has been nearly all, and yet continues to be the chief employment of a genuine Freemason; although in the lodge those subjects are very seldom openly introduced; it is for this reason that the great mass consider the ceremonies to be the true secret, whereas they are in reality but the shell in which they are enclosed.—*Gadicke.*

**INITIATION.** If the brethren, when they enter into this society, do not reflect upon the principles on which it is founded; if they are content to remain in their primitive ignorance, or do not act upon the obligations which they have taken upon themselves to discharge, all I can say is, that the sooner such individuals retire from the Order, the better it will be for the society, and the more creditable to themselves.—*The Duke of Sussex.*

**INNER GUARD.** The duty of the Inner Guard is to admit Masons on proof, to receive the candidate in form, and to obey the commands of the Junior Warden.

**INNOCENCE.** That innocence should be the professed principle of a Mason occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased. The very idea of a God is attended with the belief that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Architect of the world, as an indispensable duty they professed innocency, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to his will.—*Hutchinson.*

**INQUISITION.** The sanguinary tribunals of the inquisition have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da jê*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers. Not many years ago, a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the holy office of having carried on an intercourse with an evil spirit, and of knowing the future by heart. Both these helpless victims of ignorance and fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while. It was in a square, destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on ass-back. "*Ite missa est,*" was the sign given to throw the wretched creatures on the burning pile.—*Freemasons' Quarterly Review.*

**INSECT-SHERMAH.** Many of the Jews believe the Temple to have been a divine work. Some of them suppose that the stones were not so framed and polished by human art and industry, but by a worm called samir, which God created for the purpose. And they further feign

that the stones came to the temple of their own accord, and were put together by angels. This legend appears to have arisen from a misrepresentation of the word samir, which signifies a very hard stone, that might be cut and polished with great perfection. It was an emblem of the peace and quiet of a Christian church. In masonic lore, the above worm is called "the insect shermah."

**INSIGNIA.** The presiding officers of a lodge are distinguished by certain geometrical figures, being combinations of those which are called perfect, viz., the square, the equilateral triangle, and the circle; the latter being a general characteristic of grand officers. The compasses (G. M.,) are parts of the triangle; the square (W. M.,) either triangle or square; the level (S. W.,) and the plumb, (J. W.,) are both parts of a square. Now the square, level and plumb, have their separate and specific uses, and are assigned to the three chief officers, as emblems of their respective duties. But the Past Master having already executed them all, and being no longer an operative, is relieved from the burden of bearing a working tool, and invested with a problem of the greatest utility in geometrical demonstrations, he having attained the rank of a ruler in Israel; and therefore the Master's square is relieved by a square silver plate, on which is delineated the forty-seventh problem of Euclid. The compasses are instruments of design, and are thus appointed to the Grand Master. He designs; the P. M. demonstrates; the W. M. governs his particular lodge; the S. W. preserves equality and harmony amongst the brethren; and the J. W. takes care that the proper hours of labour are maintained. Thus a system of arrangement is preserved, which produces order and regularity, and constitutes the Wisdom, Strength, and Beauty of Freemasonry.

**INSTALLATION.** This ceremony takes place in every lodge at the commencement of the masonic year. The officers are installed, and diligently instructed in their respective duties, from the ancient statutes of the Order. It frequently happens that, on those occasions, the newly installed officers prove to the brethren their qualifications, and it is well for the lodge when they

show that they are duly impressed with the importance of the trust reposed in them by their brethren.—*Gadicke.*

**INSTRUCTED.** The candidate is instructed by the W. M. in his duties as a Mason; the first and most impressive part of which, is to study the Holy Bible, and to practice the three great moral duties to God, your neighbour, and yourself. To God, by holding his name in awe and veneration; viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours. To your neighbour, by always acting upon the square, and considering him equally entitled with yourself to share the blessings of providence, rendering unto him those favours and friendly offices, which, in a similar situation, you would expect from him. And to yourself, by not abusing the bounties of providence, impairing your faculties by irregularity, or debasing your profession by intemperance.

**INSTRUCTION.** Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; and the precise bearing or meaning of Freemasonry he must learn by being afterwards instructed. In many lodges those instructions are written out as a commentary, and are given to the lodge from time to time: at these times the W. M. or lecturer has ample room for explanatory remarks. In other lodges it is left to the W. M. to instruct the brethren upon masonic subjects, according to his own views. These instructions form a principal part of the labors of a lodge, and the candidate must pay great attention to them.—*Gadicke.*

**INSTRUCTION, LODGES OF.** The importance of meetings under this title is sufficiently apparent, by the provision made for their government and regulation in page 90 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, as it frequently happens that business of a general nature, which engages the attention of a lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the lodges of instruction,

whose business being confined to the principal discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment. There are several lodges of instruction in London, which are attended by brethren distinguished by their masonic attainments, the benefits of which all are desirous to impart.

**INSTRUMENTAL MASONRY.** The instrumental consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called mathematical, invented to find the size or magnitude of the several parts or materials whereof our buildings are composed, to prove when they are wrought into due form and proportion, and when so wrought, to fix them in their proper places and positions, and likewise to take the dimensions of all bodies, whether plain or solid, and to adjust and settle the proportions of space and extent. To this part also belongs the use of various other instruments or machines, such as the lever, the wheel and axle, the wedge, the screw, the pulley, &c., which may be called mechanic, being used to forward and expedite our business, to alleviate our toils, and enable us to perform with a single hand what could not be done without many, and in some cases not at all; and those more properly belonging to our brethren of the second degree, styled Fellowcrafts.—*Dunckerly.*

**INSTRUMENTS.** There are certain tools or instruments well known to every Master Mason, which have undergone some variations in style and denomination since the revival in 1717. They were then called, setting maul, setting tool, and setting beetle. Later in the century, they had the names of setting tool, square, and rule; which at the union were changed into plumb-rule, level, and heavv maul.

**INTEGRITY.** As no man will build a house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason.—*Noorthouck.*



**INTERNAL.** The internal preparation of a candidate for Masonry, is exemplified by the declaration he is called on to make with respect to the motives which have induced him to seek its privileges.

**INTERRUPTION.** There cannot be a greater rudeness than to interrupt another in the current of his discourse; for if it be not impertinence and folly to answer a man before we know what he has to say, yet it is a plain declaration that we are weary of his discourse, that we disregard what he says as unfit to entertain the society with, and is, in fact, little less than a downright desiring that ourselves may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but always give a very great offence.—*Martin Clare.*

**INTRODUCTION.** The mode of introduction which a Mason ought to use to recommend himself to notice, is a salute of respect to the Master in the chair.

**INTRUSTED.** When the candidate was intrusted, he represented the tribe of Asher, for he was then presented with the glorious fruit of masonic knowledge, as Asher was represented by fatness and royal dainties.

**INUNDATIONS.** The inundations of the Nile naturally obliterated the landmarks, which consisted principally of holes dug in the earth at certain distances, forming the boundary lines of each estate or division of property; for I do not find that they used termini, or if they did, they were merely slight stakes, which the waters loosened and washed away. These holes being filled with the alluvial soil brought down from the mountains of Ethiopia, when the waters receded, the whole country presented a level surface, and nothing but the practical assistance of geometry could possibly determine the amount and locality of private possessions. From his superior knowledge of geometry, Euclid was enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture; and he became a general benefactor to the

country, "giving," says an old record of the Craft, "to his system the name of geometry, which is now called Masonry."

**INVESTED.** The investment of the candidate referred to Napthali, and by this ceremony he was considered free; thus the tribe of Napthali had a peculiar freedom attached to them, in conformity with the divine blessing pronounced by Moses just before his death.

**INVESTITURE.** Among the primitive Masons, the badge of innocence received a characteristic distinction from its peculiar colour and material; and was indeed an unequivocal mark of superior dignity. The investiture of the apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Essenian Masons, it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly initiated inquirer. He was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon, to incite personal holiness, and fastened tightly round the waist with a girdle or zone, to separate the heart from the lower and more impure parts of the body. With feet bare and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

**INVOCATION.** The invocation used in the United States at the dedication of masonic lodges, is as follows:—"Supreme Architect of all worlds! vouchsafe to accept the solemn dedication of this hall to the glory of thy holy name!—Make its walls salvation, and its arch praise. May the brethren who shall here assemble, meet in unity, work in love, and part in harmony. May Fidelity keep the door, Faith prompt the duties, Hope animate the labours, and Charity diffuse the blessings of the lodge! May wisdom and virtue distinguish the fraternity, and Masonry become glorious in all the earth! So mote it be! Amen."

**IONIC.** The Ionic bears a kind of mean proportion between the more solid and delicate orders. It is said

to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a robust man.—*Preston.*

**IRON CROW.** The crow being an emblem of uprightness, alludes to the erect manner in which the spirit will arise on that great and awful day to meet its tremendous though merciful judge.

**IRON TOOLS.** Every piece of the Temple, whether timber, stone, or metal, was brought ready cut, framed and polished, to Jerusalem; so that no other tools were wanted nor heard, than what were necessary to join the several parts together. All the noise of axe, hammer and saw, was confined to Lebanon, and the quarries and plains of Zeredatha, that nothing might be heard among the Masons of Sion, save harmony and peace.

**ISAAC.** Abraham offered his son Isaac in sacrifice, when it pleased the Lord to substitute a more agreeable victim in his stead. As Isaac was an express type of Christ, so this event pointed out the great atonement; Isaac was named by a celestial messenger before he was born—so was Christ; Isaac carried the wood on which he was offered, and Christ bare the cross on which he was crucified; Isaac was offered on Mount Moriah, Christ was offered on an adjoining mountain; Isaac was to suffer by his father's hand, and whose sword was it that pierced Christ? Isaac was redeemed from death three days after Abraham was commanded to offer him up, and Christ was raised from the dead three days after his actual crucifixion. And, lastly, Isaac became the father of the Jews, as Christ is the universal father of Christians.

**ISHMAEL.** It is probable that Ishmael laughed and jeered at the great bustle which was made at Isaac's weaning, looking upon himself as the firstborn, and by right of that to have the privilege of fulfilling the promise of the Messiah. This gives a good account of Sarah's earnestness for the expulsion, not only of him, but of his mother also; who it is likely flattered him, and bare him up in those pretensions. Many think he did more than

mock him, because St. Paul calls it persecution, which Hierom takes for beating. Isaac, who perhaps resenting his flouts, might say something that provoked Ishmael to beat him. And it is very probable his mother encouraged him in this, or at least maintained him in his insolence; which was the reason why Sarah pressed to have them both turned out of doors.—*Bishop Patrick.*

**ISH CHOTZEB.** Hewers of stone in the Tyrian quarries, preparatory of King Solomon's Temple.

**ISH SABBAL.** The men of burden, being the remains of the old Canaanites who were employed about the work, amounting to 70,000, who are not numbered among the masons.

**JACHIN.** In the dome of Wortsberg, in front of the entrance to the chamber of the dead, we see on one side, on the chapter of a column, the mysterious inscription Jachin; and at the other side, the word Boaz, on the shaft of a pillar. And the figure of Christ, which occupies the top of the portal of the church of St. Dennis, has his hand placed in a position well known to all existing Freemasons.—*Clavel.*

**JACOB'S LADDER.** Either resting upon the floor-cloth or upon the Bible: the compasses and the square should lead the thoughts of the brethren to heaven. If we find it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, and Charity. Draw Faith, Hope, and Charity from the Bible; with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened unto thee.—*Gadicke.*

**JAH.** The inspired writings inform us that the deity was known in idolatrous nations, under his own proper and significant appellation of Jehovah. St. Paul says, that they knew God, though they glorified him not as God, neither were they thankful; but worshipped the creature rather than the Creator. And God himself tells us that they possessed the Tetragrammaton, Tetractys, or

sacred name, which amongst the Jews was Jah; for he says, "from the rising of the sun, even unto the going down of the same, my name shall be (or is, according to the translation of Cudworth,) great among the Gentiles. And they superstitiously believed that the Name was of such sovereign efficacy, as to enable the possessor to cure diseases, work miracles, and foretel future events."

**JEDIDIAH.** We have a tradition, that King Hiram has been Grand Master of all nations; and when the Temple was finished, came to survey it before its consecration, and to commune with Solomon about wisdom and art; when, finding the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedidiah, *i. e.*, the beloved of God.—*Anderson.*

**JEHOSHAPHAT.** Our ancient brethren who reduced the scattered elements of Freemasonry into order at the beginning of the last century, considered the lodge to be situated in the valley of Jehoshaphat; and that in whatever part of the world it might be opened, it was still esteemed, in a figure, to occupy that celebrated locality. Thus it was pronounced, in the earliest known lectures, that the lodge stands upon holy ground, or the highest hill or lowest dale, or in the Vale of Jehoshaphat. This celebrated valley derives its name from Jehovah and Shaphat, which means Christ, and to judge; and as the prophet Joel had predicted that the Lord would gather together all nations, and bring them down into the valley of Jehoshaphat, it was believed by the Jews, (and the Christians subsequently adopted the same opinion), that in this place the transactions of the great day of judgment would be enacted.

**יהוד.** This word contains the mystery of the Trinity, as the ancient Jews who lived before Christ testify in their traditions. For by י they understand the origin of all things. By ה they mean the Son, by whom all things were made. By ו which is a conjunction copulative, they understand the Holy Ghost, who is the love which binds them together, and proceeds from them. And further, that ה refers to the two natures of Christ, the divine and human.—*Vatabulus.*

**JEHOVAH.** Most Christian translators of the Old Testament, including our own, generally abstain from introducing the Name in their versions, putting "the Lord" instead of Jehovah, in this following the example of the Jews, who, to avoid any attempt to pronounce the name, read אֲדֹנָי Adonai, instead of it, and of the seventy who set down the word *Κύριος* in lieu of it. The Jewish notion of this matter is explained in the Talmud, on the authority of R. Nathan Ben Isaac, who is reported to say, "In this world things are not as in the world to come; in this world we write the name of God with the letters יהוה (Jehovah), and read אֲדֹנָי (Adonai), but in the world to come we shall both read and write יהוה."

**JEPHTHA.** There is an old masonic tradition respecting Jephtha to the following effect. When the Ephraimites had assembled together to molest Jephtha, their leader encamped round a certain pillar, which being placed in an elevated situation, commanded a view of the ancient country, where Jephtha was prepared to receive him. After the battle, when the Ephraimites were retreating, Jephtha called a council of war to decide upon the necessary means of intercepting them, where it was agreed that they should be made to pronounce a password on the shores of Gilgal, by which they might be distinguished in the dark as in the light. And as they were unable to pronounce this word, they were immediately slain. This test word having been thus used to distinguish friend from foe, &c.

**JESHUA.** Jeshua the high priest was a lineal descendant from Seraiah, who held the pontificate when the temple was destroyed, and he became the associate and colleague of Zerubbabel in the furtherance of the great design of building the second temple.

**JEWELS.** The Fremasons' ornaments are three jewels, the square, the level, and the plumb-rule. Those who are intrusted with them must possess great talents, and whether they can be cautious and worthy guardians of them must be apparent from their previous conduct.—*Gadickc.*

**JEWISH MASONS.** The true and pure Freemasons'

Lodges allow no Jews to be admitted ; for a Jew, according to his faith, cannot lay his hand upon the Gospel of St. John as a proof of his sincerity and truth. Also the doctrine of a Triune God is the most important distinction between Christianity and Judaism, and the chief doctrine of Christianity, so that no Jew can acknowledge this symbol, which is so sacred to a Freemason.—*Gadicke.*

**JEWISH SYMBOLS.** The Jews had many symbols represented on the Tabernacle and the Temple. Moses placed in the former two cherubims, or sphynxes, as well as ornaments and decorations of flower-work ; and figures of cherubims were embroidered on the veil of the Holy of Holies, on the hangings of the sanctuary, and probably on the curtain also. It is evident, therefore, that Moses never intended to prohibit the use of symbols ; nor was such a thing understood by the Jews in any age. Solomon did not so understand him, for in his temple the cherubims were represented in the Sanctum Sanctorum, and he decorated the walls with palm-trees, cherubims, flowers, and other figures. The brazen sea rested upon twelve oxen. In Ezekiel's description of the temple are many figures, which, like the Egyptian deities, had heads of animals. The pillars, Jachin and Boaz, were decorated with lily-work, net-work, and pomegranates, as symbols of the peace, unity, and plenty which distinguished the building. Even after the Babylonish captivity the same symbolical system was used. The golden lamp in the second temple, of which a representation is still extant on the triumphal arch of Vespasian at Rome, was placed on sphynxes. In the roof, and at the gate of Zerubbabel's temple, there were golden vines, thickly charged with rich clusters of grapes.

**JEWS.** The Jews for five hundred years after their delivery from Egypt, have left not a single masonic tradition beyond that recorded in the first degree, and as the second degree treats upon the arts and sciences it certainly came from a different source than the first, for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, whereby the Deity, or eternity was

represented, was permitted; and the Rabbinical law saying that the sciences were not necessary, operated so powerfully upon the conscientious part of that people, that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of the Israelitish Freemasonry.—*Husenbeth.*

**JOHN'S BROTHERS.** Before the year 1440 the masonic society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time in some part of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. Although in the exercise of charity we neither regard country nor religion, yet we consider it both necessary and prudent to initiate none into our mysteries, except those who profess the Christian religion.—*Charter of Colne.*

**JOINING.** If any member shall be excluded from his lodge, or shall withdraw himself from it, without having complied with its by-laws, or with the general regulations of the Craft, he shall not be eligible to any other lodge, until that lodge has been made acquainted with his former neglect, so that the brethren may be enabled to exercise their discretion as to his admission. Whenever a member of any lodge shall resign, or shall be excluded, or whenever at a future time he may require it, he shall be furnished with a certificate stating the circumstances under which he left the lodge; and such certificate is to be produced to any other lodge of which he is proposed to be admitted a member, previous to the ballot being taken.—*Constitutions.*

**JOPPA.** There is an old tradition among Masons, that the banks of the river at Joppa were so steep as to render it necessary for the workmen to assist each other up by a peculiar locking of the right hand, which is still preserved in the Mark-Master's degree.

**JOSEPH.** Freemasons are accustomed to esteem Joseph as one of their greatest lights, because of his numerous practical virtues. He forgave his brethren



freely when he possessed the power of punishing them for their inhumanity towards him, he succoured his aged father in his distress, and by his superior wisdom and discernment, he saved a whole people from destruction. These are all masonic virtues of the first class; and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our consideration, as an useful lesson more powerful than precept, and more efficacious than admonition.

**JOURNEY.** Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when travelling the same road.—*Gadicke.*

**JOURNEYMAN.** Three or four years since, a paragraph went the round of the press, deriving the English word "journeyman" from the custom of travelling among workmen in Germany. This derivation is very doubtful. Is it not a relic of Norman rule, from the French "journée," signifying a day-man? In support of this, it may be observed that the German name for the word in question is "tagelöhner," day-worker. It is also well known, that down to a comparatively recent period, artisans and free labourers were paid daily.—*Notes and Queries.*

**JUNIOR WARDEN.** The Junior Warden is an important officer. The jewel by which he is distinguished is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his brother Warden, in ruling and governing the brethren of the lodge according to the Constitutions of the Order; and more particularly by a due attention to caution and security in the examination of strange visitors, lest by his neglect any unqualified person should be enabled to impose upon the lodge, and the brethren be thus innocently led to forfeit their obligation.

**JURISDICTION.** The jurisdiction of a Grand Lodge extends over every lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge.

**JUST AND PERFECT.** This appellation, which is given to St. John's lodges ingeneral, is of a more important nature than is generally understood by it, for it is not sufficient for a lodge only to be so far just and perfect as to belong to a certain Grand Lodge, to work according to an acknowledged ritual, and to have all its officers and members in their proper places, but it must be just unto all the brethren, and perfect in the exercise of every masonic duty. It is not just when the brethren are deprived of their rights, even of superintending the economy of the lodge, for such a lodge has no independence, and he who is not independent cannot exercise his masonic duties as a perfect Master.—*Gadicke.*

**JUSTICE.** Justice, the boundary of right, constitutes the cement of civil society. This virtue in a great measure constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue, lawless force might overcome the principles of equity, and social intercourse no longer exist.—*Preston.*

**JUSTIFICATION.** We do not hesitate to appeal to the world in justification of the purity of our moral system. Our Constitutions are well known; we have submitted them freely to general investigation. We solemnly avouch them as the principles by which we are governed, the foundation on which we build, and the rules by which we work. We challenge the most severe critic, the most practised moralist, the most perfect Christian, to point out anything in them inconsistent with good manners, fair morals, or pure religion.—*Harris.*

**KEY.** This symbol may be improved to impress upon the mind of every brother the importance of those secrets which have been transmitted through thirty centuries, amidst bitter persecutions, for the benefit of the sons of light. As we have thus received them, untarnished by

the touch of profane curiosity, and unimpaired by the revolution of time and empires, let us deliver them, in all their purity and perfection, to succeeding brethren, confident that they will never be divulged to such as are unworthy.

**KEYSTONE.** This refers to the keystone of the Royal Arch, called by some the cape-stone, because they erroneously suppose that a knowledge of the principles of the arch is not so old as the building of the Temple of Jerusalem. It was known, however, to the Egyptians several centuries before Solomon flourished, as modern discoveries fully testify.

**KING.** The first officer in the Royal Arch Chapter, commonly called the First Principal. He represents Zerubbabel, the Governor of Judea, at the building of the second temple.

**KING HENRY VI.** In the minority of King Henry VI., a very respectable lodge was held at Canterbury, and a coat of arms, much the same as that of the London Company of Freemasons, was used by them; whence it is natural to conceive that the said company is descended from the ancient Fraternity, and that in former times no man was made free of that company until he was initiated in some lodge of Free and Accepted Masons, as a necessary qualification; and it not only appears that before the troubles which happened in the reign of this unfortunate prince, Freemasons were universally esteemed, but even King Henry himself was made a Mason in the year 1442, and many lords and gentlemen of the court, after his example, solicited and obtained admittance into the Fraternity.—*Calcott.*

**KING NAME.** The name of God includes all things. He who pronounces it shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals. From this King Name they receive their orders and obey.—*Calmet.*

**KINGLY POWER.** The kingly power was restored in the person of Zerubbabel, who sprang from the royal line of David, and the tribe of Judah; nor was a vestige thereof again effaced until after the destruction of the city and temple by the Romans, under Titus, in the year 76 of the present era, thus verifying the remarkable prophecy of Jacob, delivered in Egypt above one thousand years before, that the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh came.

**KNEE BENT.** When we offer up our ejaculations to Almighty God, we will remember a brother's welfare as our own; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart; and so our prayers are certainly required for each other.—*Ash.*

**KNÉELING.** When we bow the knee, it represents our fall in Adam; and when we rise, having received the benefit of prayer addressed to the throne of grace, it is a type of our restoration in Christ by the grace of God, through whom we are able to lift up our hearts to heaven. The candidate for Masonry is directed to bend the knee with a similar reference.

**KNOCK.** A candidate for Masonry is said to have complied with the terms of a certain text of Scripture, by having first *sought* in his mind whether he were really desirous of investigating the mysteries of Masonry; then *asked* counsel of his friend, and lastly having *knocked*, the door of Masonry became open to him; and it will be remembered that the door of a Freemasons' lodge does not stand open for every one to enter, neither do we call labourers to the work, but those who wish to work with us must voluntarily offer their services. If he desires to be admitted, he must knock earnestly and manfully. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He who cannot knock in the full confidence of an honourable feeling, and is not convinced in his own mind that he deserves to be admitted, ought not to have the door of the lodge opened to him.—*Gadicke.*

**KNOWLEDGE:** A man of perfect wisdom and knowledge, accomplished in all his ways, and without the least blame, was painted in the Egyptian hieroglyphics with a beautiful face, with wings like an angel, holding in his hands a book, in which he looked, a sword, and a balance, and behind him two vases, one of them full of water and the other of blazing fire, under his right foot a ball with a crab painted on it, and under his left a deep pot full of serpents, scorpions, and different reptiles, the covering of which had the shape of an eagle's head.—*Aben Washih*

**KNOW THYSELF.** A brother is said to be a good Mason who has studied and knows himself, and has learnt and practised that first and great lesson of subduing his passion to his will, and tries to the utmost of his power to free himself from all vices, errors and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition; he who asserts the native freedom of his mind, and stands fast in the liberty that makes him free; whose soul is (if one may so express it) universal and well contracted; and who despises no man on account of his country or religion; but is ready at all times to convince the world that truth, brotherly love, and relief, are the grand principles on which he acts.

**LABOUR.** An important word in Freemasonry—we may say the most important. It is for this sole reason alone, that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labour is commonly the reason why meetings of the lodge are held, but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the brother Freemason labour. His labour must be visible to himself and unto his brethren, or, at the very least, it must be conducive to his own inward satisfaction.—*Gudicke.*

**LABOURER.** No labourer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted Masons, as they should teach a brother.—*Ancient Charges.*

**LADDER.** Standing firmly on the Bible, square and compasses, is a ladder that connects the earth with the heavens, or covering of a lodge, and is a transcript of that which the patriarch Jacob saw in a vision when journeying to Padanarum, in Mesopotamia. It is composed of staves, or rounds innumerable, which point out so many moral virtues, but principally of three, which refer to Faith, Hope and Charity; Faith in the Great Architect of the Universe, Hope in salvation, and to be in Charity with all mankind, but more particularly with our brethren.

**LAMBSKIN.** The lambskin has in all ages been considered as an emblem of innocence and peace. The Lamb of God who taketh away the sins of the world, will grant to those who put their trust in Him, his peace. He, therefore, who wears the lambskin as a badge of Masonry, is reminded of that purity of life and conversation, which it is absolutely necessary for them to observe, who expect to be admitted into the Grand Lodge above.—*Hardie.*

**LAMECH.** After the sun had descended down the seventh age from Adam, before the flood of Noah, there was born unto Mathusael, the son of Mehujael, a man called Lamech, who took unto himself two wives; the name of one was Adah, and the name of the other Zillah. Now Adah his first wife bare him two sons, the one named Jabal, and the other Jubal. Jabal was the inventor of geometry, and the first who built houses of stone and timber; and Jubal was the inventor of music and harmony. Zillah his second wife, bare Tubal Cain, the instructor of every artificer in brass and iron; and a daughter called Naamah, who was the first founder of the weaver's craft.—*Ancient Masonic MS.*

**LANDMARKS.** What are the landmarks? is a question often asked, but never determinately answered. In ancient times, boundary stones were used as landmarks before title-deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Masonry, some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets. It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft.

**LATE HOURS.** It is a fact, confirmed by experience, that an indulgence in late hours cannot fail to injure the credit and respectability of a lodge, because it introduces other habits which are not consistent with the gravity and decorum which ought always to characterize the proceedings of Masonry. And hence it is an important part of the W. Master's duty, to discountenance such a baleful practice. If the brethren meet for the purpose of business, or to cultivate a knowledge of the science by joining in the lectures, let them pursue their labours with assiduity and zeal during the period prescribed in the by-laws; and should it be necessary for the Junior Warden to perform his office, let the brethren enjoy themselves with decent moderation; but by all means let the Senior Warden discharge his duty honestly and conscientiously, and let the lodge be closed and the brethren depart to their own homes at such an hour as shall excite no unpleasant feelings, nor call forth reproachful observations from the females of their families, whom it is their duty and interest, as well in the character of husbands and fathers, as of Masons, to love, to cherish, and to oblige.

**LATOMUS.** A Latin term derived from the Greek *λατομος*, a stone-cutter. It is used in the sense of a Freemason in Molart's Latin Register, quoted in the notes to Preston, note 17. A purer Latin word is *lapidica*, which

Ainsworth defines, "a stone-cutter, a free-mason."—*Mackey.*

**LAWS OF THE LAND.** The Freemason has the greatest respect for the laws of the land in which he lives, and he obeys them with the zeal of a faithful subject. If he is intrusted with the putting those laws in force, his masonic duties remind him to be faithful and diligent in applying them. Should the state command the lodge to be closed of which he is a member, he immediately obeys, and visits no assembly which is not allowed, or at least tolerated by the state. In the event of a brother wilfully violating the laws of his country, the Order itself directs the attention of the magistrates unto him, and he who is punished as a criminal by the laws, is excluded from the Order without exception.—*Gudicke.*

**LAWS OF MASONRY.** In the Grand Lodge resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient landmarks of the Order. No motion for a new law or regulation, or for the alteration or repeal of an old one, shall be made, until it shall have been proposed in, or communicated to, the general committee, which meets on the Wednesday preceding each quarterly communication, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon for the opinion of the Grand Lodge. If approved and confirmed at the next ensuing meeting of the Grand Lodge, it becomes a law of the society.—*Constitutions.*

**LAW-SUITS.** If any brother do you an injury, you must apply to your own or his lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, as has been the ancient laudable conduct of our forefathers in every nation; never take a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows, when they would prevent your going to law with



strangers, or would excite you to put a speedy period to all lawsuits, that so you may find the affair of Masonry with the more alacrity and success; but 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 law-suit without wrath or rancour, (not in the common way) saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.—*Ancient Charges.*

**LEAGUE.** It was lawful in ancient times, before the law of Moses was given, to make leagues with strangers to their religion, for their mutual benefit, as appears by the story of Jacob and Laban, Isaac and Ahimelech, (though some doubt whether he was an idolater) and the law of Moses made no alteration. If Hiram therefore worshipped other gods, Solomon might, notwithstanding, make a league with him, (inasmuch as Hiram calls him brother) he being none of the seven nations of Canaan.—*Bishop Patrick.*

**LEATHER APRON.** The white leather apron is an emblem of innocence, and the badge of a Mason more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other order that could be conferred upon the candidate at that or nay future period, by king, prince, or potentate, or any other person, except he be a Mason; and which every one ought to wear with pleasure to himself, and honour to the fraternity.

**LEAVING.** When a brother changes his residence from the place where the lodge is held, of which he is a member, he will act prudently by requiring a written dismissal from the lodge, more especially if there is a lodge in the place where he is going to take up his new abode, and he wishes to become a member of it. In this dismissal it ought to be certified that he had been a diligent workman, and that he had done his duty to the

lodge, of which he had up to that period been a member. Should there be any other reason why a member declares himself off the lodge, it ought to be truly stated, for truth should ever be one of the distinguishing characteristics of a Mason. Without such a written testimonial, no strange brother should be allowed to leave one lodge and join another. In places where there are many lodges, a brother may leave one and join another, but ought not to do so without a written testimonial that he has done his duty to the lodge he is leaving; should there be any particular reason for this step, both lodges ought thoroughly to know them. Many brethren leave one lodge and join another, without any notice whatever to the lodge they have left; the consciences of those brethren must be their own accusers or excusers.—*Gadicke.*

**LEBANON.** The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phœnicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof, and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the sea-side, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem.—*Kito.*

**LECTURE.** Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree, are set forth. This arrangement is called a lecture. Each lecture for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. Those who are desirous of learning the lectures, must be regularly present in the lodges, and diligently attentive to the instruction which they receive there.—*Mackey.*

**LECTURER.** In the symbolical lodges of the Conti-

ment and elsewhere, a lecturer is annually appointed; and after the W. M., and P. M., the lecturer has the most important office in the lodge. He, as well as the two first officers, must be perfectly acquainted with Freemasonry, and not only a man who has received a liberal education, but must also possess the true spirit of oratory. His orations or lectures must produce an impression on the minds of his hearers. At the election of a lecturer the electors should bear this in mind, and reflect that he has something more to do than merely read the ritual. If the lecturer has sufficient knowledge to be enabled to teach the brethren Freemasonry, or the bearing of moral truths upon the science in an agreeable and instructive manner, and not in mere mystical forms, he will be willingly listened to by the brethren. Some discourses are appropriated to certain seasons, but even these the lecturer must be able to make interesting, in order that they may not appear as mere repetitions. He who confines himself to these discourses, and the mere reading of the ritual, does not fulfil the duties of his office as he ought.

**LEFT HAND.** The left hand is mentioned in the system of Freemasonry, as being nearest to the heart. Levinus Lemnius, speaking of the right finger, says that "a small branch of the artery, and not of the nerves, as Gillius thought, is stretched from the heart unto this finger."

**LEGEND.** Amongst the Jews the type *παραβολη*, whether expressed dramatically or by words, was a legend or symbol. This method of conveying a striking truth by the use of metaphorical imagery, was employed in their private as well as their public affairs. The symbols, parables, or legends, were, in process of time, multiplied so abundantly, as to form the chief contents of the Mishna and Gemara, compiled by the Rabbi Judah Makkadosh and his successors, which form the text and annotations of the Talmud.

**LENGTH.** The length of the lodge expresses the extent of masonic love. With this love our profession will never be in danger of acquiring the appellation of

hypocrisy, but will bear the test of scrutiny; and however severely tried, will be found a firm possession. With this love our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms will catch that heavenly flame of divine and seraphic love, which alone can unite the Creator with the creature; and thus alone can be formed and completed, that true felicity of the human soul, the union to its divine original.—*Inwood.*

**LESSER LIGHTS.** These lights or luminaries are used to light us to, at, and from labour. They are situated in the east, west, and south, in allusion to the apparent course of the sun, which, rising in the east, gains its meridian in the south, and disappears in the west. These luminaries represent emblematically, the sun, moon, and the Master of the lodge.

**LEVEL.** The level is used by operative Masons to lay levels and to prove horizontals. It is the duty of the foreman or superintendent of every building, frequently to prove the various parts of the building by the level, in the course of its erection, and he who neglects this important part of his duty, lays himself open to severe censure.—*Gadicke.*

**LEVY.** The timbers for building the temple at Jerusalem, were felled in the forests of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand; and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand who bare burthens.—*Hemming.*

**LEWIS.** This appellation is given to the son of a Mason. Lewis formerly had the privilege of being initiated into the Order younger than any other person, even in his eighteenth year; but they only enjoy this privilege now in those lodges where the law does not prohibit any one to be initiated before he has reached his twenty-fifth year. Lewis must also be a cultivated and morally respectable young man, or the entrance into the lodge will be refused to him as well as to those whose fathers are not Masons.—*Gadicke.*

**LIFE.** The sign of the cross amongst the Egyptians signified life, and was the mark by which the Cabalists expressed the number ten, which was a perfect number, denoting heaven, and the Pythagorean Tetractys, or incommunicable name of God.

**LIGHT.** Light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal! When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done symbolically, by suddenly lighting up a dark room with torches. He who thus introduces the light into the lodge, must be a worthy man, and experienced in the Craft.—*Gadick.*

**LILY.** This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Saviour as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by all people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susannah, is defined Susa, which signifies the flower of the lily, a name given to the chief city of the Persians, for its superior excellency. The three leaves of the lily in the arms of France, mean piety, justice, and charity.—*Sir Robert Ker Porter.*

**LILY-WORK.** Lily-work, from its whiteness, denotes peace.

**LINE.** The universal bond with which every Mason ought to be united to his brethren, should consist of sixty

threads or yarns, because, according to the ancient statutes, no lodge was allowed to have above sixty members; but it neither depends upon the quality of the thread, nor the number of the brethren, if the bond which unites us all is composed of true brotherly love.—*Gadicke*.

**LINEAR TRIAD.** This figure, which appears in some old Royal Arch floor-cloths, bore a reference to the sojourners, who represented the three stones on which prayers and thanksgivings were offered, on the discovery of the lost Word; thereby affording an example, that it is our duty in every undertaking, to offer up our prayers and thanksgivings to the God of our salvation.

**LINK.** Refers to Genesis xi.

**LION.** The lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself; “for he must reign till he hath put all enemies under his feet.”

**LODGE.** As men call the house of God a church, and when religious services are performed in it, say it is church hours, so also we call the locality in which a lodge assembles, a lodge, and when the brethren are assembled in it, it is lodge hours. The form of a lodge is an oblong square. Three well-informed brethren form a legal lodge, five improve it, and seven make it perfect. We may also call a room in which a lodge is held, a hall.—*Gadicke*.

The earliest description of a lodge that I have met with, explains it as being “just and perfect by the numbers three, five and seven.” This was subsequently exemplified in the following prescribed form. “A lodge of Masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the Craft, with the Bible, square and compasses, the Book of Constitutions, and the warrant empowering them to act.” In the formula used at the present day, a further amplification has been adopted. It is here denominated an assembly of Masons, just, perfect, and regular, who are

met together to expatiate on the mysteries of the Order; just, because it contains the volume of the Sacred Law unfolded; perfect, from its numbers, every order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings; and regular, from its warrant of constitution, which implies the sanction of the Grand Master, for the country where the lodge is held.

**LODGES OF LEBANON.** Each of the degrees in these lodges had its distinguishing signs, words and tokens, without which confusion and disorder could scarcely have been prevented. The Apprentices messed by seven in a company, and the Fellowcrafts by five. The Masters and Wardens were men of enlightened minds and matured understandings, well skilled in geometry and the rules of proportion. They trained their respective brethren and fellows to the practice of blending moral virtue with the pursuits of science, and inculcated charity or brotherly love, as the distinguishing feature of their profession.

**LODGES OF TYRE.** In the quarries of Tyre were two lodges of Super-excellent Masters, as supervisors of the work, over which Tito Zadok, the high priest, presided: these were the Harodim. There were also six lodges of Excellent Masters, eight Grand Architects, and sixteen Architects—men of superior talent, who had been selected for their proficiency in the sciences; and placed as superintendents over the workmen. This was a necessary provision; for thus they were enabled to regulate the proceedings of, and to preserve order and arrangement in, the several departments which were assigned to them. There were three classes of Masters in thirty-six lodges, called Menatzchim, and seven hundred lodges of Ghiblim, or operative Fellowcrafts, under Hiram Abiff, their Grand Master.

**LOGIC.** Consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; which are naturally led on

from one gradation to another, till the point in question is finally determined.—*Preston*.

**LOVE.** The universal charity of a Mason, is like the charity of the Mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree, is the extent of masonic charity. In the broad circle of his affections, he encloses all mankind; he, like the God of love, looks through station, clime, and colour, and with one wish of universal good-will, he wishes well to all mankind. With the compass of his mind, he measures and draws the square of his conduct, and within that square, having honestly provided for his own household, he forms his little angles of benevolence and charity, to the distressed of all communities.—*Inwood*.

**LOYALTY.** As Masons you are required to be, as your ancient brethren have always been, true to your Queen, and just to your country; to teach all within the sphere of your acquaintanœ to be loyal; to assist readily in putting down all disloyalty or rebellion; to follow temperance, fortitude, prudence, and justice, in your walk through this life; to be good husbands, kind parents, "training up your children in the nurture and admonition of the Lord."—*Percy*.

**MADE.** This solemn ceremony should never in any lodge be considered as the most important part of a Freemason's work (although it is always a thing of importance to initiate a new member into the Order.) Instruction and charity are the chief works of a Freemason. Initiations are only secondary to these. The day of his initiation must ever be an important epoch to a Freemason, and lead to a serious self-examination. The reflection that in one evening he has become closely united with many thousands of unknown men, is of itself important, even if the initiated should not be able to appreciate the real spirit of the Order. On his initiation the candidate must place himself unreservedly in the hands of the proper officer appointed to conduct him, and submit himself to every proof that is demanded from him, and make no objection to any of the cere-



monies he has to go through, but answer every question truly and manfully. When he arrives in the assembly of the brethren he is asked again, and for the last time, if it is his wish to be initiated. In the moment when he is about to receive the first degree, every freedom is permitted to him either to go forward in the ceremony, or return from whence he came; for we must admit that to enter upon an unknown undertaking is a dangerous thing. He who is in earnest will here prove that he holds it to be unworthy of a man not to complete any undertaking which he has commenced after mature deliberation. If he does so, the assembled brethren cheerfully and unanimously pronounce him "worthy," and he is made a partaker of the LIGHT. The solemn obligation taken by the candidate, and the sacred and mysterious manner in which the sacred numbers are communicated, have always been respected by every faithful brother.—*Gadicke.*

**MALLET.** This is an important instrument of labour, and no work of manual skill can be completed without it. From it we learn that labour is the lot of man, and that skill without exertion is of no avail; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

**MAN.** The man formed a part of the cherubic symbol, and referred to the prophet Isaiah, because of his prophecy of Christ being a man, by his birth of a virgin: and to St. Matthew, because he gives Christ's human genealogy. It was the insignia of Reuben, and denoted reason and religion.

**MANNA.** A Royal Arch symbol. The manna is called by David "the bread of angels." Some Rabbins believe that it had this name, because the angels are refreshed by divine light, "quod lumen incorporatum est, et factum manna." The Rabbi Ishmael, however, does not subscribe to this doctrine, because the angels being immaterial, do not eat material food; and manna being a material substance, could not be made out of the divine light, which is a spiritual substance. Christian divines, however, think that the mystical manna was

called the bread of angels, because it was a type of Christ, whom the angels wished to behold.

**MANUAL MASONS.** The manual consists of such parts of business as are performed by hand labour alone, or by the help of some simple instruments, the uses whereof are not to be learnt by any problems or rules of art, but by labour and practice only; and this is more peculiarly applicable to our brethren of the first degree, called Entered Apprentices.—*Dunckerley.*

**MANUAL SIGN.** This reminds us of that deliberate and steady prudence which ought to guard our actions, forbidding us to seal with the sacred pledge of our right hand, what the heart has not sanctioned with its approbation.—*Hemming.*

**MANUSCRIPTS.** At the revival in 1717, Grand Master Payne had desired that all old masonic records might be brought into the Grand Lodge in order to discover the usages of ancient times; and in the year 1721, Dr. Anderson was employed to prepare a Book of Constitutions. Between these two periods, several very valuable manuscripts concerning the fraternity, their lodges, regulations, charges, secrets, and usages, which had been deposited in private lodges, particularly one written by Nicholas Stone, the Warden under Inigo Jones, were hastily burnt by some scrupulous brothers, under a jealous supposition that committing to print any thing relating to Masonry, would be injurious to the interests of the Craft; but surely such an act of *felo de se* could not proceed from zeal according to knowledge.—*Noorthouck.*

**MARK OF CAIN.** Some say he was paralytic; this seems to have arisen from the version of the Septuagint “groaning and trembling shalt thou be.” The Targum of Jonathan ben Uzziel says, the sign was from the great and precious Name, probably one of the letters of the name Yehovah. The author of an Arabic catena in the Bodleian Library says, “A sword could not pierce him, fire could not burn him, water could not drown him, and air could not blast him; nor could thunder or lightning

strike him. The author of Bereshith Rabba, a comment on Genesis, says the mark was a circle of the sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say, that it was the letter ת thou marked on his forehead, which signified his condition, as it is the first letter in the word תשובה teshubah, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!—*Adam Clarke.*

**MARK MASONS.** The degree of Mark-Master Masor may be considered as appendant to that of Fellow Craft although entirely distinct and different from it. The order and harmony which this degree communicated to the builders of the temple at Jerusalem, are incalculable; and, indeed, without it, so many workmen of different nations would have been in continual confusion. Not only was each workman thereby known to the Senior Grand Warden, but every part of the workmanship, for that stupendous structure, was subjected to the nicest scrutiny—while every faithful labourer received with punctuality the rewards of industry and skill. But it has a speculative allusion infinitely interesting to every accountable being. It typifies the trial of the great day, when every man's work will be proved, whether it be good or bad. That which is imperfect will be cast out, as unfit for the new Jerusalem, into which "nothing can enter that worketh abomination or maketh a lie."

**MASON.** A Mason is a man whose conduct should be squared by strict rectitude and justice towards his fellow-creatures; his demeanour should be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the plumb, should be his distinguishing characteristic; and thus guided by the moveable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

**MASON MARKS.** Those brethren who have been initiated into the degrees of Mark-Man and Mark-Master, perfectly well understand, that the mark which was

conferred upon the ancient craftsman was not arbitrary, but selected from a defined and well-understood series—that the craftsman was not entitled to use any mark until his fitness had been tried, and he had proved himself well skilled in the use of the plumb, the level, and the square. That the distinction of the mark was conferred with peculiar solemnities; and that the subsequent obligation to use the particular mark so conferred, and to affix it to every “perfect ashlar,” was not discretionary, but imperative. A knowledge of these facts, combined with a careful examination of the ancient marks, will, no doubt, throw much additional light upon the history of ecclesiastical architecture, as well as prove the firmer connection, and show the union existing in past ages, between practical architecture and symbolical or spiritual Masonry.—*Pryer.*

**MASON'S WIND.** At the building of King Solomon's Temple, a Mason's wind was said to blow favourably when it was due east and west, because it was calculated to cool and refresh the men at labour.

**MASONIC HALL.** A masonic hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain by illicit means, that knowledge which is freely communicated to all worthy applicants. As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor.

**MASONIC YEAR.** Freemasons date their year according to Mosaic chronology, or from the creation of the world, thus four thousand years more than the common calendar shows. The masonic year does not commence on the 1st January, but on the 24th June. But this way of reckoning is only usual in the writings of the Order.—*Gadicke.*

**MASONRY.** It is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice. In such a case, our knowledge will rather tend to our dishonour in this world, and will certainly be an additional article of accusation against us in the next. It would be very unreasonable to doubt the beneficial effects of our masonic precepts; but to admit them to be true, and yet act as if they were false, would be unwise in the highest degree. I will not, however, do my brethren the injustice to believe that many of them are capable of such a perversion of reason. And it is my firm persuasion, that they who practise the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love for ever and ever.

**MASTER OF THE CEREMONIES.** He must be the first at every assembly of the brethren, to see that all preparations are made that are necessary for holding a lodge, and then invite the brethren to enter. He introduces the visiting brethren, and shows them their places. He must enter into conversation with every stranger who comes into the ante-chamber, to discover if he is a brother. In the lodge he must pay attention, and see that everything necessary for the due solemnity is prepared before the lodge is opened, and that nothing may disturb that solemnity while it is open. His seat is so placed, that the W. M. has him in full view, and he can leave it as often as he thinks necessary without asking leave of the W. M. He has the same charge at the banquet, and the serving brethren are generally under his direction. Visitors apply to him first; and it is therefore necessary to fill this office with an experienced Mason, and, if it be practicable, with one who speaks different foreign languages.—*Gadicke.*

**MASTER OF A LODGE.** All preferment among Masons should be grounded upon real worth and personal merit only, therefore no brother shall be elected Master

of a lodge, or appointed to any office therein, merely on account of seniority or rank. The Master, who must have previously been appointed and served as a Warden of some warranted lodge, shall be annually elected by ballot; and at the next lodge, when the minutes are confirmed, he shall be installed in the chair according to ancient usage; he shall then appoint his Wardens and all other officers of the lodge, except the Treasurer and Tyler.—*Constitutions.*

**MATERIAL LIGHT.** Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved by many experiments to travel at the astonishing rate of 194,188 miles in one second of time! and comes from the sun to the earth in eight minutes  $11\frac{2}{3}$  seconds, a distance of 95,513,794 English miles.—*Adam Clarke.*

**MATURE AGE.** The Order of Free and Accepted Masons should consist solely of men of mature age, and it is in accordance with this rule that young men and boys are denied admittance. In the ancient charges of the English Constitution Book, under date 29th December, 1729, it is laid down as a rule that no person shall be initiated under twenty-five years of age. The lodges of other countries initiate at an earlier period, and the son of a Freemason, called Lewis, is allowed to be initiated much earlier.

**MEET ON THE LEVEL.** The level is an emblem of equality, because with God there is no respect of persons, and in his sight all men are equal, liable to the same infirmities, redeemed by the same Saviour, subject to the same death and judgment. This is the sense in which Masons understand the quality of members in tyled lodges. They know nothing of that levelling equality which is the idol of the revolutionists of this world; they are taught by their Constitutions to be "peaceable subjects, and obedient to the civil powers," and are enemies

to that confusion and anarchy which is destructive of social happiness. Hence the level distinguishes the Senior Warden to remind him that while he presides over the labours of the lodge by command of the W. M., as the Junior Warden does over its refreshments, it is his duty to see that every brother meets upon the level, and that the principle of equality is preserved during the work, without which harmony, the chief support of our institution, could not be maintained in its purity and usefulness.

**MEETINGS.** Our meetings, when conducted according to the true spirit of the Order, are characterised by an emulation to excel in wisdom, and the knowledge of practical virtue; and that the instruction incessantly poured from the Master's chair is derived from an ample and exhaustless mine, stored with the richest gems of morality and religion, to reform the manners, and cultivate genial propensities in the mind.

**MEMBERSHIP.** A Mason may withdraw from his lodge, but the membership remains inviolable. The true Mason considers, as one of his most sacred duties, the exact fulfilment of the engagements which bind him to his rite, the lodge from whence he first received the light and the masonic body from which he received his powers. He cannot be relieved from his obligations, except by the masonic power with which he made his engagements, and according to the masonic laws which he has sworn to observe and respect. Every attempt which may have for its object to compel a Mason, either by persecution or violence, to quit a rite to which he belongs, is contrary to the spirit and laws of Masonry.

**MENATZCHIM.** Overseers and comforters of the people in working, who were expert Master Masons.

**MENTAL.** The mental qualifications of a candidate embrace sanity of mind, a capability of understanding the obligations and instructions of the Order, that he may be prepared to perform its duties.

**MERCY.** A virtue which inspires us with a com-

passion for others, and inclines us to assist them in their necessities. It is one of the noblest attributes of the Deity, speaking after the manner of men, and explaining what, by supposition, may pass in the mind of God, by what passes in the human mind. The object of mercy is misery; so God pities human miseries, and forbears to chastise severely; so man pities the misery of a fellow man, and assists to diminish it.—*Calmct.*

**MERIDIAN.** The sun being a fixed body, the earth constantly revolving round it on its own axis, it necessarily follows that the sun is always at its meridian; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the sun is always at its meridian with respect to Freemasonry.

**MERIT.** At the building of King Solomon's temple, merit alone entitled to preferment; an indisputable instance of which we have in the Deputy Grand Master of that great undertaking, who, without either wealth or power—without any other distinction than that of being the widow's son—was appointed by the Grand Master, and approved by the people, for this single reason, because he was a skilful artificer.—*Whitmask.*

**MESOURANEQ.** The point within the circle was an universal emblem to denote the temple of the Deity, and referred to the planetary circle, in the centre of which was fixed the sun, as the universal God and father of nature; for the whole circle of heaven was called God. Pythagoras esteemed the central fire the supernal mansion of Jove; and he called it *Mesouraneq*, because the most excellent body ought to have the most excellent place, *i. e.* the centre.

**METAL.** Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow-beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descrip-



tions of metal, and all the adventitious circumstances of rank and fortune, for it is the MAN that is received into Freemasonry, and not his rank or riches.—*Gadicke*.

**METAL TOOLS.** At the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any other tool of brass or iron, to disturb the peaceful sanctity of that holy place. The stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa; the metals were fused and cast on the plains of Zeredathah; after which the whole was conveyed to Jerusalem, and there set up by means of mauls, and other instruments prepared for that purpose.

**MIDDLE CHAMBER.** The Temple of Solomon stood on Mount Moriah, and occupied the site of the present mosque of Omar, beneath the dome of which is a remarkable rock, fifteen feet above the level of the surrounding platform, evidently left by design for a peculiar purpose, and well answering to the account in 1 Kings vi., where it is stated that "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;" thus establishing the fact that the Holy of Holies was on an elevated spot, to which, and to nothing else, can this remarkable rock be referred with the shadow of a reason.

**MID-DAY.** As often as the Freemason commences his work, it is noon or mid-day, or that time in which the sun has attained its greatest altitude; for the earth being round, the sun is always on the meridian somewhere. The Freemason has the most enlightened and useful works to do; and when high noon is passed, he must be able to give the most satisfactory proofs of the utility of his labour.

**MIDNIGHT.** It is only when midnight draws near that a freemason thinks of concluding his labour; in fact, his activity and industry should penetrate unto high midnight, or low twelve.

**MILITARY LODGES.** No warrant shall be granted for the establishment of a military lodge without the consent of the commanding officer of the regiment, battalion, or company, to which it is to be attached, being first obtained. No military lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not at the time belong to the military profession, nor any military person below the rank of a corporal, except as serving brethren, or by dispensation from the Grand Master, or some provincial Grand Master.—*Constitutions.*

**MINERVA.** Freemasons use the statue of Minerva, or open temples with her statue therein, as symbols of wisdom. Mythology teaches us that Jupiter opened his scull to bear Minerva, for this reason—she is the symbol of all thoughts that are formed in the head, and the protectress of the arts and sciences. She is generally represented as a young female in Grecian costume, and has an owl or a cock by her side, as a symbol of useful study and watchfulness.

**MINUTE BOOK.** Every lodge shall have its by-laws fairly written, and shall also keep a book or books in which the Master, or some brother appointed by him as secretary, shall enter the names of its members, and of all persons initiated or admitted therein, with the dates of their proposal, admission, or initiation, passing, and raising; and also their ages, as nearly as possible, at that time, and their titles, professions, or trades, together with such transactions of the lodge as are proper to be written.—*Constitutions.*

**MISCONDUCT.** If any brother behave in such a way as to disturb the harmony of the lodge, he shall be thrice formally admonished by the Master, and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular lodge, or the case may be reported to higher masonic authority.—*Constitutions.*

**MOCK MASONS.** In the year 1747 some unfaithful brethren, disappointed in their expectations of the high offices and honours of the society, joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the society, who, wisely recollecting themselves, determined in future to confine their operations within the limits of their own assembly. They were called Mock Masons.—*Noorthouck.*

**MODEL.** The Temple of Solomon was erected according to the model presented by God to King David, who nevertheless was not permitted to build this sacred temple himself, because his hands had been stained with blood.

**MODERATION.** Towards the well-governing of a lodge of Masons, I would recommend moderation in the superior officers and subordination in the brethren; for without mutual good will, equanimity of temper, and reciprocal forbearance, the superstructure will crumble to decay, and the lodge, sooner or later, be inevitably dissolved.

**MONAD.** The monad is the principle of all things. From the monad came the indeterminate duad, as matter subjected to the cause monad; from the monad and the indeterminate duad, numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four, fire, water, air, earth; of all which, transmuted and totally changed, the world consists.—*Stanley.*

**MONITORIAL.** The monitorial sign reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light, which is from above, and we thus acknowledge our own frailty, and that we can do no good acceptable service but through Him from whom all good and just counsel doth proceed, and under whose divine and special favour we can never be found unprofitable servants in His sight.

**MOON.** The moon is the second lesser light in Freemasonry, moveable, not fixed, and receiving her light from the sun. Changing Wardens lead and assist us, and the moon lights the wanderer on his way by night, but clouds may intercept the light of the moon; for this reason we must not depend upon her, but choose our road by a great and fixed light.—*Gadicks.*

**MORAL ARCHITECTS.** As moral architects we build temples for every virtue; prisons and dungeons for vice, indecency, and immorality. We are disposed to every humane and friendly office; ever ready to pour oil and wine into the wounds of our distressed brethren, and gently bind them up, (it is one of the principal ends of our institution,) so that when those who speak evil or lightly of us shall behold our conduct, and see by our means the hungry fed, the naked clothed, the sick sustained and cherished—shall see our light so usefully shine—their evil-speaking may be silenced, their foolish prejudices removed, and they may be convinced that Masonry is an useful and a venerable structure, supported by the great and everlasting pillars of Wisdom, Strength, and Beauty.—*Codrington.*

**MORAL DUTIES.** The science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbour, or ourselves. This peculiarity in the system is expressly inculcated on every member of the Order at his first admission into a lodge; so anxiously has Freemasonry provided against any mistake as to its peculiar tenets. No brother can be ignorant of the great points of masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the lectures may have remained unexplored; but of its moral and religious tendency he cannot be uninformed.

**MORAL LAW.** A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He of all men should best know that God seeth not as man seeth; for man looketh at the outward



appearance, but God looketh to the heart. A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality.—*Ancient Charges.*

**MORAL QUALIFICATIONS.** The moral qualifications of a candidate are, that he shall neither be an atheist, an infidel, nor an irreligious libertine; that he must practise the four cardinal and the three theological virtues; he must be an humble believer in the wisdom, power, and goodness of God, because this constitutes the religious creed of Freemasonry, and acts as a check upon vice, and a stimulus to virtue.

**MORAL PHILOSOPHY.** The moral philosophy of the Order refers to Him whose injunctions to his creatures are peculiarly applicable to the performance of Christian duty. It teaches that we owe a duty to God, which includes reverence for his name and attributes, veneration for his sacred character, and obedience to his just commands. It speaks of a duty to our neighbour; with whom we are directed to act on the square in all the transactions of life. It inculcates a duty to ourselves. We are expected to cultivate self-knowledge and self-respect. For this purpose, an attention to the four cardinal virtues is recommended, as well as the practice of every moral and social duty. Prudence should direct us; Temperance should chasten us; Fortitude support us; and Justice be the guide of all our actions. And in the course prescribed for the regulation of our conduct, we are directed to maintain in their fullest splendour those truly masonic ornaments,—Benevolence and Charity; and to imprint indelibly on our minds the sacred dictates of Truth, Honour, and Virtue.

**MORALITY.** The morality of Masonry requires us to deal justly with others; not to defraud, cheat, or wrong them of their just dues or rights. But it goes further; regarding all as the children of one great Father, it considers man as bound by piety, masonic mo-

rality, and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, that so our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us.—*Henkle.*

**MORIAH.** The name of the whole mountain, on the several hills and hollows of which the city of Jerusalem stood, was called Moriah, or Vision; because it was high land, and could be seen afar off, especially from the south; but afterwards that name was appropriated to the most elevated part on which the Temple was erected, and where Jehovah appeared to David. This mountain is a rocky limestone hill, steep of ascent on every side, except the north, and is surrounded on the other sides by a group of hills, in the form of an amphitheatre, which situation rendered it secure from the earthquakes that appear to have been frequent in the Holy Land, and have furnished the prophets with many elegant allusions.—*Horne.*

**MORTALITY.** Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human study—the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

**MOSAIC PAVEMENT.** The mosaic pavement was found before the porch of King Solomon's Temple. Fortunate are they who can draw near unto it, as also unto the porch.—*Gadicke.*

**MOSES.** Moses was learned in all the wisdom of the Egyptians; he was initiated in all the knowledge of the wise men of that nation, by whom the learning of anti-

quity had been retained and held sacred; wrapped up from the eye of the wicked and vulgar in symbols and hieroglyphics, and communicated to men of their own order only, with care, secrecy, and circumspection. This secrecy is not in any wise to be wondered at, when we consider the persecution which would have followed a faith unacceptable to the ignorance of the nations who were enveloped in superstition and bigotry. Moses purged divine worship of its mysteries and images, and taught the Jews the knowledge of the God of the Universe, unpolluted with the errors of the nations of the earth, and uncorrupted with the devices and ludicrous ceremonies instituted by the people of the east, from whom he derived his first knowledge of the Divinity.—*Hutchinson.*

**MOTIONS.** Let the Master of a lodge discourage, on all occasions, that itching propensity which incites a brother to make motions on indifferent or trifling subjects. Any motion, on which the lodge is divided, must be to a certain extent injurious, amongst so many various habits, views, and propensities, as usually constitute a lodge of Masons.

**MOTIVE OR REASON.** He who wishes to enter into the Order of Freemasonry, should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Freemason, can only know the Order by hearsay, or by reading masonic books, and it is rather a dangerous undertaking to join a society, with which a person is totally unacquainted. It is quite different to joining any other select society, who publish their rules and regulations, and the names of all their members, and by those means invite others to join their society. Freemasons on the contrary, try to persuade no one to join their society, do not publish their rules or regulations, and the names of the members are very rarely known, and what is more, the candidate must submit himself to rules and regulations, the purport of which are entirely unknown unto him; it is true, that there is nothing in those rules contrary to the laws of God, or to his duty to his king and country, as a good citizen of the state; but he who is not a Freemason, cannot have any clear idea of

what those duties are. What then are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown society. Those parties act the most prudently, who admit that they wish to join the Order, because as a useful and innocent society, it has enjoyed the protection of the state for such a number of years, because so many prudent men are members of the Order, and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct.—*Gadicke.*

**MOUNT OF GOD.** The ascent to the summit of the paradisiacal mount of God, by means of a pyramid consisting of seven steps, was an old notion, certainly entertained before the vision of Jacob, for it prevailed amongst the Mexican savages; and the original settlers on the vast continent of America could have no knowledge of this vision, either by tradition or personal experience. The Jewish Cabalists entertained a belief that the paradisiacal mount was the place of residence chosen by the children of Seth, while the contaminated descendants of Cain resided in the plains below; and its altitude was said to be so great, that from its summit might be heard the angels of heaven, singing their celestial anthems before the throne of God!

**MOVEABLE JEWELS.** The compasses, square, level and plumb, are called the moveable jewels, because they distinguish the officers of a lodge, and are transferable to their successors. They were formerly suspended from narrow white ribbons, which were succeeded by blue of the same width; but the regulation now is, "the collars to be made of light blue ribbon four inches broad; if silver chain be used, it must be placed over the light blue ribbon."

**MUSIC.** Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a science, with respect to tones, and the intervals of sound only



It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.—*Preston.*

**MUSICAL BRETHERN.** No lodge is willingly held without songs and music, or a piano at least. If there are many brethren belonging to a lodge who can contribute to the musical entertainment, they form themselves into a musical society, and thus provide both social and sacred musical entertainments.—*Gadicke.*

**MYSTERIES.** The usages and customs of the ancients in their secret societies are called mysteries. If by mysteries we merely understand a secret religion, then, in the civilized part of the globe, there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we understand secret ceremonies and doctrines, then we may say that there are still mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagogue, and our outward appearance has nothing mysterious about it.—*Gadicke.*

**MYSTERY.** The word mystery has given occasion to many improper impressions against our masonic societies. Treason, infidelity, a charge of taking rash and unnecessary obligations, have been laid to their responsibility, yet none of these charges have ever been substantiated by their persecutors. The word mystery has brought down anathemas from over-zealous divines upon the heads of Masons, and has induced merciless governors to use their weapons against the Craft, when, upon a slight inquiry, the church as well as the state might be informed, that devotion to God, obedience to the state, and to all superiors, brotherly love and universal charity, are the principles which separate our Fraternity from all other secret societies which have of late years risen, to the degradation of religion, and to the danger of good order in society and the state.—*Husenbeth.*

**MYSTIC.** Denotes a secret doctrine which works especially upon the feelings of the heart, or of feelings

which cannot be expressed by words. The mystic is a man who believes himself exalted above the material world, and feels himself united with the immaterial and spiritual. We may call mysticism the feeling of faith, or living and moving in supernatural and immortal life. Every man ought to be somewhat mystical, but ought to guard against that coarse mysticism, which believes in intercourse with angels, and to be able to penetrate into the third heaven.—*Gadicke.*

**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 alone, because they are under its influence, or enjoy its benefits, are called “brethren of the mystic tie.”—*Mackey.*

**MYSTICAL LECTURE.** The mystical knowledge of the Royal Arch degree, comprehends the form and exposition of the sacred signs, and the nature and import of the Holy Word, and the traditional ceremony to be used in showing and communicating the secrets.

**NAKED FEET.** The act of going with naked feet was always considered a token of humility and reverence, and the priests in the Temple always officiated with feet uncovered, although it was frequently injurious to their health. The command thus given to Moses, did not represent the civil and legal ceremony of putting off the shoes, as the Jews were subsequently directed to do, when they renounced any bargain or contract, nor yet the sign of grief and sorrow, as when David entered into Jerusalem barefooted; but it was enjoined that Moses might approach that sacred place with reverence and godly fear, as if it had been a temple consecrated to divine worship. Thus the preacher says, “Take heed unto thy feet, when thou enterest the temple of God.”

**NAME OF GOD.** Josephus says that the Name was never known, until God told it to Moses in the wilderness; and that he himself did not dare to mention it, for

that it was forbidden to be used, except once in a year by the High Priest alone, when he appeared before the Mercy Seat on the day of expiation. He further adds that it was lost through the wickedness of man; and hence has arisen a difference of opinion, some supposing the Word itself lost; others, the import, or the meaning only; and many, the manner of its delivery; and from hence contend, that Moses did not ask the Almighty for his name to carry to his brethren, but for the true delivery or pronounciation only. How far that might be the case, is to us uncertain; but it is certain that the true mode of delivery cannot now be proved from any written record; first, because it is capable of so many variations from the manner of annexing the Masoretic points, which points were not extant in the days of Moses; and secondly, because the language now in use amongst the Jews, is so corrupt and altered from that in which he wrote, that none of them, except some few of their learned, understand anything of it; for which reason the Jews call it שם המפורש Shem Hamphoreth, the unutterable name. Hence is our learned brother Pythagoras his τετραγράμματον or quaternion.—*Dunkerly.*

**NAME OF THE LODGE.** Any lodge which may not be distinguished by a name or title, being desirous of taking one, must for that purpose procure the approbation of the Grand Master or Provincial Grand Master, and the name must be registered with the Grand Secretary. No lodge shall be permitted to alter its name without the like approbation.—*Constitutions.*

**NAMES OF MASONRY.** We still retain all the names by which the science has been distinguished in every age of the world, either in its speculative or operative form; whether it were characterized by the name of Lux, as in the patriarchal age; or Geometry, as it was called by Euclid; or Philosophy, as Pythagoras named it; or Mesouraneo, or any other title; a memorial of such designation has been embodied in the system. We say Freemasonry is a system of Wisdom, Strength and Beauty, and the definition was adopted from our ancient G. M. King Solomon, who called the science Wisdom; which by the Cabalists was subsequently de-

nominated Baphomet. And he defines it thus: "Wisdom is the worker of all things; she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. She is more beautiful than the sun, and above all the order of the stars; being compared with the light, she is found before it."

**NATURE AND ART.** If we take a view of the productions of nature and art on the face of the planet which we inhabit, we shall find that all is replete with the divine principle of the Order. There is not a mountain or valley, a tree, a shrub, or a blade of grass; there is not a magnificent structure of polished marble, rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry; there is not an object, animate or inanimate in universal nature, but it is instinct with the genius of Freemasonry; and the learned brother may find an instructive masonic lecture in the wing of a moth, as well as the motions of the august lights of heaven.

**NEBUCHADNEZZAR.** A king of Babylon, who, in the eleventh year of the reign of Zedekiah, King of Judah, having, after a siege of twelve months taken Jerusalem, commanded Nebuzaradan his captain of the guards, to set fire to and utterly consume the Temple, to reduce the city to desolation, and to carry the citizens captive to Babylon.

**NEGATIVE.** When any one is proposed to become a member, or any person to be made a Mason, if it appear upon casting up the ballot that he is rejected, no member or visiting brother shall discover, by any means whatsoever, who those members were that opposed his election, under the penalty of such brother being for ever expelled the lodge (if a member,) and, if a visiting brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause the law to be read, that no brother present may plead ignorance.—*Old Constitutions.*

**NEHEMIAH.** Nehemiah was entrusted with a special

commission to rebuild the walls, and renew the fortifications of Jerusalem, and to effect a full restoration of the lands and property which had been seized during the captivity, by the neighbouring nations. When he arrived at Jerusalem, and took possession of his government, he found his country's enemies, the Samaritans and others, headed by Sanballat, Tobias and Geshem, opposing every obstacle that might distress and discommode the Jews. The reparations of the walls and fortifications met with a formidable resistance from those people, who conspired to attack the Jews while engaged in labour, and consequently unarmed; and to this they were encouraged by some traitors within the city. The vigilance of Nehemiah frustrated the scheme.

**NEIGHBOUR.** Freemasonry instructs us in our duty to our neighbour, teaches us to injure him in none of his connections, and in all our dealings with him, to act with justice and impartiality. It discourages defamation, it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts, to deceive not him who relieth upon us, to be above the meanness of dissimulation, to let the words of our mouths be the thoughts of our hearts, and whatsoever we promise, religiously to perform.—*Codrington.*

**NETWORK.** Was one of the enrichments with which the chapiters of the two pillars of Solomon's Porch were adorned. From the connection of its meshes, it denoted unity.

**NEUTRAL.** As all were not of Christ who called themselves Christians in the time of the apostles, so all are not Masons who have been initiated into the Order. A knowledge of signs, words and tokens, without an ability to apply them according to their proper design, can no more constitute a Mason, than the possession of working tools can make a man a carpenter, unless he knows how to use them. There are many erroneous opinions abroad on this point. A person procures initiation, and fancies that is all he wants. There never was a more fatal mistake. Initiation is but the horn-book of

Masonry, and is only of the same use towards a knowledge of its principles, as the alphabet is to those who desire to excel in literary attainments. If this consideration were duly enforced upon every candidate for Masonry, the Order would assume a different aspect, and its genuine lustre would be more universally displayed.

**NEW LAW.** No motion for a new law or regulation, or for the alteration or repeal of an old one shall be made, until it shall have been proposed in, or communicated to, the general committee, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon for the opinion of the Grand Lodge. If approved and confirmed, at the next ensuing meeting of the Grand Lodge, it becomes a law of the society.—*Constitutions.*

**NILE.** In the time of Euclid the river Nile overflowed so far, that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by geometry measured out the land, and divided it into partitions, so that each man might ascertain his own property.—*Old Masonic Manuscript.*

**NIL NISI CLAVIS DEEST.** Attached to the intersecting triangle of the original jewel of the Royal Arch, there is frequently the motto of “nil nisi clavis deest,” which is a declaration that the wearer of a jewel containing this emblem is desirous of doing his duty, and filling up with justice that link in the chain of creation, wherein the Most High hath pleased to place him.

**NINE.** Nine being the square of three, is a perfect ternary, beyond which there is no number. It is observed by arithmeticians, says Hume, (*Dial. Nat. Rel.* p. 167,) “that the products of nine compose always either 9, or some lesser products of 9, if you add together all the characters of which any of the former products is

composed. Thus of 18, 27, 36, which are products of 9, you make 9 by adding 1 to 8, 2 to 7, 3 to 6. Thus 369 is a product also of nine; and if you add 3, 6, 9, you make 18, a lesser product of nine."

**NINE MASTERS.** The following are the names of the nine masters who are said to have been elected by Solomon after the death of Hiram Abiff; Moabon, Jachin, Boaz, Ganigam, Azariah, Joram, Jsch'gi, Achal, Obed.

**NOACHIDÆ.** Sons of Noah; the first name of Freemasons; whence we may observe that believing the world was framed by one supreme God, and is governed by him; and loving and worshipping him; and honouring our parents; and loving our neighbour as ourselves; and being merciful even to brute beasts, is the oldest of all religions.

**NORTH.** The operative mason is accustomed to lay the foundation-stone of a new building on the north side, and for this reason, all those who have not been initiated amongst us have their place in the north. The light streams from the east unto the north, as all our knowledge has been obtained from the orient.—*Gadicke.*

**NORTH-EAST.** The foundation-stone of every magnificent edifice was usually laid in the north-east; which accounts in a rational manner for the general disposition of a newly initiated candidate. When enlightened but uninstructed, he is accounted to be in the most superficial part of Masonry.

**NUMBERS.** We consider the number three, or three times three, as a sacred number; and in all the mysteries of the ancients, the number nine, was most important. Whether we, as Christian Freemasons, still have an ancient explanation of the sacredness of this number, or whether we derive its sanctity from the Holy Trinity, we cannot here determine.—*Gadicke.*

**OATH.** In Freemasonry a number of men form themselves into a society, whose main end is to improve in commendable skill and knowledge, and to promote uni-

versal beneficence and the social virtues of human life, under the solemn obligation of an oath. This liberty all incorporate societies enjoy, without impeachment or reflection.—*Anderson.*

**OBEDIENT.** To be obedient is one of the great duties of a Freemason, not only to the laws of the Craft, but to the laws of the kingdom or state in which he may reside, to the laws of God, to the laws of morality, but above all, to the laws of true benevolence. He is also bound to be obedient to the commands of his superiors when in the lodge; but every ruler ought to be cautious, and only give such orders as may be cheerfully obeyed by a free man and Mason, and not require a slavish obedience, for in the lodge there are neither lords nor slaves, but truth and justice must there reign in unanimity.—*Gadicke.*

**OBELISK.** A high, square-sided and sharp-pointed pillar, which is commonly erected in commemoration of some celebrated person or remarkable event. They are to be found among the masonic emblems.—*Gadicke.*

**OBJECTS.** To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue and peace, of the sciences and arts, and of whatever adorns social life; and to assert the advancement of human happiness, have ever been the great objects of Freemasonry.

**OBJECTIONS.** Objections have been urged against Freemasonry in all ages of its existence, by those who were jealous of its secret influence, or envied the privileges of the favoured individuals who had been initiated into its mysteries. But although refuted over and over again, the same objections recur at stated periods; being reproduced, as it should appear, for the purpose of fanning our zeal and keeping alive our interest in the institution. It is amusing, in studying the history of the Craft, to find the hackneyed arguments which were refuted by Hutchinson, Calcott and others, in the last century, brought forward again and again by new candidates for the honour of an anonymous blow at the



immortal giants. Scarcely any novelty in the form of an objection is to be found. The censures have been chiefly confined to its secrecy, the exclusion of females, the obligation, &c.

**OBLATIONS.** The oblations which were made by the people towards the erection of the Tabernacle, were so many types of the several graces of Christianity; the gold of Faith, the silver of Hope, the precious stones of Charity; the blue colour of the silks, &c., denoting the lifting up our hearts to heaven, a privilege conveyed to mankind by the meritorious atonement of Jesus Christ; the purple, our warfare and tribulation for the sake of religion; and the crimson, or as the original words (*tolag-hath shani*) signify, the double scarlet, the joint love of God and man.

**OBLIGATION.** Freemasons in their secret societies, obligate their disciples, similar to the ancient brethren, to keep their doctrines, their engagements, and their transactions, from those who are not of the Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant as they naturally must be, of the whole of our transactions, unless they had been received into our society, thunder their unholy anathemas and excommunications against us. And thereby make fools approve their rash acts, the world wonder, and the Mason smile at their daring insolence, to condemn their fellow-creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbours' consciences.—*Husenbeth.*

**OBLONG.** The Tabernacle, with its holy emblems, was a type of a Masons' lodge. It was an oblong square, and, with its courts and appendages, it represented the whole habitable globe. Such is also the extent of our lodges. The former was supported by pillars, and the latter is also sustained by those of W. S. and B. They were equally situated due east and west. The sacred roll of God's revealed will and law was deposited in the Ark of the Covenant; the same holy record is placed in a conspicuous part of our lodges. The altar of incense

was a double cube; and so is our pedestal and stone of foundation. The covering of the Tabernacle was composed of three colours, as a representation of the celestial hemisphere; such also is the covering of a Masons' lodge. The floor of the Tabernacle was so holy that the priests were forbidden to tread upon it without taking off their shoes; the floor of the lodge is holy ground.

**OBSERVANCES.** Almost all the circumstances attending the promulgation of the Jewish dispensations have been introduced into Freemasonry; and the particular observances incorporated with its ceremonial. The Divine appearance at the Burning Bush, the shoes, the rod, the serpent, and the Sacred Name, are equally embodied in the system. The plagues of Egypt, with the signs which attended the divine deliverance of the children of Israel from captivity—the pillar of a cloud and of fire, the mighty winds, the division of the Red Sea, the salvation of God's people, and the destruction of Pharaoh and his host; the wanderings in the wilderness, the delivery of the law, the building of the Tabernacle, and the establishment of the hierarchy, the order observed in the frequent migrations, led by the banners of each tribe, and other important events, all form parts of the complicated system of Freemasonry, and show its connection with the offices of religion.

**ODD NUMBERS.** Odd numbers were ever esteemed more propitious than even ones, and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence the monad was esteemed the father of numbers, and the duad the mother, from whose union proceeded not only the triad but the sacred quaternary, which was the origin of the seven liberal sciences, and the maker and cause of all things.

**OFFICE.** If the superior officers of a lodge be unacquainted with the principles of the institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the brethren will soon learn to despise his authority. To speak in the technical lan-

guage of Masonry, if he be unpossessed of the art of drawing designs, how are the Fellowcrafts to execute, or the Apprentices to be instructed?

**OFFICERS.** The masonic officers of a lodge are the Master and his two Wardens, with their assistants, the two Deacons, Inner Guard, and the Tyler; to which, for the better regulation of the private concerns of the lodge, may be added other officers, such as Chaplain, Treasurer, Secretary, &c.—*Constitutions.*

**OIL.** One of the elements of consecration. Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness mentioned in the Jewish writings was a perfumed oil with which people anointed themselves on days of public rejoicing and festivity. Everything that was appropriated to the purposes of religion in the Tabernacle and Temple, were all consecrated with oil. Kings and priests were anointed in the same manner. And our lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine, and oil.

**OLIVE BRANCH.** A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burns, Prov. G. M. for western India, to establish a new order, under the designation of the "Brotherhood of the Olive Branch in the East." The proposal was brought forward on St. John's Day, June 24, 1845, when no fewer than eighty brethren, of various nations, were assembled at Bombay; and it has been received by the principal members of the Craft in India with great enthusiasm.

**OLIVE TREES.** There are some who compare the symbol of a point within a circle to the golden candlestick flanked by two olive trees, mentioned by Zechariah; the candidate representing the circle, the oil the point, and the trees the two perpendicular parallel lines. The former was an emblem of the Jewish nation governed by the central oil, or the Holy Spirit of God; and the olive trees were the two anointed ones, viz., the king and priest, applied by the prophet to Zerubbabel and

Jeshua, who were raised up by divine providence to preside over the temporal and spiritual affairs of the Jewish nation when the second Temple was building, and bearing an ultimate reference to the lights and ornaments of the Christian church.

ON. Under this appellation the Deity was worshipped by the Egyptians, and they professed to believe that he was eternal, and the fountain of light and life; but, according to their gross conceptions, being necessarily visible, the sun was adored as his representative, and was most probably the same as Osiris. If they believed On to be the living and eternal God, they allowed the same attributes to the sun, which they undoubtedly worshipped as the Lord of the creation. Oannes was the God of the Chaldeans, and Dag-On of the Philistines; both of which are derivations of the same name. On was evidently the same deity as the Hebrew Jehovah, and was introduced amongst the Greeks by Plato, who acknowledges his eternity and incomprehensibility in these remarkable words: "Tell me of the God On; which is, and never knew beginning." And the same name was used by the early Christians for the true God; for St. John, in the Apocalypse, has this expression—*Ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, which is translated by our authorized version of the Scriptures, by "Him, which is, and which was, and which is to come."

OPENING. The opening of the lodge is a ceremony of great solemnity and importance. Everything is conducted in such a manner as to inculcate respect for those in authority, with solemn reverence and adoration of the Deity, whose blessing and direction on our leaders is invoked, not in a light and thoughtless manner, as some may perhaps infer, but with the gravity and decency of a well-regulated church.

OPERATION. The veil thrown over Masonry renders its operations silent and unobserved; yet the influence of a body spread through all classes of society, pervading every circle, and diffusing (though by its separate members) opinions digested and matured, from remote periods, in the brotherhood, must be powerful in its effect.—*Marquis of Hastings.*

**OPERATIVE.** As operative masons we are taught to hew, square, lay stones, and prove horizontals. We allude by operative masonry to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion and a just correspondence in all its parts.

**OPHIR.** Various have been the conjectures concerning the situation of Ophir. Josephus places it in the East Indies, in a country which, by his description, should appear to be Malacca. Bochart contends that it was Taphrobana, or Ceylon. Calmet places it in Armenia; Montanus in America; and Huetius in the eastern coast of Africa. As various have been the sentiments with respect to Tarshish; some consider it as having been near, and others as distant from, Ophir. All that Scripture tells us is, that the navy of Tarshish came in once in three years, and furnished Solomon with immense wealth; of which we know not the amount, since we can make no exact estimate of the value of the talents specified.

- **OPINIONS.** Individuals have passed various opinions respecting the purity and usefulness of Freemasonry. One says it is a modern institution, and therefore of little value; another terms it frivolous, and consequently contemptible. A third calls it anti-christian, and warns the public to avoid it as a snare. Others affirm that it is behind the advancing spirit of the times, and therefore obsolete; but let any one candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder (Luke vi. 44). We feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry—we give him meat. Is any one thirsty—we give him drink; naked—we clothe him; sick—we visit him; in prison—we come unto him with the messenger of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced upon them at the last day.

**ORDER.** In every order the spirit of regularity should reign, and more especially in the Order of Freemasonry. The Master's call to order reminds the brethren of this in every lodge, and each one acknowledges by the sign, that he is mindful of his duty. Originally the society of Freemasons was not an Order, but a fraternity, and the name Order has been introduced into England in modern times.—*Gadicke.*

**ORDERS OF ARCHITECTURE.** A system of the several members, ornaments, and proportions of columns and pilasters, is called an order. There are five orders of columns, three of which are Greek, the Doric, Ionic, and Corinthian; and two Italian, the Tuscan and Composite.

**ORGANIZATION.** The Dyonitiasts formed one and the same association, as the Jewish Masons who built the Temple of Jerusalem. These latter, beyond doubt, were bound together in an organization which extended beyond Judea. The Bible exhibits them mixing themselves with the Tyrian Masons, notwithstanding the ordinary repugnance of the Israelites towards strangers; and masonic tradition, which must not be contemned, shows that they recognized each other by words and secret signs, similar to those employed by the Masons of other countries.—*Clavel.*

**ORIGINAL POINTS.** Ancient Masonry admitted twelve original points, which constitute the basis of the entire system, and without which no person ever did or can be legally received into the Order. Every candidate is obliged to pass through all these essential forms and ceremonies, otherwise his initiation would not be legal. They are—opening, preparing, reporting, entering, prayer, circumambulation, advancing, obligated, intrusted, invested, placed, closing.

**ORIGIN OF MASONRY.** The origin of Masonry is indisputably traced from the creation of the universe; for after the Almighty Architect had finished his great design in making all things good, and, according to geometry, Adam, the first of all the human race, did soon

discover this noble science, by surveying the works of God in his state of innocence; and although he fell through disobedience, and was expelled from that lovely arbour into the wide world, he still retained the knowledge thereof, and communicated the same to his offspring.—*Multa Paucis.*

ORPHANS. There lived in the county of Essex, a clergyman named Hewlett. He died of malaria. His troubles had been of no common kind. His wife had died of consumption, about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a lodge in Rochfort, Essex; they met, took the case into consideration, and before they separated, nine brethren agreed each to take a child to his own home.—*Bushell.*

OUT OF THE LODGE. A Freemason ought to distinguish himself from other men out of the lodge, as well as in it, by uprightness and friendship to the brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. 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. A free and unconstrained manner of thinking distinguishes not only an enlightened man, but a man who nobly protects that which is just.—*Gadicke.*

OUTWARD CEREMONIES. A Freemason can neither become a gross sensualist, nor profess to be stoically dead to all sensual pleasures; for it is not necessary that he should deny himself the innocent enjoyments provided for the eye, the ear, and the taste. No man can maintain that he is entirely uninfluenced by outward impressions. To appeal to the bodily feelings or passions, is found the most effectual means of arousing the sympathy and securing the attention of the multitude. It is for this reason that among the ceremonies of Freemasonry, we find outward forms calculated to work upon the inward feelings; these ceremonies are, for the greater part derived from ancient times, and it is very probable

that they were more fitted for the state of society then existing, than they are for that which now exists.—*Gadicke.*

**OX.** The ox forms a component part of the cherubic symbol. It was referred to the prophet Ezekiel, because he sets forth the restoration of the Temple and altar, the emblem of atonement being an ox; and to St. Luke, who commences with the narrative of Zacharias the priest. It also bore a reference to the priestly office of Christ.

**PARALLEL LINES.** In every well-regulated lodge, there is found a point within a circle, which circle is embordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist, and St. John the Evangelist, the two great patrons of Masonry, to whom our lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Masonry."—*Old Lectures.*

**PARTS.** An old word for degrees or lectures. In this sense, Freemasonry is said to be consistent in all its parts, which point to one and the same object, prominently kept in view throughout all the consecutive degrees; and that every ceremony, every landmark, and every symbolical reference, constitutes a plain type of some great event, which appears to be connected with our best and dearest interests.

**PASSIONS.** The end, the moral, and purport of Masonry, is to subdue our passions; not to do our own will; to make daily progress in a laudable art; to promote morality, charity, good-fellowship, good nature, and humanity.—*Anderson.*

**PASS-WORDS.** Much irregularity has unfortunately crept into the blue degrees, in consequence of the want of masonic knowledge in many of those who preside over their meetings; and it is particularly so with those who are unacquainted with the Hebrew language, in which all the words and pass-words are given. So essentially necessary is it for a man of science to preside over a lodge, that much injury may arise from the smallest



deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the Schin, in consequence of a national defect among the Ephraimites, designated the cowans, led to the slaughter of 42,000 men.—*Dalcho*.

**PAST MASTER.** A Past Master, or one who has actually served the office of Master, so long as he remains a subscribing member to any warranted lodge, is, ex officio, a member of the Grand Lodge, and appears to be entitled to many privileges. None but a Past Master can legally initiate, pass or raise. A Master cannot resign his chair except to a past Master. No board of Past Masters can be legally formed, unless three or more installed Masters be present.

**PATRONAGE.** Many lodges honour the head of the government as their patron without his being a Freemason, and receive from him a public local decree, or protectorium, by which they are not only permitted to hold their lodges, but are also legally protected. It is likewise frequently the case that the patron is a member of the Order.—*Gadicke*.

**PAVEMENT.** The voluptuous Egyptians, who exhausted their ingenuity in the invention of new luxuries, used in common with painted walls and ceilings, the mosaic pavement, richly tessellated. In the palace of Cleopatra, these pavements were inlaid with precious stones; and in India, the floors of the most sacred temples, or at least of the adyta, were enriched with polished stones disposed in small squares or tessera. which reflected the beams of the sun in a variety of splendid colours. On a similar principle, the floor of a Masons' lodge has been constructed, which is thus in proper keeping with the rest of its decorations; for the design would be imperfect, if a strict regard to uniformity and propriety had not been observed throughout the whole arrangement. This is a striking evidence of the unity of design with which the great plan of Freemasonry was originally constructed. How minutely soever the parts or elements may appear to be disposed, they each and all conduce

to the same end, the glory of God, and the welfare of man.

**PEACE.** A Masons' lodge is the temple of peace, harmony, and brotherly love. Nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits. A calm enquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment in the tyled recesses of the lodge. The lessons of virtue which proceed from the east, like rays of brilliant light streaming from the rising sun, illuminate the west and south; and as the work proceeds, are carefully imbibed by the workmen. Thus while Wisdom contrives the plan and instructs the workmen, Strength lends its able support to the moral fabric, and Beauty adorns it with curious and cunning workmanship. All this is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of the temple, to disturb the peaceful sanctity of that holy place.

**PECTORAL.** The general signification or symbolical reference of the pectoral was this:—the four rows of precious stones referred to the four cardinal virtues, and the three stones in each, to the three theological virtues. The twelve stones denoted the precious doctrines of Christianity, promulgated by the twelve apostles; and the Urim and Thummim, the vital spark of these doctrines, was Christ, who bears his church to the throne of heaven, as the high priest bore that mystical oracle on his breast. This utensil has been variously explained, one translating the words Urim and Thummim by elucidations and perfections; another doctrines and truths; others brightness and perfection, justice and doctrine, lucid and perfect, &c. Philo says they were “*duas virtutes depictas* ;” and the seventy translate them by the word *Δηλωσις* and *Αληθειαν*, manifestations and truth. They were certainly some tangible substances, which were placed in the doublings of the pectoral, as in a purse or pocket, by which responses were vouchsafed to the wearer of the ephod.

**PECULIAR RESIDENCE.** What was the object of building the temple of Solomon? One purpose, we are informed, was, that it might be a house of prayer for all nations. But this was not its only purpose. God intended to make it the seat of his visible presence, or the place of his habitation. It was not designated, thought an eminent commentator, to be a place to worship in, but a place of worship at, where God was known to have a peculiar residence.—*Scott.*

**PEDAL.** The pedal is the point on which we receive the first great recommendation of the Master, ever to continue, as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which consists in doing to others as we would they should do unto us.—*Hemming.*



**PEDESTAL.** The altar of the lodge is a pedestal in the form of a double cube, on which is displayed the Holy Bible, to confer upon it the attribute of justice. And why is the open Bible said to be the emblem of justice? I answer in the expressive words of an eloquent writer: Because there is no other virtue of such absolute importance and essential necessity to the welfare of society. Let all the debts of justice be universally discharged; let every man be just to himself, and to all others; let him endeavour, by the exercise of industry and economy, to provide for his own wants, and prevent himself from becoming a burden upon society, and abstain, in the pursuit of his own subsistence, from everything injurious to the interests of others; let every one render unto all their due—that property which he is obliged by the laws of the land, or by those of honourable equity, to pay them; that candour and open dealing to which they have a right, in all his commercial dealings with them; that portion of good report to which their merit entitles them, with that decent respect and quiet submission which their rightful civil authority demands. If justice were thus universally done, there would be little left for mercy to do.

**PENAL.** The penal sign marks our obligation, and reminds us also of the fall of Adam and the dreadful

penalty entailed thereby on his sinful posterity, being no less than death. It intimates that the stiffneck of the disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice.

**PENCIL.** This is one of the working tools of a Master Mason. With the pencil the skilful artist delineates the building in a draught or plan for the instruction and guidance of the workmen. The pencil teaches 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.

**PENITENTIAL.** The reverential sign may be considered as the parent of the penitential or supplicating sign, since it justly denotes that frame of heart and mind without which our prayers and oblation of praises will not obtain acceptance at the throne of grace, before which how should a frail and erring creature of the dust present himself unless with bended knees and uplifted hands, betokening at once his humility and dependence? In this posture did Adam first kneel before God and bless the author of his being; and there too did he bend with contrite awe before the face of his offended Judge, to avert his wrath, and implore his mercy; and transmitted this sacred form to his posterity for ever.

**PENTALPHA.** In the Royal Arch Degree, the name of God is depicted in the centre of old floor-cloths, by a double interlacing triangle thus , inscribed within a dark circle, representing unlimited space beyond the reach of light, and the top representing the "light shining in darkness, and the darkness comprehending it not." This had been used as a Christian symbol, to denote the two natures of Jehovah, the God-man, for centuries before the Royal Arch Degree was ever thought of. In this form , or the above, it was called the pentangle, or seal of Solomon, and the shield of David, and was employed all over Asia as a preservative against witchcraft, in which superstition the Jews are said to have participated; for they used written charms enclosed in the above hexagonal or pentangular figure, and disposed

cabalistically, which were worn about their necks. It constituted the Pythagorean pentalpha, and was the symbol of health.

**PERFECT ASHLAR.** The perfect ashlar is a stone of a true square, which can only be tried by the square and compasses. This represents the mind of a man at the close of life, after a well-regulated career of piety and virtue, which can only be tried by the square of God's Word, and the compasses of an approving conscience.

**PERJURY.** Let any unprejudiced man pronounce his opinion of Freemasonry from the experience of the benefits it has conferred on society, and his judgment cannot be unfavourable. Take the great body of Freemasons, and their most determined enemies must admit them to be honourable in their actions, and estimable in private life. Look over the criminal calendar at any assizes, and you very seldom find members of this Order charged with felonious offences, or accused of disturbing social order. Should a Mason be convicted of felony or perjury, he is immediately expelled the Order.

**PERPENDICULAR.** In a geometrical sense that which is upright and erect, leaning neither one way nor another. In a figurative and symbolical 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.—*Mackey.*

**PERSONAL MERIT.** All preferment amongst Masons is grounded upon real worth and personal merit only, so that 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. It is impossible to describe these things in writing, and therefore every brother must attend in his place, and learn them in a way peculiar to this Fraternity.—*Ancient Charges.*

**PETITION.** Every application for a warrant to hold a new lodge must be by petition to the Grand Master, signed by at least seven regularly registered Masons; and the lodges to which they formerly belonged must be specified. The petition must be recommended by the officers of some regular lodge, and be transmitted to the Grand Secretary, unless there be a Provincial Grand Master of the district or province in which the lodge is proposed to be holden, in which case it is to be sent to him, or to his deputy, who is to forward it, with his recommendation or opinion thereon, to the Grand Master. Applications for relief must also be by petition, stating the name, occupation, place of abode, and present circumstances of the petitioner; together with the name and number of the lodge in which he was initiated, and the time when he was made a Mason. The applicant, unless disabled by disease or accident, must sign his name to the petition.—*Constitutions.*

**PHRASES OF ADMISSION.** When a candidate receives the first degree, he is said to be *initiated*, at the second step he is *passed*, at the third *raised*; when he takes the mark degree, he is *congratulated*; having passed the chair, he is said to have *presided*; when he becomes a Most Excellent Master, he is *acknowledged and received*; and when a Royal Arch Mason, he is *exalted*.

**PHYSICAL.** The physical qualifications of a candidate are, that he shall be a free man, born of a free woman, of mature age, and able body.

**PICKAXE.** The sound of the stroke of the pickaxe reminds us of the sound of the last trumpet, when the grave shall be shaken, loosened, and deliver up its dead.

**PILLARS.** Every lodge must be supported by three grand shafts, or pillars—Wisdom, Strength, and Beauty. Wisdom constructs the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome

every obstacle in life. And he who is adorned, like the Junior Warden, with humility of spirit, approaches nearer to the similitude of God than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.—*Gadicke.*

**PILLARS OF THE PORCH.** It is generally thought that these pillars were made and erected only for ornament, because they supported no building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was a token of the divine Providence over them. These he set at the porch, or entrance of the Temple (Jachin representing the pillar of the cloud, and Boaz the pillar of fire), praying and hoping that the Divine Light, and the cloud of His glory would vouchsafe to enter in there; and by them God and His providence would dwell among them in this house.—*Bishop Patrick.*

**PLACED.** The situation of the candidate at the north-east angle of the lodge, was symbolical of Joseph, who was the father of two tribes of Israel, one of which was placed at the head of his division of the Israelites in the wilderness, and bore one of the great cherubic banners, and the other had two allotments in the land of Canaan.

**PLANS.** The tracing-board is for the Master to draw his plans and designs on, that the building may be carried on with order and regularity. It refers to the Sacred Volume which is denominated the Tracing-Board of the Grand Architect of the Universe, because in that holy book he had laid down such grand plans and holy designs, that were we conversant therein, and adherent thereto, it would bring us to a building not made with hands, eternal in the heavens.

**PLOTS.** A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself unduti-

fully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously to promote the interests of his own country.—*Ancient Charges.*

**PLUMB-RULE.** Without this instrument the operative mason cannot prove that his work is perfectly upright; and the overseer or superintendent of any building must have this tool ever in his hands, that he may prove that his men are working correctly. To proceed straight forward in the paths of virtue and honour, and faithfully to perform those duties the Craft requires of us, demands constant attention on the part of every Free and Accepted Mason.—*Gadiche.*

**POETRY OF MASONRY.** An intelligible view of the poetry of Masonry may be gathered from its general principles. It inculcates brotherly love amongst all mankind; it tends to soften the harshness of an exclusive feeling towards those who differ from us in our views of religion and politics, although it allows of no discussions on either the one or the other; it suppresses the attachment to class, which is the bane of all other institutions; and, by the purity of its sentiments, it harmonizes the mind, ameliorates the disposition, and produces that genuine feeling of benevolence and Christian charity which "suffereth long and is kind; which envieth not, vaunteth not itself, is not easily puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, endureth all things."

**POINT.** A point is an inactive effective disposition or inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, profit, pleasure, or happiness, that flows from the observation or performance of such a duty

**POINT WITHIN A CIRCLE.** As in a circle, however large, there is one middle point, whither all converge, called by geometricians the centre; and although the parts of the whole circumference may be divided



innumerable, yet is there no other point save that one from which all measure equally, and which, by a certain law of evenness, hath the sovereignty over all. But if you leave this one point, whatever point you take, the greater number of lines you draw, the more everything is confused. So the soul is tossed to and fro by the very vastness of the things, and is crushed by a real destitution, in that its own nature compels it everywhere to seek one object, and the multiplicity suffers it not.—*St. Augustin.*

**POLITICS.** Politics are entirely prohibited from a Freemasons' lodge, and no brother dare attempt to propagate his views upon politics by means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a masonic duty.—*Gadicke.*

**POMEGRANATE.** The pomegranate, as an emblem, was known to, and highly esteemed by, the nations of antiquity. In the description of the pillars which stood at the porch of the Temple, it is said that the artificers "made two chapiters of molten brass to set upon the tops of the pillars." Now, the Hebrew word *caphtorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error), signifies an artificial large pomegranate or globe. It was customary to place such ornaments upon the tops or heads of columns, and in other situations.—*Mackey.*

**PORCH.** The width of the porch, holy and most holy places, were twenty cubits, and the height over the holy and most holy places, was thirty cubits; but the height of the porch was much greater, being no less than 120 cubits, or four times the height of the rest of

the building. To the north and south sides, and the west end of the holy and most holy places, or all around the edifice, from the back of the porch on the one side, to the back of the porch on the other side, certain buildings were attached; these were called side chambers, and consisted of three stories, each five cubits high, and joined to the wall of the temple without.—*Calmet.*

**POT OF INCENSE.** The pot of incense presents itself to our notice as an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence, for the manifold blessings and comforts we enjoy.

**POT OF MANNA.** The pot of manna was placed in the sanctuary to commemorate the heavenly bread, by which the Israelites were sustained in the wilderness; it has therefore been adopted as a masonic emblem, to signify that Christ is the bread of God which came down from heaven.

**PURSUIVANT.** In former times a messenger, who attended upon the king in the army; among Masons an officer in some grand lodges, whose principal duty is to announce the names of visitors.—*Mackey.*

**PRACTICE.** We may talk of religion, its doctrines, its precepts, and its privileges; we may talk of philosophy with all its train of human perfections, and human acquirements; we may become Masons, boast of its secrecy, its science, and its morals; put on all its gaudy trappings and ornaments, and decorate ourselves with its richest external jewels. But if our religion is destitute of love to God, and of charity towards our fellow creatures; if our philosophy is destitute of philanthropy, or if our Masonry is destitute of the activity of doing good, away with religious profession, it is but an empty name; away with philosophical sentiment, it is but as sounding brass; away with masonic pretensions, they are but as tinkling cymbals.—*Inwood.*

**PRAYER.** The legitimate prayers of Freemasonry, are short addresses to the Great Architect of the Universe for a blessing on our labours. Now who is this Divine Being whom we thus invoke?—Why, according to the interpretation of our ancient brethren, “Him that was carried to the top of the pinnacle of the holy temple,” or Jesus Christ. Nor is Freemasonry singular in this interpretation. St. Paul says “Jesus Christ laid the foundations of the earth, and the heavens are the work of his hands,” or, in other words, that he is the Great Architect of the Universe.

**PRECAUTION.** The greatest precautions are used to prevent the admission of unworthy characters; if from want of proper information, or from too charitable constructions, such are introduced, we deeply regret the mistake, and use every proper method to remedy the evil.—*Harris.*

**PRECEDENCY.** The precedence of lodges is derived from the number of their constitutions, as recorded in the books of the Grand Lodge. No lodge shall be acknowledged, nor its officers admitted into the United Grand Lodge, or a Provincial Grand Lodge, nor any of its members entitled to partake of the general charity or other masonic privilege, unless it has been regularly constituted and registered.—*Constitutions.*

**PREFERENCE.** Though we give a decided preference to such as have been tried and proved, and found to be worthy, and have in consequence been made members of the masonic family, we are known to profess and practise charity unconfined, and liberality unlimited, and to comprehend in the wide circle of our benevolence, the whole human race.—*Harris.*

**PREJUDICE.** From prejudice, as well as from ignorance, arise most of the objections against Freemasonry, and all the misrepresentations of its principles and practices. As the origin of such dislike to our institution is so well known, it might be deemed paying too great respect to its evils, to take any notice of them all. In general, it is best to despise the invectives of calumny,

and smile at the impotence of malice ; to disdain taking any notice of groundless surmises, and not to give ourselves the trouble of listening to the queries of the ignorant, or of confuting the opinions of the prejudiced and captious.—*Harris.*

**PREPARATION.** Preparation has several departments, various steps and degrees. We must place our feet on the first round of the masonic or theological ladder, before we can ascend the second ; and we must receive the degree of Entered Apprentice before we can obtain the Fellowcraft, and the Fellowcraft before the degree of Master Mason. Then how complete is the analogy between the work of speculative Masonry, and the preparation of the materials for King Solomon's Temple, and what does the argument by way of analogy demonstrate? Every moral truth which the preparation of the materials of the temple teaches, our masonic preparation also illustrates. It would be wise in us, to think often of the necessity of preparation to be advanced in light and knowledge.—*Scott.*

**PREPARED.** A man who has been properly prepared to be initiated into Freemasonry, is a true symbol of a pure and uncorrupted man, such as the Society wishes and requires to have as members. Such an one must be able to appreciate his fellow mortals more by their moral worth and intellectual attainments, than by their rank, power, or riches. Happy are those who wish to be so estimated, for they will do honour to the Craft when clothed in purple and gold.—*Gadicke.*

**PREPARING BROTHER.** It is the duty of the preparing brother, shortly before the candidate for initiation is introduced into the lodge, to prove if he still continues earnest in his desire to be initiated, what are the reasons which induce him to do so, and if he is willing to submit himself unconditionally to the rules of an unknown society. From this we may perceive that the preparing brother must possess a fine knowledge of mankind. The situation in which he is placed with regard to the candidate, gives him an opportunity of putting a number of questions which could not be put in any other

place, or which the candidate could not answer so fully and so unhesitatingly as in the preparing-room. The preparing brother must not terrify the candidate from seeking admission; his duty is merely to remove any erroneous ideas the candidate may have formed of the Craft, as far as may be found necessary.—*Gadicke*.

**PRE-REQUISITES.** No person is capable of becoming a member unless, together with the virtues aforementioned, or at least a disposition to seek and acquire them, he is also free-born, of mature age, of good report, of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but also something to spare for works of charity and supporting the true dignity of the royal Craft.—*Moore*.

**PRIEST.** The second principal of the Royal Arch.

**PRINCIPAL POINT.** The principal point of Masonry, is Brotherly Love, Relief, and Truth.

**PRINCIPALS.** In a Royal Arch Chapter the Companions are supposed to be seated round, in the form of the catenarian arch, in which the thrones of the three Principals form the key or cope-stone, to preserve a memory of the vaulted shrine in which King Solomon deposited the sacred name of the word. The cope-stones are represented by the three Principals of the Chapter, because as a knowledge of the secrets of the vaulted chamber could only be known by drawing them forth, so the complete knowledge of this degree can be attained only by passing through its several offices.

**PRINTED WORKS ON FREEMASONRY.** The Mason promises at his initiation, that he will not betray the secrets of the Order by writing, and notwithstanding the great number of the so-called printed works upon Freemasonry which we have, there is not an author of one of those works who has been a traitor to the real

secrets of the Craft. When it is maintained by the world that the books which are said to have been written by oppressed Freemasons, contain the secrets of Freemasonry, it is a very great error. To publish an account of the ceremonies of the Lodge, however wrong that may be, does not communicate the secrets of Freemasonry. The printed rituals are not correct, as they are printed from memory, and not from a lodge copy. Inquiries into the history of the Order, and the true meaning of its hieroglyphics and ceremonies by learned brethren cannot be considered treason, for the Order itself recommends the study of its history, and that every brother should instruct his fellows as much as possible. It is the same with the printed explanation of the moral principles and the symbols of the Order; we are recommended to study them incessantly, until we have made ourselves masters of the valuable information they contain; and when our learned and cautious brethren publish the result of their inquiries, they ought to be most welcome to the Craft.—*Gudicke.*

**PRINTING.** No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any lodge, nor any part thereof; or the names of the persons present at such lodge, without the direction of the Grand Master, or Provincial Grand Master, under pain of being expelled from the Order. This law is not to extend to the writing, printing, or publishing, of any notice or summons issued to the members of a lodge by the authority of the Master.—*Constitutions.*

**PRIVATE DUTIES.** Whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonour upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a dili-

gent mind, that he may the better perform all his duties to his Creator, his country, his neighbour and himself.—*Moore.*

**PRIVILEGES.** The majority of every particular lodge when duly congregated, have the privilege of instructing their Master and Wardens for their conduct in the Grand Lodge and Quarterly Communications; and all particular lodges in the same Communications, shall as much as possible observe the same rules and usages, and appoint some of their members to visit each other in the different lodges, as often as it may be convenient.—*Moore.*

**PROBATIONS.** Probation implies progression, and progression implies reward. If the labour of the Entered Apprentice is intended to refer to the fall of man, or the curse pronounced for his disobedience, then the industrious and Christian Mason has an assurance that the time will come when he will be called from his labour on earth, to refreshment in heaven.—*Scott.*

**PROCESSIONS.** Our public processions have been instituted for many noble purposes. We visit the house of God in public, to offer up our prayers and praises for mercies and blessings; we attend in a body to shew the world our mutual attachment as a band of brothers; we are arranged in a set form to exhibit the beauty of our system, constructed on the most harmonious proportions, and modelled by a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection which is so well understood by Master Masons, and blend the attributes of equality and subordination in a balance so nice and equitable, that the concord between rulers and brethren is never subject to violation, while we meet on the level and part on the square.

**PROCLAMATION.** On the proclamation of Cyrus the Jews left Babylon, under the conduct of Zerubbabel, son of Shealtiel, the lineal descendant of the princely house of Judah, attended by Jeshua the High Priest, Haggai the prophet, and Ezra the scribe, and returned

to their own land. In the seventh month of the same year the altar of God was erected, and burnt offerings were sacrificed upon it; and the feast of tabernacles was kept according to the law of Moses. Men were also employed according to the permission of Cyrus, to cut cedars in Lebanon, and bring them by sea to Joppa. In the beginning of the second year, the foundation of the temple was laid by Zerubbabel, the Grand Master of the Jewish Masons, assisted by Jeshua' the High Priest, as Senior Grand Warden, with great rejoicing and praise to God.

**PROFANE.** The word signifies uninitiated. All those who do not belong to the Order are frequently so called. Before a lodge is held, care must be taken that none but the initiated are present, and that the lodge is carefully tiled. In the lodge lists, which are frequently open to the public, there are given the addresses to which all letters for the lodge must be sent, and these are called profane addresses. It would be much more proper to call them "town addresses," for many of the uninitiated translate the word profane as unmannerly or impious.—*Gadick.*

**PROGRESSIVE.** There are three steps and three degrees in symbolical Masonry. Each step or degree is an advance towards light and knowledge. There is more revealed in the Fellow Craft's degree, than in the degree of the Entered Apprentice; and there is fulness of light and knowledge in the degree of Master. Mankind, before the appearance of the Messiah, had been partially instructed under the patriarchal and Levitical dispensations. But the world was then comparatively in darkness; more light was wanted, and the Messiah came to give more light, to teach and instruct the world in the mysteries of his kingdom.—*Scott.*

**PROMISE.** The promise of a Saviour, its reference and fulfilment, is the great mystery of Freemasonry. Some of our most sublime observances are founded upon it, and the distinguishing tokens of recognition in one of the degrees, refer exclusively to that gracious interposition of the Deity in behalf of fallen man: and by virtue



of one of these significant signs, if we prostrate ourselves with our face to the earth, it is to supplicate the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption, into the mansions of eternal bliss and glory.

**PROMOTION.** Every man strives for promotion, either in office or in knowledge. It is for this reason that the Apprentice strives for the Fellowcraft's degree; the Fellowcraft for the Master's degree, and the Master for a still higher degree, or state of knowledge. Those who really and zealously strive to obtain a correct knowledge of all that is truly good and valuable in the Craft, will not fail in their endeavours to obtain masonic promotion.—*Gadicke.*

**PRONUNCIATION.** The name of Jehovah is the fountain and root, produces all others, and itself is derived from none; which is shewn by being written יי רד הי ויו הי which is seventy-two; and is adduced by "Bereshith Raba," as one of the highest Names, being taught by the priests and wise men, once in seven years, to their equals in piety and virtue, from the pronunciation being extremely difficult and secret.—*Manassch Ben Israel.*

**PROPAGATION.** Our Grand Master Solomon, observing the effects produced by strict order adopted among the Masons employed in his work, conceived the idea of uniting the wise in every nation, in the bond of brotherly love, and in the pursuit of scientific acquirements. He admitted to the participation of this system those illustrious sages, who resorted to Jerusalem, even from the uttermost parts of the East, to be instructed in his wisdom; and they returning to their respective homes, propagated the system of Freemasonry over the whole face of the Eastern continent.—*Hemming.*

**PROPER PERSONS.** The persons made Masons, or admitted members of a lodge, must be good and true men, free born, and of mature and discreet age and sound judgment; no bondmen, no women, no immoral or scandalous men, but of good report.—*Ancient Charges.*

It is to be lamented that the indulgence subjoined to this wholesome injunction, (no lodge shall ever make a Mason without due inquiry into his character,) should weaken the regard seriously due to it; for as no man will build his house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason; and if some corresponding regard to worldly circumstances were included, it would operate more for the welfare and credit of the Society.—*Noorthouck.*

**PROPHET.** The third principal of the Royal Arch Chapter.

**PROPOSING.** Proposing a candidate is a thing which requires the greatest care and attention. Through an improper subject, a whole lodge—nay, even the whole Society—may receive a deep wound. No one dare propose a person with whom he is not intimately acquainted, and whose conduct he has not had an opportunity of observing under different circumstances. The person who is about to make a proposition, must have carefully inquired whether the candidate is influenced by the desire of gain or self-interest; for he must not look to the Order as a means of making money, but rather as a means of expending it in charitable objects.

**PROSCRIPTION.** The severest punishment in the Order. The Freemason who is found guilty of a crime against the regulations of the Order, or the laws of the land, is solemnly proscribed, and notice of his proscription is sent to all lodges, so that he never can gain admission again.—*Gadicke.*

**PROTECTION.** The true believers, in order to withdraw and distinguish themselves from the rest of mankind, especially the idolaters by whom they were surrounded, adopted emblems, and mystic devices, together with certain distinguishing principles, whereby they should be known to each other; and also certify that they were servants of that God, in whose hands all creation existed. By these means they also protected themselves from persecution, and their faith from the ridicule of the incredulous vulgar.—*Hutchinson.*

**PROTOTYPE.** Masonry has the Omnipotent Architect of the Universe for the object of its adoration and imitation, His great and wonderful works for its pattern and prototype, and the wisest and best of men of all ages, nations and languages, for its patrons and professors. But though Masonry primarily inculcates morals and the religion of nature, it has caught an additional spark from the light of revelation and the Sun of Righteousness. And though Masonry continues to burn with subordinate lustre, it lights the human traveller on the same road, it breathes a concordant spirit of universal benevolence and brotherly love, adds one thread more to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces.—*Watson.*

**PROVERBS OR MAXIMS.** For the most part having reference to the Order, are in many lodges orally communicated to the brethren, and they are examined in the proficiency they have obtained in discovering the spirit and meaning of those proverbs, before they can obtain a higher degree.—*Gadicke.*

**PROVINCIAL GRAND LODGE.** The Provincial Grand Lodge of each province is to be assembled by the Provincial Grand Master or his deputy, at least once in each year for business; and which may also be a masonic festival. The present and past provincial grand officers, being subscribing members of any lodge within the district, with the Masters, Past Masters, and Wardens of all the lodges, are members of the Provincial Grand Lodge; and the Master and Wardens shall attend the same when duly summoned, or depute some brethren properly qualified to represent them.—*Constitutions.*

**PROVINCIAL GRAND MASTER.** The appointment of this officer, for counties and for large populous districts, is a prerogative of the Grand Master, by whom, or, in his absence, by his deputy, a patent may be granted, during pleasure, to such brother of eminence and ability in the Craft as may be thought worthy of the appointment. By this patent he is invested with a rank and power, in his particular district, similar to those possessed by the Grand Master himself.—*Constitutions.*

**PROVINCIAL GRAND OFFICERS.** These officers are to be annually nominated and installed or invested, according to their stations, in the Provincial Grand Lodge; and when so regularly appointed, they possess, within their particular district, the rank and privileges of grand officers; but they are not by such appointment members of the United Grand Lodge, nor do they take any rank out of the province, though they are entitled to wear their clothing as provincial grand officers, or past officers, in all masonic assemblies. No brother can be appointed a Grand Warden unless he be the Master of a lodge, or has regularly served in that office; nor a Grand Deacon, unless he be a Warden, or Past Warden of a lodge. If Grand Stewards are appointed, the number shall not exceed six, nor shall they take any prominent rank or distinction in the province.—*Constitutions.*

**PRUDENCE.** The emblem of prudence is the first and most exalted object that demands our attention in the lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates, and steadfast in her laws; for prudence is the rule of all virtues; prudence is the path which leads to every degree of propriety; prudence is the channel whence self-approbation flows for ever. She leads us forth to worthy actions, and, as a blazing star, enlightens us throughout the dreary and darksome paths of life—*Hutchinson.*

**PUBLICITY.** What is there in Freemasonry, except the landmarks and peculiar secrets, that we ought to be anxious to conceal? Are our doctrines unfavourable to the interests of morality, that we are desirous of hiding them from public observation? Are our ceremonies repulsive to virtue, or our practices subversive to the rules and decencies of society? Nothing like it. We boast of our benevolent institutions; we extol our brotherly love; we celebrate our regard for the four cardinal, and the three theological virtues. Why place our light under a bushel? why refuse to let it shine before men, that they may see our good works have a tendency to the glory of our Father which is in heaven?

**PUNCTUALITY.** I would impress upon the **Masters** and **Wardens** the necessity of being punctual, and always to open their lodges and commence their business at the exact hour mentioned in the summonses, assured that if they persevere in this duty, they will incite regularity in the brethren, and the consequences will be, that their families, and the world at large, will appreciate an institution which thus displays the fruits of sound and wholesome discipline; the lodges will increase in number and reputation, and through their exemplary conduct, Freemasonry will secure a triumphal ascendancy, and excite general admiration and respect.

**PUNISHMENTS.** Those **Freemasons** who violate the laws of the country in which they reside, are either suspended, excluded, or proscribed. The lodge, nevertheless, never usurps the place of the magistrate or judge, as it has been formerly accused of doing. It rather directs the attention of the officers of justice to those brethren upon whom remonstrances are of no avail, and whom it is compelled to exclude.—*Gadicke*.

**PURITY.** White was always considered an emblem of purity. **Porphyry**, who wrote so largely on the spurious **Freemasonry**, says, "They esteem him not fit to offer sacrifice worthily, whose body is not clothed in a white and clean garment; but they do not think it any great matter, if some go to sacrifice, having their bodies clean, and also their garments, though their minds be not void of evil, as if God were not the most delighted with internal purity, which bears the nearest resemblance to him. It was even written in the temple of **Epidaurus**—let all who come to offer at this shrine be pure. Now purity consists in holy thoughts.

**PURPLE.** The colour by which the grand officers are distinguished. It is an emblem of union; being produced by the combination of blue and scarlet, and reminds the wearer to cultivate amongst the brethren over whom he is placed, such a spirit of union as may cement them into one complete and harmonious society.

**QUADRANGULAR DIAGRAM.** This figure, which

appears on some of the old Royal Arch floor-cloths, reminds us of the seven pair of pillars which supported King Solomon's private avenue, the seven steps in advancing, and the seven seals; for in those days the O. B. was sealed seven times. The entire hieroglyphic, including the linear and angular triads, and the quadrangular diagram, was used in the continental degree of Secret Master, to express the Tetragrammaton, or Sacred Name, which they assert was found written upon the ancient monuments of Jerusalem.



**QUALIFICATION.** Every candidate for the office of Master must be true and trusty, of good report, and held in high estimation amongst the brethren. He must be well skilled in our noble science, and a lover of the Craft; he must have been regularly initiated, passed, and raised in the three established degrees of Freemasonry, and have served the office of Warden in some regular warranted lodge. He ought to be of exemplary conduct, courteous in manners, easy of address, but steady and firm in principle. He must have been regularly balloted for, and elected by, the Worshipful Master, officers, and brethren, in open lodge assembled; and presented according to ancient form, to a regularly constituted board of installed Masters.

**QUALIFICATION QUESTIONS.** These questions are used as tests, to ascertain the progress of a candidate during his passage through the degrees. They are significant; and every one who aspires to the character of a perfect Mason, ought to be acquainted with them.

**QUARRELLING.** As a Mason you are to cultivate brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honour and safety, and no farther.—*Ancient Charges.*

**QUARRIES OF TYRE.** The arrangement of the

Tyrian quarries must not be compared with the common stone-pits of this country, but rather to an extensive coal mine. Thus, Shaw describes the quarries of Strabo, at Aquilaria:—"Small shafts or openings are carried up quite through the surface above, for the admission of fresh air, whilst large pillars, with their respective arches, are still left standing to support the roof." Here the lodges were opened in the several degrees.

**QUARTERLY COMMUNICATIONS.** Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September and December, on each of which occasions, the Masters and Wardens of all the warranted lodges, shall deliver into the hands of the Grand Secretary and Grand Treasurer, a faithful list of all their contributing members; and the warranted lodges in and adjacent to London, should pay towards the grand fund one shilling per quarter for each member.—*Articles of Union.*

**QUARTERLY SUBSCRIPTIONS.** Supporting a lodge, paying the serving brethren, and other expenses which are unavoidable, cause an expenditure which the uncertain fees upon initiation will not meet, and thus renders it necessary for the brethren to contribute a small sum monthly for this purpose; these sums vary in amount in different lodges according to their own by-laws made for the purpose. The balance in the hands of the Treasurer, after paying all necessary expenses, is spent for the benefit of the lodge, or devoted to charitable purposes. No subscribing brother ought to neglect these payments; and he who lives in a place where there is no lodge, and is not a subscriber, acts most unmasonically by neglecting to support the Charities.—Poor brethren, and those who are initiated as musical or serving brethren, are exempt from all contributions; but those who are able to subscribe and do not do so, deserve most justly to be struck off the list of members.—*Gadicke.*

**QUATERNARY.** The sacred quaternary, or number four, involves the liberal sciences, physics, morality, &c.

And because the first four digits, added into each other, produce the number ten, Pythagoras called the quaternary all number, and used it as the symbol of universality.

**QUEEN ELIZABETH.** During the reign of Queen Elizabeth, the government of the country attempted to interfere with Freemasonry, but without success. The queen was jealous of all secrets in which she was unable to participate, and she deputed an armed force, on St. John's day, in December, 1561, to break up the annual Grand Lodge. The Grand Master, Sir Thomas Sackville, received the queen's officers with great civility, telling them nothing could give him greater pleasure than to admit them into the Grand Lodge, and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion. On their return, they assured the queen that the business of Freemasonry was the cultivation of morality and science, harmony and peace; and that politics and religion were alike forbidden to be discussed in their assemblies. The queen was perfectly satisfied, and never attempted to disturb the lodges again.

**RAINBOW.** The rainbow was an emblem common to every species of religious mystery; and was probably derived from an old arkite tradition, that the divinity was clothed in a rainbow; for thus he is represented by Ezekiel the prophet: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about; this was the appearance of the likeness of the Glory of the Lord." St. John saw in a vision the throne of God encompassed by a rainbow. A rainbow was in fact the usual emblem of a divine Saviour throughout the world. Some Christians, "from the irradiation of the sun upon a cloud, apprehend the mystery of the Son of Righteousness in the obscurity of the flesh; by the colours green and red, the two destructions of the world by water and fire; or by the colour of water and blood the mysteries of baptism, and the holy eucharist."



**RAISED.** This term is used to designate the reception of a candidate into the third degree of Masonry. It conveys an allusion to a particular part of the ceremonies, as well as to the fact of his being elevated or raised to that degree, which is universally acknowledged to be the summit of ancient Craft Masonry.—*Mackey.*

**RECOGNITION, SIGN OR SIGNS, WORD, AND GRIP.** Wherever brethren meet, in whatever part of the world it may be, whether they can understand each others language or not, if it be by day or by night, if one be deaf and the other dumb, they can nevertheless recognise each other as brethren. In this respect the recognition signs are a universal language, and they are communicated to every Mason at his initiation. Signs and grips can be given so cautiously that it is not possible to perceive them, if they are surrounded by thousands who have not been initiated. To give the word is somewhat more difficult. By the grip we may make ourselves known to the blind, by the sign unto the deaf, and by the word and grip by day or by night.—*Gadicke.*

**RECOMMENDATION.** The following is the general form of a petition to the Lodge of Benevolence for relief, which may be altered according to circumstances:—We the undersigned, being the Master, Wardens, and majority of the members present, in open lodge assembled, of lodge No. — called —, and held at —, this — day of —, 18 —, do hereby certify, that the within named petitioner hath been a regular contributing member of this lodge for the space of — years; and that we have known him in reputable circumstances, and do therefore recommend him to the Lodge of Benevolence for relief, having satisfactory grounds for believing the allegations set forth in his petition to be true.—*Constitutions.*


**RECONCILIATION.** Freemasonry teaches to suppress private prejudices and party spirit; to forget animosities, and to listen to the voice of reconciliation; to soften into gentleness and complaisance, sympathy, and love; and to prepare for all the duties of universal benevolence.—*Harris.*

**RED SEA.** That part of the sea over which the Israelites passed, was, according to Mr. Bruce, and other travellers, about four leagues across, and, therefore, might easily be crossed in one night. In the dividing of the sea, two agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod the waters were divided; by the blowing of the vehement east wind, the bed of the sea was dried. It has been observed that in the bed of the sea, where the Israelites were supposed to have passed, the water is about fourteen fathoms, or twenty-eight yards deep. No natural agent could divide these waters, and cause them to stand as a wall upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea, and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object.—*Adam Clarke.*

**REFRESHMENT.** I like the good old custom of moderate refreshment during lodge hours, because, under proper restrictions, I am persuaded that it is consonant with ancient usage. The following are the routine ceremonies which were used on such occasions by our brethren of the last century. At a certain hour of the evening, and with certain ceremonies, the lodge was called from labour to refreshment, when the brethren “enjoyed themselves with decent merriment,” and the song and the toast prevailed for a brief period. The songs were usually on masonic subjects, as printed in the old Books of Constitutions, and other works; and although the poetry is sometimes not of the choicest kind, yet several of them may class amongst the first compositions of the day. Each song had its appropriate toast; and thus the brethren were furnished with the materials for passing a social hour. And I can say from experience, that the time of refreshment in a masonic lodge, up to the union in 1813, was a period of unalloyed happiness and rational enjoyment.

**REGALIA.** No brother shall, on any pretence, be admitted into the Grand Lodge, or any subordinate lodge,

without his proper clothing. If an honorary or other jewel be worn, it must be conformable to, and consistent with, those degrees, which are recognised by the Grand Lodge.—*Constitutions.*

**REGENERATION.** The cross on which the Messiah suffered was typified by the staff of Jacob amongst the patriarchs; amongst the Jews by the rod of Moses, as an agent of salvation on their deliverance from Egyptian bondage, and during their sojournings in the wilderness; and also by the pole on which the brazen serpent was suspended: and amongst the heathen by the tau-cross, which was appropriated to Serapis, and other deities; and, in its triple form () , constituting a striking emblem of Royal Arch Masonry united with Christianity at the present day. And it is remarkable, that in each and every case, whether of the staff of Jacob, the rod of Moses, the pillar of the brazen serpent, or the tau of the heathen nations, the emblem signified alike the cross of Christ, regeneration, and life.

**REGISTRAR.** The Grand Registrar is to be appointed annually by the Grand Master on the day of his installation, and, if present, invested according to ancient custom. He shall have the custody of the seals of the Grand Lodge, and shall affix the same to all patents, warrants, certificates, and other documents issued by the authority of the Grand Lodge, as well as to such as the Grand Master, in conformity to the established laws and regulations of the Craft, may direct. He is to superintend the office of the records of the Grand Lodge, and to take care that the several documents issued from his office be in due form.—*Constitutions.*

**REGISTRATION.** 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 two years a contributing member of a lodge; except in the following cases, to which the limitation of two years is not meant to extend, viz.: shipwreck, or capture at sea, loss by fire, or breaking or dis-

locating a limb, fully attested and proved. To prevent injury to individuals, by their being excluded the privileges of Masonry, through the neglect of their lodges in not registering their names, any brother, so circumstanced, 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 detaining monies which are the property of the Grand Lodge.—*Constitutions.*

**REGULAR LODGE.** By this term we are not only to understand such a lodge as works under a general warrant, granted by the Grand Lodge of the country in which it is situated, and which is acknowledged by, and is in correspondence with, the neighbouring lodges, but also that the Book of the Holy Law shall be unfolded on the pedestal; that it shall be composed of the requisite number of brethren, and the authority of the warrant enforced by the presence of the Book of Constitutions.

**REGULARITY.** He only is acknowledged as a Free and Accepted Mason who has been initiated into our mysteries in a certain manner, with the assistance of, and under the superintendence of at least seven brethren, and who is able to prove that he has been regularly initiated, by the ready use of those signs and words which are used by the other brethren.—*Charter of Colne*

**REGULATIONS.** Without such regulations as Solomon had devised for the government of his servants, without such artificers, and a superior wisdom overruling the whole, we should be at a loss to account for the beginning, carrying on, and finishing that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed so much more time; and then we have good authority to believe that the temple of Diana, at Ephesus, a structure not comparable to the Temple of Jerusalem, was two hundred and twenty years in building.—*Hutchinson.*

**REINSTATEMENT.** The Provincial Grand Master

has no power to expel a Mason, though he may, when satisfied that any brother has been unjustly or illegally suspended, removed, or excluded from any of his masonic functions or privileges by a lodge, order him to be immediately restored, and may suspend, until the next quarterly communication, the lodge or brother who shall refuse to comply with such order.—*Constitutions.*

**RELIEF.** Relief is an important tenet of our profession; and though to relieve the distressed is a duty incumbent on all men, it is more particularly so on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connexions.

**RELIGION.** The ancient lodges only admitted those persons into the Order who acknowledged the divinity of Jesus Christ; thus they were to be Christians, either of the English, Catholic, Lutheran, reformed, or modern Greek church. Mahometans, Jews, &c., were excluded, for none of these acknowledged the New Testament as a sacred writing. In modern times some of the French lodges have initiated Jews, but they are not acknowledged by the ancient lodges to be Freemasons.—*Gadicke.*

**REMOVAL OF LODGES.** When any lodge shall have resolved to remove, the Master or Warden shall forthwith send a copy of the minutes of the lodge for such removal to the Grand Secretary, or to the Provincial Grand Master or his deputy, that it may be ascertained whether the above law has been strictly complied with, and that the removal may be duly recorded. If the meeting of a lodge at its usual place should by any circumstance be rendered impossible or improper, the Master may appoint any other place, and consult his brethren on the occasion.—*Constitutions.*

**RENUNCIATION.** Amongst the Jews, when a person renounced any bargain or contract, he took off his shoe, and gave it to his fellow; which was considered a suffi-

cient evidence that he transferred all his right unto that person to whom he delivered his shoe. It is not easy to give an account of the origin of this custom; but the reason is plain enough, it being a natural signification that he resigned his interest in the land by giving him his shoe, wherewith he used to walk in it, to the end that he might enter into it, and take possession of it himself. The Targum, instead of a shoe, hath the right-hand glove; it being the custom in his time, perhaps, to give that instead of the shoe. For it is less troublesome to pull off a glove than a shoe, and deliver it to another, though it hath the same signification; as now the Jews deliver a handkerchief to the same purpose. So R. Solomon Jarchi affirms—"We acquire, or buy, now by a handkerchief, or veil, instead of a shoe."—*Bishop Patrick*.

**REPASTS.** The days of meeting are often days of festivity. The repasts are heightened by the temporary equality, which adds much to the mirth of the meeting, and all cares subside for the day. What has been said of certain assemblies, where decency was not respected, is most certainly the invention of calumny.—*Barruel*.

**REPORT.** The sound of the Master's hammer reminds each brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying, "Knock and it shall be opened unto you." It is only then that he can enter with a sanctified heart.—*Gadicke*.

**REPORTS.** The reports or signals of Masonry are too well known to every brother to need any explanation. They are arranged on certain fixed principles to distinguish every separate degree.

**REPRESENTATION.** The public interests of the Fraternity are managed by a general representation of all private lodges on record, together with the present and past grand officers, and the Grand Master at their head. All brethren who have been regularly elected and installed as Master of a lodge, and who have executed the office for one year, shall rank as Past Masters,

and shall be members of the Grand Lodge. But if a Past Master shall cease to subscribe to a lodge for the space of twelve months, he shall no longer enjoy the rank of Past Master, or continue a member of the Grand Lodge.—*Constitutions.*

**REPRESENTATIVES, OR DEPUTIES FROM ONE LODGE TO ANOTHER.** They may either be representatives of one Grand Lodge in another, or of a St. John's Lodge in a Grand Lodge. In the last case the deputy must endeavour to maintain the rights and privileges of the lodge he represents, and must not allow any resolutions to be passed which may act injuriously to the lodge he represents, or any other lodge. We perceive by this that a deputy should have clear views of the rights and privileges of the lodge he represents, and of the whole Order, or he cannot do his duty as a deputy in bringing any propositions he may have to make before the Grand Lodge. He must also be able to transmit a correct account of the transactions of the Grand Lodge to the lodge from which he is deputed.—*Gadicke.*

**REPUTATION.** It seems the Masons have great regard to the reputation, as well as the profit, of their Order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show too much regard for their own society, and too little for the rest of mankind.—*Locke.*

**REPROACH.** There are some of persons of so captious and uncharitable a make, that it would be impossible for the most cautious to avoid their remarks, or escape their censures. The exceptions may lay hold of some unguarded circumstance or other, misrepresent what is good, and, by giving it a wrong turn or appellation, spoil both its credit and effect. While the envious and malicious will be sagacious in discovering the weak side of every character, and dexterous in making the most and worst of it. Thus circumstanced, how are we to conduct ourselves? How is it possible to steer clear from blame? It may not be. But if we cannot escape reproaches, we may avoid deserving them.—*Harris.*

**RESIGNATION.** The resignation of a member dissolves all connection between himself and his former lodge, but it does not at all affect his general relations with the Order, or his obligatory duties as a Mason.

**RESPECTABILITY.** In referring to the prosperous condition of the Craft, and the accession which is daily making to its numbers, I would observe that the character of a lodge does not depend upon the number but the respectability of its members. It is too often the case that a lodge manifests too great anxiety to swell its numbers, under the erroneous idea that number constitutes might. It should, however, be remembered, that the race is not to the swift, nor the battle to the strong. So it is in Masonry; a lodge of a dozen men, of respectable standing in society, will exert more influence upon the community than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power.—*Tannehill.*

**RESTRICTIONS.** When the Temple at Jerusalem was completed, King Solomon, being desirous to transmit the society under the ancient restrictions, as a blessing to future ages, decreed that whenever they should assemble in their lodges, to discourse upon, and improve themselves in, the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social, and religious duty, lest, while they were so highly honoured by being employed in raising a temple to the great Jehovah, they should neglect to secure themselves a happy admittance into the celestial lodge, of which the Temple was only to be a type.—*Calcott.*

**RESURRECTION.** The Master Mason's tracing-board, covered with emblems of mortality, reads a lesson to the initiated of the certainty of death, and also of a resurrection from the dead. Like that of the two preceding



degrees, it is an oblong square, circumscribed by a black border within the four cardinal points of the compass. The principal figure is a black coffin, on a white ground, at the head of which is placed a sprig of evergreen, called cassia, or acacia, which appears to bloom and flourish over the grave, as though it said—"O death where is thy sting! O grave where is thy victory!"

**RETURNS.** Every lodge shall, at least once in the year, transmit, by direct communication, to the Grand Secretary a regular list of its members, and of the brethren initiated or admitted therein since their last return, with the dates of initiating, passing, and raising every brother; also their ages as nearly as possible at that time, and their titles, professions, additions, or trades; together with all monies due or payable to the Grand Lodge; which list is to be signed by the Master and Secretary.—*Constitutions.*

**RE-UNION.** Freemasonry forms a happy centre of re-union for worthy men, who are desirous of a select society of friends and brothers, who have bound themselves in a voluntary obligation to love each other, to afford aid and assistance in time of need, to animate one another to acts of virtue and benevolence, and to keep inviolably the secrets which form the chief characteristic of the Order.—*Lalande.*

**REVELATION.** Masonry primarily inculcates morals and the religion of nature, but it has caught an additional spark from the light of revelation and the Sun of Righteousness. And though Masonry continues to burn with subordinate lustre, it lights the human traveller on the same road; it breathes a concordant spirit of universal benevolence and brotherly love; adds one thread more to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces.—*Watson.*

**REVELS.** No dark revels or midnight orgies are practised in a lodge. No words of wrath or condemnation are heard, and no inquisitorial questions are asked. The candidate hears of peace, brotherly love, relief, and truth.

He is taught to reverence God's holy name, and never to mention it but with that reverential awe which is due from the creature to the Creator; to implore His aid in all laudable undertakings, and esteem Him as the chief good.—*Scott.*

**REVERENTIAL.** We are taught by the reverential sign to bend with submission and resignation beneath the chastening 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.

**REVISION.** A revision of the lodge lectures periodically, to meet the advance of civilization and science, ought to take place under the sanction of the Grand Lodge. Every institution, to be perfect, should be consistent with itself. And hence the insufficiency of the present lectures may reasonably be questioned. It is therefore desirable that the attention of the fraternity should be fairly awakened to the subject, that they may take the premises into their most serious consideration, and endeavour to place Freemasonry on so substantial a basis, as to constitute the unmixed pride of its friends and defenders, and defy the malice of its traducers and foes, if any such are still to be found amongst those who are indifferent to its progress.

**REWARD.** The brethren are released from their labour to receive their reward. Respect, love, and gratitude, are their reward, and the consciousness of having deserved such must dwell in the breast of the labourer himself. No one can or dare declare himself to be worthy or unworthy of this reward, much less can he claim merit from his brethren.—*Gadicke.*

**RHETORIC.** Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantage of force and elegance; wisely

contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

**RHYME.** When lectures were added to the system of Freemasonry, they were sometimes couched in doggerel rhyme; but their verses seldom embodied any of the peculiar secrets. The introduction of the "Master's Part," as it was then called, was expressed as follows. The passage has been expunged from our disquisitions, as unmeaning and useless, and therefore there will be no impropriety in introducing an extract here, to show how our forefathers worked. *Ex.* An E. A. P. I presume you have been. *R.* J. and B. I have seen. A M. M. I was most rare, with diamond, ashlar, and the square. *Ex.* If a M. M. you would be, you most understand the rule of three, and M. B. shall make you free; and what you want in Masonry, shall in this lodge be shown to thee. *R.* Good Masonry, I understand; the keys of all lodges are at my command, &c., &c.

**RIBBON.** The ribbon worn by the Companions of the Order, is a sacred emblem denoting light, being composed of the two principal colours with which the veil of the tabernacle was interwoven. It is further signified by its radiated form, and in both respects has been considered an emblem of regal power and dignity.

**RIGHT ANGLE.** The perfect sincerity of one right line to another, is as the line of that angle, the line of duty being radius. An acute angle is imperfect sincerity. An obtuse angle is injustice. Join sincerity perfectly to any duty, and it forms justice, and is equal to an angle of ninety degrees.—*Old Lecture.*

**RIGHT HAND.** The proper residence of faith or fidelity was thought to be in the right hand, and therefore this deity was sometimes represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was esteemed by the ancients as a sacred symbol. And agreeably to this are those expressions in Virgil:—"En dextra fidesque;" as if shaking by the right hand was

an indispensable token of an honest heart. And again, “*Cur dextræ jungere dextram non datur, ac veras audire, et reddere voces?*” that is to say, why should we not join right hand to right hand, and hear and speak the truth?—*Anderson.*

**RIGHT LINE.** A right line is a duty persisted in with constancy, or any uninterrupted advantage, profit, pleasure, or happiness. That which hath no dependence on any other thing to make it perfect in itself, is a right line. Every divine command is a right line, and also the sincerity with which such a command ought to be performed. Every line representing a duty to be performed, may be supposed to contain all the particular branches of that duty; for the branches or parts of any duty, most of consequence make up the whole duty itself.—*Old Lecture.*

**RIGHTS.** The right of the Entered Apprentice to be advanced, or the Fellow Craft to be raised, depends, in strict principle, upon his proficiency in the degree which he has received. He should be able to exhibit a beautiful specimen of intellectual or moral work, to entitle him to receive wages, or to enter upon the study of higher departments of science.—*Scott.*

**RITE.** A rite is an item in the ceremonial of conferring degrees, although in some countries it is extended to include a number of degrees and orders, as in the French rite “*ancien et accepté,*” which comprehends the “*Maçonnerie Symbolique, Elu, Chev. d’Orient, du Soleil, Kadosh, Rose Croix,*” &c., with the “*Grades dites Philosophiques et Administratifs.*”

**RITUAL.** This word imports how a lodge ought to be opened and closed, and how an initiation, passing, or raising ought to be conducted; this may also be called the liturgy of the lodge. The ritual is not the same in all lodges, nay, there are nearly as many different rituals as there are Grand Lodges. Many of those rituals are of quite modern origin, especially that of the Grand Lodge Royal York, Berlin, and that of the Grand Lodge of Hamburgh. The English ritual is the most ancient, and

extended itself into every part of the earth, but was afterwards superseded in many places by the French, Swedish, and others. Those outward forms and ceremonies, although they differ, yet they do not divide the brethren amongst themselves, but each lodge and its members is tolerant with the members of other lodges; and all lodges are allowed to endeavour and strive to obtain their object by what way they think best. Neither is there any real difference whether some ceremonies are to be performed in this manner, or in that, according to the different rituals, or whether the officers are called this or that. Time and various circumstances have made those alterations in the rituals principally to produce a more lasting impression upon the mind of the candidate at his initiation, and to advance with the improved spirit of the times. Fragments from some of the rituals have been published, especially from the old ones; but there must be more than a dozen rituals published before an uninitiated person could learn how an initiation was conducted, or how a lodge was held. The end to which the ritual leads us is the principal object, or the real secret of Freemasonry, and it would require an adept to discover this from any ritual. There only ought to be one ritual, as was the case in former ages; and the unlucky word system ought never to have been introduced into the Craft.—*Gadicke.*

**RIVERS OF EDEN.** The four rivers of Paradise had a reference to the cardinal virtues. In Pisor, our first parents revered the fountain of prudence; in Gihon they beheld the sacred stream of justice. The rapid torrent of Hiddekel denoted fortitude, and the Euphrates the mild and steady current of temperance. Happy was their state, while these sacred truths continued to guide their actions; and the Mason will be equally happy who, through life, adheres to the lessons here inculcated. Instructed by prudence, guided by justice, strengthened by fortitude and restrained by temperance, like Adam in the garden of Eden, his services will be acceptable to the Deity.

**ROD.** The rod of Moses, fearful as the attack of a serpent to the Egyptians, was a sceptre of righteousness

to the children of Israel. It was a sign of the divine authority, and a visible demonstration of God's power, used to confound the pretended skill of the magicians, to show the omnipotence of the Deity, and to humble the pride of Pharaoh, when he beheld the mighty wonders wrought by so contemptible an agent as a shepherd's staff. But above all, this rod metamorphosed, was a type of Christ's death, to which indeed Freemasonry ultimately points; for as by a serpent death came into the world, so by the death of the Son of God, the serpent, or Satan, was fully vanquished and trodden underfoot.

**ROUGH ASHLER.** We cannot regard the rough ashler as an imperfect thing, for it was created by the Almighty Great Architect and he created nothing imperfect, but gave us wisdom and understanding, so as to enable us to convert the seemingly imperfect to our especial use and comfort. What great alterations are made in a rough ashler by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And man, what is he when he first enters into the world?—Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation.—*Gadiche*.

**ROYAL ARCH.** This degree is more august, sublime, and important than those which precede it, and is the summit of ancient Masonry. It impresses on our minds a more firm belief of the existence of a Supreme Deity, without beginning of days or end of years, and justly reminds us of the respect and veneration due to that holy name. Until within these few years, this degree was not conferred on any but those who had been enrolled a considerable time in the fraternity, and could besides give the most unequivocal proofs of their skill and proficiency in the Craft.—*Ahiman Rezon*.

**ROYAL ART.** It is a royal art to be able to preserve a secret, and we are, therefore, accustomed to call Freemasonry a royal art. To be able to plan large buildings, especially palaces, is also certainly a great and a royal art, but it is still a more royal art to induce men to do that

which is good, and to abstain from evil, without having recourse to the power of the law. Others derive the appellation, royal art, from that part of the members of the English Builders' Huts, who, after the beheading of Charles I., 30th January, 1649, joined the persecuted Stuart, inasmuch as that they laboured to restore the royal throne, which had been destroyed by Cromwell. Anderson, on the contrary, in his English Constitution Book, affirms that the appellation royal art is derived from the fact, that royal persons have stood, and still stand, at the head of the Craft.—*Gadicke*.

**ROYAL LODGE.** The Royal Lodge was held in the city of Jerusalem, on the return of the Babylonish captives in the first year of the reign of Cyrus; over it presided Z., the prince of the Jews, H., the prophet, and J., the high priest. Now it was that the kingly power was again more visibly restored, and continued till the total destruction of the city and temple by the Romans, under the command of Titus; when Herod, not of their own royal line, nor even a Jew, was appointed king, and hereby was verified that prophecy of Jacob's in Egypt, delivered more than one thousand years before, "that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

**RUAMMI.** The words Ammi and Ruammi, made use of by the prophet Hosea, may be interpreted, *my people*, and *obtained mercy*.

**RULERS.** The 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.—*Ancient Charges*.

**SABBATH.** The institution of a Sabbath was *in signum creationis*, for a memorial of the creation; because, as God rested on that day in testimony that his work was completed, so it was accounted holy, and appointed to be observed as a day of universal repose.

**SACRED.** We call that sacred which is separated

from common things, and dedicated either entirely or partially to the Most High. The ideas of truth and virtue, the feeling of a pure love and friendship are sacred, for they elevate us above common things and lead to God. The tenour of sacred thought and feelings is towards religion, and therefore all things are sacred which are peculiarly dedicated to religious services, and carefully guarded from being applied to profane uses, or which, by means of their religious importance and value, are especially honoured and considered indispensable to our spiritual and moral welfare. According to these ideas of what is sacred, the Freemason can call his work sacred, and every brother must acknowledge it to be so. Our labours being separated from the outward world, and founded upon truth and virtue, require brotherly love and philanthropy, and always elevate the spirit to the Great Architect of the Universe. But true inward sanctity every brother must have in his own breast, and not have it to seek in the degrees of the Order.—*Gadicke.*

**SACRED LODGE.** 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 Abiff, 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 S. S., or H. of H. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son Isaac. 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, afterwards erected by our noble G. M. K. S. 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.

**SACRED NAME.** This name expresses the eternity of the Godhead, and points to his unchangeableness, as well as his infinite perfections. The Hebrews noted the attributes of the Deity under different names. If they



wished to express his divine essence, they used the word Jehovah, if his omnipotence was the theme, it was El, Elah, or Eloah; to express his excellency, they used the word Elion; and for his mercy, Elchannan.

**ST. JOHN THE BAPTIST.** He was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river bath, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward John said unto his disciples, that he was certainly the Messiah. The frank earnestness and the great fame with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of Tetrarch Antipas, or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third year of his life, caused him to be beheaded. The 24th June, his birth-day, is dedicated to his memory through all Christendom. The patron saint of the Freemasons' brotherhood was formerly not St. John the Baptist, but St. John the Evangelist, whose festival they celebrated the 27th December, upon which day they hold their general assembly, probably induced thereto because at this season of the year the members could be better spared from their business or profession. For this reason also they chose for their quarterly festivals, the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many lodges still celebrate the 27th December, and call it the minor St. John's day.—*Gadicke.*

**ST. JOHN THE EVANGELIST.** St. John the

Evangelist and Apostle of Jesus, whose gospel is so important to all Freemasons, was born in Bethsaida, in Galilee; a son of Zebedee, and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus, he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died in a good old age. He was a man of great energy and poetic fire and life; in his early years somewhat haughty and intolerant, but afterwards an example of love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The gospel of St. John is especially important to the Freemason, for he preached love, and his book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his brethren according to the doctrine of love contained in that sacred book. Many lodges celebrate his anniversary, the 27th December.—*Gadicke.*

**ST. JOHN'S MASONRY.** Originally there was only one kind of Freemasonry. But when the Scottish and other higher degrees were introduced, the three first degrees received the name of St. John's Masonry.—*Gadicke.*

**SALT.** In the Helvetian ceremonies of Masonry, salt is added to the corn, wine and oil, because it was a symbol of the wisdom and learning which characterize Masons' lodges. Pierius makes it an emblem of hospitality and friendship, and also of fidelity. In the Scriptures, salt is considered as a symbol of perpetuity and incorruption, and used as a covenant. The formula used by our ancient brethren, when salt was sprinkled on the foundation-stone of a new lodge was, "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."

**SALUTE.** As operative masons and other mechanics have a so-called sign or pass-word, especially when upon

tramp, so had we also formerly a proper form for saluting strange brethren. At present the salutation "from the Worthy and Worshipful Brethren of the Holy Lodge of St. John," &c., &c., is not required from a foreign brother who is paying a visit, because something more is demanded from him than this ancient method of legitimation. The salutation of the brethren should be a salute of peace and love, and strengthened by the sacred numbers. He who does not really love his brother, let him not take him by the hand, let him not feign love. Experience teaches us that every brother is not worthy of love, and that those who meet every one with an embrace, who profess to love every one, lay themselves open to the suspicion that they do not really and truly respect any one.—*Gadicke*.

**SANCTUM SANCTORUM.** This was the oracle; and here were four cherubim, two lesser constructed by Moses of massive gold, and two larger made by Solomon and plated with gold. The former were attached to the lid of the Mercy Seat, the latter spread their wings over it as an ornament and protection.

**SANHEDRIM.** The Sanhedrim was a council of seventy-one or seventy-two senators among the Jews, who determined the most important affairs of the nation. The room in which they met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judge 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 sub-deputy, or Chacam, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.—*Calmet*.

**SASH.** The colour of the R. A. sash is one of the most durable and beautiful in nature. It is the appropriate colour adopted and worn by our ancient brethren of the three symbolical degrees, and is the peculiar characteristic of an institution which has stood the test of ages and which is as much distinguished by the

durability of its materials or principles as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason, those virtues should be as the blue arch of heaven itself.—*Moore.*

**SCARLET.** This rich and beautiful colour is emblematical of fervency and zeal. It is the appropriate colour of the Royal Arch degree; and admonishes us, that we should be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of man.—*Moore.*

**SCEPTRE.** The old Masons used to say in the R. A. Lecture, "On the top of those staves or sceptres, are the banners of the twelve tribes, which we have for many purposes; especially to commemorate the great wonders wrought for the children of Israel during their travels in the wilderness, when they were first set up as standards around their encampments, and about which each tribe was assembled in due form. The devices thereon were emblematical of what should happen to their posterity in after ages."

**SCHAMIR.** It is asserted by the Rabbins, that King Solomon received a secret from Asmodeus, an evil spirit, mentioned in the book of Tobit, who had usurped his throne and afterwards became his prisoner. By the use of this, he was enabled to finish the temple without the use of axe, hammer, or metal tool; for the stone schamir, which the demon presented to him, possessed the property of cutting any other substance, as a diamond cuts glass. This, however, is wholly fabulous. Metal tools were used in the forest and the quarry, and it was by a very natural process that the building was constructed without the pollution of these instruments.

**SCHISM.** It is commonly believed that the prevalence of schism in any institution, is the fruitful parent of many evils, which cannot fail to detract from its purity and excellence. And so it is; but the evil is not without its portion of good. Experience teaches that if the members of an institution become apathetic, nothing

is so likely to rouse them to a sense of duty, as the existence of conflicting opinions, which produce a separation of interests, and divide them into two adverse sections; each of which, like the self-multiplying poly-pus, will frequently become as strong and prosperous as the parent institution.

**SCHOOLS.** The Royal Freemasons' School for Female Children was established in 1788, for maintaining, clothing, and educating the female children and orphans of reduced brethren, for protecting and preserving them from the danger and misfortunes to which distressed young females are peculiarly exposed; for training them up in the knowledge and love of virtue, and in habits of industry; and impressing on their minds true humility, and the practice of all social, moral, and religious duties. Already have nearly 600 female children been admitted to this school, since its establishment, and have been apprenticed, or returned to their friends, many of whom have become ornaments of their sex and station, and all of them good and useful members of society. I must also mention the Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons, established in 1798. The boys are educated at schools near the residences of their parents or friends, are furnished with books, taught to read, write, and arithmetic, furnished with proper clothing, and on leaving the institution, a suitable apprentice fee is granted to them.—*Percy.*

**SCIENCE.** Freemasonry is a science not to be confined to a few Israelitic traditions learned by heart, as a school-boy learns his lessons; it is a science which embraces everything useful to man; it corrects the heart, and prepares it to receive the mild impressions of the divine code; its moral injunctions, if duly weighed and properly applied, never fail to form its disciples into good members of society. It opens a progressive field for inquiry, and ought never to be driven into narrow bounds by the enactment of a law, saying, thus far will we allow you to go, and no farther, under the penalty of exclusion from its universality.—*Husenbeth.*

**SCIENTIFIC MASONRY.** The scientific consists in the knowledge of several of the arts and sciences, so far as to enable us to discern the reason for the operations of those before-mentioned instruments, tools and machines, and to the force and momentum of the different mechanical powers; and also to clear up and arrange our ideas in such a manner, as to be able to delineate them so clearly on our tracing-board, that, by the help of a proper scale, the brethren of the second degree may take them off and complete our design, and if intended for that purpose, erect a structure, which when finished, shall contain the greatest degree of strength, elegance and convenience, that the quantity of materials and space allowed will admit of; and this is the part of, or applicable to, our brethren of the highest degree of the Craft of Master Masons.—*Dunckerly.*

**SCRIBES.** The two scribes represent the two columns which supported and adorned the entrance to the arch; whence is signified their duty of registering, or entering in the records, every act, law and transaction, for the general good of the chapter.

**SCROLL.** The fine inner bark of such trees as the lime, ash, maple, or elm, was early used as a substance for writing on. As such was called in Latin *liber*, this name came permanently to be applied to all kinds of books, and has, in a similar connection, been adopted into most European languages. These books, like all others of flexible materials, were rolled up to render them portable, and to preserve the writing. They were usually rolled round a stick or cylinder, and if they were long, round two cylinders, hence the name *volumen* (volumen), a thing rolled up, which continues to be applied to books very different from rolls. In using the roll, the reader unrolled it to the place he wanted, and rolled it up again when he had read it. The book of the law written on parchment, is thus rolled and thus read in the Jewish synagogues at the present time.—*Kitto.*

**SCULL AND CROSS-BONES.** These are emblems of mortality, and teach the Master Mason to contemplate death as the end of his afflictions, and the entrance to another and a better life.

**SCYTHER.** The scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. What havoc does the scythe of time make among the human race! If by chance we escape the numerous evils incident to childhood and youth, and arrive in perfect health and strength at the years of vigorous manhood; yet decrepid old age will soon follow, and we must be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.—*Old Lectures.*

**SEAL.** Every Lodge has its own seal, and a collection of these seals is a very interesting thing, for they each contain either a symbolical or an allegorical allusion to the name of the lodge. Every certificate is sealed with the seal of the Grand Lodge by which it is granted, and as all Grand Lodge seals are well known, it thus prevents false certificates from injuring the Craft.—*Gadiche.*

The component parts of the cherubim are exhibited in the official seal of, I believe, all the Grand Lodges in the world. In that of the Grand Lodge of England, the two large cherubims of Solomon are its supporters, and the four figures are impaled with the Masons' arms on the field. The crest is the Ark of the Covenant, on which the cherubim are again repeated as hovering over the Mercy Seat, to form the superb throne of the Deity.

**SEAL OF SOLOMON.** The double or endless triangle, in one or other of its different forms, constituted the famous seal of Solomon, our ancient G. M., which was said to bind the evil genii so fast, that they were unable to release themselves. By virtue of this seal, as the Moslems believed, Solomon compelled the genii to assist him in building the Temple of Jerusalem, and many other magnificent works.

**SECOND DEGREE.** As the darkness of heathenism, or natural religion, preceded the divine revelation vouchsafed to the people of God, so by our initiation into the second degree, we advance still farther into the dawn figured out by the Mosaic dispensation, which preceded the more perfect Christian day. Here the novice is

brought to light, to behold and handle tools of a more artificial and ingenious construction, and emblematic of sublimer moral truths. By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious corner-stone of symmetry in the structure of human society, until he is made a glorious corner-stone in the temple of God.—*Watson*.

**SECRECY.** Secrecy is one of the first duties of a Freemason, but those Masons err much who think they do their duty by only exercising it in things concerning the Order of the lodge. It is not for this reason only that secrecy is so often inculcated in the lodge as a masonic duty, it is that he ought to use secrecy and caution in all his transactions out of the lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow-men.—*Gadicke*.

**SECRETARY.** An important office in a lodge, for it is necessary that it should be filled by a man who can not only make out the common transactions of the lodge, but who is also capable of comprehending the spirit of a lecture, and introducing it into the transactions, briefly and at the same time correctly. To write a protocol correctly, so that in the event of any dispute it may serve as written evidence, is, as is well-known, a most difficult task, and requires great experience. The Secretary must be a Master Mason, and, when necessary, the brethren must assist him as copyists.—*Gadicke*.

**SECRET.** What can it be? This is a question which has been asked for centuries, and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemasons' lodge, are, it is true, considered as secrets by some of the brotherhood. But those cannot be the real genuine secrets of Freemasonry; it is impossible; for a Mason may be acquainted with all the ceremonies, usages, and customs of the Craft—he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Masons' lodge—and yet neither



be happy in this world, nor have a sure foundation on which to build his hopes of happiness in the world to come.—*Gadicke.*

**SECRET SOCIETIES.** Freemasons ever endeavour to act up to the principles of the ancient secret societies, and if they differ in some points from the practices of those ancient worthies, it is in having improved upon their leading principles, by spreading the truth most extensively over the globe, whilst the schools and academies of learning of our predecessors, were more of local than of universal existence.—*Husenbeth.*

**SECT.** It must not be imagined that Masonry is a system of religion at the present period. Nothing can be farther from the truth. Such a supposition would reduce it to the level of a religious sect, and utterly destroy its universality. It embraces a view of all the main facts connected with the great plan of human redemption; but leaves the brethren to arrange those facts as may suit their own individual opinion. This is the doctrine of the first ancient charge

**SEDITION.** The following clause of exemption from the penalties of the Sedition Act, was highly honourable to the Order:—"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.** Seeing is that sense by which we are enabled to distinguish objects of different kinds, and, in an instant of time, without any change of place or situation, to view armies in battle array, figures of the most stately structures, and all the agreeable varieties displayed in the landscape of nature.—*Old Lectures.*

**SEEK.** He who is desirous of finding wisdom, must diligently seek for it; and if he would know the real design of Masonry, he must study, and observe, and meditate, on what he hears in the lodge, otherwise the bondage of ignorance will never be removed.

**SELF-INTEREST.** Let me travel from east to west, or between north and south, when I meet a true brother, I shall find a friend, who will do all in his power to serve me, without having the least view of self-interest; and if I am poor and in distress, he will relieve me, to the utmost of his power, interest, or capacity. This is the second grand principle; for relief will follow when there is brotherly love.—*Dunckerley.*

**SELF-KNOWLEDGE.** Every Freemason is earnestly exhorted to study himself. He who does not know himself, his moral weaknesses, his desires, his powers of toleration, and his real, not his imaginary, spiritual strength, cannot live as the Order requires that he ought to live, in the bonds of the closest fraternal love with the whole brotherhood; and if an office is intrusted to him in the lodge, he cannot know whether he is capable of filling it with credit to himself and profit to the Craft. It is quite as necessary that a Freemason should be as well acquainted with his moral strength as he is with his moral weakness; for many Masons are inactive in the lodge and in the Craft, merely because they do not know the power which is within themselves. He who has thoroughly studied himself, and is susceptible of all good impressions, will be subject to much less evil than others.—*Gadicke.*

**SEMPER EADEM.** What is this imperious institution which has spread her wings over the whole continent of Europe, and which, without the slightest dependence on any form of government, has preserved its purity amidst every species of political convulsion, the disasters of empires, and religious wars? What is this immense and influential association whose origin is lost amidst the darkness of antiquity, and whose ramifications branch out amidst the conflicting interests of commercial speculation, diplomatic alliances, and all the social establish-

ments of mankind, in every country of the world, in spite of differences in climate, colour, language and manners? What is the signification of its rites and ceremonies, its usages, and its symbols? What services is it able to render to the sacred cause of humanity? Every reasonable man will answer these questions by a reference to the mysteries of Freemasonry.—*Janvier*.

**SENIORITY OF LODGES.** The precedence of lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge. No lodge can be acknowledged, nor its officers admitted into the United Grand Lodge, or a provincial Grand Lodge, nor any of its members entitled to partake of the general charity or other masonic privilege, unless it has been regularly constituted and registered.—*Constitutions*.

**SENIOR WARDEN.** The duty of the Senior Warden, like that of the Master, is indicated by his jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of this office, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place until the next election of officers; and even should the Master necessarily be absent from any single lodge, the Senior Warden must rule the lodge, if no former Master be present.

**SEPHIROTH.** The term sephira is derived from ספיר sapphire, which, in holy writ, appears to have been considered of the highest brilliancy; the word is therefore generally translated "splendour," although some writers consider its derivation to be from ספר, to number, and render it "enumerations." The former is the most correct, from its supposed origin being, that previous to the creation all space was filled with infinite light, which was withdrawn to a certain point when the Divine Mind resolved to form the universe, thus leaving a spherical vacuum. From the concave so formed, a beam of light issued to the opaque sphere. This light not continuing long in a rectilinear course, diverged at ten different

points, forming as many separate concentric circles of light, divided from the supreme light by portions of opaque space, yet leaving in the centre an opaque spherical body; they have therefore termed them sovereign lights. They are named—1, The Crown; 2, Knowledge; 3, Wisdom; 4, Might; 5, Mercy; 6, Grandeur; 7, Victory; 8, Glory; 9, Stability; 10, Kingdom.

**SERPENT AND CROSS.** Before the Israelites were permitted to inhabit the country assigned to them by covenant from Jehovah to their ancestor Abraham, a compound symbol, which was afterwards introduced into Freemasonry, was publicly exhibited as a type of salvation. I refer to the tau-cross and serpent. The Israelites were subjected to a plague of serpents, as the punishment of sin; and on their repentance Moses was directed to elevate a serpent of brass, that whosoever looked on it might be saved. Hence the cross became an emblem of life and salvation; and being, in a higher degree tripled amongst ourselves, signifies the Tetragrammaton, or Him who made the worlds, even the author of our redemption—Jesus Christ.

**SERVITUDE.** The stipulated period of an apprentice's servitude is seven years, but less time will suffice, if found worthy of promotion by possessing the qualities of freedom, fervency, and zeal.

**SEVEN.** Seven is an important number to a Freemason. In ancient times each brother was compelled to be acquainted with the seven liberal arts and sciences; it is for this reason that seven brethren form a symbolic lodge. If two triangles  $\triangle$  are joined together, they form  $\star$ , or six-pointed star, and if this figure is enclosed in a circle, then there are seven points  $\odot$ ; and it was with this figure that the ancients represented the seven subordinate powers of nature.—*Gadicke*.

**SEVEN STARS.** An emblem which denotes the number of brethren requisite to make a perfect lodge.

**SEVENTY YEARS.** This period of the captivity in Babylon must be computed from the defeat of the Egyp-

tians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring 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; Babylon itself became a subject and dependant province, and began to experience those divine visitations which terminated at length in what is so justly called "perpetual desolation."—*Blayney*.

**SHEBA.** The Queen of Sheba appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of her reasons for coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories and parables, in which Nathan had instructed him. They say she was a pagan when she left Arabia; but being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.—*Bruce*.

**SHEEP.** The people of God are often typified in the Scriptures under the name of sheep, because of their mild, patient, and inoffensive nature. The lambskin, then, is an appropriate emblem of the innocence of Jesus, and the meekness of his followers. The lamb, too, is of a social nature, and is emblematical of brotherly love. It is easily led. But there are "lost sheep" spoken of in the Bible—those which have wandered far from their fold and shepherd. The apostles were sent to the lost sheep of the house of Israel. Christ called his own sheep by name, and leadeth them out. The sheep should always listen to the shepherd's voice, and follow him and fear. Jesus three times bade Simon Peter to feed his sheep. The repetition of the command is regarded as very beautiful in the Greek dialect. Jesus was called the Lamb of God, not only on account of his spotless innocence, but in allusion to the lamb sacrificed for the passover, he being the true Paschal Lamb, slain from the foundation of the world.—*Scott*.

**SHEKINAH.** A beam of glory. This beam shone

upon Abel and his sacrifice, and is thought by some to have been the moving cause of Cain's envy. God testified his approbation of Abraham's sacrifice by the same glory, which, like the flame of a lamp, passed between the sacrifices. The pillar of a cloud, and the clouds which filled the Tabernacle and the Temple, were of the same nature; and, according to the Scriptures, were Jehovah, or Christ; for St. Paul tells the Jews that these bright effulgencies vouchsafed to their ancestors, were beams of glory from the eternal Son of God.

**SHESH-BAZZAR.** Was another name for Zerubbabel, for it was common in the time of the captivity for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court. Nehemiah had two names, and this of Shesh-bazaar seems to have been a good omen of their flourishing condition; being compounded of two words signifying fine linen and gold. On the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time; for it is as much as an exile or stranger in Babylon, where he was born. Thus pious men, in the midst of the honours they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.—*Bishop Patrick.*

**SHEWBREAD.** On the golden table in the Tabernacle of Moses, were placed the twelve loaves of unleavened bread, called the presence bread, because it was perpetually before the face of Jehovah, and some say they were marked with the names of the twelve tribes of Israel; but there is no authority for this conjecture in the sacred writings.

**SHIBBOLETH.** Shibboleth signifies waters. Thus the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked in return—To pass over what? They could not answer "Shibboleth" without betraying themselves to the enemy.

**SHOE.** The putting off the shoes some say, was

commanded Moses, that he should thereby sanctify that place by making bare his feet. But the place was holy already, because of God's presence; the place was not holy because Moses put off his shoes, but because it was holy he is bid to put off his shoes. Ambrose thus applieth it—"that because the shoes are made of the skins of dead beasts, Moses should put off all fear of death, for fear whereof he fled at the first from Pharoah." (Comment. in Lucani lvii.) Cyprian says, "that Moses, by putting off his shoes, does not challenge any right in the spouse of the church, but resigneth it to Christ, the head and husband thereof; for this was the custom, that the next kinsman, by putting off a shoe, surrendered his right to his deceased brother's wife."

**SHOVEL.** The use of the shovel is to clear away rubbish and loose earth; and it morally depicts the mortal state in which the body is laid in the grave; that when the remains of this body shall have been properly disposed of, we, with humble but holy confidence, hope that the spirit may arise to everlasting life.

**SHRINE.** The place where the Secrets of the Royal Arch are deposited.

**SIC TRANSIT GLORIA MUNDI.** "Every thing vanishes like an extinguished flame." A most important symbol for a Mason. No earthly glory should be able to captivate him; for he must ever bear in mind the glory of a flame in comparison with which every other glory is vain. Life itself is like a flame, it can be extinguished before it has been scarcely perceived. This beautiful symbol has been adopted by the Knights of the Garter. When the helmet, sword, &c., of a departed brother are solemnly lowered, the herald-at-arms exclaims:—"Sic transit gloria mundi!"—*Gadicke*.

**SIGNATURE.** Every brother to whom a Grand Lodge certificate is granted must sign his name in the margin thereof, or it will not be valid.—*Constitutions*.

**SIGN OF DISTRESS.** In a society whose members ought fraternally to love and assist each other, it is to

be expected that they should have a sign whereby they could make themselves known immediately to their brethren, in however distressed circumstances they might be placed, and thereby at the same time claim their assistance and protection. This is the sign of distress, in conjunction with a few words. He who falls into the greatest difficulty and danger, and supposes that there is a brother within sight or hearing, let him use this sign, and a true and faithful brother must spring to his assistance.—*Gadicke.*

**SIGNS.** The science of Freemasonry is still characterized by S. W. and T.; but it is a grievous error to suppose them to be the essence of the system; they are merely senseless designations of something possessing greater value. The are to the Mason as the wig to the judge, lawn sleeves to the reverend prelate, or the gold-headed cane to the ancient physician—essentials as to form, but unimportant in reality. The sterling value of our doctrines, as well as their universality, would remain uninjured, if these conventional marks of recognition were all abolished. Preston calls them the keys of our treasure; and so, indeed, they are to a certain extent, but the cabinet might be opened if these keys were lost. The S. W. and T. are merely conventional, though it is not to be denied that great numbers of Masons are satisfied with their possession, and look for nothing beyond them.

**SILENCE.** The first thing that Pythagoras taught his scholars was to be silent; for a certain time he kept them without speaking, to the end they might the better learn to preserve the valuable secrets he had to communicate, and never to speak but when required, expressing thereby that secrecy was the rarest virtue. Aristotle was asked what thing appeared to him most difficult; he answered to be secret and silent. To this purpose St. Ambrose, in his offices, placed among the principal foundations of virtue the patient gift silence.—*Dermott.*

**SINCERITY.** A search after truth is the peculiar employment of Masons at their periodical meetings, and therefore they describe it as a divine attribute, and the



foundation of every virtue. To be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the lodge; sincerity and plain dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

**SITUATION.** The lodge is situated due east and west, for various reasons; but the principal inducement of our ancient brethren to adopt this disposition was, that it might serve to commemorate the great deliverance of the Israelites from bondage, by imitating the arrangement of the Tabernacle which was erected by Moses in the wilderness, as a place of public worship until the Lord should reveal the situation which he had chosen for his Holy Name amongst the tribes in the promised land.

**SIX LIGHTS.** Royal Arch Masons acknowledge six lights; the three lesser, together representing the light of the Law and the Prophets, and by this number allude to the Patriarchal, Mosaical, and Christian dispensations. The three greater represent the sacred Word itself, expressive of His creative, preserving, and destroying power. These lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by the two greater. Thus geometrically dividing the greater triangle into three lesser triangles, at its extremities, and by their union, form a fourth triangle in the centre, all of them being equal and equilateral, emblematical of the four degrees in Masonry—the Entered Apprentice, the Fellowcraft, the Master Mason, and the Holy Royal Arch.

**SIX PERIODS.** In six days God created the heavens and the earth, and rested upon the seventh, therefore our ancient brethren dedicated it as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.—*Webbe.*

**SKIRRET.** The skirret acting on a centrepin is used

to mark out the ground of a new building. As the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the Sacred Law of God.

**SKY-BLUE.** In the cosmogonies divine wisdom creates the world, and the Creator is always coloured blue. Vishnu, according to the sacred books of the Hindus, was born of a blue color. This indicates that wisdom; emanating from God, is symbolized by azure. In Egypt the supreme God, the Creator of the universe, Cneph, was painted sky-blue. In Greece azure is the colour of Jupiter. In China the firmament is the supreme God; and in Christian symbolism the azure vault of heaven is the mantle which veils the Divinity. Azure is likewise the symbol of God the Saviour, the Redeemer of mankind.

**SLINKING.** It is not only possible, but it has often happened, that men have stole into the Lodge who were never worthy of being admitted members of the Order, but who have managed to get initiated by hypocrisy, and because the members have not had sufficient opportunities to prove them, and to watch their previous conduct. But it is quite impossible for any one who has not been initiated to find his way into a lodge to indulge his curiosity. Every cultivated and moral man knows that initiation will not be denied him if he applies in a proper manner for it, and we are assured that they will never attempt, either by force or fraud, to gain admittance into a society where they have no right to be. Should any one, destitute of moral feeling, attempt to do so, thinking that from printed works he has made himself acquainted with our customs, and can pass himself off for a Mason, he never can get beyond the ante-chamber, for he has no certificate, or if he has, it is not his, and this is soon proved; his name is not upon any list, nor does he know anything of how he should answer the questions which will be put to him. An uneducated man has still less chance of stealing into a lodge, for his answer to the first question put to him would discover him at once. If we were as well secured from the first manner of improperly gaining admittance into a lodge as

we are from the last, the Order would be in a more flourishing condition than it now is.—*Gadicke*.

**SMELLING.** With regard to the organ, it is an impression made on the nose by little particles continually exhaling from odorous bodies; with regard to the object, it is the figure and disposition of odorous effluvia, which sticking on the organ, excite the sense of smelling; and with regard to the soul, it is the perception of the impression of the object on the organ, or the affection in the soul resulting therefrom.

**SOCIETY.** Freemasonry forms a happy centre of reunion for worthy men, who are desirous of a select society of friends and brothers, who have bound themselves in a voluntary obligation to love each other; to afford aid and assistance in time of need; to animate one another to acts of virtue and benevolence; and to keep inviolably the secrets which form the great characteristic of the Order.—*Lalande*.

**SODALITIES.** Cato the censor, when he was Quæstor, instituted sodalities, or fraternities of congenial persons. In the early state of society, when the laws were too weak to afford protection, individuals had no other means of securing their lives and property but by entering into such associations, where a number of persons engaged themselves to vindicate and assist each other. And they had periodical meetings, at which they enjoyed themselves merrily. Thus Quintilion said: "Tempeſtiva convivia, et perviliges jocos, advocatâ ſodalium turba ſolutas, et affluens agebam." Confraternities of the same kind, ſays Biſhop Percy, prevailed in this kingdom not only during the Anglo-Saxon times, but for ſome ages after the conqueſt.

**SOJOURNERS.** While preparations were in progreſs for building the ſecond Temple, ſojourners and pilgrims from Babylon, incited by the admonitions of the Prophets, occaſionally added to the number of thoſe who engaged with enthuſiaſm in theſe laborious duties; and their example afforded great encouragement to the workmen.

**SOLID.** A solid hath length, breadth, and thickness, and is generated by the flowing of a superficies. A solid, then, is the whole system of divine laws, as existing in practice. For if every duty in practice and perfection is a superficies, it will follow that when they are all laid one upon each other, there will be formed a solid; and this solid will be a rectangular triangular pyramid, whose altitude and the length and breadth of its base are all equal. For the length, breadth, and height of the whole law in practice must be perfect.—*Old Lecture.*

**SOLOMON.** Solomon, son of David, by Bathsheba, was declared by his father to be heir to the throne of the Hebrews, thereby setting aside his elder brother. He enjoyed during a long and peaceful reign, from 1015 to 975 before Christ, the fruits of the deeds of his father. The wisdom of his judicial decisions, as also the improvement and perfection of the system of government he introduced, gained him the love and admiration of the people; and his fame is immortalized by the building of the Temple, which, for size, magnificence, and beauty, far exceeded all the works of architecture ever before seen. This Temple is one of the most sublime symbols in the Order of Freemasonry, for which reason Solomon's name has been introduced here.—*Gadicke.*

**SOLOMON'S TEMPLE.** This is most important as a symbol to a Freemason, for in its time it was considered as the most regular and most magnificent building. Solomon built this temple at Jerusalem, and it was not only a place for the worship of God, but also a dwelling for the priesthood, and a depository for the ark. David provided a great quantity of building materials, and left an enormous sum of money to pay the expenses of the building, which was carried on in perfect quietness. All the stone and wood were prepared without the city, and then brought to Jerusalem. The foundation was laid in the year of the world 2993; and at that time the Phœnicians possessed the best artists of every description, and in architecture they took the lead of all other nations. In order, therefore, to build his Temple according to the best rules of architecture then known, Solomon requested Hiram, King of Tyre, to furnish him with an architect, and he sent him one who was

not only possessed scientific knowledge, but also sufficient practical skill in his art to enable him to make everything according to the wish of King Solomon, as well in the building of the Temple with regard to magnificence, as also in originality of formation, and in the appropriateness of the sacred vessels which were necessary in the sacrifices and burnt offerings, and which were all formed in strict proportion, according to the rules of geometry. The walls that surrounded the Temple were 7700 feet in circumference. The large and noble hall stood towards the west, and the Holy of Holies in the east.—*Gadicks*.

**SOLSTICES.** The symbol of a point within a circle has sometimes been invested with an astronomical reference. Thus it is said that the point in the centre represents the Supreme Being; the circle indicates the annual circuits of the sun; and the parallel lines mark out the solstices within which that circuit is limited. And they deduce from the hypothesis this corollary, that the Mason, by subjecting himself to due bounds, in imitation of that glorious luminary, will not wander from the path of duty.

**SONGS OF MASONRY.** What may be termed the domestic manners of a society, vary with the customs of the age in which it flourishes; and the fluctuations are accurately marked in the character of its songs. It is unnecessary to enter into a dissertation on the merits of masonic poetry. In this respect I am willing to confess that the Craft does not occupy the first rank in the literature of the day. But our songs are not destitute of poetical merit, if it consist in the display of images which are peculiarly appropriate to the subject under illustration; sentiment which strikes the imagination, and excites new feelings in the mind; pathos which touches a sensitive chord in the listener's heart; and a moral to inspire a love of virtue;—all expressed in chaste language, and divested of extravagancies either in style or matter.

**SOUL OF THE WORLD.** Philoh says that the Sabbath was the soul instilled into the world by God; which R. Abraham Aben Ezra and Nachmanides properly

observe was the benediction which God bestowed on the Sabbath Day, sanctifying it thereby; for by the superior influence of that day, the body is renovated, the strength renewed, and new intelligence and knowledge conveyed to the soul.—*Manasseh Ben Israel.*

**SOUTH.** The due course of the sun is from east to south and west; and after the Master are placed the Wardens, to extend his commands and instructions to the west and the north. From the east the sun's rays cannot penetrate into the north and the west at the same time.—*Gadiche.*

**SPECULATIVE.** The masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity towards man, I consider as the objects of what is termed Speculative Masonry.—*Stephen Jones.*

**SPIRIT OF THE CRAFT.** O'er the tessellated pavement of this fleeting and chequered existence, we are fast hastening to the common end of all men; and along the downward track of Time, we are descending, some more smoothly than others, but all with no less sure and quick transition. Let us not, therefore, be unmindful of the merciful ends of our creation and redemption, to "shine as the stars in the heavens," when raised in glorified bodies from the darkness of the tomb, we shall be presented, by our All-sufficient Conductor before the throne of the Almighty and ever-to-be-adored and worshipped Eternal Master of the heavenly lodge above!—*Poole.*

**SQUARE.** In architecture not only are the corners of the building proved by the square, but all horizontal and perpendicular lines are drawn by it. Without accurate squaring, a building would be weak and tottering in its first stages of erection, and must continue unfinished. Without a well-defined and very clear code of the reciprocal laws and duties of the officers and members of any social, charitable, or scientific society, it is impossible for it to avoid being completely overthrown in a very short time. Perfect legality is the only sure foundation for

any society, and by it alone bodies of men are kept within their proper limits; for as soon as arbitrary power and physical force usurp the place of the laws of any society, it speedily becomes defunct; with great propriety, therefore, is the square put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry. This symbol must at all times, and in all places, be regarded as a great light, and the genuine Freemason is not only reminded by this light to do his duty to his brethren, but to all mankind.—*Gadicke*.

**STANDARD.** The Israelites in the wilderness were marshalled according to their tribes, each tribe being sub-divided into families. Every head of a sub-division, or thousand, was furnished with an ensign, or standard, under which his followers arranged themselves, according to a pre-concerted plan, both when in camp and when on the march; and thus all confusion was prevented, how hastily soever the order might be given to proceed or to halt and pitch their tents. The four leading divisions were designated by the component parts of the cherubim—a man, an ox, a lion, and an eagle.

**STANDARD BEARER.** Grand Standard Bearers may be appointed by the Grand Master as occasion shall require; they must be Master Masons, and are to carry the standard of the Grand Lodge, Grand Patron, and Grand Master, on all grand ceremonies. They are not, however, by their appointment, members of the Grand Lodge, nor are they to wear the clothing of a grand officer. Any grand officer appointed to have a standard, may appoint a Standard Bearer whenever it shall be necessary, who must be a Master Mason.—*Constitutions*.

**STAR.** A star, in hieroglyphical language, always denoted a God. Thus, when Balaam predicted that a star should arise out of Jacob, and a sceptre out of Israel, he referred to the law-giver, or Shilo, of whom that patriarch had already spoken. A star out of Jacob and a God out of Jacob would, therefore, be parallel expressions. And who could that God be who should bear the sceptre of Israel as King of kings and Lord of lords

but the theocratic King of Israel, Jehovah, the Messiah, or Christ?

**STARS.** The Master Mason, like the starry firmament, ought to be able to enlighten the younger brethren. Seven stars remind us that seven brethren make a perfect lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consists of a star.—*Gadicke.*

**STATUTES OR DUTIES.** Every lodge has its statutes, with which every brother should be well acquainted, and which ought frequently to be read in open lodge. They treat upon the duties of a Freemason both in and out of the lodge, upon the duties of the officers, on the management of the lodge, the duties and privileges of the brethren towards each other, and of the locality in which the lodge is placed.—*Gadicke.*

**STAVES.** In the year 2513, while Moses was tending the flock of his father-in-law Jethro, at the foot of a mountain, he was commanded by the Almighty to go down into Egypt, and deliver his brethren from their galling captivity. The Deity then asked him—"What is that in thine hand?" And he said, "A rod." And the Lord said unto him—"Cast it upon the ground." And he cast it upon the ground, and it immediately became a serpent, and Moses fled from it. And the Lord said unto Moses—"Put forth thy hand and take it by the tail." He did so, and it resumed its original form. This is the origin of our R. A. staves.

**STEP.** In the system of Masonry, the candidate is presented at each step with three precious jewels. As an E. A. P., he receives "a listening ear, a silent tongue, and a faithful heart." As a F. C., it is "faith, hope, and charity." And as a M. M., he receives "humanity, friendship, and brotherly love."

**STEPS.** The reflecting man is cautious how he takes a step, and it is not indifferent to him whether they are



directed to the east or west, north or south. His desire is to be continually progressing, and he does progress, even though he is compelled occasionally to wait, or even to take a by-path. But to him the three grand steps, which symbolically lead from this life unto the source of all knowledge, are of the utmost importance. He advances with a firm step, and he never turns back.—*Gadicke.*

**STEWARD.** The stewards are those officers who have charge of the expenditure of the lodge in refreshment, &c. Every lodge has two.—*Gadicke.*

**STONE OF FOUNDATION.** The masonic foundation stone is said to have been inscribed with the awful Name or Word, which is confided to the perfect Master when he has arrived at the highest dignity of the science. The characters were placed within an equilateral triangle and circle, as a symbol of the Divine Being under whose protection this consecrated stone was placed, and hence it was frequently termed the stone of life. The Rabbins believed that, from the potency of this Word, the stone was invested with oracular powers, and many other singular virtues.

**STONE PAVEMENT.** 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.

**STONE SQUARERS.** These were the Dionysiacs, a society of architects who built the Temple of Hercules at Tyre, and many magnificent edifices in Asia Minor, before the Temple of Solomon was projected. They were the Masters and Wardens of the lodges of Masons during the erection of this famous edifice.

**STRENGTH.** It is not necessary that the strength of a Warden should consist of the physical or bodily; it should be of the spiritual. A pillar has strength to bear. He who assiduously goes through the difficult path of life—courageously bears up against all its disappointments—manfully and unflinchingly speaks the truth,

even before the thrones of kings and princes,—he possesses true strength.—*Gadicke.*

**STRIKING OFF.** Prohibiting a lodge to assemble, or striking a lodge off from the Grand Lodge list. It is an event of a very rare occurrence that a lodge is struck off the list, or prohibited from assembling. This may be done by command of the State; and when this is the case, the brethren are bound to obey the law without murmuring, or complaining that their sphere of usefulness is circumscribed. But when a lodge is struck off from the list of the Grand Lodge under which it held its warrant, it must be because it has fallen into irregularity, or has violated the rules of the Craft to such a degree as to bring down upon it the greatest punishment the Grand Lodge can inflict.—*Gadicke.*

**STRING.** Our traditions say that when Hiram Abiff went into the H. of H. to offer up his orisons to God at the hour of high twelve, the ark of the covenant had not been removed thither, for that took place at the dedication, after which no one was permitted to enter but the H. P., and he only once a year, on the great day of expiation, at which time he had a string, or belt, round his waist, which extended into the court of the Tabernacle, that he might be drawn from the S. S., in case sudden death should occur whilst he officiated there.—*Dalcho.*

**SUBORDINATION.** The 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.—*Ancient Charges.*

**SUBMISSION.** Your obedience must be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.—*Hemming.*

**SUCCOTH.** When a sufficient quantity of stone and timber had been provided for the building of the Temple, the brethren were assembled in the extensive plains between Succoth and Zarthan, where the whole materials were arranged, squared, and carved; having been first carefully measured under the architect's own eye, and the shape delineated by darker lines; each lodge having its peculiar mark and number, that specimens of imperfect workmanship might be known and submitted to general reprobation.

**SUMMONS.** The brethren must be invited by summons from the Secretary on every lodge night; which summons must contain the place where, and the time when, the lodge is to be held, as well as what degrees will be wrought.—*Gadicke.*

**SUN.** The sun rises in the east, and in the east is the place for the Worshipful Master. As the sun is the source of all life and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians, the sun was the symbol of divine providence. Schiller says, "the sun darts his beams equally into every part of infinity."—*Gadicke.*

**SUPERFICIES.** The flowing of a line generates a surface. A surface, therefore, is perfect duty. Duty is either theoretical or practical. The sum of theoretical duties is the whole system of divine commands. Practical duties are those commands as existing in practice.—*Old Lectures.*

**SUPERINTENDENT OF WORKS.** The grand superintendent of the works ought to be a brother well skilled in the science of geometry and architecture. He is to advise with the Board of General Purposes, on all plans of buildings or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; he is 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; he is to suggest improvements when necessary, in all the edifices of the Grand Lodge; and on the first

meeting of the Board of General Purposes in every year, report on the state of repair or dilapidation of such edifices, and make such farther reports from time to time, as he may deem expedient.—*Constitutions.*

**SUPPORT.** The lodge is supported by three pillars, which are called Wisdom, Strength, and Beauty; because no piece of architecture can be termed perfect, unless it have Wisdom to contrive, Strength to support, and Beauty to adorn.

**SURFACE OF THE EARTH.** Reminds the Freemason that his activity should be universal, that hills or mountains in his way should not be able to turn him from the straight path of duty, but that in the midst of the greatest dangers and difficulties, he should proceed steadily, though cautiously, on his way to light and truth.—*Gadicke.*

**SUSPENSION.** If any brother be summoned to attend the Grand Master or his deputy, or his Provincial Grand Master or his deputy, or any board or committee authorized by the Grand Lodge, and do not comply, or give sufficient reason for his non-attendance, the summons is to be repeated, and, if he still persist in his contumacy, he shall be suspended from all masonic rights, and the proceeding notified to the Grand Lodge, —*Constitutions.*

**SWORDS.** In ancient times, every brother was obliged to be armed in the lodge to protect himself, in case the lodge was assaulted, and as a symbol of manly strength. At present, swords are not necessary in many lodges, and in others, they are only used as symbols of obedience, in case that one should be necessary, and to be regarded as the sword of justice. For the protection of his fatherland, every faithful brother ought to draw the sword of defence cheerfully, but he ought never to stain it with a brother's blood, even though that brother is a foe.—*Gadicke.*

**SWORD BEARER.** The Grand Sword Bearer is appointed annually by the Grand Master, on the day of

his installation. His duty is to attend the quarterly communications, and other meetings of the Grand Lodge.

**SYMBOL.** Every Apprentice knows what to understand by this word, and he also knows that a pillar upon a good foundation may stand firm, although nearly broken. The inscription further says to him, "Let no one despair under his trials, when his anxious strivings after the only true good are impeded at every step; the man determined to advance in the paths of virtue must be firm as a well-founded pillar, even when it is broken above half-through."—*Gadicke*.

**SYMBOLICAL.** Freemasonry being confessedly an allegorical system, all its points, parts, and secrets must partake in common of its emblematical construction. Every doctrine and ceremony has its mystical references—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless worthy of our serious consideration. Hence arises the necessity, in these times of scientific and philosophical research, of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical reference valuable.

**SYMBOLICAL LECTURE.** The forms, symbols, and ornaments of Royal Arch Masonry, as well as the rites and ceremonies at present in use among us, were adapted by our predecessors at the building of the second temple. Thus to preserve in our minds the providential means by which that great discovery was effected, as in our hearts the lesson of that high morality, we, as members of this exalted degree, ought to practice, we have recourse to the explanations of the symbolical lecture.—*R. A. Lecture*.

**SYMBOLICAL MACHINERY.** The learned Faber, speaking of the construction of the Apocalypse, has the following very important remark: "In the representa-

tion of a pure church, an ancient patriarchial scheme of symbolical machinery, derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, has been reclaimed (by Christianity) to its proper use." What is this patriarchial scheme of symbolical machinery, from which the heathen contrived and borrowed their spurious Masonry? What can it be, but a system of truth, appended to the original plan of divine worship, which was revealed by God to the first man? It was indeed primitive Freemasonry, veiled in allegory, and illustrated by symbols.

**SYMBOLICAL MASONRY.** Symbolical Masonry, under whatever form it may be propounded, is a catholic institution, democratic in its form and government, and universal in its operation. This is demonstrable from any of the definitions of the Order, from the free election of its chief magistrate, and the inferior governors of every private lodge, annually and by universal suffrage, and from the reputed form and extent of its lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven.

**TABERNACLE.** The Tabernacle appears to have been constructed on the plan of the Egyptian temples. It is true that, strictly speaking, it ought not to be looked upon as a piece of architecture, being only a vast tent. But by reflecting on it more closely, we shall perceive that the Tabernacle had a great relation with architecture. In the government of the Hebrews, the Supreme Being was equally their God and King. The Tabernacle was erected with a view to answer to the double title. It served at once for the temple and the palace.

**TACITURNITY.** Taciturnity is a proof of wisdom, and an art of inestimable value, which is proved to be an attribute of the Deity, by the glorious example which he gives in concealing from mankind the secret mysteries of his providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

**TASSELS.** Pendant to the corners of the lodge are four tassels, meant to remind us of the four cardinal virtues; namely, temperance, fortitude, prudence and justice; the whole of which, tradition informs us, were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good Freemason, are virtue, honour and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast.—*Hemming.*

**TAU CROSS.** The emblem (⌘) forms the principal distinction of a Royal Arch Mason's apron and jewel. Being placed in the centre of a triangle and circle, both emblems of the Deity, it would appear that it was originally intended to typify the sacred name, as the author probably of eternal life; being tripled in the Christian system, because the life to come, according to the light of revelation, is superior to the elysium of the heathen; or perhaps in allusion to the three heavens mentioned by St. Paul. It has been referred to the three great lights of Masonry, expressive of the creative, preserving, and destroying power of God.

**TEMPERANCE.** By temperance, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it.

**TEMPLE.** The Temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being only one hundred and five feet broad, and one hundred and fifty feet long. Its splendour and superiority lay in the richness of its materials, and ornaments, and the cloisters and other buildings with which it was surrounded. It was built of white marble, so excellently put together, that the joints could not be distinguished, and the whole building looked as though it had been cut out of one entire stone. The timber was cedar and olive wood covered with plates of gold, and studded with precious stones of many hues.

**TEN.** The number of perfection. The great triangle is generally denominated Pythagorean, because it served

as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between numerical and geometrical symbols. It is composed of ten points, so arranged as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions.—*Hemming.*

**TESSELATED.** The tessellated border was anciently called the Indented Trasel. A learned Scottish Mason, in a letter to the author, thinks that the proper term is tassellated border. The simple and original meaning, he says, is to be found in books of heraldry, and is nothing more than an indented bordure of a shield, or coat of arms. In Masonry, the border is the margin of the masonic floor-cloth, or tableau of the lodge, the tassels being appended as ornaments.

**TESSERA HOSPITALIS.** This was a token or tally amongst the ancient Greeks and Romans, divided lengthwise into two equal parts, upon each of which one of the parties wrote his name, and interchanged it with the other as a sign of hospitality. The production of this, when they travelled, gave a mutual claim to the contracting parties and their descendants, for reception and kind treatment at each other's houses, as occasion might require. It is supposed that an allusion to these is intended in the Book of Revelations, where it is said, "to him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it."

**TESTS.** One cogent reason why our brethren of the last century adopted a series of tests to distinguish the cowan from the true and faithful brother, is found in the fact that the entire system of speculative Masonry is contained in the Holy Scriptures. The Old Testament presents us with its history and legend, its types and symbols; and the New Testament with its morality, and the explanation of those allegorical references, which were a sealed book until the appearance of the Messiah upon earth, and the revelation of his gospel. Now, as the particular tests where all this information might be



found, were freely circulated amongst the brethren in manuscript, if not print, a few stray copies might get into the hands of the uninitiated, and a superficial knowledge of our references might be thus attained; and without some written tests as a means of detecting imposture, a bold man, even with such slight pretensions, might have succeeded in introducing himself into a lodge, where the officers were careless about the admission of visitors, and the Senior Entered Apprentice was remiss in the discharge of his duties; and once there, he would see enough to qualify him to repeat the experiment, and thus would become enabled to reveal the truths, which were not bound upon his conscience by any obligations to secrecy.

**TETRAGRAMMATON.** The Jews are quite aware that the true pronunciation of the Word is lost, and regard it as one of the mysteries to be revealed in the days of the Messiah. They hold, however, that the knowledge of the Name of God does exist on earth, and he by whom the secret is acquired, has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus, by telling us that he had got possession of the Ineffable Name. Rightly understood, they seem to mean that he who calls upon God rightly, by this His true name, cannot fail to be heard by him. In short, this word forms the famous tetragrammaton, or quadrilateral name, of which every one has heard.—*Kitto*

**THEORY.** The theory of masonry contains something of the whole of science; the operative part of Masonry is the practice of all the virtues, of all the sciences. Therefore, to be initiated only into the theory of Masonry, is at least to be in the way of learning well; and if we follow on to exercise the practice of Masonry, it will as assuredly lead us into the way of doing well; and both to learn and to do well, is the whole of our religion, whether as men, as Christians, or as Masons.—*Inwood.*

**THIRD DEGREE.** In the ceremonial of the Third Degree, the last grand mystery is attempted to be illus-

trated in a forcible and peculiar manner, showing by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science, till by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in synonymous apposition with Mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit; and that having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation, by which alone he can become acquainted with the great secret of eternity.—*Crucefix*.

**THREAD OF LIFE.** By which the masonic key is suspended.

**THREE.** A sacred number in Freemasonry, with which all labour is commenced and finished. This number reminds us of the three great lights, the three kingdoms of nature, the Holy Trinity, or of the words of Christ: "Where two or three are assembled in my name, there will I be in the midst of you." We may also consider ourselves as the third party in unity and love, whose duty it is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. There are three principal parts in a man, body, soul, and spirit. Faith, love, and hope, support and adorn life.—*Gadicke*.

**THREE GRAND OFFERINGS.** These were all performed on the sacred mountain of Moriah. First, the offering of Isaac, when it pleased the Lord to substitute a more agreeable victim in his stead. The second consisted of the many pious prayers and ejaculations of King David, which appeased the wrath of God, and put a stop to the pestilence which raged among his people, owing to his inadvertently having had them numbered. And the third, of the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which King Solomon made at the dedication and consecration of the Temple.

**THREE SENSES.** The three senses, hearing, seeing,

and feeling, are deemed peculiarly essential amongst Masons, and held in great estimation. Their nature and uses, form a part of the instruction in the Fellowcraft's degree.

**THREE STEPS.** The three steps delineated upon a Master's carpet, are emblematical of the three principal stages of human life, youth, manhood, and old age.

**TIME.** The central point is a symbol of time, and the circle of eternity. The latter, like the universe, being unlimited in its extent; for time is but as a point compared with eternity, and equi-distant from all parts of its infinitely extended circumference; because the latter occupied the same indefinite space before the creation of our system, as it will do when time is extinguished, and this earth, with all that it contains, shall be destroyed.

**TOASTS.** The brother whose duty it is, as a visitor, to return thanks, must be extremely careful not to say too much, or he is easily led away into an extemporaneous lecture, to which it is not so easy to find a becoming end; the opposite fault of repeating a few set phrases, like a parrot, ought to be equally as carefully guarded against. If both old and young members are at the same table, the young never attempt to press before the old. And before the close, the toast, which is so dear to every good Mason, should never be omitted; viz. "our sick and afflicted brethren," neither ought the serving brethren ever to be forgot.—*Gadicke.*

**TOKENS.** Signs, tokens, and words do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered, or entirely done away, without the least injury to scientific Freemasonry. It is with many Freemasons too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as signs, tokens, and words, which I fear constitute with some the only attainment they look for in Freemasonry. That certain signals may be necessary, I do readily allow; but deny that such a mechanism shall constitute a principal part of our institution.—*Husenbeth.*

**TONGUE.** A Mason should use his tongue to protect, but never to betray.

**TRACING-BOARD.** The tracing-board is for the Master to draw his plans and designs on, that the building, whether moral or literal, may be conducted with order and regularity.

**TRADITION.** It is well-known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its value may be inferred from its surviving those revolutions of government, religion and manners, that have swallowed up the rest. And the traditions of so venerable an institution claim an attention, far superior to the loose oral relations or epic songs of any uncultivated people whatever.—*Anderson.*

**TRAITOR.** Ancient Freemasonry inflicted very severe punishment for the least treason to the Order; nevertheless, we have accounts of men who have proved traitors, even as we find accounts of such traitors to the mysteries of the ancients. With the increase of enlightenment and rational reflection, it is admitted that a brother may both speak and write much upon the Order without becoming a traitor to its secrets. How an initiation is conducted, how a word or grip is given, gives no key to the true secret of the Order; but we nevertheless disapprove of such disclosures, for this reason, that the uninitiated could only form a useless chimera from them.—*Gadicke.*

**TRANSFERRING.** If a lodge be dissolved, the constitution shall be delivered up to the Grand Master, and shall not, on any account, be transferred without his consent. If the brethren holding a warrant for a lodge render themselves unworthy of longer possessing it, the Grand Master may, after the Grand Lodge shall have

decided on that fact, transfer such warrant to other brethren, whom he may think deserving, with a new number, at the bottom of the lodges then on record.—*Constitutions.*

**TRAVEL.** Our ancient brethren are masonically said to have travelled from west to east, in search of instruction; and it is an undeniable fact that all knowledge, all religion, all arts and sciences, have travelled, according to the course of the sun, from east to west. From that quarter the Divine glory first came, and thence the rays of divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the new covenant. From thence came the prophets, the apostles, and the first missionaries that brought the knowledge of God to Europe, to the isles of the sea, and to the west.—*Adam Clarke.*

**TREASURER.** The old founders of the lodges must have intended to collect large sums of money, or very small sums must in those days have been considered large treasures, for they have given the title of treasurer to the brother who has charge of the lodge funds. Every lodge has a treasurer, and it is his duty not only to take care of, but to collect all the lodge dues. Part of the expenditure of the lodge is fixed, and part is voted by the Master Masons for charitable purposes. Those lodges which are in the habit of practising the charitable virtues, inculcated so forcibly in Freemasonry, seldom are in possession of large funds; and lodges which pride themselves upon being rich, seldom enjoy a great reputation in Freemasonry.—*Gadicke.*

**TRIANGLE.** A geometrical figure, which every Freemason knows; and he must in particular study that triangle which has three equal sides, or which is called an equal sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle; and when they afterwards wished to describe the Godhead in its various attributes, they also adopted the triangle. The kind, good, gracious, and merciful God, they delineated by the water triangle  $\nabla$ ; and the just and angry God, by the fire triangle  $\triangle$ . The triangle considered as

a geometrical figure, is composed of three things, which united, form one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as the symbol of the Triune God. If we unite a  $\nabla$  with  $\triangle$  we have a six pointed star  $\star$  as a symbol of the perfect Godhead, in all his attributes and works. If we surround this figure with a circle  $\odot$  there will be seven points in it, if we include the centre point of the circle, which represent the sacred number seven.—*Gadicke.*

**TRIPLE TRIANGLE.** One would be apt to suspect that they (the Druids) had a regard for the sacred symbol and mystical character of medicine, which in ancient times was thought to be of no inconsiderable value; this is a pentagonal figure, formed from a triple triangle, called by the name of Hygeia, because it may be resolved into the Greek letters that compose the word. The Pythagoreans used it among their disciples as a mystical symbol denoting health, and the cabalistic Jews and Arabians had the same fancy. It is the pentalpha, or pentagrammon, among the Egyptians, the mark of prosperity. Antiochus Soter, going to fight against the Galatians, was advised in a dream to bear this sign upon his banner, whence he obtained a signal victory.—*Stukely.*

**TRIPLE TAU.** This figure forms two right angles on each of the exterior lines, and another at the centre by their union, for the three angles of each triangle are equal to two right angles. This being triplified, illustrates the jewel worn by the companions of the Royal Arch, which by its intersection forms a given number of angles; these may be taken in five several combinations, and reduced, their amount in right angles will be found equal to the two Platonic bodies, which represent the four elements and sphere of the universe.—*R. A. Lecture.*

**TROWEL.** The trowel is appropriated to the Master's degree, because, as the lectures say, it is as Master Masons only we constitute the recognized of the masonic family. Again, this implement is considered as the appropriate

working tool of the Master Mason, because, in operative masonry, while the E. A. P. prepares the materials, and the Fellowcraft places them in their proper situation, the Master Mason spreads the cement with a trowel, which binds them together. In speculative Masonry the Master of the lodge is the cement which unites the brethren, and binds them together in peace, harmony, and brotherly love.

**TRUE.** The Mason should not only be true to the brotherhood and the Order, but to all mankind. Every Mason ought to act in such a manner as to render it unnecessary to doubt his truth. Flattering words, which are only calculated to entrap the weak and the unwary, do not strengthen that truth which is expected amongst brethren. We must be able to depend with as much confidence upon the word of a Mason as if he had given us a written undertaking.—*Gadicke.*

**TRUTH.** Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the lodge; sincerity and plain dealing distinguish us, while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.—*Preston.*

**TUBAL CAIN.** Before the general deluge there was a man called Lameck, who had two wives, the one called Adah, the other Zillah; by Adah he had two sons, Jabell and Juball; by Zillah he had a son called Tubal, and a daughter called Mahmah. These four children found the beginning of all the crafts in the world. Jabell found out geometry, and had divided flocks of sheep and lambs; he built the first house of stone and timber. Juball found out music. Tubal found out the Smith's trading or craft, also the working of gold, silver, copper, iron, and steel.—*Ancient Masonic Manuscript.*

**TUSCAN.** The Tuscan being the first, is the most simple and solid of the five orders. It was invented in

Tuscany, whence it derives its name. The simplicity of the construction of this column, renders it eligible where solidity is the chief object, and where ornament would be superfluous.

**TWENTY-FOUR INCH RULE.** Is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three parts, whereby we find a portion for the service of God, and the relief of a worthy distressed brother; a portion for our usual avocations; and a portion for refreshment and sleep.—*Lectures.*

**TYLE, or TILE,** is a technical masonic term, and means no more than to guard the lodge from any one entering who is not a Mason: hence the person who performs this duty is called a Tyler.

**TYLER.** The Tylers are to be chosen by the members of the lodge, and may at any time be removed, for cause deemed sufficient by a majority of the brethren present, at a regular meeting of the lodge. If any Tyler, without the licence of the Grand Master or his deputy, should attend at any masonic funeral or other public procession, or should officiate or attend at any meeting or pretended lodge of Masons, not being regularly constituted, and not acknowledging the authority of the Grand Master, or not conforming to the laws of the Grand Lodge, he shall thereby be rendered incapable of ever after being a Tyler, or attendant on a lodge, and shall be excluded the benefit of the general charity.—*Constitutions.*

**TYRE.** Tyre and Sidon were under one and the same king, Hiram, and both of them were very ingenious mechanics, especially the Sidonians, by which arts they grew very rich. But as for the the Israelites, they did not mind manufactures, but applied themselves wholly to agriculture and the feeding of cattle; so that in the time of Solomon there were no professed artificers in Palestine,



who could undertake the work of the Temple.—*Bishop Patrick.*

TYRIANS. The glass of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the products of their own country, and their own inventions; and the Tyrians were famous for their skill in working of metals, in hewing timber and stone: in a word, for their perfect knowledge of what was solid, great, and ornamental in architecture, it need but be remembered the great share they had in erecting the Temple at Jerusalem, than which nothing can more redound to their honour, or give a clearer idea of what their own buildings must have been. Their fame was so extensive for taste, design, and invention, that whatever was elegant, was distinguished with the title of Sidonian, or as the workmanship of Tyrian artists, and yet the Temple or Tabernacle of the true God at Shiloh exceeded all in wisdom and beauty, though not in strength and dimensions.—*Anderson.*

UNANIMITY. Among the variety of duties incumbent upon Masons, there is none more efficacious to the welfare of our institution than unanimity. This makes the cement, the great principle of cohesion, which gives compactness to all the parts and members; forms them into a regular structure, into one uniform building; and adds harmony and beauty, firmness and stability, to the whole work. Or it may be likened to the key-stone which compacts and strengthens the arch on which the edifice is supported and upheld.—*Harris.*

UNANIMOUS. A ballot is unanimous when there are no black balls. This unanimity must be founded upon the proper exercise of the rules and regulations laid down for our guidance in this important part of our duty, and a perfect unanimity in the opinions of the brethren on the moral character of the candidate.—*Gadicke.*

UNIFORMITY. All lodges are particularly bound to observe the same usages and customs; every deviation, therefore, from the established mode of working is highly improper, and cannot be justified or countenanced. In

order to preserve this uniformity, and to cultivate a good understanding among Freemasons, some members of every lodge should be deputed to visit other lodges as often as may be convenient. If any lodge shall give its sanction for a lodge of instruction being holden under its warrant, such lodge shall be responsible that the proceedings in the lodge of instruction are correct and regular, and that the mode of working there adopted has received the sanction of the Grand Lodge.—*Constitutions.*

**UNIVERSE.** The universe is the temple of the Deity whom we serve. Wisdom, Strength, and Beauty are about his throne, as the pillars of his works; for his Wisdom is infinite, his Strength is in omnipotence, and Beauty stands forth through all his creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth He hath planted as his footstool; He crowns his temple with the stars as with a diadem; and in his hand He extendeth the power and the glory; the sun and moon are messengers of his will, and all his law is concord. The pillars supporting the lodge are representative of these divine powers. A lodge, where perfect Masons are assembled, represents these works of the Deity.—*Hutchinson.*

**UNIVERSALITY.** The universality of Masonry is thus described by a masonic writer of the last century:—“Leaving holy ground, we trace Masonry amongst the Eastern Magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British isle. Its principles were respected and disseminated by Brahmins, philosophers, artists, and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, the caves of the Druids.”

**UNIVERSAL LANGUAGE.** An universal language has been much desired by the learned of many ages. It

is a thing rather to be wished than hoped for. But it seems the Masons pretended to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages.—*Locke.*

**UPPER CHAMBER.** Our lodges are formed in upper chambers, and carefully guarded by tyled doors and drawn swords. The highest of hills and the lowest of valleys are situations least exposed to unauthorized intrusion. Thus Masons are said to meet in these situations, to commemorate a remarkable custom of the ancient Jews in the building of their temples, schools, and synagogues; and as by the Jewish law, whenever ten of them assembled together for that purpose, they proceeded to work, so it was with our ancient brethren, who formed themselves into a lodge, whenever ten operative masons were assembled, consisting of the Master, two Wardens, and seven Fellowcrafts.

**UPRIGHT POSTURE.** The man who has planted his feet upon the immutable square of morality, and whose body is erect in the proud consciousness of virtue, is indeed worthy of the dominion which has been given him over the beasts of the field and the fowls of the air. And the Mason, remembering that "God hath made man upright," should constantly endeavour to preserve that upright posture of his body and his mind.—*Mackey.*

**UPRIGHTLY.** To walk uprightly before Heaven and before men, neither inclining to the right nor to the left, is the duty of a Mason; neither becoming an enthusiast or a persecutor in religion, nor bending towards innovation or infidelity. In civil government, firm in our allegiance, yet steadfast in our laws, liberties, and constitution. In private life, yielding up every selfish propensity, inclining neither to avarice or injustice, to malice or revenge, to envy or contempt with mankind; but as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world.—*Hutchinson.*

**USAGES.** The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy, under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests, or magi alone, who were bound by oath not to reveal them.

**VALLIES.** [*See HILLS.*]

**VARIETIES.** If you visit the symbolic lodges of the different countries of Europe, or even the different states of America, you will see in all some difference from each other. If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him. Should he, on the contrary, be a man whose mental faculties do not arise above mediocrity, and who does not feel much enthusiasm in a system whose beauty he does not comprehend, he reduces the subject to a level with his own genius.—*Dalcho.*

**VAULT.** Vaults are found in every country of the world as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—"The only way of descending was to tie a rope around the body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand, I crawled all round on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground, the depth could not be ascertained without clearing out the interior."

**VAULTED PASSAGE.** The Jewish doctors say that Solomon constructed a room under ground (under the floor of the oracle), where the ark might be hid, in

case the house should be laid desolate. And he made this cave in very deep and winding burrows, putting a stone upon the mouth of it, upon which the ark stood. Here Josiah, they fancy, hid the ark and the pot of manna, and the rod of Aaron, and the holy oil, where they were found after their return from Babylon.—*Bishop Patrick.*

**VESICA PISCIS.** The hieroglyphical device styled Vesica Piscis, which constituted the sign of recognition among the Eopots, appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. Being a triple symbol, it referred to the doctrine of the Egyptian priests on the subject of their trinity, and represented geometrically the birth of Horus (the sun, or monad of the world), from the wedding of Osiris and Isis.

**VIRTUES.** In all ages it has been the object of Freemasonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts, by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues are inculcated in hieroglyphic symbols, and the candidate is often reminded that there is an eye above, which observeth the workings of his heart, and is ever fixed upon the thoughts and actions of men.—*Laurie.*

**VISITING BRETHREN.** If a Freemason is a member of any lodge, he has a right to be admitted into all other lodges as a visiting brother, but he must be either introduced by a member of the lodge, or he must be able to legitimise himself by producing his Grand Lodge certificate, and proving himself by his work. At labour, as well as at the table, a visiting brother having duly proved himself, and gained his admittance, should always be treated with the greatest kindness and civility by the members of the lodge.

**VOTES.** All matters are to be decided by a majority

of votes, each member having one vote, and the Grand Master two votes; unless the lodge, for the sake of expedition, think proper to leave any particular subject to the determination of the Grand Master. The votes of the members always to be signified by each holding up one of his hands, which uplifted hands the Wardens are to count, unless the number should be so uneven as to render counting unnecessary.—*Constitutions.*

**VOTING.** The old Constitutions provided that all motions made in Grand Lodge should be submitted to the perusal even of the youngest Apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory. And any one above the degree of E. A. P. was capable of representing the Master or Wardens in Grand Lodge in their absence, provided he attended with the proper jewel of office.

**WAGES.** The tradition respecting the payment of the workmen's wages at the building of Solomon's Temple, may or may not be accurate, as I am ignorant of the authority on which the calculations are founded. Indeed the probability is, that the tradition has been fabricated in a subsequent age, without the existence of any documents to attest its authenticity. The men were paid in their lodges by shekels, a silver coin of about half-a-crown of our money; and the number of shekels per day was regulated by the square of the number of the degree which each order of men had attained. Thus with respect to the Entered Apprentices only, there were ten thousand in work, and twenty thousand at rest. These men, at the rate of one shekel per head, would receive daily 1,250*l.*, or, during the seven years and seven months of building the Temple, 3,458,750*l.* In the higher grades, the men were not only remunerated for their labour, but also for their superior ingenuity and artistical skill.

**WANDS.** The bearings on the R. A. wands denote the regal, the prophetic, and the sacerdotal officers, all of which were, and still ought to be, conferred, and in a peculiar manner accompanied with the possession of particular secrets.

**WARDENS.** Every lodge has two, and they stand next in rank to the W. M. Their places are so situated, that they are enabled to superintend the execution of the commands of the W. M. Experienced brethren, who have a sufficient knowledge of strength and beauty, and who are at all times ready to use the level and the plumb-rule, ought always to be chosen as Wardens, that they may be enabled to conduct the business of the lodge in the unavoidable absence of the W. M. or his deputy.—*Gadicke.*

**WARLIKE WEAPONS.** The Athol Masons repudiated the idea of introducing into a Craft lodge any appearance of warlike weapons. They condemn, and I think justly, the practice of displaying a drawn sword in open lodge.

**WARRANT.** In former times a lodge formed itself without any ceremony, wherever a sufficient number of brethren dwelt to form a lodge, and one of the neighbouring lodges formed it for them. But in 1722 the Grand Lodge in London determined that every new lodge in England should have a patent, and since that time all those brethren who wish to form a new lodge, strive to obtain a warrant from the Grand Lodge. The new lodge then joins the Grand Lodge as a daughter lodge, binds itself to work according to its system, and to keep within the ancient landmarks, and subscribes a small sum annually towards defraying the expenses which every Grand Lodge must incur. Then is such a lodge called just, perfect, and regular.—*Gadicke.*

**WATCH-WORD.** The Word is not to be understood as a watch-word only, after the manner of those annexed to the several degrees of the Craft, but also, theologically, as a term to convey to the mind some idea of that Great Being who is the sole author of our existence, and to carry along with it the most solemn veneration for his sacred Name and Word, as well as the most clear and perfect elucidation of his power and attributes that the human mind is capable of receiving.

**WEANED.** When Isaac was weaned, Abraham cele-

brated the event by a grand festival. He had not paid the same compliment at the weaning of Ishmael, because he was the son of a bond-woman, which irritated Hagar very much, and she incited her son to tease and perplex the young child Isaac, who being unable to resent these repeated annoyances on account of the superior age and strength of Ishmael, communicated the fact to his mother. Under the influence of resentment at this information, Sarah remonstrated with Abraham, saying—"Put away that bond-woman and her son, for such as they shall not inherit with the free-born." She spoke as being endowed with divine inspiration, knowing that from Isaac's loins would issue a great and mighty people, who would serve the Lord with freedom, fervency, and zeal; and fearing that if they were brought up together, Isaac might imbibe some of Ishmael's slavish principles and propensities, it being generally remarked that the minds of slaves are naturally much more contaminated than those of the free-born.

**WEST.** Where the sun closes its daily race, there the thanks of the inhabitants of the world follow it, and with the ensuing morning it again commences its benevolent course. Every brother draws near to the evening of his days; and well will it be with him if at the close of his labours he can look forward with hope for a good reward for his work.—*Gudicke.*

**WHITE.** One of the emblematic colours of Masonry, which is preserved in the apron and gloves, with which the initiate is invested. It is a symbol of innocence and purity. The whole investiture was a part of the ceremonies of all the ancient mysteries.—*Mackey.*

**WHITE STONE.** The white stone is an inestimable gift, promised to every one who lives a moral and virtuous life. White is an emblem of purity, and the new name conveys a title to be admitted within the veil, and honoured with a seat near the living God in that palace which is described by St. John as a perfect cube, whose walls and foundations are garnished with all manner of precious stones, all hewed, squared, and polished by the masterly hand of T. G. A. O. T. U.



**WIDOWS' FUND.** The Grand Lodge has frequently granted the sum of fifty pounds and more to the widows of worthy Freemasons; and has recently passed an order, which redounds very much to their credit, for making a permanent provision for this kind of female destitution.

**WIDOW'S SON.** Hiram, the architect, is described in two places of Scripture; in the first he is called a widow's son, of the tribe of Naphtali, and in the other is called the son of a woman of the daughters of Dan; but in both that his father was a man of Tyre; that is, she was of the daughters of the city of Dan, in the tribe of Naphtali, and is called a widow of Naphtali, as her husband was a Naphtalite; for he is not called a Tyrian by descent, but a man of Tyre by habitation.—*Anderson.*

**WIND.** A Mason's wind is said to blow due east and west, to cool and refresh the men at labour; and it refers to that miraculous wind which divided the Red Sea, that the Israelites might escape from their Egyptian bondage, and afterwards drowned the Egyptian army in their attempt to follow them.

**WINDING STAIRCASE.** When the Fellowcrafts went to receive their wages, they ascended a winding staircase, the steps of which, 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. In their delineation, the steps which count odd numbers, should be more particularly marked as one, three, five, seven, and eleven; and in ascending them the Fellowcraft should pause on each alternate step, and consider the several stages of his progress, as well as the important lessons which are there inculcated.

**WINE.** Is one of the elements of consecration, and a symbol of cheerfulness and joy. Thus David, speaking of the Divine beneficence, says—"He causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make

his face to shine, and bread which strengtheneth man's heart."

**WISDOM.** Those alone are wise who exercise the powers of the mind in secrecy, and who, without any selfish object, endeavour to promote the universal happiness of mankind, whom neither fortune nor misfortune are able to drive from a calm and steady progress through life. To possess masonic wisdom it is not necessary to be very learned, or to have a most penetrating genius; the man of good plain common sense may be more masonically wise than the most learned man in existence. It is not the act of a wise man to make a great profession of wisdom; and the secrets of our lodges ought to teach us how to exercise our masonic wisdom.—*Gadicke.*

**WITNESSES.** The emblems, symbols, &c., of Freemasonry, may be termed moral witnesses. There is no just ground to suspect their integrity, having lived for ages, and never varied in their evidence. That which they have at all times spoken, will bear the same construction and meaning. They direct the mind to the contemplation of our social and eternal destinies. The series of deductions which have been and may be drawn from them, and the order in which the emblems and types are introduced, enhance materially the strength of the evidence.—*Scott.*

**WORKING TOOLS OF FREEMASONS.** They are of three kinds, viz., ornaments, furniture, and jewels. What we understand by these are things without which we are unable to perform any manual labour as ought to be expected from working tools; but if we take them as symbols, then they have a most important signification.—*Gadicke.*

**WORLDLY POSSESSIONS.** The pupils of Tubal Cain would naturally possess an abundance of raw material to exercise their ingenuity upon; and scientific pursuits were accelerated by the new impulse which his inventions would convey to the talented workmen. But their worldly possessions would be incomplete without a knowledge of the precious metals. Accordingly, if

we use the analogy of the early period after the flood, we may reasonably conclude that gold and silver were plentiful amongst the antediluvians, and contributed their share to the corruptions which ended in their destruction.

**WORLDLY WEALTH.** Masonry regards no man on account of his worldly wealth and honour. The poor as well as the rich may knock at the door of our temple, and gain admission. All are welcome if found worthy to receive light. This strictly scriptural: "Seek, and ye shall find; ask, and ye shall receive; knock, and the door shall be opened unto you." Masonry, from her ample treasures, makes full provision for the poor.—*Scott.*

**WORSHIPFUL.** The style given to a symbolic lodge, and to its presiding officer the Master. Past Masters, after leaving the chair, still retain the title of Worshipful.—*Muckey.*

**WORSHIPFUL MASTER.** He who has attained the third degree in Freemasonry is a Master; and where they do not work in the so-called high degrees, has attained the summit of his profession. None but F. Cs. who have been proved and found worthy can obtain this degree. The clothing of a M. M. is blue, as a reward of his fidelity and truth. As a M. M. he has a voice in all the consultations of the officers of the lodge, and he may, if possessed of sufficient masonic skill, be appointed to any office in the lodge, even that of W. M. This is the highest preferment a Mason can obtain in St. John's Masonry, through the three degrees of which every candidate for the P. M. degree must have passed. If there are members in the lodge who have the higher degrees, they are generally elected W. M.; but although it is by no means necessary to possess those degrees to enable a brother to be elected to the chair, it is absolutely necessary that he should be a man of good, nay, unblemished moral character, and extensive masonic information; he is then elected by his brother M. Ms. for one year. The greatest care and caution ought to be used by the brethren at this election to prevent the lodge being injured

by the election of an improper person; for, in small towns especially, the public is speedily aware who stands at the head of a lodge, and if he is not a highly respectable man, the brethren who have elected him have much to answer for. He must also be well acquainted with the Order, its doctrines, its secrets, its history, and constitution, and must possess the power of communicating his own reflections upon all these subjects, in a clear and comprehensive form, to the brethren. He should also be able, upon occasion, to deliver a logical discourse upon the Craft, extemporaneously. The duty frequently devolves upon him alone to fix the labour of the lodge, and to form every brother into such a Freemason as the statutes of the Order require. It is quite easy to be a W. M. as *too many are*, but most difficult to be such an one as the *Order requires*. W. Ms. in general think they have done their duty by reading distinctly the ritual. But he who wishes to do his duty faithfully, must remember he sits in a chair which was formerly called in England the seat of King Solomon.—*Gadicke*.

**WORTHY.** Whenever a brother applies for relief, be careful to examine strictly whether he is worthy of acceptance; inquire the cause of his misfortunes, and if you are satisfied they are not the result of vice or extravagance, relieve him with such a sum as the lodge shall think proper, and assist him with your interest and recommendation, that he may be employed according to his capacity, and not eat the bread of idleness. This will be acting consistent with truth, which is the grand principle of Masonry.—*Dunckerley*.

**YEAR OF MASONRY.** The birth of Christ is commonly given to the autumn of the year 5 before Christ, which is an apparent anomaly, which may require a few words of explanation. The era of the birth of Christ was not in use until about 532 A. D., in the time of Justinian, when it was introduced by Dionysius Exiguus, a Scythian by birth, and a Roman abbot; and which only began to prevail in the west about the time of Charles Martel and Pope Gregory II., A. D. 730. It has long been agreed by all chronologers that Dionysius made a mistake in placing the birth of Christ some years

too late; but the amount of the difference has been variously estimated, at two, three, four, five, and even eight years. The general conclusion is that which is adopted in our Bibles, and which places the birth of Christ four years before the common era, or more probably a few months more.—*Kitto*. In Masonry we very often add 4004 up to the birth of Christ, and their sum constitutes the reputed year of Masonry.

**YORK MASONS.** The brother of King Athelstan, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstan for the Masons; having a correction among themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly. That accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English lodge, and made a law to preserve and observe the same in all time coming.—*Old Masonic Manuscript*.

**ZEREDATHA.** The pillars and other brass work were cast in the clayey ground between Succoth and Zeredatha. In the Hebrew the words for "clayey ground" are "in the thickness of the ground." That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds. And in a plain country such moulds were more easily fixed than on the sides of hills or steep places.—*Bishop Patrick*.

**ZERUBBABEL.** The son of Salathiel, of the royal race of David. Cyrus committed to his care the sacred vessels of the Temple, with which he returned to Jerusalem. He is always named first, as being the chief of the Jews that returned to their own country. He laid

the foundations of the Temple, and restored the worship of the Lord and the usual sacrifices. When the Samaritans offered to assist in rebuilding the Temple, Zerubbabel and the principal men of Judah refused them this honour, since Cyrus had granted his commission to the Jews only. When the Lord showed the prophet Zachariah two olive trees, near the golden candlestick with seven branches, the angel sent to explain this vision informed the prophet that these two olive trees, which supplied oil to the great candlestick, were Zerubbabel, the Prince, and Jeshua, the High Priest, son of Josedech. —*Calmet.*



## ON THE VALUE OF MASONIC PUBLICATIONS.

BY THE REV. JOHN OSMOND DAKEYNE, M. A.

The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

"I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison of Edinburgh, towards the close of the last century, entitled, 'Proofs of a Conspiracy,' &c., in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me!—(Great cheering as the Rev. Brother then held up, splendidly bound copies of Dr. Oliver's Masonic Works.) These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood! The King of Hanover is a Freemason! Would all these Princes have belonged to a disloyal society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! aye, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes, prove in some measure that his labours are not unrecognized."





**THE BOOK OF THE LODGE**



THE  
BOOK  
OF  
THE LODGE;  
OR,  
OFFICERS' MANUAL.

BY  
THE REV. G. OLIVER D. D.,

AUTHOR OF

"THE HISTORICAL LANDMARKS," "THE HISTORY OF INITIATION,"  
"ANTIQUITIES OF FREEMASONRY," "STAR IN THE EAST,"  
ETC., ETC., ETC.

PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S.  
PAST D. P. G. M. FOR LINCOLNSHIRE.

HONORARY MEMBER OF THE BANK OF ENGLAND LODGE, LONDON; THE SHAKESPEARE  
LODGE, W. RWICK; THE FIRST LODGE OF LIGHT, BIRMINGHAM; THE ST. PETER'S  
LODGE, WOLVENHAMPTON; THE WILHAM LODGE, LINCOLN; THE ST. PETER'S  
LODGE, PETERBOROUGH; LIGHT OF THE NORTH LODGE, LONDONDERRY;  
ROYAL STANDARD LODGE, KIDDERMINSTER; LODGE RISING STAR,  
WESTERN INDIA, BOMBAY; ST. GEORGE'S LODGE, MONTREAL;  
LODGE SOCIAL FRIENDSHIP, MADRAS, ETC.

*Ἀθῆνων τῶν Θεοδμητῶν.*—SOPHOCLES.

Græcos Teletas ac Mystera taciturnitate parietibusque clausisse.  
VARRO.

NEW YORK:  
JNO. W. LEONARD & CO., AMERICAN MASONIC AGENCY  
1855.



# The Author's Address

TO THE

FRATERNITY.

---

MY DEAR BRETHREN,

It is well known that throughout my whole life I have been, not merely a lover of Masonry, but an enthusiast—a champion for the purity of its forms and ceremonies—zealous for its uninterrupted prosperity—and fearful lest the world should misunderstand its references, or misinterpret its benevolent designs. Sensitive to its interests and reputation, I have defended it with my utmost abilities, and have mourned when the misconduct of an individual brother has given its enemies an advantage, and caused them to exult in an imaginary triumph. I well remember in my early masonic days, before I became acquainted with the true bearing and excellence of the institution, the bitter mortification to which I found myself subjected, when an expert antagonist advanced arguments against the Order, which I was

not prepared to refute; for the masonic literature of that day was circumscribed within a very narrow compass, and extended information on the subject of Masonry was difficult of attainment.

It is a matter of infinite gratification to me, that this unfavourable state of things no longer exists, and that I have lived to a period when the Fraternity have roused themselves to a sense of duty, and entertain a feeling that the dignity of Freemasonry requires some exertions on their part, to promote its popularity, and place it on a level with other scientific institutions; and who, for this great purpose, employ their talents through the medium of the Press, to display its utility as a benevolent Order, promoting at once the investigations of science, and the practice of every moral and social virtue.

For several years I have been in the habit of receiving letters from brethren in different parts of the kingdom, who have been entrusted with the arrangement of any important masonic celebration, enquiring into the usages of antiquity on particular points, that the ceremonial may be conducted in strict accordance with the Constitutions of the Order. A marked anxiety so uniformly displayed amongst the whole body of masons, has suggested the propriety of some general answers to all enquiries of this nature, as a measure which would not only be well received, but hailed as a boon by the Fraternity at large.

For this purpose it is not to be doubted but that a Manual, embracing legitimate information on all cases

which can possibly arise, will be peculiarly acceptable to the W. Masters and Officers of a Lodge in particular, and to every brother who is desirous of becoming well versed in the usages and customs of Masonry in primitive times.

On this plan, therefore, the present little volume has been constructed. The information which it contains has been carefully arranged, by a comparison of the rites practiced by our ancient brethren with those which are enjoined by the United Grand Lodge of England; and it appears extremely probable that the Fraternity would gladly adopt an uniformity of practice, on points where they have hitherto been at a loss to determine whether ceremonies of constant recurrence are, or are not, in accordance with ancient usage.

In this enquiry the customs of foreign Lodges have not been overlooked; and it is hoped that this little volume will constitute an unerring book of reference which cannot fail to be of incalculable service to the Fraternity. It is almost entirely practical; and the directions have been drawn up in strict conformity with the Constitutions of our own Grand Lodge; so that the brethren may adopt them in full confidence that they are as sound and legitimate as if they had been enjoined by authority.

G. O.

*Scopwick Vicarage,*  
*January 1st, 1849.*





## CONTENTS.

---

### THE AUTHOR'S ADDRESS TO THE FRATERNITY.

- CHAP. I. WHAT IS MASONRY?** Its nature and influence—Symbolical Masonry defined—Arts taught by Freemasonry—its high antiquity—morality of the order—Know thyself—universality of Masonry—its benevolent character—in whom do you put your trust?—tongue of good report—open to all—symbolical—ancient charges—tendency of the Lectures—symbol of a Lodge—equality—secrets of Masonry incommunicable.
- CHAP. II. THE LODGE.** Initiation of a candidate—definitions—what is a Lodge?—a microcosm—extent—ground—pavement—star—border—covering—Pedestal—Lights, &c., all minutely explained.
- CHAP. III. THE RITUAL OF BUILDING.** Why a mason's Lodge differs from an ordinary building—utility of ceremonies—exhibited to the dead—preparations for building—the ritual—the plan—proper situation of a masonic hall—position of the windows—altitude—roof—approaches—entrances—screens—chapels or closets—various other particulars.
- CHAP. IV. THE FOUNDATION STONE.** The appropriate time of levelling the footstone of a masonic hall—number of brethren necessary to begin the work—notices—duty of P. G. Masters and masters of lodges—preliminary arrangements—instructions for ceremonial—assembly of brethren—full and copious detail of all the rites and ceremonies of laying the foundation stone.
- CHAP. V. THE DECORATIONS.** Furniture of a lodge—of the walls—embellishments—curtains—dais—screen—pedestal—appropriate passages of scripture for opening the Holy Bible in the several degrees—ornaments—transparencies—candlesticks—statues or paintings—carpet—general harmony of design.

- CHAP. VI. THE NAME.** Improper names—importance of—due consideration necessary—names ought to be appropriate—precedency—the Number of a lodge—why lodges are named—its utility—superstitions attached to names—ancient mysteries and miracle plays—moralities—Names derived from—the period when names of Lodges were first imposed.
- CHAP. VII. THE CONSECRATION.** Necessity of dedication and consecration—duty of director of ceremonies—processions—preliminary arrangements—instructions to the brethren—Ceremony of Consecration minutely described—duties of Masters—order of procession—religious services at the church—sermon—return to the lodge room.
- CHAP. VIII. THE PILLAR OF WISDOM.** Union of the fraternity—form of government—laws—constitutions—landmarks—rulers of a lodge—power of a Master—his duties—his qualifications—and tact—impropriety of electing inadequate Masters—evil consequences of—degree of Past Master—description of a good W. M.—how to govern a lodge profitably—the Bye-Laws—regularity and decorum—admission of candidates—improper persons to be rejected—results of good government—peace, harmony, and brotherly-love.
- CHAP. IX. THE PILLARS OF STRENGTH AND BEAUTY.** Duty of the Wardens—Jewel of the S. W.—his place in the lodge—regularity of attendance recommended—Jewel of the J. W.—his place and duties—the Deacons—the office unknown till a recent period—the officer of the South, who?—E. A. P.'s originally had a vote in Grand Lodge—enquiry into the first appointment of Deacons—their Jewel—continental officers of a lodge—duties of the members of a lodge—mutual obligations—happy results.
- CHAP. X. TRACING BOARD OF AN E. A. P.** Bro. Harris's new Tracing Boards considered—progress of a candidate through the degrees—instruction—the ground, situation, extent, support, and covering of a lodge, explained in detail—east and west—three Pillars—mosaic work—jewels—symbols—working tools—ashlers—lewis—the Holy Bible—pedestal—great lights—ladder—blazing star.
- CHAP. XI. TRACING BOARD OF A F. C., AND A M. M.** The new Fellowcraft's tracing boards noticed—Jephth and the Ephraimites—the river Jordan—winding staircase—working tools—the

two Pillars—view of the Holy Place—queen of Sheba—decorations—lights—altar of incense—Sanctum Sanctorum—the veils—Tracing Board of the Third Degree—emblems of mortality—the veil withdrawn—ark—Mercy Seat—cherubim—Shekinah—the centre—working tools—ornaments—custom of decking graves with flowers—uncertainty of life—resurrection of the dead—the way to die happily.

CHAP. XII. LABOUR AND REFRESHMENT. Arrangement of the lodge furniture in the last century—the primitive floor cloth—masonic labour—explanations—refreshment—its propriety—disuse of during lodge hours—duty of the J. W.—approval of moderate refreshment—toasts and songs—social intercourse—libels on masonic refreshment—moderation of the fraternity—temperance and total abstinence considered.



## CHAP. I.

### WHAT IS MASONRY?

“King Athelstan caused a general assembly of all masons in the realme at York, and there made many masons, and gave them a deepe charge for observation of such articles as belong to masonry, and delivered them a charter to keepe, and when his Assembly was gathered together he caused a cry to be made, that if any mason of them had a writing that did concerne masonry, or could informe the King in anything or matter that wanting in the said Science already delivered, that they or hee should deliver them to the King or write them to him: and there were some in French, some in Greeke, some in English, and other languages; whereupon the King caused a Book to be made, which declared how the Science was first invented, and the utility thereof; which Book he commanded to be read and plainly declared when a man was to be made a mason, that he might fully understand what Articles, Rules, and Orders, he was obliged to observe; and from that time untill this day Masonry had been much respected and preserved; and divers new Articles have been added to the sayd charge, by good advise and consent of the best Masons and Fellowes.”—ANCIENT MASONIC MANUSCRIPT.

THE tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution framed for the purpose of benevolence; that, through its medium, the sick may be visited, the destitute relieved, the widow comforted, and the aged placed in a situation where want can never more afflict them. But this design, how amiable and praiseworthy soever it may be, is only one of the purposes of Freemasonry; and if, as this class of brethren suppose, it were confined to these charitable ends, it would rank merely on a level with a common Friendly Society, or Sick Club. Others suppose it to be connected with artisans and operative stonemasons; judging from the instruments of mechanical craft which form the chief symbols of the order, that this must be its principal reference;—while some take it for a mere convivial society, whose exclusiveness in the selection of its members is guarded by signs and tokens, the payment of a heavy fine at admission, and the adoption of a peculiar dress.

There are other opinions afloat, even amongst the brethren themselves; some of them frequently display such a frigid indifference to the peculiarity of its construction, and are so insensible to the great and apparent advantages which result from its complicated organization, embracing history and legend, science and morals, and blending the practice of virtue with the enjoyment of moderate conviviality,—as to afford a reasonable pretext to those who are uninitiated for taking no interest in the institution, and for repressing any desire which they might otherwise have entertained to “ask that they might have, to seek that they might find, and to knock that the door of masonry might be opened to them.”

Symbolical masonry, under whatever form it may be propounded, is a catholic institution, democratic in its form of government, and universal in its operation. This is demonstrable from any of the definitions of the order;—from the free election of its chief magistrate and the inferior governors of every private lodge, annually and by universal suffrage;—and from the reputed form, and symbolical extent of its lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven. That this conclusion is not unwarranted, we will proceed to test it by an enquiry into the nature of the institution, and its peculiarity of construction; which will clearly prove its universality, and the free application of its principles to every inhabitant of the globe who acknowledges the being of a God, whatever be his colour, religion, education, or mental qualifications.

A consideration of the definitions of Freemasonry which have been given in different ages, and by different writers, will clear the way, and form a preliminary step to the consideration of its general principles, and show in what manner they are applicable to all mankind in every age and nation.

1. In a MS. which has the reputation of having been written by King Henry VI., we have this definition of masonry. “Ytt beeth the skylle of nature, the understondyng of the myghte that ys hereyune, and its sondrye werkynges; sonderlyche, the skylle of rekenyngs, of waighthes and metyngs, and the true manere of

fagonnynge al thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne." And again, the same document asserts that the arts which have been taught to mankind by masons, are "agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne."

In these definitions we find nothing of an exclusive or unapproachable nature; for natural, mathematical, and mechanical knowledge, have been practised in every age, and by every people upon the face of the globe. Whether we turn our eyes to the east or to the west—to India and China—Egypt and Greece—Scandinavia and Britain—Mexico and Peru—the remote islands of Australia on the one hand, or Iceland and Spitzbergen on the other—we shall find every where traces of genius and skill of the highest antiquity, which excite our astonishment, and prove beyond a doubt, that how proud soever we may be of our progress in the above arts and sciences, we were equalled, and in some instances surpassed, by those primitive nations. The monuments of India and Egypt, with those of what we denominate the New World, exhibit the perfection of science, and the triumphs of human ingenuity; as the ruins of Herculaneum and Pompeii have thrown open to our inspection the elegance and luxury of the Greeks and Romans at the period when these cities were destroyed by the fearful eruptions of Mount Vesuvius in the time of Titus, a short time after the destruction of the temple of Jerusalem.

Recent discoveries in central America have made us acquainted with a series of facts which display the scientific acquirements of an unknown people, whose antiquity cannot even be conjectured. Stephens, in his "Incidents of Travel," has the following reflections in the midst of the magnificent ruins of Copan in Mexico. "There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and the world's great mistress on the Egyptian plain; but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen; beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their



past existence. Books, the records of knowledge, are silent on this theme. The city is desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean; her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all. The place where we sat—was it a citadel, from which an unknown people had sounded the trumpet of war? or a temple for the worship of the god of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery; dark, impenetrable mystery; and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation;—here an immense forest shrouds the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest.” One thing, however, is quite certain. These ruins exhibit a knowledge of the sciences, which is not surpassed by any nation of the ancient world.

The arts then being of universal application—Freemasonry—which teaches those arts, is of universal application also; and hence cosmopolitical.

2. The next definition of masonry which I shall adduce in proof of the same proposition, was propounded at the revival of masonry by Dr. Anderson, the learned author of the *History and Constitutions of Masonry*, whose opinion, in those days was considered decisive on every point connected with the order. As the former related exclusively to science, this is confined to morals; and will be found equally comprehensive. “The end, the moral, and purport of masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.”<sup>1</sup>

I have considered this definition with great attention, and cannot find anything exclusive in the terms by which

<sup>1</sup> *Golden Remains*, Vol. 1. p. 49.

it is set forth. It is applicable to all mankind, in every situation, condition, and religion. There can be no exceptions to the universality of its principles; and the virtues which it enjoins, may be practised by old and young of both sexes, in all nations, whether savage or civilized. To subdue the passions has been the universal aim of mankind. All have placed their hopes upon it; and hence sprang the first idea of the *Γνωθι σεαυτον*, which was inscribed on the portal of the heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the desirable consummation in which all excellence was blended, of subduing the passions. Few attained this blessed serenity of mind, but Socrates was amongst the number; for Zopyrus, an eminent physiognomist, having declared that he discovered in the features of that philosopher evident traces of many vicious passions; the friends of Socrates derided his judgment, which they declared was eminently at variance with fact. But Socrates acknowledged his penetration; confessing that he was naturally disposed to vicious indulgences, but that he had subdued his passions by reason and philosophy.

Amongst the early Christians, many of whose names have been inscribed on the lists of the order, whether truly or not is immaterial to our present purpose, this result was frequently acquired; of which the history of the persecutions affords numerous instances; and without it the religion of Christ could not have been successfully promulgated in the midst of dangers, and under the constant dread of bonds, imprisonment and death. Tacitus thus mentions the facts. "Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts; and worried to death by dogs; some were crucified; and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night." And Juvenal, to the same purport, says "they were subjected to be burned in their own flame and smoke, their head being held up by a stake fixed to their chin, till they made a long stream of blood and melted sulphur on the ground." And they endured these accumulated sufferings with a constancy that elicited the admiration even of their enemies. They had a great

contempt for the things of this world, and cherished such strong hopes of immortality, that they surrendered themselves cheerfully to sufferings, and despised death under whatever fearful form it might be presented to them.

Here then we have a clear proof that the early Christians practised the moral definition masonry. They subdued their passions; did not their own will; made a daily progress in a laudable art; and practised morality, charity, goodnature, and humanity.

If we turn to the savages of the east or the west, we shall find the same general principle exemplified;—they attained such a mastery over their passions under circumstances the most distressing, that when the fortune of war placed them in the hands of their enemies, they despised torment and courted death; and instead of trying to conciliate their persecutors, they taunted them with their own performances, and dared them to proceed to the utmost extremity of inflicting pain; dying at length with a song in their mouth, and joy and peacefulness in their hearts.

So extensive was the operation of masonic principles, even in the absence of masonry itself; and so boundless was the influence of those peculiar virtues which it recommends and enforces, that their operation may justly be pronounced to be universal in extent, and consequently unlimited in its practice.

3. The next definition we meet with was promulgated about the middle of the 18th century. It is peculiarly cosmopolitical, and requires no explanation to point out its universal tendency. "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence many advantages are gained;—the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices."

4. "Freemasonry is a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading

the blessings of morality and science amongst all ranks and descriptions of men.”

5. “Freemasonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others.”

These definitions of masonry convey the same truth, that its purposes are benevolent, and being spread over the whole universe, operate, without respect of persons to make men happy in this world, with the hope of having it increased in the world to come. Like the former definitions, they refer, not only to the inhabitants living in the 19th century, wheresoever dispersed under the wide and lofty canopy of heaven, but to all nations, kindreds, and people, from the formation of the world. In this respect it is like Christianity, which is also a cosmopolite institution, comprehending all mankind in one fold under one shephér, and embracing them in the universal scheme of unlimited redemption. There never was any nation under heaven, how savage soever its inhabitants might be, who had not some notion of a Supreme Being, and a future state of existence. Their opinions were often fanciful, and frequently erroneous, but none were buried in a gloomy atheism. Each had its scale of virtue which was reputed to translate them to the Good Spirit after death.

Amongst the principal nations of the earth, a peculiar institution was in existence which promised eternal happiness in Elysium to all who were initiated into its mysteries; while the deepest and most painful carvers of Tartarus were allotted to the atheist, and the despiser of these celebrations. Thus Cicero asserts that it is by the influence of the Mysteries that mankind are drawn from a savage life, and modelled by humanity. Hence they are called *Initia*, because they are the beginnings of a life of reason and virtue; and men receive from them a superior degree of happiness here, with the promise of a better life hereafter. And Plato says to the same effect. “In my opinion the institutors of the Mysteries were well acquainted with the manners and dispositions of men; for in these rites the aspirants were taught that those who died without being initiated, would for ever stick fast in the mud and filth of Tartarus; while those

who were purified by initiation, should, after death, be advanced to the habitations of the celestial deities."

In these extracts we find principles enunciated which correspond in a great measure with the above definitions of Freemasonry; and show that similar ideas existed, and produced the same conclusions in every age and nation of the world; for the precepts of our noble Order have been admitted throughout all time, as the best calculated to produce human happiness here, and lead to a more perfected and ineffable bliss hereafter. The patriarchs practised it, and founded their dearest hopes upon it. The Jews professed it, although they did not in practice conform to its dictates, as may be instanced in the case of the woman taken in adultery. "Her crime was manifest," says Dean Kirwan, "and her punishment exactly laid down in the law; yet it filled the just soul of the Redeemer with indignation, to see men so criminal as the Pharisees, the slaves of every passion, under the mask of extraordinary zeal, standing forward with clamour and eagerness, to avenge the violated law; he therefore answered them in a way not to palliate the offence, but which strikingly conveyed the indispensable concomitant of true zeal,—Let the man who is without sin amongst you cast the first stone at this unfortunate woman!" A decision too pointed not to have a most apt and a most humiliating effect; for, as the Evangelist reports, "they retired one after another silent and confounded."

Even the heathen eulogised the beauty of virtue, although they misapplied the term, and believed it to consist in practices which revelation condemns in the strongest terms. "Disciplines," says Hippodamus the Pythagorean, "are the sources of erudition, and cause the desires to be impelled to virtue. But the laws, partly detaining by fear, repel men from the commission of crimes, and partly alluring by honours and gifts, excite them to virtue. And manners and studies fashion the soul like wax, and through their continued energy impress in it propensities that become, as it were, natural. It is necessary, however, that these three should have an arrangement in conjunction with the beautiful, the useful, and the just; and that each of these three should, if possible, have all these for its final intention; but if not all of them, it should at least have two or one of

them as the mark at which it aims, in order that *disciplines, manners, and laws*, may be beautiful, just, and advantageous."

This reasoning is purely masonic; but if we refer to the lives of those to whom this man preached, we shall find them replete with conduct which is in direct opposition to the precepts, because they mistook the meaning of the word virtue, and classed on an equality with it, many unsocial, selfish, and fiend-like passions. How different are the conclusions of our glorious science, which centre all the benevolent affections of the mind in charity and Brotherly Love. In the words of one who was not a mason by initiation, but was truly a brother in his heart, "How perfective of human nature and human happiness that system is, which, even in the face of an enemy, observes a brother; which is one continued line of exhortation to unbounded benevolence, and whose illustrious founder has declared, that its professors should be known and immortalized by that one sentiment alone; thus pointing out the means of beginning our heaven upon earth, and antedating here below the joys and tranquillity of the blessed."

6. "Speculative masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator."

Here we have a direct assertion of the universality of masonry, for the precept is applicable to all people that ever existed, or that ever shall exist throughout the whole course of time. The homage which is due from the creature to the Creator, is a natural feeling, implanted in the heart by the Deity himself, and existing with the most barbarous as well as the most enlightened people. None, who saw the course of the sun by day, the moon and stars by night, the growth of vegetables, summer and winter, seedtime and harvest, could be ignorant of the existence of some superintending phenomena;—every thing preserving the most perfect order and regularity; for the most barbarous and savage peo

ple—possessing but a single spark of reason—could not be induced to believe that the sun and the moon occupied their places by chance, that by the effect of accident the trees put out their buds at one season of the year, the blossoms and leaves at another, which ripened into fruit in a third, and were cast aside in a fourth, because they were useless in an inclement winter. Even Aristotle, who, if not an absolute atheist, was on the very verge of it, could say, “That to believe the gods to be the first beings, is a divine truth; and that, though arts and sciences have probably been often lost and revived, yet this opinion has been preserved as a relic to this very time.”

There is an excellent passage to the same effect in a writer of the last century, which is worth preserving. “The judgment that every wicked man necessarily and immediately makes concerning any unjust act of another, by which he himself happens to suffer, will for ever convict him of knowing well that difference of moral good and evil, which he is not willing to acknowledge, or which he is not willing to make the rule of his own behaviour. This is what the Apostle calls the law written in men’s hearts, by which they are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another; therefore it is certain men are naturally conscious of the difference of good and evil, and of the consequent desert of their own actions. It is natural for them to apprehend that this judgment of their own consciences is the judgment that God also passes upon them; and the scripture very clearly affirms that it is so.”

From such arguments we deduce the universal application of the definitions of masonry under our present notice, in proof of the fact that the order is cosmopolitical.

7. “The zeal of masons in the acquisition of knowledge is bounded by no space, since they travel from east to west in its pursuit; and the principles which actuate them are highly conducive to morality; viz., the attempt to rule and govern the passions, and to keep a tongue of good report, that where candour cannot commend, silence will, at least, avoid reproach.”

8. “The masonic system exhibits a stupendous and

beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating, as it were, into one body, their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions."

These definitions need no comment. The reference which they contain to universality, to the application of masonry by all religious sects, and the professors of every mode of faith who practise genuine religion in its purity, are too evident to be denied, and too plain to admit of dubitation or dispute. They exhibit a beautiful picture of the genius of masonry opening wide her arms of benevolence to receive the children of men; like the Saviour of mankind inviting his creatures to accept the salvation which he freely offers without money and without price. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy, and my burden is light."<sup>2</sup> And his benevolent intentions are confirmed by St. Paul in his cosmopolite assertion that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."<sup>3</sup> And again, with more universality of application in another place, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."<sup>4</sup>

9. "Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."

This illustration, when divested of its first member, is peculiarly applicable to all those remarkable institutions which prevailed amongst heathen nations, and were denominated Mysteries, but are now called the Spurious Freemasonry. It is true, they eulogised morality in pompous language, but practised it not; or more correctly speaking, understood it not. Ovid affirms,

*Ingenuas didicisse fideliter artes,  
Emollit mores, nec sinit esse ferus;*

<sup>2</sup> Mat. xi. 28, to end.

<sup>3</sup> Gal. iii. 28.

<sup>4</sup> Col. iii. 11.



a sentiment which is extremely apposite, and embodies an attribute of masonry; for by the study of the sciences, our order asserts that we acquire a propensity to benevolence, and a desire to be useful to our fellow creatures. Horace, however, excludes morality from the practice of his "good man," and confines it to obedience to the laws of our country. *Vir bonus est quis! Qui consulta patrum, qui leges juraque servat.*

Charondas, the Catanæan philosopher, thus recommends morality. "Wanton insolence and injustice are the attendants of shamelessness and impudence. And destruction follows these. Let, however, no one be impudent, but let every one be modest and temperate; because he will thus have the gods propitious to him, and will procure for himself salvation. For no vicious man is dear to divinity. Let every one likewise honour probity and truth, and hate what is base and false; for these are the indications of virtue and vice."

It will be unnecessary to multiply instances of the love of virtue amongst the heathen in theory—the fact is notorious. But the fate of their best and most virtuous men will show the kind of estimation in which their moral harangues were held by the people. Pythagoras was slain. As he sat in council with his friends in the house of Milo, it was set on fire by some one out of envy because he had been refused admission. Pythagoras made his escape, for the envious man had vowed to take away his life; and having procured the assistance of a few unworthy men the philosopher was hotly pursued. Coming to a place full of beans, he stopped short saying, "it is better to be taken than to tread among the beans; it is better to be killed than to speak," and his pursuers accordingly slew him. In a similar manner most of his disciples lost their lives. Aristides was banished from his country out of envy, because by his upright and virtuous conduct he had acquired the appellation of "the just." Alcibiades was killed by a faction; Socrates was put to death for his virtues; and it was at all times dangerous for any one to be celebrated for his benevolence, justice, or kindness to the poor.

If we take a view of the heathen morality through the medium of its public institutions, we shall not enjoy a more favourable picture of its operation. Law and

religion were equally sanguinary; and a benevolent feeling towards those miserable beings who filled the laborious situations of life, would have been considered the extremity of weakness and folly. "They showed no mercy to the widow, did no good to the fatherless, nor helped any man in his distress."<sup>9</sup> To accomplish a favorite object, human life was sacrificed freely and without compunction or regret, as Pharaoh Necho sacrificed 120,000 men in a fruitless attempt to cut a channel from the Mediterranean to the Red Sea.

And if we refer to morality in a national point of view, the result will be exactly the same. Philosophers and hierophants gave public dissertations in praise of virtue, while they practised in private the most unbounded licentiousness. The morality of the Pagans in India may be estimated from the Bayaderes or dancing girls, who were the property of the priests; and the public worship of the Lingam;—that of Greece and Rome by the excesses of the Dionysiaca, and the prostitution of virgins in the temple of Mylitta;—while the nations of northern Europe and America were addicted to the sacrifice of human victims, and believed the practice to be a service well pleasing to God.

It is evident, therefore, that if we would apply the last definition to the ages which were past at the advent of Christ; we must reject the first member of the sentence, and leave out the allusion to morality. Its practice is indeed cosmopolite, and it was lauded amongst every description of people, but its object was mistaken, and consequently true morality—the love of God and of our neighbour, and the practice of every moral and social virtue—was unknown. But the remainder of the definition applies with great propriety to the ancient mysteries of every country in the world, which were truly veiled in allegory, and illustrated by symbols. The former consisted in a description of the reputed death of a celebrated individual who was indifferently named Osiris, or Bacchus, or Adonis, or its equivalent in every other nation; with the ceremony of discovering the lost remains, and raising them to a more decent interment. The same legend with precisely the same

<sup>9</sup> Baruch vi. 37, 38.

reference, formed the basis of the Spurious Freemasonry, in every quarter of the globe.

10. The following, with which I conclude this portion of the subject, can scarcely be termed a definition of Masonry. It is rather a general admonition respecting the practice of religion, which has been introduced into the ancient charges for the express purpose of showing the cosmopolitical nature of the institution. "In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled and worked; but masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions) by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles Noah, enough to preserve the cement of the lodge. Thus masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

This latitudinarian principle is well adapted to a society which is considered to be universal. It is expressed in such general terms as to be no burden upon any man's conscience, because it meddles with no system of religion, and leaves every member at full liberty to follow that way of faith in which he had been educated.

The modern lectures have rather encroached upon this universal principle by the introduction of subjects which bear a direct and exclusive reference to Christianity. The historical Landmarks of masonry, as laid down in the lectures which are enjoined by authority in the 19th century, are, many of them, types of the Christian religion; and they cannot be otherwise explained. And in a Christian lodge, they either refer to Christianity or nothing. In a Jewish lodge, our Hebrew brethren would interpret them differently, if they form a portion of their lectures, which is somewhat doubtful; and we are quite certain that in a Turkish lodge they would be carefully excluded. It is clear therefore that the lectures of masonry are arbitrary; and, with the exception of a few determinate Landmarks, vary essentially in different countries; being constituted in such a manner as to agree with the peculiar habits and belief of the fraternity who

use them; that the introduction of no startling facts or unacceptable doctrines, may cause disputes or divisions to arise amongst a brotherhood who profess to be cemented by the indissoluble chain of Brotherly Love.

The cosmopolitical construction of masonry may be also verified by the reputed extent of the lodge, which in length, and breadth, and depth, and height, is a representation of the universe as the temple of the living God. Thus the Lectures of masonry teach that "the universe is the temple of the Deity whom we serve;—wisdom, strength, and beauty are about his throne as the pillars of his work; for his wisdom is infinite, his strength is omnipotent, and beauty shines forth throughout all creation in symmetry and order; he hath stretched forth the heavens as a canopy, and the earth he planted as his footstool; the canopy of his temple is crowned with stars as with a diadem; the sun and moon are messengers of his will, and all his law is concord."

In this quotation from the old lectures of masonry we find that a mason's lodge is a symbol of the universe, which is the magnificent temple of the Deity, or the centre of the divine circle. But where is the circumference? This we are totally ignorant of. The centre however, is sufficient for our present purpose, for it fills all known space, and extends throughout extent. The centre of the Almighty circle which the Deity alone can fill, occupies millions upon millions of miles, farther than the human eye can reach, with all the assistance which the most improved instruments are able to afford. Sir John Herschel, in his "Essay on the power of the Telescope to penetrate into Space," a quality distinct from the magnifying power, informs us that there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own, while the astronomer, who should record the aspect or mutation of such a star, would not be relating its history at the present day, but that which took place two millions of years gone by.

So universal is masonry. All mankind are creatures of the same God, and equally the objects of his care. He

makes his Sun to shine upon the evil and the good alike, and sendeth rain on the just and unjust, for there is no respect of persons with him. Thus also in Freemasonry "a king is reminded that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are by nature exposed to infirmity and disease; and that an unforeseen misfortune or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed by masonry to regard their superiors with respect, when they behold them voluntarily divested of the trappings of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which virtue is directed and conveyed. Wisdom and virtue alone, mark distinction amongst masons."

From all these arguments and demonstrations we conclude that masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity; and its construction is so perfect, that, although it has been strictly scrutinized, by enemies as well as friends, yet, notwithstanding the existence of a few anomalies, from which no human establishment is free, no material flaw has hitherto been found, of sufficient importance to endanger its existence. It has outlived the envy of its opponents, and gathered strength from every hostile attack. In some countries Church and State have been arrayed against it without effect;—demagogues and adventurers have endeavoured to obscure its purity by heaping upon it every kind of absurd innovation; but their respective systems, after an ephemeral existence, have sunk, one after another, into merited oblivion, leaving Freemasonry to enjoy its triumph;—seceders have threatened to betray its secrets, but all their attempts have signally failed. The order being based on Brotherly Love and Charity, is imperishable. "Masonic secrecy," says brother Blanchard, a learned transatlantic

mason, "is a mysterious thing—it has never been divulged. The most tattling man, if he be a mason, keeps the secret. There is no risk of him. Enrage, discipline, expel—he never tells! Mad, drunk, or crazy—he never tells! Does he talk in his sleep? It is not about masonry. Bribe him in his wants—tempt him in his pleasures—threaten him, or torture him, he will endure being a martyr, but—he never tells!" All that have opposed its progress have shared the same fate, being met by the obloquy and derision of mankind."

## CHAP. II.

## THE LODGE.

The secunde artycul of good masonry.  
 As ye mowe hyt here hyr specyaly,  
 That every mayster, that ys a mason,  
 Most ben at the generale congregacyon,  
 Where that the semblé schal be holde;  
 And to that semblé he most nede gon,  
 But he have a resenabul skwsacyon,  
 Or but he be unboxom to that craft,  
 Or with falsshed ys over raft,  
 Or ellus sekenes hath hym so stronge,  
 That he may not come hem amonge;  
 That ys a skwsacyon, good and abulle,  
 To that semblé withoute fabulle.

ANCIENT MASONIC MANUSCRIPT.

I HAVE often admired the observation of Plutarch, when treating on mental tranquillity. "That saying of Diogenes," he remarks, "extremely pleaseth me, who, seeing some person dressed very neatly to attend a public entertainment, asked him whether every day was not a festival of a good man? And certainly, that which makes it more splendid is—sobriety. For the world is a spacious and beautiful temple, which a man is brought into as soon as he is born, not to be a dull spectator of the works of art; but of things of a more sublime nature, which have the principles of life and motion in themselves; such as the sun, moon, and stars; rivers, which are constantly supplied with fresh accessions of water; and the earth, which with the indulgence of a tender mother, suckles the plants, and nourishes her sensitive creatures. If life, therefore, is the most perfect institution to which we are introduced, it is but just that it should be passed in cheerfulness and tranquillity."

In like manner, when a candidate is first introduced into a lodge, which is a lively type of the world, he must not be an inattentive spectator, if he desires to reap any benefits from his initiation. He must, "read, mark, learn, and inwardly digest," all he sees, for everything which

is visibly displayed before his eyes is invested with a moral signification, that may be beneficially applied to some useful purpose of civil, social, or religious life. The lessons of virtue which are drawn from these sensible objects are of the utmost value, because they are applicable to all views and circumstances; and they are extremely pleasing and attractive, because they are dictated in a spirit of kindness and cheerful benevolence.

The earliest description of a lodge that I have met with explains it as being "just and perfect by the numbers 3, 5, and 7." This was subsequently exemplified in the following prescribed form. "A lodge of masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the craft; with the Bible, Square, and Compasses, the Book of Constitutions, and the Warrant empowering them to act." In the formula used in the present day a further amplification has been adopted. It is here denominated "an assembly of masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the order;—*just*, because it contains the volume of the Sacred Law unfolded; *perfect*, from its numbers, every order of masonry being virtually present by its representatives, to ratify and confirm its proceedings; and *regular*, from its warrant of constitution, which implies the sanction of the Grand Master for the country where the lodge is held." Some distinguish between the Charter, Warrant, and Constitutions, which indicate the regularity of a lodge; the first includes the sanction of the mysteries, forms, and ceremonies enjoined by the laws of the country where the lodge is assembled;—the second is the ancient and lawful authority of the Grand Master;—and the third is the sanction of the Grand Lodge. In the middle of the last century the lodge was described as "a representation of the world, in which, from the wonders of nature, we are led to contemplate the Great Original, and worship him for his mighty works; and for the same reason we are also moved to exercise those moral and social virtues which are incumbent on mankind as the servants of the Great Architect of the Universe, in whose form they were created."

The above definitions combined will show that a lodge of masons is a school for the practice of science and good



manners; and a microcosm, or representation of the universe. From a principle of piety to the Most High, its pursuits lead to a knowledge of virtue both moral and social, and the exercise of those courtesies which produce confidence and mutual esteem betwixt man and man. In form and extent it is an oblong square; its length reaching from east to west, its breadth from north to south, its height, according to the most ancient definition, "inches, feet and yards innumerable, extending to the heavens;" and its depth "to the centre of the earth;" which, in a globe or sphere, is the greatest extent that can be imagined. This universality was symbolized by the Theosophical masons of the last century, as the "Heart of God in the centre of a cross, signifying the Trinity in a globular Rainbow, wherein the *red*, signifies the Father's property in the glance of fire; *yellow*, the son's lustre and majesty; *blue*, the substantiality; the dusky *brown*, the kingdom of darkness. On such a Rainbow will Christ sit to judge; and thus is he undivided every where, and in that man who is born of God, is the whole undivided Heart of God, the Son of Man, sitting in the circle of his life upon the Rainbow at the right hand of God; for that man is Christ's member, his body, his brother, his flesh, his spirit;—power, majesty, heaven, paradise, elemental stars, earth and all, is that man's who in Christ is above hell and devils, though his earthly life be under heaven, stars, elements, hell and devils."

The lodge stands "on holy ground;" having been consecrated by three offerings on the spot where Solomon's temple was erected; all of which were distinguished by the visible appearance of the Angel Lord of the covenant—Jehovah—the Messiah, or Christ, as types of his presence on the same mountain to work out human salvation by his death upon the cross. It is placed, according to the testimony of the old York Lectures, "on the highest hill or in the lowest vale; in the valley of Jehoshaphat or any other secret place;" that if a cowan, or intrusive listener should appear, the Tyler might announce the fact by the usual report; and the Master, being thus cautioned, the business of the lodge might be suspended till enquiry were made into the causes of the interruption; and in case of actual danger, the Jewels might be put by, the Lodge closed, and the

brethren dismissed to their respective homes. This exclusive principle was used by the Essenes and the early Christians in times of hot persecution, when they were reduced to the alternative of either abandoning their religion, or celebrating its rites in secret crypts and caverns. The same custom was resorted to by the Freemasons in the middle ages, but with a different purpose. Their design was not to practise forbidden rites, but to guard the secrets of their art from the knowledge of the profane; and it is well known that in the earliest era of the masonic establishment, a geometrical figure, or canon, was adopted in all sacred buildings, which had an import hidden from the vulgar. It was called the *Vesica Piscis*; and had a decided reference to the Christian religion, and also an equal analogy with other mysteries professed by the first society of masons.<sup>1</sup> For the purposes of these meetings, crypts and secret conclaves were constructed, where the lodges were always held.

The pavement of a lodge is mosaic—the *opus Grecanicum* of the ancients—skirted with the “indented Tarsell,” or tessellated border. These little lozenge-like tessaræ, being alternately white and black, refer to the quick recurrence of pleasure and pain, happiness and misery, by which this life is diversified; the white squares representing virtue and happiness, and the black ones vice and misery. Indeed the designs of Providence could scarcely be accomplished in the absence of such a wise dispensation. The nature of man is so very imperfect, that uninterrupted ease and enjoyment would introduce presumption and impiety, and terminate in destruction. It was from such considerations as these that our Royal Grand Master confessed, “It is good for me that I have been afflicted, that I might learn the statutes of the Lord.” Affliction and pain are sent to us as friends and correctors; for “whom God loveth he chasteneth.” In a word, without affliction we should never become master of that valuable masonic precept which teaches us to know ourselves, and to do to others as we would have them do to us.

The equal distribution of the tessaræ in our Mosaic pavement would seem to imply that virtue and vice are

<sup>1</sup> Dallaway, *Archit.* p. 418.

equally spread over the face of the earth. A moral writer of the last century, however, disputes the fact, and I am inclined to agree with him. He says, "whatever be the sum of misery in the world, there is a much larger sum of happiness. The weather is sometimes foul; but it is oftener fair. Storms and hurricanes are frequent; but calms are more common. There is some sickness; but there is more health. There is some pain; but there is more ease. There is some mourning; but there is more joy. There is complexional depression that asks—wherefore is light given to him that is in misery?—but it bears no proportion to the native cheerfulness which is open to the agreeable impressions of surrounding nature. Multitudes have been crushed under the foot of cruelty; but greater multitudes have remained unmolested by the oppressor. Many have perished with hunger and nakedness; but more have been supplied with food and raiment. If we thus survey the chequered face of human life at large, we shall find its bright spaces more numerous than its shadows."

This conclusion has been formed under the influence of Christianity. Other religions entertain a more melancholy view of the state of human nature. "I have heard," says Lane,<sup>2</sup> "Arabs confess that their nation possesses nine-tenths of the envy that exists among all mankind collectively. Ibn Abbas assigns nine-tenths of the intrigue or artifice that exists in the world to the Copts; nine-tenths of the perfidy to the Jews; nine-tenths of the stupidity to the Maghrabees; nine-tenths of the hardness to the Turks; and nine-tenths of the bravery to the Arabs. According to Kaab El-Ahbar, reason and sedition are most peculiar to Syria; plenty and degradation to Egypt; and misery and health to the Desert."

Freemasonry teaches her children, through the medium of the symbolical floor of the lodge, to observe the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star in the centre, refers us to that grand luminary the Sun, which enlightens the earth by its benign influence, and dispenses its blessings to mankind in gene-

<sup>2</sup> Arabian Nights, vol. i. p. 125.

ral; giving light, life, and motion, to all things here below. The indented Tarsel, or tessellated border, refers to the planets in their several revolutions, which form a beautiful skirtwork round the Sun, as the other does to the pavement of a mason's Lodge.

The ornamental crown of the lodge is its cloudy canopy, which is accessible by a series of steps called the Ladder of Jacob, that reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Providence; which belief strengthens our *faith* and enables us to ascend the first step. This naturally creates in us a hope of becoming partakers of the promises therein recorded; which *hope* enables us to ascend the second step. But the third and last being *charity*, comprehends the whole, and the mason who is possessed of that virtue in the amplest sense, may justly be deemed to have attained the summit of his profession; figuratively speaking to an ethereal mansion veiled from mortal eye by the starry firmament and emblematically depicted in a mason's lodge by seven stars, which have an allusion to as many worthy brethren, regularly initiated, passed, and raised, without which number no lodge is esteemed perfect, nor can any gentleman be legally initiated into masonry within its walls.

The altar of the lodge is a pedestal in the form of a double cube, on which is displayed the holy bible to confer upon it the attribute of justice. And why is the open bible said to be the emblem of justice? I answer in the expressive words of an eloquent writer, because there is no other virtue of such absolute importance and essential necessity to the welfare of society. Let all the debts of justice be universally discharged; let every man be just to himself and to all others; let him endeavour, by the exercise of industry and economy, to provide for his own wants, and prevent himself from becoming a burden upon society, and abstain, in the pursuit of his own subsistence, from everything injurious to the interests of others; let every one render unto all their due—that property which he is obliged by the laws of the land or by those of honourable equity, to pay them; that candour and open dealing to which they have a right, in all his commercial intercourse with them; that portion

of good report to which their merit entitles them; with that decent respect and quiet submission which their rightful civil authority demands. If justice were thus universally done, there would be little left for mercy to do. The universal discharge of this one duty would produce, in human life, a picture of happiness that would content the eye of charity. Generosity would have only to spread a heightening colour over, and breathe a richer spirit into the piece. The acts of Justice are the pillars of society; if they stand firm, undefaced, and fair, charity will have only to beautify the capitals of the eternal columns, and lend a little ornament to the well supported fabric. Let mankind be left to themselves without molestation; to the unimpeded operations of their own powers; to the goodness of nature and of God; and pity will have few tears to shed; friendship few words of comfort to utter; and beneficence but few offices of relief to perform.

The fixed lights of the lodge were formerly represented by "three windows supposed to be in every room where a lodge is held; referring to the cardinal points of the compass, according to the antique rules of masonry." There was one in the East, another in the West, and another in the South, to light the men *to, at, and from* labour; but there was none in the north, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers. Hence our transatlantic brethren affirm that "a lodge is, or ought to be a true representation of king Solomon's temple, which was situated north of the ecliptic; the sun and moon therefore, darting their rays from the south, no light was to be expected from the north; we therefore, masonically, term the north a place of darkness." The W. Master's place is in the East; to call the brethren *to* labour; the J. W. is placed in the South, to cheer and encourage them *at* their work; and the S. W. in the West, to dismiss them *from* their daily toil. And the lodge was so constructed that if a cowan was caught listening or prying into the business of masonry, he was punished by "being placed under the eaves in rainy weather, to remain exposed to the droppings till the water ran in at his shoulders, and out at his heels,"<sup>3</sup>

<sup>3</sup> Old Lectures.

The above description of a mason's lodge will be found to embrace a perfect picture of the universe, both in its attributes and its extent. The sun governs the day, the moon the night, and the stars illuminate the spangled canopy of heaven; while the earth is spread with a carpet of natural mosaic work, beautiful to the eye, and administering to the necessities of man. The hills are adorned with flocks and herds; the valleys stand thick with golden grain; the parterres of nature are covered with fragrant flowers and nutritive herbage. "He watereth the hills from above; the earth is filled with the fruit of his works. He bringeth forth grass for the cattle; and green herb for the service of men; that he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart."<sup>4</sup> The ocean flows round it as a beautiful skirtwork or tessellated border, not merely as an ornament, but as a medium of communication between distant countries, and a gigantic reservoir for the production of food, "wherein are things creeping innumerable, both small and great beasts." The cloudy canopy is a symbol of heaven, and the steps which lead to it are the innumerable emanations from the three Theological virtues, Faith, Hope, and Charity.

<sup>4</sup> Psalm civ. 13, 14, 15.

## CHAP. III.

## THE RITUAL OF BUILDING.

Every tower breasted was so clean  
 Of those stone, that were far asunder;  
 The workmen have with fell and sterno visages  
 Of rich entayle  
 Wrought out of stone, and never like to fail,  
 And on each turrett were raised up figures  
 Of savage beasts.

LIDGATE.

SUCH is the design and such the uses of a mason's Lodge. But before it arrives at this perfection, many preliminary ceremonies are necessary. If an oblong building be erected for the purposes of a barn or warehouse, it never changes its character, but remains a barn or warehouse to the end of its days. But if the same edifice be constructed for a mason's lodge, the rites of building, dedication, and consecration, convey to it a higher destiny. It then becomes a place where science is taught, and the precepts of morality and virtue are unfolded; and by the influence of its ornaments, furniture, and jewels, it acquires a solemnity of character, and a devotion of purpose, that excite veneration, and give it an aspect of holiness even in the opinion of the most casual visitor, who, though not a mason, may be incited by curiosity to inspect its internal arrangements, and speculate upon the uses of the various symbols and regalia which are disposed with such order and regularity within its walls.

Freemasonry is an institution of ceremonies. Every point, part, and secret which it contains, is hedged about with forms that preserve it from the prying eyes of the uninitiated on the one hand, and from deterioration in its transmission from age to age amongst ourselves, on the other. This attachment to ceremonial observances is by no means either singular or of modern invention. Their use was dictated by the divine example at the creation;<sup>1</sup>

<sup>1</sup> See the *Historical Landmarks of Masonry*, vol. i., p. 494.

sanctioned on the same authority, by the practice of the patriarchs, and the elaborate ordinances of the Jewish church; and at length introduced into Christianity by the command of its founder, and the precepts and admonitions of his holy Apostles. Thus St. Paul, speaking to the Corinthians on the ceremonies of the church, which had been violated by the introduction of new and unauthorized innovations, said, "Let all things be done decently and in order."<sup>2</sup> His admonitions on this head are extremely comprehensive, and embrace a series of observances which were dictated by inspiration, and intended to be binding on Christians to the end of time. On this subject the Church of England is eloquent. She says, "without some ceremonies it is not possible to keep any order or quiet discipline; and therefore we think it convenient that such ceremonies should be used as are best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living."<sup>3</sup>

As the use of ceremonies was considered necessary in a church divinely founded; how much more in an institution like that of Freemasonry, is it necessary and appropriate to confer beauty and solidity on the system. Ceremonies, however, considered abstractedly, are of little value, except they contribute their aid to impress upon the mind scientific beauties and moral truths. And I will undertake to affirm that our system, complicated as it is, does not contain a single rite that is barren of intellectual improvement; and they all bear a reference to corresponding usages contained in the book which is always spread open on the pedestal of a mason's lodge. Bishop Sanderson makes them the test of obedience. He says, "let Ceremonies be as very trifles as any man can imagine them to be; yet obedience sure is no trifle. They mistake the question when they talk of pressing ceremonies. It is Obedience, formally, that is required;—ceremonies not otherwise pressed than as the matter wherein that obedience is to be exercised. If a master appoint his servant to do some small matter that he thinketh fit to have done, though of itself of no great moment, yet he will expect to be obliged; and it is great

<sup>2</sup> 1 Cor. xiv. 40.

<sup>3</sup> Introduction to the Book of Common Prayer. Of Ceremonies.



reason he should. If in such case the servant should refuse to do the thing appointed, because he had no mind thereunto, and should receive a check or correction for such refusal; could he sufficiently excuse his own fault, or reasonably complain of his master for dealing hardly with him by saying—the thing was but a trifle. Is it not evident that the thing which made the master angry, and the servant an offender in that case, was not precisely and formally, the leaving of the thing undone, which, had it not been commanded, might have been left undone without any fault or blame at all, but the refusing to do it when he that had a right to his service commanded him?"<sup>4</sup>

Ceremonies are considered of such importance amongst masons, as sometimes to be exhibited to the dead; but these are not proper to be publicly expiated on, because they apply to such brethren only as have acquired a competent knowledge of the art; and are never displayed but in the most secret recesses of a closely tiled lodge, and during the solemnization of a peculiar rite which none but Master Masons know. The ceremonies of masonry commence before the footstone of the lodge is deposited in the ground; and this is also accompanied by peculiar forms which consecrate the proceedings, and invest them with importance in the estimation of the public.

When the erection of a Masonic Hall, or Lodge Room has been determined on, the first thing to be considered is the Plan, which is a matter of the greatest importance; for the regularity of all the rites and ceremonies of the order depend, principally, upon the proper construction of the place of assembly. Our continental brethren are governed in this particular by a Ritual of Building, which it is venal to violate; and they feel a more than common interest in a punctual observance of the ordinances there prescribed, that their lodges may be erected, like horoscope of an expert astrologer, without the violation of any rule, even in the minutest particular; for as no correct decision respecting the native's destiny can be elicited from an informal figure of the heavens; so our continental brethren believe that the efficacy of

<sup>4</sup> Preface to Bishop Sanderson's Sermons.

Freemasonry will be considerably deteriorated, if there be any error or imperfection in the formation of the lodge where its benefits are imparted.

In this country, Masonic Halls are frequently erected at a great expense, and when finished, are deficient in many things which contribute to the effect of the ceremonies, and the comfort of the brethren. These evils will surely arise when an Architect is employed who is not a mason, and consequently ignorant of those especial accommodations which are indispensable to a good lodge; and which none but masons can appropriately introduce. Vitruvius tells us that the Ephesians had a very wise law relative to the construction of public edifices. The architect whose plan is chosen, enters into a bond by which he engages to forfeit the whole of his property if the building be not erected conformably thereto. If he fulfils the condition of his agreement, honours are decreed to him. If the expense exceeds the estimate by only one quarter, the surplus was paid by the party building; but if it amounted to more the architect was compelled to suffer the loss. It requires not only a talented architect, but an experienced Freemason, to build a Lodge which shall contain every requisite for the proper administration of all the ceremonies of the order. The following directions may be useful, but they are necessarily restricted in their application, because it is a subject on which it is impossible to be fully explicit on all points connected therewith.

First then, a Masonic Hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain by illicit means, that knowledge which is freely communicated to all worthy applicants. As, however, such a situation in large towns where masonry is usually practised, can seldom be obtained, with convenience to the brethren, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. In the latter case, the altitude of the lower part of the window, as

prescribed in the Helvetian Ceremonies, is five cubits, calculating by the masonic cubit of 18 inches, and measuring from the superficies of the floor within. The observance of this rule would effectually protect our mysteries from profanation, and assure the brethren of a perfect security in the performance of their secret ceremonies. These windows ought to be all on one side—the South, if practicable—and furnished with proper ventilators, that the brethren be not incommoded when pursuing their accustomed avocations, by the heat of the lodge. The utility of ventilation is known to all good masons; nor can a building be properly finished without these conveniences judiciously disposed.

The windows being placed at the above distance from the ground, will indicate, in some measure, the height of the room; which, to preserve a just proportion, must of course be lofty. The proper height, as prescribed by the ancient rituals, is 27 feet, corresponding with the dimensions of the Pillars in front of the Porch of Solomon's Temple, which had a mystical signification, and therefore, as we shall presently see, had an appropriate place assigned to them in the lodge. They were hollow, to contain the constitutional records, being of sufficient capacity for that purpose; the diameter being 6 feet and the outer rim 4 inches thick. Some think that the lodge room should be  $32\frac{1}{2}$  feet in height to accord with the entire altitude of the Pillars including the plinths and capitals; but this would be out of all proportion; and if the principle be accounted orthodox, there is no reason why the entire bases should be rejected, which would make the room 54 feet in height, and constitute a monstrous absurdity.

The room should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to resemble that species of timber. It should be supported on corbels running along the cornice, on which should be engraven masonic ornaments, or the armorial bearings of eminent masons in the Province where the Hall is situated, as a memorial of their zeal and activity for the general prosperity of the order. In estimating the height, it is to be reckoned from the surface of the floor to the extreme point of the gable. The dimensions of the room in length and

breadth have not been authoritatively prescribed, because they will depend in a great measure on the situation of the lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear, or the fund inadequate to any extensive operations. But in all cases, a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the lodge room ought to face the East, because the East is a place of Light both physical and moral; and therefore the brethren have access to the lodge by that entrance, as a symbol of mental illumination; for as Polydore Virgil quaintly says, "the manner of turnyng our faces into the easte when wee praie, is taken of the old Ethnikes, whiche, as Apuleius remembereth used to loke eastwarde and salute the Sonne. We take it in a custom to put us in remembrance that Christe is the sonne of righteousness, *that discloseth secretes.*" The approaches to the lodge must be angular, for a straight entrance is unmasonic and cannot be tolerated. The advance from the external avenue to the East ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors before they have proved their qualifications to be admitted into the Lodge, by signs, tokens, and perfect points of entrance; for strangers must be lodged somewhere, and it ought to be out of sight and hearing of the lodge, because on examination it is possible they might prove impostors, and their claims be consequently rejected. At the extremity of this apartment there ought to be another angular passage leading to the tyler's room adjacent to the lodge; and from thence, by another right angle, you are admitted into the presence of the brethren with your face to the Light, and stand prepared to salute the W. M. So sacred are the proceedings of a lodge, and such is their immeasurable distance from common observation and remark, that the door which opens from the tyler's room into the Lodge should be protected by a screen of thick

moreen, or a double entrance door, that nothing whatever which passes in the lodge should be heard even in this privileged apartment.

In every convenient place the architect should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the Continent they are numerous, and are dignified with the name of Chapels. Two of these apartments have already been mentioned; (1) a room for visitors; (2) the Tyler's room; added to which there ought to be (3) a Vestry where the ornaments, furniture, jewels, and other regalia are deposited. This is called the Treasury or Tyler's conclave, because these things are under his especial charge; and a communication is usually made to this apartment from the Tyler's room. There ought also to be (4) a Chapel for preparations, hung with black, and having only one small light placed high up, near the ceiling; (5) a Chapel for the dead, furnished with a table, on which are a lamp, and emblems of mortality; (6) the Master's conclave, where the records, the warrant, the minutes, and every written document are kept. To this room the W. M. retires when the Lodge is called from labour to refreshment, and at other times when his presence in the lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue; and here he transacts the lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed 12 feet square; and may be of smaller dimensions according to circumstances. In the middle of the Hall there should be (7) a moveable trap door in the floor, 7 feet long and 3 or 4 broad, opening into a small crypt about 3 feet in depth; the use of which is known to none but perfect masons who have passed through all the symbolical degrees.

These conveniences having been arranged by the expert architect, and transferred to the Tracing Board for permanent reference; the next care of the Master is to make due preparation for the ceremony of commencing the building in peace and harmony, and consecrating the ground to the purposes of masonry by laying the foundation stone with all the usual formalities of the craft. In

Germany this duty is discharged with the greatest care and circumspection; for it is considered inauspicious to omit any one ceremony, how trifling soever it may appear, which custom has rendered necessary on such an august occasion. A building committee is therefore appointed to make the preliminary arrangements, and nothing is done without its previous sanction.

## CHAP. IV.

## THE FOUNDATION STONE.

“Thus saith the Lord God, Behold, I lay in Zion for a Foundation Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgement also will I lay to the line, and righteousness to the plummet.”—ISAIAH.

THE appointment of a favourable day for levelling the footstone, is a question which occupies the serious attention of the building committee; for our ancient brethren, in the construction of any magnificent edifice, whether civil or religious, believed that the success of the undertaking depended, in a great measure, on the genial influence of the time when the work was commenced. The masonic days proper for this purpose, are from the 15th of April, to the 15th of May; and the 18th of April has been pronounced peculiarly auspicious for laying the Foundation Stone of a mason's lodge.

In this reference we find some remnant of the superstitions of bygone ages, when a potentate consulted his astrologers on the most fortunate period for commencing any public enterprize. According to Lane, who quotes from El-Is-hakce, the Mahometans consider Thursday and Friday, especially the latter, to be fortunate; Monday and Wednesday doubtful; Sunday, Tuesday, and Saturday, especially the last, unfortunate. It is said that there are seven evil days in every month; viz., the third, on which Cain killed Abel; the fifth, on which God cast out Adam from paradise, and on which Joseph was cast into the well; the thirteenth, on which God took away the wealth of Job and the kingdom of Solomon, and on which the Jews killed the prophets; the sixteenth, on which God exterminated the people of Lot, transformed the Jews into apes, and on which the Jews sawed Zacharias asunder; the 21st, on which Pharoah was born, and drowned; the 24th, on which Nimrod killed 70 women, and cast Abraham into the fire; and the 25th, on which a suffocating wind was sent upon the

people of Hood. On the contrary, with us, Friday is deemed an unlucky period to undertake any important business. Thus Fynes Moryson, in his Itinerary, speaking of the King of Poland, in 1593, says, "the next day the king had a good wind, but before this, because they esteemed Friday to be an unlucky day, had lost many fair winds." And it still continues to be a superstition amongst the working classes of this country, that it is unlucky to be married on a Friday.

The above named time for laying the Foundation Stone of a Masonic Hall, however, appears to be appropriate without any reference to a superstitious custom; because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

A Master and two Fellow Crafts, if there be a dearth of workmen, or war, or famine, or distress, may lawfully begin the work of building a Lodge; but if none of these causes be in operation to impede the undertaking, he ought not to proceed with less than seven workmen, for reasons which are evident to every brother, but cannot be revealed. And seven days, at the least, before the period which the building Committee have fixed for the commencement of the work, the Master, by the assistance of his Secretary, should communicate such intention to every Lodge in the Province; having previously made his arrangements with the Provincial Grand Master. The Masters of Lodges are expected, on such occasions, to render their assistance, not only by being present at the ceremony of laying the foundation stone, but also "by furnishing a beam of cedar, sycamore, or fir, to place in the roof, besides such other voluntary offerings as may be most convenient to themselves."

On the appointed day, the Lodges being all assembled in some convenient place, the Provincial Grand Lodge is opened in due form; and proof is strictly required of every visitor that he is a mason, and qualified to be present, and to assist at the ceremonial. Visitors residing in the Province, not being members of any Lodge, should have a well known brother ready to testify that they



have been regularly initiated into the order. Masters of Lodges ought solemnly to assure the Provincial Grand Master, that the persons whom they present, really belong to their own company; because at a great meeting, where many strangers are sure to assemble together on such an important occasion, unqualified persons might, if due caution were not observed, succeed in imposing upon the lodge, and the brethren be innocently led to forfeit their Obligation. Strangers, therefore, should not only be strictly examined, but should also be required to produce their Grand Lodge Certificate, so that no doubts may remain on the mind of any of the brethren respecting the regularity of their initiation, and their indefeasible right to be present. They will then take the stranger's place; which is at the head of the procession; except they be Grand Masters or Deputy Grand Masters of another province, when the testimony of any brother that they hold, or have held this high office, shall be deemed a sufficient warrant for their admission; and a high place in the procession is usually assigned to them, at the pleasure of the Provincial Grand Master.

Instructions respecting the ceremonial are delivered by the Provincial Grand Master, who then demands to see the Warrant of the Building Lodge; and being satisfied on this point and all others by the usual enquiries, he proceeds to address the brethren present to the following effect. "I hereby, in the presence of all these Worshipful Masters, Wardens, and Deacons, and of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you, and of your company, if you know yourselves, at this time, to have done anything contrary to the laws of masonry, which has not been communicated to the provincial authorities, and whereby you ought to be suspended from your work?

WORSHIPFUL MASTER.

We are all good masons at this very time.

PROVINCIAL GRAND MASTER.

Have you, amongst your company any brother guilty of brawlings, strife, and disobedience, in open lodge?

WORSHIPFUL MASTER.

We have none, Right Worshipful Sir.

PROVINCIAL GRAND MASTER.

Have you any brother, who, after open Lodge, is

guilty of drunkenness, common swearing, or profane words?

**WORSHIPFUL MASTER.**

We have none, Right Worshipful Sir.

**PROVINCIAL GRAND MASTER.**

Have you permission to do this day's work?

**WORSHIPFUL MASTER.**

We have; and if it be your will and pleasure, it shall be here communicated.

After this ceremony has been performed, the Provincial Grand Master proceeds to say;

“Master, Wardens, Deacons, and brethren; all here is right and as it should be. I give you joy of this day's work. It has begun in zeal—let it end in charity and brotherly love. May all masons help us in our present undertaking; and let us give due honour to the Master and brethren of the — Lodge, No. — for wishing to raise a Temple to Masonry. May the blessing of the Most High rest upon it. May the new Lodge increase in its prosperity; and may it be an asylum to harbour the poor brethren, and console the rich. Amen. So mote it be.”

The Ark of the Covenant is now furnished by the Stewards with the Volume of the Sacred Law; and also with salt, clay, a pair of compasses, and other masonic emblems; and they deliver the Veil to the Provincial Grand Master, who sprinkles it with essences. All the brethren present then walk round the room in procession, preceded by the purple, and from a basin of perfume, the Provincial Grand Master sprinkles them as they pass by him, exclaiming.

“May all our deeds be sweet and savoury! May we be a refreshing odour to our poor and worthy brethren; for Charity is as sweet as roses!”

The Lodge being now adjourned, the public procession is formed; which will be found in a subsequent page, arranged for a Province, in accordance with the form prescribed by the authority of the Grand Lodge. The principles on which it is founded are precisely similar to the regulations of civil society; for although Freemasonry is undoubtedly a democratic institution, yet its degrees of rank are placed on the same scale of systematic grada-

tion, as is used for the regulation of precedence in a state or kingdom.

It is an admitted principle in masonry that the post of honour is the last place in the procession; which is accordingly taken by the Grand, or Provincial Grand Master, if he be present; a Grand Tyler with a sword being placed on each side, and a Sword Bearer before him; the swords being drawn, and the scabbards left behind. The Sword Bearer is preceded by the Standard of the Grand Master or of the Province, as the case may be, flanked by the Stewards with wands. Next in precedence are his company of the Grand or Provincial Grand Lodge, according to their office, clothed in purple, with Jewels of Gold, and preceded by a Tyler with his sword also drawn. Then follow the private lodges according to their numbers, each arranged in form; i. e. the brethren first; then the officers agreeably to their rank, the Master being the last person, who is attended by the banner of the lodge. Thus the W. M. of the oldest lodge will be placed immediately before the purple brethren; and if the Provincial Grand Master and his Staff be not present, he will then take precedence, or the last place in the procession.

On the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves painted purple and ornamented with gold, by eight of the oldest Master Masons present: and the Masters of private lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar; and the silken covering ought to hang down two feet on each side. In the centre of the procession is carried the Ark of Alliance, covered with a veil of blue, purple, and crimson silk, in alternate stripes, by four of the most aged masons present, without regard to their rank in masonry.

When the procession moves onward to the place where the foundation stone is prepared to be levelled, the music should play some solemn air; for lively tunes are indecorous and unsuited to this stage of the proceed-

ings. Pleyel's German Hymn, Haydn's National Anthem, Handel's Minuet in Samson, or a slow march would be considered appropriate.

Having arrived within a proper distance of the spot, the procession halts, the brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre, he being preceded by his standard and sword Bearer, the Grand Officers and brethren following in succession from the rear, so as to invert the order of procession. The Grand Master having arrived at his station on a platform, the brethren form themselves into a square round the stone, which is directed to be laid in the corner of the Amorites. An Ode is then sung; the Grand Chaplain repeats a prayer, and the Grand Treasurer having deposited the various coins of the realm, the cement is laid on the lower stone, and being spread with a silver trowel by the Grand Master, the upper one is let down slowly to solemn music. The Grand Master then descends to the stone, and proves that it is properly adjusted by the plumb, level, and square, which are delivered to him in succession by the three officers, to whom they belong; after which the architect delivers to him the mallet, with which he gives three knocks upon the stone. When the operations are completed, the Grand Master makes an address to the assembly, in which he tells them, in such language as he may be pleased to use, that we are lawful masons, true and faithful to the laws of our country, and engaged by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe;—that we have amongst us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out;—but that these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted, in peace and honour, to the masons of ancient times, and have been faithfully transmitted to us; and that it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our inter-

esta, and to defend us against all adversaries. We are assembled here to-day in the face of you all to build a house for masonry, which we pray God may deserve to prosper; by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world till time shall be no more.

The brethren all exclaim, "So mote it be."

The above detail has been adapted from the rituals which are used in Germany, France, and other continental nations; but I have inserted nothing which is inconsistent with our own practice; or which might not be used in this country without the slightest violation of the ordinance, for the above has been issued by our own Grand Lodge; and there are some points which I consider to be an improvement on our practice. I subjoin the continental formula.

After the brethren have formed themselves into a fellow crafts' lodge round the foundation stone, the architect is called for, who places himself in front of the Grand Master, who whispers in his ear something which all Master Masons know; on which the architect produces the plan of the building, which is inspected and handed round amongst the brethren. An anthem is then sung; and the Grand Master calls for the working tools of a mason and anoints them with oil. He then delivers them to the W. M. of the building lodge, who hands them to the architect. The Grand Master then says; "W. M. of the — Lodge, what will your lodge be like?"

The W. M. answers nothing, but lifting up his right hand points first to the heavens, and then to the earth, and then extends his arms to their utmost limit.

GRAND MASTER.

That is a good plan, Worshipful Master; but have you nothing more to tell me?

The W. M. makes no verbal reply to this question, but puts his right hand on his heart, and presses the fore fingers of his left hand on his lips.

GRAND MASTER.

The W. M. does well, brethren, let us copy his example.

Underneath the foundation stone the officiating Master places some grains of Wheat, with a few drops of Oil

and Wine, along with the coins of the country. In addition to which the Grand Master throws a spoonful of salt, which is his exclusive privilege. The mortar is then spread as already described, and the stone descends; which is adjusted, &c., as before, accompanied by the following dialogue.

**GRAND MASTER.**

W. M. of the — Lodge, what is the proper Jewel of your office?

**WORSHIPFUL MASTER.**

The Square, Right Worshipful Sir.

**GRAND MASTER.**

Have you applied the Square to those parts of the stone that should be square?

**WORSHIPFUL MASTER.**

I have so applied it, and find it to be correct.

**GRAND MASTER.**

Brother Senior Warden what is the proper Jewel of your office?

**SENIOR WARDEN.**

The Level, Right Worshipful Sir.

**GRAND MASTER.**

Have you applied the Level to the stone?

**SENIOR WARDEN.**

I have done so, and find it to be correct.

**GRAND MASTER.**

Brother Junior Warden what is the proper Jewel of your office?

**JUNIOR WARDEN.**

The Plumb Rule, Right Worshipful Sir.

**GRAND MASTER.**

Have you applied that instrument to the several edges of the stone?

**JUNIOR WARDEN.**

I have taken the precaution to do so, and find the stone perfect?

**GRAND MASTER.**

Having full confidence in your skill in the Royal art, it only remains that I finish the work. (Here he strikes three times with a mallet upon the stone.) May this undertaking be conducted and completed by the craftsman, according to the grand plan, in peace, harmony, and brotherly love.

The Grand Master, attended by the purple brethren then descends from the platform, and compasses the foundations of the building in solemn procession; after which returning to his canopy, he anoints the foundation stone with fresh oil copiously, till it runs down on all sides, saying,

“ As Jacob the son of Isaac, the son of Abraham, fled from the face of his brother Esau, going from Beersheba toward Haran, he tarried in a certain place all night where he slept on the cold ground, with a stone for his pillow, in great discomfort. Here he had a vision of the gates of heaven, and when he awoke he anointed the stone on which he slept with oil, and named the place Beth El, or the House of God. In like manner I anoint this stone with pure oil, praying that in the building which may arise from it none but good men may enter, and men that fear God. Then may it truly be said, Behold how good and joyful a thing it is, brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon which fell on the hill of Zion; for there the Lord promised his blessing and life for evermore.”

An anthem is then sung, and the brethren return to the lodge from whence they set out.

It may be useful in this place to add a few words on the custom of scattering corn, wine, and oil, and salt, on the foundation, as the elements of consecration; which appears to have been a custom of great antiquity. Corn, wine, and oil, taken together, are a symbol of prosperity and abundance; and refer in this case to the anticipated success of the Lodge where they have been used, in promoting amongst its members the blessings of morality and virtue, and by an increase of the brethren, to disseminate amongst mankind, the benefits resulting from Brotherly Love, Relief, and Truth, that society in general may profit by an infusion of the principles of masonry into every class, and introducing a better feeling into the whole mass. Thus, as a little leaven leaveneth the whole lump, so all may become masons in practice, although not masons by profession; and the general amelioration of society be produced by the

genial influence of masonic wisdom, goodness and truth.

Corn was a symbol of the resurrection, which is significantly referred to in the third degree of masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of the resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead. The apostle might, says Calmet, have instanced the power of God in the progress of vivification; and might have inferred that the same power which could confer life originally, could certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice; yet not intending to terminate his reference in any quality of vegetation. We find the same manner of expression in Manu, who, discoursing of children says, "whatever be the quality of the seed scattered in a field prepared in due season, a plant of the same quality springs in that field with peculiar visible properties. That one plant should be sown and another produced, cannot happen; whatever seed may be sown, even that produces its proper stem." All this reasoning serves to prove that corn is a correct symbol of the resurrection.

Wine is a symbol of cheerfulness and joy. Thus David, speaking of the divine beneficence, says, "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth the food out of the earth, and *wine that maketh glad the heart of man*, and oil to make his face to shine, and bread which strengtheneth man's heart." Vineyards were plentiful in Palestine. It was indeed peculiarly a land of corn, and wine, and oil. Thus to show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of his tribe, he shall be found

Binding his colt to the vine,  
And to the choice vine, the foal of his ass.  
Washing his garments in wine,  
His clothes in the blood of the grape.



The Jews planted their vineyards, says "the Investigator," most commonly on the south side of a hill or mountain, the stones being gathered out, and the space edged round with thorns, or walled in. The expression of "sitting every man under his own vine," which is used more than once in our scriptures, probably alludes to the delightful eastern arbours, which were partly composed of vines. Norden speaks of vine arbours as being common in the Egyptian gardens; and the Prænestine pavement in Shaw's Travels, gives us the figure of an ancient one. The expression is intended to refer to a time of public tranquillity and profound peace.

Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness mentioned in the Jewish writings, was a perfumed oil with which the people anointed themselves on days of public rejoicing and festivity. Every thing that was appropriated to the purposes of religion in the tabernacle and temple, were all consecrated with oil. Kings and priests were anointed in the same manner. And our lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine, and oil.

Our ancient brethren used salt as an emblem of consecration, because it was a symbol of Wisdom and Learning. Our Saviour says, "have salt in yourselves, and have peace one with another." And St. Paul adds, "let your speech be always with grace, and seasoned with salt." Salt is also a symbol of perpetuity and incorruption. Thus the Jewish law is said to have been "a covenant of salt before the Lord." And again in another place, "the Lord gave the kingdom of Israel to David and to his sons, by a covenant of salt." A foreign writer, under the date of 1666, quoted by Brand, says, "the sentiments and opinions both of divines and philosophers, concur in making salt the emblem of wisdom and learning; and that, not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought Wisdom to be pure, sound, immaculate, and incorruptible; and similar to the effects which salt produces upon bodies, ought to be those of wisdom and learning upon the mind. This rite of salt is a pledge or earnest of the

study of good hearts, and of obedience and duty." The application of this meaning of the symbol to our society is not difficult, because our profession is to cultivate Wisdom, to maintain charity, and to live in harmony and brotherly love. And it is ordained that none can use salt in the consecration of a Lodge but the Grand Master, because he is, in a peculiar manner, the pillar of Wisdom. The following epigram was written when the tax was first laid upon salt about the middle of the last century.

The emblem o' th' nation, so grave and precise,  
 On the *emblem of wisdom* have laid an excise.  
 Pray tell me, grave sparks, and your answer don't smother,  
 Why one representative taxes another?  
 The Commons on Salt a new impost have laid,  
 To tax Wisdom too, they most humbly are pray'd;  
 For, tell me ye patrons of woollen and crape,  
 Why the *type* should be fin'd, and the *substance* escape?

Salt has ever been distinguished as an emblem of hospitality. Thus the governors of the Provinces beyond the Euphrates, writing to king Artaxerxes, tell him that "they are salted with the salt of the palace;" meaning that they have the right of maintenance there. Waldron in his description of the Isle of Man, says, "no person will go out on any material affair without taking some salt in their pockets; much less remove from one house, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, though a poor creature be almost famished in the streets, he will not accept of any food, unless you join salt to the rest of your benevolence." We have a curious instance of the regard paid to salt as an emblem of hospitality and friendship in distant countries, related by Harmer from D'Herbelot. "Jacoub ben Laith, who appears to have been nothing more than a captain of banditti in Persia, having broken into the palace of the prince, and collected a very large booty; he was on the point of departing, when his foot kicked against something which made him stumble. Imagining it might be something of value, he put it to his mouth and found it to be a lump of salt.— Upon this, according to the superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his

booty, and retired without taking anything with him. The next morning, the risk they had run in losing so many valuables caused a strict enquiry to be made, and Jacoub being found to be the person concerned, he frankly told the whole story to the prince, by which he so effectually gained his esteem that he took him into his service, and he ultimately succeeded his master on the Persian throne."

Salt was also a symbol of Fidelity. Whence the propriety of its use amongst masons. It was also an emblem of eternity and immortality; because it is not liable to putrefaction itself, and preserves every thing that is seasoned with it from decay. Reginald Scott, in his discourse concerning Devils and Spirits, asserts that "the devil loveth no salt to his meat, for that it is a sign of eternity, and used by God's commandments in all sacrifices." In like manner the science of Freemasonry may be aptly symbolized by salt, because it is eternal and will never decay. It has existed from the creation, and will remain a blessing to man till this earth is burnt up and the elements shall melt with fervent heat; and then Love universal shall exist for ever amongst the glorified fraternity of saints and angels.

## CHAP. V.

## THE DECORATIONS.

In which ther were mo ymages  
 Of gold standing in sondrie stages ;  
 In mo riche tabernacles ;  
 And with pierre moe pinnacles,  
 And moe curious pourtraytures  
 And quent mannere figures.

\* \* \* \* \*

Of these yates flourishinges  
 Ne of compaces ne of kervings,  
 Ne how the hacking in masonries ;  
 As corbelles and imageries.

CHAUCER.

THE next ceremony by which the newly-built hall is appropriated to masonic purposes is the disposal of its furniture and decorations preparatory to the solemn rite of dedication and consecration. Great discrimination is required to accomplish this point correctly and with proper effect; and very frequently the imposing appearance which a lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert mason will be convinced that the walls of a lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space; and though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.

The embellishment of the interior of a Lodge room is indeed of vast importance; although I am afraid, very little attention is usually paid to it; and nothing but a fine and discriminating taste can do it ample justice. Nor is it necessary to incur heavy expences in the details, for it is the design, and not the value of the materials, that produces the effect. A few brief hints for this purpose may be acceptable; although after all much will

depend on the judgment of the architect, who ought, in all cases, to be a brother.

Over the row of windows, which, as I have already observed, are disposed on one side of the room, should be placed, running from east to west, a thick brass rod, on which is suspended, from a series of rings of the same metal, a great curtain extending the whole length of the room, and when drawn, covering all the windows at once, for separate window curtains are unmasonic, and not to be tolerated in a good lodge. This great curtain must be composed of blue, purple and crimson moreen, disposed in alternate stripes, the breadth of the stuff, and lined with black cloth. Silk may be used if the lodge be prosperous enough to incur the expence, but neither cotton nor linen are allowed. It must, however, be quite plain and devoid of ornament; for the intended effect would be entirely destroyed by the introduction of tassels, fringes, or bindings of any other colour.

In the east should be a raised platform or dais for the Master and his attendant officers. Here are the two pillars already mentioned flanking the Chair or Throne, which is elevated on three steps at some distance from the wall; for sufficient space ought to be left for two persons to pass conveniently, which is concealed from the observation of the brethren by a screen placed behind the chair, higher than the Master's head when seated. The two extremities of the screen are made to fold inwards at right angles, thus enclosing the officers on the dais by three sides of a parallelogram. On the back of the screen a design should be painted on a ground of black or dark purple, emblematical of the name of the lodge; and the flaps should be decorated with intersecting triangles, emblems of mortality, or other masonic designs according to the taste of the architect. The effect will be augmented by painting it as a transparency. In foreign Lodges there is placed behind the throne, and high up in the gable of the roof, a well toned bell or Indian gong; and I have known it used with good effect in our own country.

The pedestal is placed in front of the throne. In form it is a double cube; and should be made of shittim wood or acacia, in imitation of the Altar of incense and other appendages to the tabernacle of Moses. This masonic

altar is consecrated by the Book of the Law, which is always spread open upon it, at some important passage of scripture, during the continuance of the solemn ministrations of the lodge. In the first degree it is usually unfolded at Ruth iv. 7; in the second degree at Judges xxii. 6; and in the third at 1 Kings vii. 13, 14. These usages, however, it may be necessary to add, are arbitrary; for we find, at different periods during the last century, that Genesis xxii. and xxviii. were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chronicles iii. 17, for the second; and Amos x. 25, 26, and 2 Chronicles vi., for the third. In the United States, according to the instructions contained in Cross's Chart, the Bible is opened in the first degree at Psalm cxxxiii.; in the second at Amos vii.; and in the third at Ecclesiastes xii.

Again, during the ceremony of consecrating a Lodge the Volume should be displayed at 1 Kings viii.; in processions at Numbers x.; and at funerals at Gen. i., or 1 Cor. xv. It is, however, a matter of little importance, provided the passage correspond with the structure of any part of the degree. A section of our brethren have always evinced the greatest anxiety that this arrangement should be punctually observed; and are even so particular as to have the obligation sealed on the appropriate verse; while others treat it with indifference; and some care very little whether it be wholly omitted. In fact I knew a lodge where the Master always opened his Bible at Eccles. x., which has no masonic reference whatever.

In the West, and facing the Master's Throne, there ought to be a gallery furnished with an organ; which is also useful for a musical band, or for the accommodation of ladies on festive occasions.

The technical ornaments of a lodge are, as is well known, the mosaic pavement, the blazing star, and the tessellated border; but a well disposed lodge room admits of other ornaments which add considerably to the brilliancy of its appearance. These decorations, however, ought to be in the strictest conformity with the genius of the order. Their introduction is frequently the effect of accident. A cheap purchase at a sale, or the indiscriminate liberality of an individual brother, will frequently place amongst the ornaments, a picture or bust,

which is not in keeping with the general contour of the lodge furniture. Such anomalies ought to be avoided.

The Freemason's Hall, Great Queen Street, is a beautiful specimen of this kind of ornament, as it was designed by the architect at the period of its erection. It is purely masonic; and hence it is to be presumed that statues or paintings of the Virtues are in good taste; as also of the worthies named in the Bible, who are celebrated in the system of masonry; such as Abraham or Moses, Solomon or H A B, or the two St. Johns; any or all of these would be appropriate. Nor should pictures of the great benefactors of masonry be omitted, as a memento of departed worth which the craft delights to honour. These decorations, judiciously interspersed with masonic emblems, if properly managed, may contribute to produce a very imposing appearance. A marble slab, containing the name of the lodge, with its founder, and the contributors to the building fund, ought to be let into the north wall. The candlesticks should be made of brass, and very lofty. These add a grace to the appearance of a lodge which can only be estimated by those who have witnessed the effect. Some of the most gorgeous foreign lodges use a seven branched candelabrum, in imitation of the golden candlestick of the tabernacle and temple; and this appears to be a most appropriate article of furniture to occupy a conspicuous place in the lodge. It was a truly magnificent utensil, weighing 125 pounds, and therefore would be worth about £6000 of our money. It stood upon a base with a perpendicular stem, at the top of which was the centre light. Three branches projected from the stem on each side, forming the segment of a circle, and rising as high as the centre light. The whole of the candlestick was adorned with a variety of carved ornaments, all in chased gold. In a lodge the candlesticks should always be composed of bright brass; wood of all kinds being extremely improper.

In a good lodge silence and gravity are great recommendations during the hours appropriated to labour. The ordinary business is of too serious a nature to admit of any disturbances; and hence the ancient charges direct that no brother shall behave himself ludicrously or jestingly while the lodge is engaged in what is serious and

solemn; nor use any unbecoming language upon any pretence whatever; but to pay due reverence to the Master, Wardens, and fellows, and put them to worship. Even the noise of moving the seats or the feet, is to be avoided as much as possible; and for this purpose sand is not allowed to be strewed on the floor; nor are the brethren permitted to leave the Lodge during the solemn ceremonies, lest the noise thus made should disturb the proceedings. The effect of an initiation would be entirely destroyed by any interruption of this kind; and it is easy to understand that the same kind of disturbance would be calculated to distract the attention of the brethren during the delivery of the lectures. It would also create a degree of embarrassment to the Master, and tend to disarrange his ideas, and consequently, to some extent, nullify his instructions. It is to prevent the occurrence of all such irregularities that the Grand Lodge have provided that "if any brother behave in such a way as to disturb the harmony of the lodge, he shall be thrice admonished by the Master; and if he persist in his irregular conduct he shall be punished according to the By-Laws of the Lodge; or the case may be reported to higher masonic authority." The best method of preventing any casual disturbance on the floor of the lodge, is to have it covered with drugget or carpeting; and this is generally used in foreign lodges.



## CHAP. VI.

## THE NAME.

What's in a name? that which we call a rose  
By any other name would smell as sweet.

SHAKESPEARE.

“The Phœnicians gave appellations to places according to their respective commodities and manufactures, wherein, if we do but seriously consider for what particular thing each country, in former time, was most especially taken notice of, and then apply the Phœnician name of that thing, let it be custom, situation, trade, or anything else, and we shall find the Phœnician word so exactly agreeing with the nature of the country so expressed, that we must conclude it impossible so constant and general an harmony between them should happen by chance; but rather, that the names were imposed for some particular reason or design.”—SAMMES.

A WORD on the Names of lodges may not be unacceptable. The brethren who drew up the code of “the Helvetic Ceremonies of Masons, said to come from Egypt, translated from the French and German of L. S. U. and 2 B 7 C,” condemn the use of such names as the Apollo, the Minerva, the Vesta, &c., as being heathen, and furnishing ideas of idolatry and superstition. They also disapprove of the names which savour of any sect or party, either religious or political. “These,” they say, “can have nothing to do with masonry.” Des Etangs, however, contends that it is lawful to use as the names of lodges, any of the great heathen philosophers, such as Zoroaster, Confucius, Pythagoras, Socrates, Plato, &c.; and also Wisdom, Good Faith, Friendship, Constancy, or any other of the moral virtues.

In this country the titles of lodges are frequently determined by chance; but the most appropriate are those which are assumed from the names 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; because it is quite certain that he was a mason; for none but those who

are impregnated with the true scientific principles of the order, could possibly have produced the mysterious and complicated effect which those gorgeous edifices uniformly display. The name of a Hundred or Wapentake 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; as are also the orders of architecture, the theological or cardinal virtues; and Harmony, Brotherly Love, Friendship, Unity, or other social qualities of the mind. In all cases the temper of the brethren should correspond with the name of the lodge; otherwise they will expose themselves to be ranked as hypocrites, and instead of masonry constituting their pride, it will subject them to obloquy and shame. If the members of a lodge dedicated to Friendship or Harmony be notoriously at variance with each other;—if the brethren of a lodge of Fidelity be, in practice, unfaithful to every trust;—if a lodge called Social Union be distinguished by bickerings and disputes; or of Good Faith, by defrauding or swindling their neighbours; what can be expected to result from such anomalies, but disorder amongst themselves and unpopularity in the world; their own character will be compromised, the lodge disgraced, and Freemasonry, which ought to be the vehicle of perfect friendship, will become a by-word and a reproach, in the estimation of all good and worthy men.

The precedency of lodges, however, depends on the Number and not on the Name; although by custom every lodge has its proper name; and this is considered of such importance by the masonic authorities, that the approbation of the Grand Master, or at least of the Provincial Grand Master must be obtained before any name can be legitimately used; and even then it must be registered with the Grand Secretary. Nor can any lodge alter its name without the same authority. The privilege of giving a name has always been considered as a token of authority. Thus a father is empowered to determine the names of his children and a Master those of his servants. For the same reason the Master determines the name of his lodge. It is said in Scripture that Adam gave a name to his wife and to all the animals, which they ever after retained. God himself

condescended to change the names of Abram, Jacob, and Sarai, as a token of honour, and an addition expressing his particular regard for them. Hence he gave a name, even before their birth, to some persons to whom he purposed to extend his favours in an especial manner; as to Solomon whom he called Jedidiah; to the Messiah whom he called Emanuel and Jesus, to John the Baptist, &c.

Assigning a name to a lodge, like the determination of the name of a son or daughter, is frequently a matter of much serious deliberation; and is sometimes attended with powerful religious feelings. "The strange prejudice of lucky and unlucky names," says D'Israeli, "prevailed all over modern Europe. The successor of Adrian VI. wished to preserve his own name on the Papal throne; but he gave up the wish when the conclave of Cardinals used the powerful argument that all the Popes who had preserved their own names, had died in the first year of their pontificate. Cardinal Marcel Cervin, who preserved his name when elected Pope, died on the twentieth day of his pontificate, which confirmed this superstitious opinion. Lamoth le Vays gravely asserts that all the queens of Naples of the name of Joan, and all the kings of Scotland of the name of James, have been unfortunate; and we have formal treatises on the fatality of particular names."

The same credulity still operates, to a certain extent, amongst ourselves; and not only the ignorant, but also men of learning and talent are scarcely able to divest themselves of certain fancies about the names of their children; as if their success in life were to be dependent on a casual appellation imposed at the font. Nor is the superstition confined to any nation or people; but appears indigenous to the human mind. Amongst the Romans there were certain mysterious notions connected with the names of individuals. In calling over a muster roll of soldiers, the sergeants always began with names of good omen, as Felix, Faustus, &c., analogous to our Good luck, Happy, &c. Livy, speaking of a person named Atrius Ueber, calls it *abominandi ominis nomen*; and in like manner Plautus says of one whose name was Lyco,

Vosmet nunc facite conjecturam cæterum,  
Quid id sit hominis, cui Lyco nomen siet.

Plato recommended to parents to select lucky names (*fausta nomina*) for their children; and Pythagoras thought a man's success in life depended on his name. Camden has a story illustrative of his feeling:—"We read that two Ambassadors were sent out of France into Spaine to king Alphonse the ninth to demand of the daughters which he had by the daughter of the king Henrie the second of England, to bee married to their soveraigne king Lewes the eighth. One of these ladies was very beautifull, called Vrraca, the other not so beautifull, but named Blanche. When they were presented to the Ambassadors, all men held it as a matter resolved that the choyce would light upon Vrraca, as the elder and fairer. But the Ambassadors enquiring each of their names, took offence at Vrraca, and made choyce of the lady Blanche, saying that her name would be better received in France then the other, as signifying faire and beautifull, according to the verse made to her honour."

"*Candida, candescens candora, et cordis et oris.*"

And a modern French writer has the following passage, which shows that the same feeling still prevails amongst that people. "What is your name, Mademoiselle? Felise, replied the child. It is a pretty name, said the kind-hearted woman. Felise—that means happy; one that is born under a fortunate star! Hearing these words, the traveller and her attendant involuntarily turned, and, doubtless struck by the same thought, cast a singular look upon the child."

Pegge has quoted from Fuller an amusing instance of the same superstition in a Spaniard. Such was the ridiculous attachment to long and high-sounding names and titles in Spain, that when an epidemical sickness raged in London in the reign of Queen Elizabeth, the Spanish Ambassador, who, I suppose, enjoyed a sesquipedal name, was consigned for safety to the charge of Sir John Cutts, at his seat in Cambridgeshire. The don, upon the occasion expressed some dissatisfaction; feeling himself disparaged at being placed with a person whose name was so short. An amnesty, however, was soon granted by the Spaniard; for my author says, that what the knight lacked in length of name, he made up in the largeness of his entertainment."

When dramatic representations were first introduced into this country, the subjects were extracted from the Bible history; and the names of the patriarchs and saints were principally used, the devil being the chief comic performer. They were managed by the clergy, enacted in churches and monasteries; or, under their direction, in the public streets on Corpus Christi day. About the time of the Reformation, these Mysteries and Miracle Plays were rivalled, and ultimately superseded by historical dramas called Moralities; and the names of the Virtues and Vices were substituted for scripture characters; the devil's place in comedy being supplied by a personage named Ygnorance; whence was derived the Clown or Fool of Shakespeare and his contemporaries. These were secular Interludes, and the origin of the regular drama. Thus, in 1520, we find "A new Interlude and a Mery, of the nature of the IV. elements;" which contained the following characters—the Messengere, Nature, Naturale, Humanity, Taverner, Experyence, Studios, Desire, Sensuall Appetyte, and Ygnorance. In 1567, was printed by Thomas Purfoote, a new and Mery Enterlude called the "Trial of Treasure;" with these names:—Sturdines, Contentation, Visitation, Time, Lust, Sapience, Consolation, the Preface, Just, Pleasure, Greedy Gutts, Elation, Trust, Treasure, and the Vice, who is here called Inclination. And to close these extracts, we find a multitude of curious names in a drama called Cambises, written by Thomas Preston about the same period; viz. Councell, Huff, Lob, Ruf, Commons Cry, Commons Complaint, Venus, Snuf, Small Hability, Proof, Execution, Diligence, Crueltie, Hob, Preparation, Ambidexter, Triall, Meretrix, Shame, Otian, and many others.

From this personification of the Virtues, the custom of giving similar names to children was greatly fostered and increased, in the hope that a propitious name might be the harbinger of virtue, prosperity, and happiness; whence the femalé names of Faith, Grace, Hope, Temperance, Charity, &c., abounded throughout England; and have become standard names, with which the poor as well as the rich daily flatter their own feelings by conferring them on their beloved offspring; and Freemasons usually follow the example in giving propitious names to their lodges.

I do not find, however, that our lodges had any distinctive names before the latter end of the last century. The four regular lodges which were found in practice in the south of England at the revival of masonry were designated by the sign of the taverns where they were respectively held. The same practice continued for many years. Before 1738, by an order of the Grand Lodge, an engraved list was published, which was received as occasion required. The two copies of this list in my possession were respectively printed in 1764 and 1767; the former dedicated to Lord Blaney, G. M., the latter to the Duke of Beaufort, G. M. In both cases the lodges are usually designated by a pictorial representation of the sign of the tavern where the brethren met. A printed list, dated 1774, appears to be in uniformity with those which are engraven. In 1784, Noorthouck published his edition of Anderson's Constitutions; and the laws of the Grand Lodge therein recorded, make no mention of the name of a lodge, but recognize the engraved list. In a catalogue dated 1790, the lodges have names as well as numbers; and two years after, a list was published with names and numbers, as altered by the Grand Lodge. In the present Book of Constitutions the names of lodges are formally recognized, and directed to be enrolled in the Grand Lodge Books.

## CHAP. VII.

## THE CONSECRATION.

“And now the king’s command went forth  
 Among the people, bidding old and young,  
 Husband and wife, the master and the slave,  
 All the collected multitudes of Ad,  
 Here to repair, and hold high festival.”

SOUTHERY.

“All hail to the morning that bids us rejoice ;  
 The temple’s completed, exalt high each voice ;  
 The Capestone is finished, our labour is o’er,  
 The sound of the gavel shall hail us no more.  
 Almighty Jehovah descend now and fill  
 This lodge with thy glory, our hearts with good will  
 Preside at our meeting, assist us to find  
 True pleasures in teaching good will to mankind.  
 Companions assemble on this joyful day,  
 The occasion is glorious, the Keystone to lay,  
 Fulfil’d is the promise by the Ancient of Days,  
 To bring forth the Capestone with shouting and praise.”

MASONIC CONSECRATION HYMN.

WE will now suppose the Lodge to be built, furnished, decorated, and named; it remains that the ceremony of Dedication and Consecration be performed before it can be legally used for masonic purposes; and that every thing may be done decently and in order, these rites should be performed with every fitting solemnity, and in due and ample form. The Worshipful Master having first made the necessary arrangements with the Provincial Grand Master, should instruct the Provincial Grand Secretary to make his preparations with the minutest accuracy, because the smallest omission may produce a very serious impediment in the ceremonial, and utterly destroy its effect. Much also will depend on the tact and activity of the Director of Ceremonies, whose duty it is to superintend the processions, and to see that every

brother has his proper rank, according to the code of precedency which distinguishes the Order.

It is usual on these occasions for the Provincial Grand Chaplain to preach a sermon at the church, to which the brethren move in formal procession. How trifling soever this may be considered by some inconsiderate persons, its regulation is the result of no ordinary management. To give it the proper effect requires the utmost nicety of arrangement. Every brother's place should be marked down on paper by the Director of Ceremonies, and openly proclaimed before he leaves the lodge to join his brethren in public. • In the church, certain pews should be marked out as appropriated to the brethren according to their rank; others for ladies; and the rest for the miscellaneous congregation. Care should also be taken to prevent all ingress and egress during the celebration of divine service, by children or loose persons, who are attracted by curiosity, and feel no interest in the proceedings. In the course of my experience I have witnessed great disorders for want of a little preliminary caution in this respect. It should also be seriously impressed upon the Worshipful Master of every lodge, that he is responsible for the regularity and decorum of his Company; and that it is his duty to instruct and admonish them, at some lodge of emergency to be convened at home for that especial purpose, on the necessity of appearing in the proper clothing of masonry; and on the conduct which it becomes them to observe at the approaching commemoration, that masonry in general, and their own lodge in particular may not suffer in the estimation of the public.

On the appointed day, the lodge having been opened in due form by the Provincial Grand Master, and the Minutes read and confirmed; the Provincial Grand Secretary is directed to read the order of procession; after which a charge is delivered from the throne on propriety of conduct, and the necessity of adhering strictly to all the forms, as they have been regulated by the masonic authorities. After which the lodge is adjourned, and the ladies are admitted into the gallery. The procession now moves round the lodge thrice, and afterwards the brethren remain stationary; the elements



of consecration arranged, and the following passage from scripture is read by the Provincial Grand Chaplain.

“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the Ark of the Covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark; and they brought up the Ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel that were assembled unto him were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the Ark of the Covenant of the Lord unto his place, into the oracle of the house, to the Most Holy Place.” (1 Kings, viii. 1—6.)

An Anthem proper for the occasion is then sung, which is usually written for the purpose by some member of the lodge. The Architect then makes his report; and the Provincial Grand Master delivers a suitable Oration; and concludes by directing the brethren to move forward in procession to church.

This is the point when the talent of the Director of Ceremonies displays itself. Without the most judicious management on his part, a scene of great confusion would ensue. His duty is to place himself within the entrance of the lodge and proclaim every brother by his office or rank as he is to take his situation in the procession, beginning at the top of his Roll, and suffer no person to pass, under any pretence whatever, until his name be called. This process, with an assistant below to arrange the brethren as they arrive in the street, or in the court of the lodge, as the case may be, will preserve due order, and complete the regularity of the proceedings. To give facility to this movement, the Masters of the several lodges should act the part of captains of companies in a regiment of soldiers on

parade, and keep the brethren of their respective lodges strictly together, not allowing them to mix with other lodges; because it would occasion considerable embarrassment when the names were called; and at this point of the ceremonial no time ought to be wasted in rearrangement. Every lodge should be ready to obey the summons of the Director of Ceremonies.

The following form of procession I should recommend as being most appropriate for the use of the Provinces, every brother or file of brethren, observing a distance of six feet in the rear of his predecessor; so that a procession of fifty brethren walking by pairs may occupy a space of about one hundred yards.

A Tyler with a sword.

Union Flag.

Band of Music.

Union Flag.

Visiting Brethren two and two.

Rough Ashlar borne on a pedestal.

Lodges out of the Province.

The private lodges of the County in the following order; the highest numbers walking first.

Tyler with a sword.

Brethren two and two.

Inner Guard with a sword.

Two Deacons.

Stewards.

Secretary.

Treasurer.

Chaplain.

Past Master.

Two Wardens.

The Lodge Banner.

Master.

The Perfect Ashlar borne on a Pedestal before the W. Master of the senior lodge by a brother of his own Company.

P. G. Tyler with a sword.

Union Flag.

Tracing Board of the First Degree.

Inner Guard with a sword.

Past P. G. Deacons two and two.  
 Tracing Board of the Second Degree.  
 Past P. G. Organist.  
 Past P. G. Architect.

The two P. G. Deacons bearing the Warden's Pillars  
 on Pedestals.

A Cornucopia borne by a Brother.

P. G. Organist.

P. G. Architect.

P. G. Director of Ceremonies.

Tracing Board of the Third Degree.

Past P. G. Treasurer and Secretary.

The Book of Constitutions on a Pedestal.

P. G. Secretary.

P. G. Registrar.

P. G. Treasurer.

P. G. Steward with a wand.	}	The Holy Bible, Square and Com- passes, carried by four Master Ma- son's Sons; open at Numbers x.	{	P. G. Steward with a wand.
-------------------------------	---	---------------------------------------------------------------------------------------------------------	---	-------------------------------

P. G. Chaplain.

Past P. G. Wardens two and two.

The Three Lights placed triangularly on a Pedestal.

P. G. Junior Warden with a gavel.

P. G. Senior Warden with a gavel.

P. G. Steward with a wand.	}	P. G. Standard.	{	P. G. Steward with a wand.
-------------------------------	---	-----------------	---	-------------------------------

The Globes on a Pedestal.

Banner of the D. P. G. M.

Deputy Provincial Grand Master.

P. G. Steward with a wand.	}	Banner of the P. G. M.	{	P. G. Steward with a wand.
-------------------------------	---	---------------------------	---	-------------------------------

P. G. Sword Bearer.

Tyler with a sword.	}	Provincial Grand Master.	{	Tyler with a sword.
------------------------	---	--------------------------	---	------------------------

Union Flag.

Two Stewards with wands.

P. G. Tyler with a sword.

When the procession arrives at the church door, the leading files halt, and the brethren fall back to the right and left as before mentioned, and make an opening for the Provincial Grand Master and his Staff to pass up the

centre. Thus the procession will enter the church in a reversed order, and the Covenant is placed on a pedestal in front of the Reading Desk, where it remains during the whole service.

On returning from church, the Lodge is resumed, and the dedication and consecration solemnized by an adherence to those ancient and secret forms which it would be improper as well as needless to describe here, as the outline, so far as can be legally communicated, may be found in Preston's Illustrations, and many other masonic works.

## CHAP. VIII.

## THE PILLAR OF WISDOM.

"The eleventh poynt ys of good dyscrecyoun  
 As ye mowe knowe by good resoun ;  
 A mason, and he thys craft wel con,  
 That sygth hys felow hewen on a ston,  
 And ys yn poynt to spylle that ston,  
 Amende hyt sone, yef that thou con,  
 And teche hym thenne hyt to amende,  
 That the werke be not y-schende.  
 And teche hym esely hyt to amende,  
 Wyth fayre wordes, that God the hath lende,  
 For hys sake that sytte above,  
 With swete wordes noresche hym love."

ANCIENT MASONIC MANUSCRIPT.

**FREEMASONRY** may be justly considered as a regular and well formed society, embracing, in one universal bond of brotherhood, all mankind, without any distinction arising from birth, country, education, climate, and colour, who have been admitted to a participation of its sublime mysteries, on the broad principle, that there is no respect of persons in the eye of that all-wise and all-powerful Being who created and governs the Universe; who is distinguished by the attributes of wisdom and loving kindness, and a disposition to do every thing for the general benefit of his creatures. Hence, wherever a mason may stray—even though it be into countries diversified by every variety of manners and customs, language and religion, he will always find a home;—he will always meet with some kind friend and brother, to greet him with the right hand of fellowship, to promote his interests, and to give him comfort and consolation in his distress.

It may truly be said of the fraternity, as Archbishop Potter predicates respecting the members of the Church, that they are "united not only by the love and affection, by consent of opinion, or similitude of manners, which may happen to the members of other societies; but they

all bear the same relation to the same common head. This it is, whereby regular Societies are distinguished from confused multitudes; that whereas the latter are only locally united, and when their parts are dispersed, they utterly cease to be; the former are joined under the same form of government to the same common head, by their alliance to which their several parts, how remote soever in place, do maintain a strict communion with one another. Thus the several persons who live in the same city or kingdom, are united into one civil society. And the Jews, however dispersed, were all united to God and to one another in the same religious society, having all obligated themselves, by the same Covenant, to be the people of God. Whence they are called God's peculiar treasure, a kingdom of priests, an holy nation. And being engaged as one and the same person to him, they are called his Spouse, whence God is said to have married them, and to be their husband. In the very same manner Christians being separated from the world, and united to Christ by the New Covenant, are called a chosen generation, a royal priesthood, a holy nation." And Freemasons, however widely dispersed, are united under a mystic tie, as brethren of the same order, obligated on the same Covenant, governed by the same laws, and practising the same ceremonies. The Constitutions of the society are placed on a firm basis, and the Landmarks are not susceptible of alteration, although the laws which do not affect its mechanism may be modified or changed, with the consent of the brethren assembled in Grand Lodge, to meet the demands or requisitions of any improvement in the state of society; in order that Freemasonry may not remain stationary, while other sciences are making rapid strides towards perfection.

There is nothing to be found in the constitution of the Order, but what is perfectly consistent with the principles by which it is governed. Thus the ancient Charges provide that "the rulers and governours 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." These rulers, according to an original law of revived Grand Lodge, were the Grand Master and his Wardens; and they were repeated

in every private lodge, which in fact is but a transcript of the Grand Lodge; although, as the number of masons increased, other officers, called assistants, were subsequently added. The constitution of a lodge is essentially democratic, because the rulers and governors of the craft, in the person of the Grand Master, as well as the Master of every private lodge, are elected annually by universal suffrage; every brother having a vote in the latter case, and the Masters, Wardens, and Past Masters of every private lodge forming a legitimate delegation to vote in the election of the Grand Master.

All actual power is vested, during their term of office, in the Master and his Wardens; but the former is the responsible officer, and therefore his duties are carefully guarded by specific laws, and solemn pledges. Thus the Constitutions provide that "every Master, when placed in the Chair, shall solemnly pledge himself to observe all the old established usages and customs, and to preserve the Landmarks of the order, and most strictly to enforce them within his own lodge. He must also take care that the By-laws of the lodge be faithfully written; and that books be kept in which he, or some brother appointed by him as Secretary, shall enter the names of its members, and of all persons initiated or admitted therein, with the dates of their proposal, initiation or admission, passing, and raising; also their ages, as nearly as possible, and their titles, professions, or trades, together with such transactions of the lodge as are proper to be written. The accounts shall also be regularly kept, and the fees payable to the Grand Lodge shall be entered in a separate and distinct account. The Master is responsible for the correct insertion of all the above particulars; and is bound to produce such lists, minutes, and accounts, when required by any lawful authority."

The Master of a Lodge, however, has still more onerous duties to discharge. He must be true and trusty, of good report, and held in high estimation amongst his brethren. He must be well skilled in our noble science, and a lover of the Craft; exemplary in his conduct, courteous in his manners, easy of address, but steady and firm in principle. He has imposed on him, as the Pillar of Wisdom, the charge of instructing the brethren in

masonry:—not merely by repeating certain formal passages night after night, which are calculated rather to weary than to enlighten the mind; but to adapt his instructions to the capacity of his hearers, and to see that none depart unimproved in moral virtue, and a steadfast resolution so to adorn their masonic profession, that the world may discern its influence on their outward conduct, and learn from thence that its precepts have been firmly planted in the heart. The Master of a Lodge is by no means a routine office, although it is frequently considered to be so; and a brother, who possesses sufficient tact and activity to work the makings, passings, and raising, considers himself to be furnished with every requisite qualification to rule or govern a lodge.

This is a greivous error; and I have witnessed, in the course of my experience, many unfortunate consequences result from an imprudent choice of the chief officer of a lodge. If he be inefficient, his inadequacy is soon discovered by the brethren, and disgust or pity is sure to ensue. They forbear to complain, because he is their own choice. They cannot expostulate, because his authority is supreme, and it is their duty to obey. A secret dissatisfaction is therefore indulged, which is the more dangerous from being irremediable. A writer of the last century, speaking on this subject, has the following judicious remark. "When the body languishes under any secret, lurking distemper, it is always restless and uneasy; perpetually shifting its position, though every altered motion gives fresh pain and disquietude; and thus it is with the mind also; which, once deprived of that ease and quiet on which its health and happiness depend, is ever seeking after new objects to divert its anguish, and deceive it into a momentary and false tranquillity."

In this state of things—the Master's incompetency becoming more apparent every lodge night—the brethren are remiss in their attendance; defections ensue; and a very serious defalcation in the constitution of the lodge soon becomes visible; and its declension in numbers and respectability is the inevitable result.

The evils arising from the incompetency of the Master of a lodge, are practically illustrated in the degree of Past Master as it is conferred in the United States. Colo-



nel Stone, who appears to be well informed on the subject, tells us that the chief object of this degree is to exemplify the necessity of government, and to enforce upon the minds of those who are called to govern, the importance of qualifying themselves for the skilful and efficient discharge of their duties. The ceremonies of the degree are extended to great length; but they are such as strongly impress upon the newly elected Master a sense of his own deficiencies in the matter of government, and the need he has of promptness and energy in preserving the discipline of the society over which he is to preside. The process of conferring the degree—teaching by practical illustrations—is apparently grave, though withal rather amusing. The Colonel here describes the process, which I omit because it is inconsistent with my plan, but he concludes with these observations. “It is unquestionably true, that in the proceedings I have thus attempted to describe, there is often much confusion and not a little merriment; arising solely from the perplexity, and ludicrous conduct, performed with sober gravity, by the candidate. I shall never forget my own embarrassing exploits when called to this trying station. The laugh at a man thus circumstanced, may argue want of grace; but the couplet must be finished in extenuation; for to be grave would exceed all power of face. Still there is nothing wicked, or malicious, or riotous in it; although the noise may be misconstrued by those without the lodge, into the wild uproar of revellers. But a single rap, at the proper moment, hushes all into instantaneous silence. Indeed there is no body or society of men on earth—no meeting or assemblage—under such strict, immediate, and effective control, as a lodge or chapter of masons.”

It is easy for a superficial observer to be deceived in a man's true character, until the solidity of his judgment has been tested by experience. Vivacity may be mistaken for wit, and gravity for wisdom. A brother who is stimulated to obtrude himself into the high offices of a lodge prematurely, will seldom be found to possess the requisite ability for executing their duties with credit to himself or benefit to the fraternity. He is too intent on his own personal aggrandisement to care much for the

general interests of the community in which he moves. We usually see, as through a glass, darkly; and, when it is too late, we frequently discover that instead of a wise and judicious chief—instead of a wary and prudent ruler, we have committed our interests to the keeping of an idle jester, or an ignorant pretender. In either case, the reputation of the lodge is put in jeopardy, and it will be fortunate if it escapes public reprobation.

The Master ought to possess knowledge, to diversify his instructions; judgment, to preserve the happy medium between rashness and cowardliness; talent, to address the brethren at length on every emergency; tact, to conciliate disputes, and reconcile contending brethren; and presence of mind, to decide correctly on any sudden indiscretion or irregularity which may occur amongst the members of the lodge, that order and good fellowship may be perfect and complete. He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always short lived. The evils arising out of disorganization in a lodge are usually the effects of an unnecessary interference in trifling matters, which, if passed over without notice, would create no sensation, either of pleasure or pain.

The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld. The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of masonry. It has been said with equal judgment and truth, that “there is no praise so lightly accorded as that of being a *good hearted man at the bottom*. It is often bestowed on men guilty of notorious vices, and utterly devoid of principle. The secret of this strange appropriation of evil lies in the unstinted toleration with which such characters behold the faults of others. A good hearted man at the bottom will give his hand in amity to the living representative of almost any crime or weakness that can disgrace humanity. He will *poor fellow* the desperate

gamester; *good fellow* the desperate drunkard; and *fine fellow* the desperate libertine; in return for all which good heartedness, he expects to receive plenary indulgence for all his own irregularities of every description whatever." It will be easily seen that such a good hearted man at the bottom would make but an indifferent Master of a Lodge. Its respectability would soon be compromised under such rule, and its members would dwindle away till none remained. The Pillar of Wisdom must be of a very different character.

The By-laws of a lodge are usually so clear that they can scarcely be misinterpreted; and being in the hands of every brother, they are universally known. When these are adhered to, according to their literal construction, the interference of the Master would be rather injurious than beneficial, and tend to shake the confidence which the members ought always to have in their chief. But while he overlooks trifling and unimportant deviations, it is his bounden duty to enforce the discipline of his lodge by a strict observance of the Landmarks, and by a judicious attention to every rule whose breach might compromise any prominent principle of the order. He must never exercise partiality, or be detected in the slightest bias in favour of individuals; but when fine or punishment is incurred, he must be firm in his decisions, and prompt in the enforcement of any sentence which may be found necessary to promote the welfare of masonry in general, or his own lodge in particular.

A brother who possesses all these qualifications, will rule and govern his lodge with honour to himself, and satisfaction to the brethren; it will represent a well regulated and happy family where harmony and brotherly love will prevail amongst the members; fraternal affection will preside untainted with strife and discord; the community will endeavour to promote each other's welfare, and rejoice in each other's prosperity; the order will become respectable in the sight of men, and the Master will retire from his government crowned with all the honours the fraternity can bestow.

The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the lodge.

For this purpose he considers that when he undertook the office, his duties were greatly increased; embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example; for how excellent soever the precepts which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice. This is the main-spring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the brethren will not love him; if he allow the reins of government to be too much relaxed, they will despise him; if he be irregular and dissolute in his habits, they will condemn him. He must be a pattern of correctness to his lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies.

Tremblingly alive to the responsibility which rests upon him, he consults the By-laws, and determines to regulate his conduct strictly by their provisions. He allows no innovations to be practised in the ceremonial or mechanism of the order; no private committees or separate conversation amongst the brethren, but keeps them rigidly attentive to the business before them; no jesting or ludicrous behaviour which may disturb the serious avocations in which they are engaged; no disputes or unbecoming language amongst themselves; and while, during the moments of relaxation, he enjoys himself, in common with the rest of the brethren, with innocent mirth, he carefully avoids all excess, and never suffers the harmony of the lodge to be disturbed by any altercations on the forbidden subjects of religion or politics; and before closing the lodge he cautions them in the language of an ancient Charge, "to consult their health by not continuing together too late or too long from home after lodge hours are past; and by avoiding of gluttony or drunkenness, that their families be not neglected or injured, and themselves be disabled from working."

He is regular in his habits both in the lodge and in the world. Punctual to a moment in opening and closing the lodge, as a stimulus to the correct attendance of the brethren; for nothing shows to so much advantage in

the Pillar of Wisdom as this exactness with regard to time. In performing the rites of masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he exhibits a seriousness of deportment, and earnestness of demeanour, which attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

There is still another point of great moment to the well-being of a lodge, which depends in some measure on the correct judgment of the Master; and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the ancient Charges. The candidates must be good and true men, free-born, and of mature and discreet age and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report; for all preferment amongst masons is grounded upon real worth and personal merit only. This is of such paramount importance, that the Grand Lodge has thought proper to issue a penal injunction on the subject; because "great discredit and injury have been brought upon our ancient and honourable fraternity from admitting members and receiving candidates without due notice being given, or enquiry made into their characters and qualifications; and also from the passing and raising of masons without due instructions in the respective degrees; it is therefore determined that, in future, a violation or neglect of any of the laws respecting the proposing of members, or of making, passing, and raising, shall subject the lodge offending to erasure, because no emergency can be allowed as a justification; nor can a dispensation in any case be granted." To prevent, therefore, the introduction of improper persons, it is provided by the By-laws of every lodge, that no person can be made a mason in, or admitted a member of a lodge, if, on the ballot, three black balls appear against him. Some lodges wish for no such indulgence, but require the unanimous consent of the members present; some admit one black ball, some two; the By-laws of each lodge must therefore guide them in this respect; but if there

be three black balls, such person cannot, on any pretence, be admitted.

If all lodges were conducted on these principles, they would become, in a more perfect manner, the seat of happiness and joy; peace, harmony, and brotherly love, would ever preside at their social meetings; and they would exhibit no imperfect resemblance of that blessed state to which all good and worthy masons aspire, when T G A O T U shall eternally preside over the saints in glory.

## CHAP. IX.

## THE PILLARS OF STRENGTH AND BEAUTY.

“ When the Senior Warden standing in the West,  
 Calls us from our LABOURS to partake of rest,  
 We unite, whilst he recites  
 The duties of a mason.  
 On the level meet, on the square we part.  
 Repeats each worthy brother;  
 This rule in view, we thus review  
 Our friendship for each other.

When the Junior Warden to REFRESHMENT calls us  
 And the Sun is at meridian height,  
 Let us merrily unite most cheerily,  
 In social harmony new joys invite.  
 One and all, at his call,  
 To the feast repairing,  
 All around, joys resound,  
 Each the pleasure sharing.”

WEBB.

“ They that have used the office of a Deacon well, purchase to themselves a good Degree.—ST. PAUL.

THE duty of the Wardens is somewhat more restricted. As the Master is presumed to be endued with Wisdom to contrive, so the Senior Warden ought to be in possession of Strength to support, and the Junior Warden of Beauty to adorn. And this explains the disposition of the lodge. The Worshipful Master is placed in the East, to represent the Sun at its rising in the morning, that he may open his Lodge, and employ and instruct the brethren in masonry; to whom it is his duty to communicate light: forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealous admonishing them never to disgrace it. So that when a person is said to be a mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is ex-

panded by benevolence. The Junior Warden is placed in the South, that he may observe the Sun at its due meridian, which is the most beautiful part of the day, to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West, that at the setting of the Sun he may dismiss the men from their labours, to renew their strength by rest, and close his lodge by command of the Worshipful Master, after seeing that every brother has had his due.

The duty of the Senior Warden, like that of the Master, is indicated by his Jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of this office, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place until the next election of officers; and even, should the Master necessarily be absent from any single lodge, the Senior Warden must rule the lodge, if no former master be present.

The Junior Warden is also an important officer. The Jewel by which he is distinguished, is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his brother Warden, in ruling and governing the brethren of the lodge according to the constitutions of the Order; and more particularly by a due attention to caution and security in the examination of strange visitors. Lest by his neglect any unqualified person should be enabled to impose upon the lodge, and the brethren be thus innocently led to forfeit their obligation. The Jewels to which reference has been here made, are termed Movable Jewels, because they hang pendant from the collars of the three chief officers of the lodge, and are transferable to their successors at proper times and seasons.

The lodges in the early part of the last century were worked by three principal officers only; and the present assistant officers were then unknown. In fact, the office of a Deacon does not appear of any great importance in



the business of masonry; and I suspect that it was not introduced till near the expiration of the century. I am not prepared to name the exact date, because I have not convenient access to any Lodge Minute Books which are earlier than the commencement of the present century; but I shall approximate very nearly to it if I state it to be between the years 1785 and 1790. In the primitive lodges the Worshipful Master stood in the East, and *both* the Wardens were placed in the West. This disposition of the chief officers is evident from every copy of the Lectures down to the year 1784; and the old masonic song, which is still used, proclaims the fact.

In the West see *the Wardens* submissively stand,  
 The Master to aid, and obey his command;  
 The intent of his signal we perfectly know,  
 And we ne'er take offence when he gives us a blow.

A Continental writer of the period says to the same effect. *Lorsqu'on se met à table, le Vénérable s'assied le premier en haut du côté de l'Orient. Le premier et second Surveillans se placent vis-à-vis le Vénérable à l'Occident.*

The station in the south was occupied by the Senior Entered Apprentice, and his business was "to obey the instructions of the Master, and to welcome the visiting brethren, after due proof, first had and obtained, that they were masons." This latter duty was transferred to the Junior Warden when he was placed in the South on the appointment of Deacons, as attendants on the two chief officers; and in a copy of the Lectures which were used about the close of the 18th century, the Junior Warden's office, amongst other important matters, is said to include "the examination of visitors." While in the same Lectures, the office of the Deacons is simply explained to be, the one "to carry messages from the Master to the Senior Warden;" and the other, "to carry messages from the Senior to the Junior Warden, that they may be regularly dispersed round the lodge." The Junior Entered Apprentice was placed in the North "to prevent the intrusion of cowans and eavesdroppers;" and his duty, at the above period, was transferred to the Tyler. It will also be remembered that from the revival of masonry in 1717, no lodge was competent to confer more

than one degree; and the Entered Apprentice was entitled to vote on all questions, even in the Grand Lodge. The Senior Entered Apprentice was therefore an important personage, and qualified for the office of a Warden; but he could not be elected to the Chair of the Lodge until he had been passed to the degree of a Fellow Craft in Grand Lodge. In some lodges, down to the year 1780, the above two officers were denominated Senior and Junior Stewards.

In 1745, the officers of the lodges on the Continent are thus described. "Every private lodge possesses the power of chusing its Master (Venerable) from its own members, by a plurality of voices. In France, however, this was frequently a life office. There were also two other principal officers appointed by the Master, and called Wardens (Surveillans.) It was their duty to see that the regulations of the Order were observed by the members; to superintend the ceremonies and lectures under the directions of the Master. Each lodge had also a Treasurer to whom were entrusted the funds of the lodge, of which he was obliged to render an account to the brethren in an especial lodge holden for the purpose on the first Sunday in every month. It had also a Secretary to record the deliberations of the lodge, of which he was obliged to make a report periodically to the Grand Secretary. The office of a Deacon is not named.

There is no mention of Deacons in any of the early Constitutions of Masonry; whether edited by Hunter, Senex, and Hooke, (1723); ditto Anderson, (1725, 1738); Cole, (1728, 1751); Watts, (1730); Spratt, (1751); Entick, (1756, 1767); Kearsley, (1769); Dermott, (1756, 1778); or Noorthouck, (1784). In the year 1731, it was declared in Grand Lodge, that the Grand Master, his Deputy, and the Wardens, were the only Grand Officers; and in 1768 a fund being raised towards building a Freemason's Hall, each Grand Officer was subjected to an annual payment in proportion to the dignity of his office. Amongst these offices the Deacons are not registered, although the list extends down to the Grand Sword Bearer; nor are they mentioned in it at all.

In the details of the Procession which took place at the dedication of the above Hall, although Noorthouck has particularized the situation of every officer who was

present on the occasion, down to the Tyler, no Deacons occur. It is clear therefore, that in 1776, Deacons were unknown as masonic office bearers. Again, in the Edition of Preston's Illustrations dated 1781, where he gives directions for the investiture of the several officers of a lodge in his description of the ceremony of installation, no mention is made of the Deacons, while we find them introduced into a subsequent edition of the same work. In the Masonic Miscellanies of Stephen Jones (1797), he describes the above ceremony; and also inserts the order of a procession at funerals, in neither of which is the office of a Deacon to be found. These repeated examples cannot fail to prove satisfactorily that Deacons were not considered necessary in working the business of a lodge before the very latter end of the 18th century.

At this period the number of masons had increased considerably, and some additional officers appeared to be necessary to assist in the government of the lodges. The office of a Deacon was therefore instituted; and as there were two Wardens, the same number of Deacons were appointed as their immediate deputies and assistants, and the representatives of all absent craftsmen. The Stewards are now considered as assistants to the Deacons, and the representatives of all absent Entered Apprentices. The duties attached to the office of a Deacon are, "to convey messages, to obey commands, and to assist at initiations, and in the general practice of the rites and ceremonies of the Order." The Jewel of their office is a dove, as an emblem of peace, and characteristic of their duties; and their badges are two columns, which are entrusted to them at their investiture; and when the work of masonry in the lodge is carrying on, the Senior Deacon's column is raised; and when the lodge is called from labour to refreshment, that of the Junior Deacon is raised, and the other lowered. In the old lodges these badges were called "Truncheons;" and an Inventory of the furniture belonging to a lodge at Chester, taken in the year 1761, mentions among other things, "two Truncheons for the Wardens."

At the present day Deacons are unknown on the Continent. The Freemason's Lexicon, a German publication, thus names the existing officers of a lodge. "Every lodge has officers, viz. 1. W. M.; 2. S. W.; 3. J. W.;

4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7. Two Stewards; 8. Treasurer. In most lodges there are, besides these, a Past Master, a Preparer, an Almoner, a Hospitalier, and a Decorator. Many of the first officers have their deputies or substitutes; and the first three are of great importance to a lodge, especially if they have another and a better motive for accepting office than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty; and like the Sun and Moon, to lighten the paths of the brethren; but they will not be fit to do this, nor to gain the love and respect of the members, if they are not endowed with a zeal for the real objects of the society, and well acquainted with the means of accomplishing those objects. They should also diligently strive to obtain a thorough knowledge of the mental capacities of all the brethren of their lodge, in order that they may know how, with greater certainty and security, to instruct and improve them in masonry."

At the conclusion of this chapter, a few words on the duties of the members may not be unacceptable; and they may be comprised within a very narrow compass. As we are none of us free from faults, it is the duty of every brother to bear with the infirmities, to pardon the errors and to be kind and considerate towards those with whom he is so intimately connected. There are few tempers so depraved but a sincere endeavour to please will excite in their bosoms, a corresponding sentiment of love and gratitude. We are under peculiar obligations, and it is equally our duty and our interest to discharge them faithfully, and to the letter. Amidst the various dispositions of mankind, we must not expect to meet with all we could wish in every brother who is linked with us in the indissoluble chain of masonry; but if we resolve to do unto others as we would have them do unto us, our happiness and mental satisfaction will usually be amply gratified. Every relative and social duty is founded on mutual obligations; and where the seeds of love and friendship are not sown; or where that which springs up from them is not cultivated and improved, it will be but "as the grass growing on the housetop, wherewith," as the glorious language of the Psalmist expresses it, "the mower filleth not his hand, neither he that bindeth the sheaves, his bosom."

A kind and courteous behaviour, therefore, to those amongst whom we live, is what I should recommend and enforce as a branch of masonic duty; because if we hope to be happy in our several stations and professions, and amidst all the misfortunes and calamities which are incident to our present state of existence, we must practise the masonic virtues, not only of Faith, Hope, and Charity; but also of Temperance, Fortitude, Prudence, and Justice. And above all we must be humane, charitable, and benevolent; knowing that whatever tends to ensure the felicity of our fellow creatures will be pleasing in the sight of God; and contribute, in its degree, to advance our perfection in this world, and ultimately to exalt us to "a building not made with hands, eternal in the heavens

## CHAP. X.

## THE TRACING BOARD OF AN E. A. P.

Hail, Masonry ! to thee we raise  
 The song of triumph, and of praise.  
 The Sun which shines supreme on high,  
 The Stars that glisten in the sky,  
 The Moon that yields her silver light,  
 And vivifies the lonely night  
 Must by the course of nature fade away,  
 And all the Earth alike in time decay ;  
 But while they last shall Masonry endure,  
 Built on such Pillars solid and secure ;  
 And at the last triumphantly shall rise  
 In brotherly affection to the skies.

MASONIC ODE.

A CHAPTER on this subject may appear superfluous after the copious illustrations of the Tracing Boards which may be found in the Historical Landmarks of Freemasonry, Lect. iv., v., xvi., and xxvi. ; but in a Book which treats professedly on the Lodge and its workings, a few additional observations may with strict propriety be offered to render it complete ;<sup>1</sup> and particularly as our indefatigable Bro. Harris has just published a new and improved edition of the Tracing Boards, which does him infinite credit, and cannot fail to be of essential service to the Masters of Lodges, in the instruction which is periodically given to the brethren on the symbolical machinery of the order.

In the tracing Board before us, the candidate's progress in masonry bears a great resemblance to that of the baptized Christian on his road to heaven, according to the system recommended and practised in the earliest ages

<sup>1</sup> A Pamphlet has been recently published by the Grand Lodges of the United States, called "the Masonic Trestle Board for the use of Lodges and brethren." It embraces the illustrations of the three degrees of Ancient Craft Masonry, arranged and adapted to the national system of Work or Lectures, as recommended by the National Convention, and adopted by all the Grand Lodges in the States.

of Christianity. He enters into Covenant at the Font, which is placed at the West end of the Church, where, by his sponsors, he makes profession of his faith, receives the O B, and becomes entitled to the white robe as a catechumen, in imitation probably of the Levites who were selected by king Solomon to carry the Ark of the Covenant into the Temple at Jerusalem. The white garment was delivered with a solemn charge in this form. "Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life." Such is the commencement of his career in the Church militant; where, if he contend faithfully to the end, he will attain the Church triumphant in heaven.

In like manner the candidate for masonry, being duly prepared, is introduced into the lodge at the West end, and having made profession of his faith, by the assistance of his guide, he receives the O B; light dawns upon his darkened mind, and he is invested by the officer in the West with a white or lambskin apron, which he is told is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order under the sun which could be conferred upon him at that time or any other, by king, prince, or potentate, except he be a mason. If his masonic course, thus commenced in order, be conducted with decency, it affords a rational prospect of being closed with decorum, and terminating in the Grand Lodge above.

The catechumen, having been thus introduced into Christianity, was then placed in an inferior rank in the Church, with a lighted taper in his hand, that he might be instructed in the mysteries of his religion. He is stationed before the altar as an emblem of that glory which is to come; the taper is a symbol of the light of faith wherewith bright and virgin souls go forth to meet the bridegroom.

The candidate for masonry, having been obligated and invested, is placed at the North East angle of the Lodge, near the pedestal or altar of masonry, with the lights burning before him, to receive instruction; and the Tracing Board being spread abroad for that purpose, the W. M. points out in succession the ground, situation,

extent, support, and covering of the lodge, all of which are explained in detail. To ensure his serious attention to the business in hand, he is told that the lodge is situated on holy ground, for which assertion three cogent reasons are assigned, either of which would be sufficient to convince him that any kind of levity would be unsuitable to the place, and subject the offender to very severe reprehension.

The form and dimensions of the lodge are first pointed out and explained. It is an oblong square, extending from north to south, from east to west, from the surface to the centre, and from the earth to the heavens. This boundless extent refers to the universality of masonry, and the influence of its principles and laws over every clime and country of the habitable globe. In the language of the Grand Lodge of Hamburg, "the Freemason is taught by the principles of his Covenant to love a foreign brother whom he has never seen before, and with hand in hand to form the brother—chain without regarding his dress or his profession; so too, according to our old Landmarks, the Moslem, the Jew, and the Christian, are received with the same affection, and the gate of the masonic temple is open for all alike."

The situation of a lodge is due east and west, because all places of divine worship, and regularly constituted lodges are constructed in that direction for three reasons. 1. The sun, which is the glory of the creation, rises in the east and sets in the west. 2. Learning and science originated in the east, and afterwards spread to the western parts of the world. And the third reason refers to the construction of the tabernacle of Moses.

The most prominent objects in the Tracing Board before us, are three great Pillars, in the East, West, and South; each of which is placed a dignified masonic character; and all are still represented in every regular lodge throughout the universe. The one in the East is king Solomon, who stands on the pillar of Wisdom, to intimate that without wisdom to contrive, no architectural work can be expected to arrive at a satisfactory conclusion. The monarch who occupies the pillar in the West, is Hiram king of Tyre, an emblem of Strength, because without his prompt assistance in providing materials and



men for the Temple at Jerusalem, that magnificent edifice would never have been completed in so perfect a manner as to make it surpass every other building in the world for riches and glory. And without strength to support, no work, how gorgeous and massive soever it might be, could expect to be permanent. The third is Hiram Abiff, the chief architect at the erection of the Temple. He is placed on the pillar of Beauty, because it was owing to his consummate skill and genius that it attained perfection; for without beauty to adorn, a building would be deficient in splendour of enrichment and magnificence of display.

It will be seen that these Pillars represent the Doric, the Ionic, and the Corinthian, which are the only three original orders in architecture.

The candidate is then desired to remark that the floor of the lodge is chequered with black and white marble, or mosaic work, the moral signification of which is beautifully illustrated. It may be observed here that the tessellated pavements of the Romans, being worked in a regular and mechanical manner, were called *opus musivum, opera quæad amussim facta sunt*. Hence the Italian *Musaico*, from whence is derived our appellation of Mosaic; but, like most of our other terms of art, through the channel of the French, *Mosaique*. And Dr. Parr says, as we are assured by Roscoe, in his Notes to the Life of Lorenzo de Medici, "the term Musiva was more peculiarly applicable to this kind of work when used in decorating walls and ceilings; *Lithostrata* and *Tessellata* being the name of the work, when executed on the floor; but as the process in both cases was the same, we, in common with other writers, have not hesitated to apply the same term to both, Musiva, Musea, or Musia."

The working tools strewed about the floor are then brought under the candidate's notice, and he is told that the square, level, and plumb, although to outward appearance they are nothing more than common instruments of mechanical labour, yet as they are used by Freemasons to express certain moral virtues, they are as highly esteemed as if they were jewels of an inestimable value; and on this account are appropriated to certain officers of the lodge, as indications not only of their official rank, but also of their respective duties.

The following explanation of these characteristic symbols is recommended in the printed Regulations of the Great Masonic National Convention of the United States, holden at Baltimore in Maryland, A. D. 1843. "The Square teaches to regulate our actions by a rule and line, and to harmonize our conduct by the principles of morality and virtue. The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease; and death, the grand leveller of all human greatness, reduce us to the same state. The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty."

On the pedestals of the three pillars we find these symbols repeated, with the addition of others, amongst which we observe a sword and staff in saltire, bound together with a rope; all of which are satisfactorily explained to the candidate, although the illustration would be improper here;—and a Key. Now the Key was always esteemed to be an instrument of power and safety; and was formerly used to inaugurate talented individuals into offices of trust. Thus there was a custom among the Jews in the admission of their doctors, that those to whom they gave authority to interpret the Scriptures had a key delivered to them with certain ceremonies. The stewards of a royal household in some countries were distinguished by a golden key, as the symbol of their office; and hence the phrase of giving a person a key was equivalent to investing him with power; and in Christianity was applied to the ministers as stewards of the mysteries of God. Peter was the first that preached the Gospel to the Jews and Gentiles; and was therefore said to have opened the kingdom of heaven to both; whence he is usually depicted with a key in his hand, as a symbol that he had power to admit and to

exclude; by declaring the conditions of admission; by the exercise of discipline, and the administration of the sacraments.

Adjoining these we see another group of working tools, which are peculiarly designed for the use of the newly initiated entered apprentice. They consist of a rule 24 inches in length, a gavel, and a chisel, together with a rough block of unwrought stone; and are thus explained. "The 24 inch gauge will enable you to measure and ascertain the size and extent of a work, that you may calculate the time and labour it will take. It teaches you a moral lesson that you ought to apportion the 24 hours of a day into 4 parts and devote them to prayer, labour, refreshment, and rest. The gavel is an important instrument, without the use of which no work that requires manual labour can be completed; and it teaches you the uselessness of skill without labour; for though the heart may conceive and the head devise, no design can be executed without due exertion. By the use of the chisel you may make an impression on the hardest substances; and though small in size it is instrumental in the erection of the most magnificent edifices. Thus perseverance is necessary to perfection; and it is by slow degrees that the rude material receives its polish; and that the most indefatigable exertions are necessary to enlighten the mind, ameliorate the manners, and induce a consistent habit of virtue and holiness. The rough stone, which is called on the Continent *Pierre Brute*, *ou chaos*, *ou illiaste*, *ou bylé*, is an emblem of the mind of man in its most rude and imperfect state, which can only be brought into form by the force of education and moral culture."

In a corresponding situation on the floor we see a stone perfectly squared and polished, hanging by a winch, and suspended from a Lewis, to symbolize the perfect mason in his old age after he has subdued his passions, and obtained a victory over the three great enemies of his Christian warfare, the world, the flesh, and the devil. This is an allusion to Rev. iii. 12, where T G A O T U promises "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,

which cometh down out of heaven from my God; AND I WILL WRITE UPON HIM MY NEW NAME." Which Pyle thus paraphrases. "As the pillars of a sumptuous temple are both the strength and ornament of it, so shall all who steadily suffer in my Name, and overcome the lusts and temptations of the world, be esteemed worthy to be members of my future church, triumphant and glorious, wherein they shall remain in uninterrupted felicity, as they have been the honour and ornaments of it in the present state of trial."

The Lewis which sustains the weight of this perfect ashlar denotes strength; and consists of a certain iron instrument, which being dovetailed into the centre of a stone, forms a cramp which enables the operative mason to raise it, how heavy soever it may be, and fix it with the greatest ease on its proper basis. It symbolizes the son of a Master Mason, whose duty is to bear the burden and heat of the day when his aged parents are incapable of labour; to supply their wants and render the latter end of their lives cheerful and happy.

Near the centre of the floor and in front of the pedestal lies a square board on which the emblems of a Master are placed, to intimate that it is devoted to the use of the officer whose duty it is "to contrive" the most efficient designs, and to arrange the materials of the work, that it may be brought to a useful and harmonious conclusion. This is called a Tracing Board, and it contains the ground plan of some public building surrounded by a portico, designed in beautiful symmetry and order; and thus becomes a symbol of the great Charter of our Faith and Hope, the Holy Bible, which is the Spiritual Tracing Board of T G A O T U, for in that book he hath laid down such a rich series of moral plans and glorious designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands eternal in the heavens.

The candidate now arrives in front of the Pedestal, which the French masons denominate an Altar, in the East, as the catechumen in Christianity, after he has gone through all the preliminary ceremonies prescribed by the Church, is admitted into the Bema, Chancel, or Church triumphant, to partake of the most solemn mysteries of religion. On the front face of the pedestal

there is inscribed a circle and central point flanked by two perpendicular parallel lines, which is one of the most glorious symbols of Freemasonry, when clearly understood and properly applied ; but the elucidation is too copious for introduction here.<sup>2</sup>

From this point the Board exhibits a clear and intelligible view of the progress and end of the Christian system of religion. On the pedestal is the Holy Bible covered with a square and a pair of compasses. These have a peculiar name amongst masons which denotes their power of illuminating the mind with the rays of divine knowledge. The Bible is the ground of our Faith, while the square and compasses united serve to regulate our Practice.

At the foot of the Pedestal, in the place of Wisdom, and imbedded in an effulgence of light, the candidate sees the glorious vision of a Ladder, like that by which Jacob was entranced during his melancholy journey from Beersheba to Padanaram, a distant country in the land of Mesopotamia, when, by the advice of his mother, he fled from the wrath of Esau. It is composed of staves or rounds innumerable, on which are seen angels ascending and descending.

This has been usually considered as a symbol of divine providence, which superintends all the works of creation, and dispenses grace, mercy, and justice with unerring accuracy amongst the sons of men. The foot of the ladder is placed on the earth to denote the stability of Providence; and its top reaches the heavens to show that the designs of Omnipotence are without limit; the innumerable staves or rounds on which the angels move point out their ceaseless superintendance over human affairs; the angels ascending are ministers of Providence going up to the Throne of grace to make their communications and to receive commands; and those descending are charged with commissions to comfort the souls of the just.

The Theological virtues, Faith, Hope and Charity,

<sup>2</sup> The Author is at present engaged in an investigation of the origin of this sublime symbol, and of the various interpretations which have been attached to it at different periods as it passed through the hands of our brethren of the last century; and the result will shortly be placed before the fraternity.

each with its appropriate symbol, and the former with her foot upon the Holy Bible, occupy the most prominent stations on the ladder, to intimate that the only true road to heaven is through three gates, of which they keep the keys. No one can ascend even the first step without the assistance of Faith; neither can he pass the centre of the ladder unless he be supported by Hope. The summit is under the guardianship of Charity, to show, that although the Christian may have passed through the two gates, yet he must possess a still more benignant and efficacious virtue, if he would master the steep ascent, and enter the everlasting lodge above. The mason who is possessed of this latter virtue, may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; and emblematically depicted in a mason's lodge by seven stars, without which number of regularly initiated brethren, no lodge can be accounted perfect, nor any gentleman be legally admitted into the order.

## CHAP. XI.

THE TRACING BOARDS OF A FELLOW CRAFT AND A MASTER  
MASON.

"And he with love of sacred wisdom fir'd,  
 The Mighty Prince whose pious hand,  
 To the eternal fount of truth and light  
 That holy temple rear'd,  
 The pride and wonder of Judea's land—  
 His great and comprehensive mind.  
 A nobler edifice design'd,  
 That time and envy should defy—  
 Founded on truth's eternal base,  
 Vast as the ample bounds of space,  
 And sacred to fraternal unity."

RODWELL WRIGHT.

THE Tracing Boards of the second degree are two in number. Some little improvement has been made in the first, which otherwise is essentially the same as that which is described in the Historical Landmarks of Masonry, Lect. xvi., to which I again refer, as it will be unnecessary to recapitulate the explanations which have been made in that comprehensive work, because it is in the hands of every zealous mason throughout the universe.

It will be seen that the two great Pillars are omitted, and the figure of a man has been added, who appears entering in haste, to communicate intelligence to the ancient Junior Warden, who guards the foot of the winding staircase, of the great victory over the Ephraimites, together with some indications of the battle, which are seen in the distance; as for instance, the tents of Jephtha, and the sentinels who have been placed to guard the fords of the river Jordan, where the Ephraimites, in endeavouring to return into their own country, were recognized by their inability to pronounce the password Shibboleth, which the people of Ephraim, who could not articulate the letter *h*, called Sibboleth. This word means *floods of water*; and therefore they were made to utter the request, "Let us pass over the water."

And there fell at that time two and forty thousand men; which was a terrible slaughter for one tribe to make of another; but the Ephraimites appear to have deserved the punishment, for their insolence and temerity in reviling their brethren, threatening to destroy the house of Jephtha by fire, and making a hostile invasion of the country for that express purpose.

The reasons for omitting the two Pillars from the first of these Tracing Boards appear to be because the Middle Chamber, with its approaches by the winding staircase, being on the right side of the House adjoining the walls of the Temple, these pillars were not visible from thence, being placed at the entrance of the Porch which opened into the Holy Place. The winding staircase closely tiled remains unaltered. It consists of fifteen steps, which alone might afford a series of useful and entertaining speculations to complete our progress along the mystical ascent; for having passed over the three, five, and seven steps, when from its summit we look back upon the latter division, the creation of the universe is naturally suggested to our minds, which was effected in six equal portions of time, while the seventh was consecrated to rest and worship. They also represent the Sephiroth, or mysterious ladder of the Jews, consisting of seven steps, crowned by the Sacred Trinity.

The winding staircase is flanked by ornamented pilasters, against which are placed the larger Cherubim of the Temple, supporting the pentalpha and the seal of Solomon. Adjoining these, and fronting the supports of the gallery or lobby which leads to the Middle Chamber, are two arched panels, containing the working tools of a Fellow craft, viz., the square, the level, and the plumb. The square is used amongst operative masons to try and adjust all irregular angles of buildings, and to assist in bringing rude matter into due form; the level is used to lay lines and prove horizontals; and the plumb to try and adjust all uprights while fixing on their proper basis. By speculative masons these instruments are applied to the regulation of conduct. The square teaches morality, the level equality, and the plumb uprightness of life and action. Thus by the moral application of these working tools the Fellow craft hopes to ascend to the Grand Lodge above.



In the second Tracing Board we are favoured with a perspective view, looking from between the Pillars into the Holy Place, with the Sanctum Sanctorum at the farthest extremity; and the meeting of Solomon and the Queen of Sheba with Hiram King of Tyre; which have been introduced as figures that an adequate idea may be formed of the magnitude of the pillars and the dimensions of the Most Holy Place. As the name of the Queen of Sheba has been connected with Freemasonry from the earliest times, it may not be uninteresting to ascertain who she was. Bruce says that amongst the Arabs her name was Belkis; while the Abyssinians called her Macqueda. Our Saviour denominates her Queen of the South; and says that she came from the uttermost parts of the earth to hear the wisdom of Solomon. It is uncertain whether she were a Jewess or a Pagan; but it is clear that she visited Solomon with the intention of puzzling him by hard and unanswerable questions. She appears to have been a person of learning; because the reason she assigned for coming to him was to try whether fame had not exaggerated the report of his wisdom.

In this subsidiary Tracing Board we find the decorations of the Pillars accurately portrayed with lily-work, net-work, and pomegranates, denoting unity, peace, and plenty. Their construction was the first important work performed by the chief architect Hiram Abiff. Together they were 35 cubits in height or  $17\frac{1}{2}$  cubits each. Jeremiah says, their thickness was four fingers breadth, for they were hollow and formed of cast brass. The circumference was 12 cubits, and the diameter 4; and the chapiters in all 5 cubits high. They were surmounted by spherical bodies on which were delineated maps of the terrestrial and celestial globes; instructions in which anciently formed one chief employment of a Fellow craft's Lodge. The hollow space within the cylinders was used as archives of masonry and to hold the constitutional records, for which they were sufficiently capacious.

These pillars are surmounted by the acknowledged symbol of the Holy Spirit of God, a hovering dove between two cherubims in the act of worship. The holy place is gorgeously enriched with cherubims, to represent the hosts of angels attending to execute the Divine

will and pleasure; and also with palm trees and wreaths of flowers. Dr. Kitto justly suspects that these palm trees formed a sort of pilasters; for certainly that seems to be the form in which a palm tree, carved in relief, might be exhibited to most advantage. The figure of the palm tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars, of which we read in the description of the Temple. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that the earliest *written* account of a magnificent building concurs with the most ancient structures that still exist, in testifying that the most ancient ornaments of architecture were immediately derived from the types which nature offered; viz., the lotus or lily, and the pomegranate.

The Holy Place is lighted by ten candles, five on each side, with the altar of incense in the centre. At the west end the Holy of Holies appears through a slight partition between the two curtains which are made to constitute the veil of the Temple. Now the tabernacle of Moses had two veils; the exterior one was placed at the entrance of the Holy Place, which Solomon superseded by the erection of the Porch; and the other was the real veil of the Temple which excluded the Sanctum Sanctorum from public view. This was rent at the crucifixion of Christ, to show that the most secret mysteries of religion were now unveiled, and the scheme of salvation fully laid open to Jew and Gentile alike, when Christ pronounced the potent words—"IT IS FINISHED."

#### TRACING BOARD OF THE THIRD DEGREE.

On a view of this Tracing Board we are struck with awe and veneration. The emblems of mortality and the resurrection are calculated to extort from us that holy exclamation of Grand Master David, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom." In this document the veil of separation between Jew and Gentile is wholly withdrawn, and the mysterious contents of the Most Holy Place displayed to public view. These were the Ark of the Covenant

with the Propitiatory or Mercy Seat, overshadowed by the divine Shekinah, which some think was nothing more than the Sacred Name or Word. Landseer conjectures that the Asherim of the Hebrews were surrounded by the Name of the Lord Jehovah expressed in Hebrew characters. This he denominates a Mystery; and adds, "let the reader refer to those passages in the Lamentations of the Hebrew poets where the phrase, *the Name of the Lord* occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the psalms, when the Babylonian invaders had violated the sanctuary, and cast the NAME of the Lord to the ground."

The Cherubim, according to the opinion of the Rabbi Solomon, were pictured in human shape, in the form of young men; because the angels appeared in that form to Abraham, Lot, and others; and they were made with wings, because when the angels were despatched on any divine commission, they were said to fly. The description of those which Solomon made states that they stood upright upon their feet; and were intended to represent the glory of God. Dr. Willet, in his Hexapla, institutes a curious comparison between the Cherubim of Moses and those added by Solomon. He says "they differed in the matter, one being all of gold, and the other of olive tree overlaid with gold. They differed also in magnitude. Their wings were spread all one way, and they stood together; with one wing they touched one another, and with the other they touched the walls on each side; while the Cherubims of Moses stood at the two ends of the Mercy Seat. Solomon's Cherubims looked both towards the east, while those of Moses looked north and south. In the Holy of Holies of the tabernacle there were only two cherubims, while in the Temple there were four."

The emblems of mortality which decorate the coffin, are thus commented on in the masonic funeral service. "What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature claims her just debt? Let us support with propriety the character of our profession, advert to the nature of our solemn engagements, and supplicate the Divine grace to enable us to pursue with unwearied assiduity the sacred tenets

of our Order. Thus shall we secure the favour of that eternal Being whose goodness and power can know no bound; and prosecute our journey without dread or apprehension, to a far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mountains when all things are forgotten, and at that great and tremendous day, when arraigned at the bar of Divine justice, judgment shall be pronounced in our favour, we shall receive the reward of our virtue, by acquiring the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

Amongst the most remarkable symbols on this Tracing Board, that of the central cavity, where the lost was found, is most conspicuous. By this emblem we represent the beginning of life, and the circle we run until the moment when we arrive at the end, and at our eternal destination. The working tools of a Master Mason consist of a pair of compasses, a skirret, and a pencil. The skirret acting on a centre pin, is used to mark out the ground of a new building; with the pencil the Master draws his plans for the direction of the workmen; and by the use of the compasses he ascertains their limits and proportions with accuracy and truth. These tools, as in both the former cases, are made subservient to the purposes of morality. Thus as the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the sacred Word of God; the pencil teaches that our words and actions are recorded in the book of God's remembrance to be brought against us at the day of judgment. The compasses are an emblem of Divine justice, which has given us a law, and left us free to choose or refuse whether we will obey it or not, with the certainty of reward or punishment according to our works. If we attend to the teaching of these working tools, and perform the duties which they prescribe, we may live in hopes, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, where peace, order, and harmony eternally preside.

The ornaments of a Master Mason's lodge depicted on

the Tracing Board, are the porch, the dormer, and the stone pavement. The porch is the Entrance to the Holy of Holies; the dormer is the window which gives light to the same; and the stone pavement is for the high priest to walk on; and his office is to burn incense to the honour and glory of the Most High, and fervently to pray for the continuance of prosperity and peace.

In the open air, above the coffin, a sprig or branch of a tree is depicted, in conformity with the custom of ancient times, when the people of all nations entertained a sacred feeling on the subject of decking the graves of their honoured dead with plants and flowers. It was used to a great extent in this country a century ago, and the disuse of so beautiful a custom is much to be regretted. In the East the graves of deceased persons are still planted with odoriferous herbs and flowers, which are tended weekly by the female members of their respective families.

For a more copious explanation of the symbols before us, I must refer my brethren to the Historical Landmarks of Masonry, vol. ii., Lect. xxvi.; recommending them to reflect seriously on the uncertainty of their lives, which may be cut off at a moment's notice; and never to forget that this life will be followed by another which will never have an end. The Tracing Board points out the resurrection of the dead, and a future state of rewards and punishments, to be distributed according to the measure of our faith and practice; and its silent emblems eloquently exhort us to pass through things temporal, that we may not finally lose the things that are eternal. If we live righteously, the way to heaven is open to us. If we wipe away the tear from the orphan's cheek, and bring him up to virtue and to God;—if we make the widow's heart to sing for joy;—if we cheer our worthy, aged, and infirm Brother in his downward passage to the grave, we shall have cause to rejoice in the testimony of our conscience, that in all simplicity and godly sincerity we have had our conversation in the world.

These are the proper pursuits of Speculative Masonry; and if it be practised with a view of increasing the Faith, and Hope, and Charity of its professors; and of producing a luxuriant harvest of Temperance, Fortitude, Prudence,

and Justice, Brotherly Love, Relief, and Truth, it will show forth its good works to the glory of our Father which is in heaven. And then

At thy shrine, O Masonry,  
Shall admiring nations bend;  
In future times thy sons shall see  
Thy fame from pole to pole extend.  
To worlds unknown thy heav'n-born light dispense,  
And systems own thy sacred influence.

## CHAP. XII.

## LABOUR AND REFRESHMENT.

“Aftyt mete they went to play,  
 Alle the folk as I you say,  
 Some to chambre and some to bowere,  
 And some to the hie towre,  
 And some in the halle stode.”

## METRICAL ROMANCE.

“Alexander subdued the world, Cesar his enemies, Hercules monsters, but he that overcomes himself is the true valiant captain.”—  
 HOWELL.

OUR brethren of the last century, with a view to the more complete accommodation of the members, had their lodges furnished with a long table extending from east to west down the centre of the room; and in cases where the lodge was numerous, two, flanked by benches with backs—leaving a commodious passage at each end for uses which every brother is acquainted with; and in the latter case, the Senior Warden occupied the north-west, and the Junior Warden the south-west end. On these tables were disposed a pair of 18-in. globes; the perfect ashlar suspended from a Lewis, and affixed to a winch; and sometimes an air pump, an armillary sphere, and a small philosophical apparatus, as well as the usual ornaments, furniture, and jewels. The effect was imposing; and I think we have gained nothing by its sacrifice. I confess I prefer this disposition of a lodge for many reasons. It prevents that indiscriminate arrangement of the members which occasionally creates much confusion, by placing the brethren more completely under the Master's eye, and consequently under his command; for in the present arrangement of the lodge room, opportunities are offered for private conventions and conversations, which are the bane of societies constituted on the plan of masonry, and a violation of the ancient charges of the Order, which positively forbid them “to hold private

**committees or separate conversation, without leave from the Master ; not to talk of any thing impertinently or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master."** Such conduct is sure to prove an obstacle to the good government of the lodge, on which the stability and success of the institution in a great measure depend.

Besides, the table was a genuine Floor Cloth, or great Tracing Board, not merely affording an opportunity for every brother to reflect on the use and application of the various symbols which he has continually before his eyes, that point the way to a series of invaluable conclusions, each of which enforces some virtue, or inculcates some moral truth that may be brought into beneficial practice during his commerce with the world ; but also giving an increased facility of reference to the Worshipful Master in the chair ; and making a more permanent impression on the mind of a newly initiated candidate, by a sight of the symbols brought visibly under his notice, than by merely naming them with the customary explanations. Nothing fixes an object so firmly in the recollection as to have it displayed before the eye ; and therefore it was the laudable custom of some worthy Masters of that period, to point out with a wand to the Rough Stone in the north-east angle of the lodge, the various emblems disposed before him on the table, which were thus more appropriately illustrated, and more readily comprehended. The wisdom which was imparted by this simple process would be esteemed of greater value, because the candidate plainly saw that it was practical ; and the explanations would have more weight, because they would be understood to be reasonable and just ; and he would depart more perfectly satisfied that the institution into which he had just been admitted was worthy of commendation and approval.

The removal of the tables at the Union in 1813, was intended to supersede the custom of taking refreshment during lodge hours, for which they afforded the requisite convenience ; as if moderate refreshment were inconsistent with the solemn business of the lodge. The Author of our being has better understood the nature of man. He has assigned hours for labour and hours for refreshment ; and he has appointed certain physical ap-



pearances, to determine beyond the possibility of mistake, the recurrence of those stated periods of time. The Sun rises in the East, and calls him to labor; it gains its meridian in the South, and summons him to refreshment; and it sets at length in the West, to remind him that repose is necessary to restore his exhausted strength for another day of toil. On this principle Freemasonry was originally founded; and no squeamish taste, or fastidious opinion ought to induce us to abandon it. The practice has received the sanction of all antiquity, and forms one of the unchangeable landmarks of the order.

Besides, its disuse precludes the duty of one of the three Pillars of the lodge, the Pillar of Beauty, and virtually annuls his office; and how can a lodge be supported if one of its main Pillars be removed? This officer proclaims aloud at the opening of every lodge, that his duty is "to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result;"—but in practice he never discharges any such duty, and therefore becomes liable to the imputation of negligence, and his office of inutility. How does this agree with the ancient charge which directs the Wardens to be true to the Master and Fellows, taking care of all things both within and without the lodge, that the Lord's work be not retarded? But the Junior Warden, by our present customs, has no option but to neglect his duty, by which therefore the Lord's work is retarded, and he becomes amenable to the penalty of disobedience.

I am not ashamed to acknowledge that I like the good old custom of moderate refreshment during lodge hours, because, under proper restrictions, I am persuaded that it is consonant with ancient usage. The following are the routine ceremonies which were used on such occasions by our brethren of the last century. At a certain hour of the evening, and by certain ceremonies, the lodge was called from labour to refreshment; when the brethren "enjoyed themselves with decent merriment," and the song, and the toast, prevailed for a brief period. The songs were usually on masonic subjects, as printed in the old Books of Constitutions, and other works; and although the poetry is sometimes not of the choicest kind, yet several of them may class amongst the best

compositions of the day. Each song had its appropriate toast; and thus the brethren were furnished with the materials for passing a social hour. And I can say from experience, that the time of refreshment in a masonic lodge, as it was conducted up to the Union in 1813, was a period of unalloyed happiness and rational enjoyment. All was peace, harmony, and brotherly love. 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 honoured, retained a higher flavour than the same potation if produced at a private board. With what a profound expression of pleasure have I often seen this characteristic toast received:—

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.

Alas! most of the brethren of the times I speak of, have gone to their long home; and all but myself have bid adieu to masonry for ever!

During these happy moments, the brethren entered with much unction upon their refreshments; which were generally conducted with great decorum in obedience to the old Gothic Constitutions, which direct the brethren to “enjoy themselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing any brother to eat or drink beyond his own inclination, according to the old Regulation of King Ahasuerus; nor hindering him from going home when he pleases, lest the blame of their excess be unjustly thrown upon the fraternity. No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the lodge; for, as masons, we are of the oldest Catholic Religion, and of all nations upon the Square, Level, and Plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge.” Occasionally, it is admitted, the masons might

and did transgress after the lodge was closed;<sup>1</sup> for, in the language of a writer in *Blackwood's Magazine*,<sup>2</sup> "what says the poet, in one of those inspired strains by which the gifted song of song, flinging the touch of genius around them, and therewith illuminating and revealing the sudden mysteries of nature, occasionally announce sublime truths to the world?"

Punch cures the gout, the colic and the phthisic,  
And is of all things the very best of physic.

Now although this is a poetical exaggeration, yet it is to be presumed that the most captious teetotaler will scarcely find any thing reprehensible, amongst those who do not embrace his opinions, if they should imbibe, in the course of an evening, so much as two or three glasses not much larger than a tailor's thimble. And it is a well attested fact, that the Freemasons' Lodges, even in those times of universal ebriety, were less liable to exception than any other associations of the time, notwithstanding the authority of Hogarth's libellous portrait of Sir Thomas de Veill, in his picture of *Night*, which is a wretched and defamatory caricature, unworthy of its author, although in keeping with the current slanders circulated to the prejudice of the craft; for a striking excellence of the masonic system is, its dissuasives from intemperance; on which, as we have just seen, the ancient charges are very pointed. Indeed Temperance, as one of the cardinal virtues, is held in the highest estimation, in the system of masonry.

When I was the Worshipful Master of a lodge, the refreshments were abstemious and moderate. The amount for each brother was strictly limited to three small glasses

<sup>1</sup> I find in a printed Letter, dated "9th Nov., in the vulgar year of masonry 5738," the following passage on the above subject. "Some complain that the masons continue too long in the lodge, spending their money to the hurt of their families, and come home too late, nay sometimes intoxicated with liquor! But they have no occasion to drink much in lodge hours; and when the lodge is closed (always in good time) any brother may go home when he pleases; so that if any stay longer and get intoxicated, it is at their own cost, not as masons, but as other imprudent men may do, for which the fraternity is not accountable; and the expense of a lodge is not so great as that of many a private club."

<sup>2</sup> Vol. xlvi. p. 216.

of punch, and this was seldom exceeded, except at the annual festival, when a pint of wine was allowed; and I am apprehensive that a similar regulation was adopted by most other lodges; at least I never met with an exception on ordinary occasions. Under such restrictions, masonry was not likely to be charged with intemperance and excess. It is not to be denied but there were some brethren who displayed an anxiety to have the allowance increased; but the character of masonry prevented them from persisting in their demands; and I should think an instance of a lodge, in these days, addicted to intemperance, was not to be found. It would have been a *rara avis in terris, nigroque simillima cygno*. The mason of the last century, I am afraid, was not constitutionally temperate; but the fault was not in the system, it was in the temper of the times. No public literary or scientific pursuit was carried on without being washed down by numerous potations; and it is sooth to say that most of the private students of the time were addicted to the same practice.

The present age has reversed the custom, and fallen into an extreme equally reprehensible, and at variance with scripture and reason. The principle is carried to such an extent by some of the Grand Lodges in the United States of America, that they have enjoined total abstinence on the brethren as a matter of duty. In the annual Report of the Committee of Foreign Correspondence, appointed by the Grand Lodge of New York, in the year 1842, we find the following passage:—"Let us commend and congratulate our beloved brethren of Ohio, for having grappled with and subdued a more formidable enemy than even that of rebellion—**INTEMPERANCE**. The attention of the Grand Lodge of this State was directed to this enormous evil many years ago. In June, 1816, the following resolution was adopted, and is still one of the Regulations of this Grand Lodge.—'The use of distilled spirits in Lodge Rooms, at the meetings of the lodges, is of evil example, and may be productive of pernicious effects, and the same is therefore expressly forbidden under any pretence whatever.' To the fraternity in Ohio, we are indebted for the first bold stand in a subordinate lodge in favour of total abstinence from intoxicating drinks; and while it appears to be univer-

sally approved, they condemn any innovation upon the ancient Landmarks; referring the cause to the great and all powerful test of the sublime principles of our Order, which disqualify the inebriate from a participation in our rites, and by enforcing which, intemperance must soon skulk from our borders, and be a name known only to be abhorred by every member of the fraternity. Let none be initiated who have the least bias towards intemperance, and let the initiated who are its victims, be admonished, and we shall soon be clear of this blot upon our escutcheon."

We are unable, however, to give this regulation a decided approval, without first knowing the circumstances under which the injunction has been issued. It appears more reasonable to believe that total abstinence is contrary to our nature, and at variance with the Divine intention in placing man on earth.

It is contrary to the nature of man to drink water only, because, in most cases, the element is impure and pernicious. Professor Clark, in his lecture in the theatre of the Royal Polytechnic Institution, on the subject of the impurities existing in water, stated that "serious fears ought to be entertained of the consequences of swallowing the myriads of animalculæ of the most disgusting forms, and of horribly voracious and nimble habits, which abound in what is called the pure beverage of the stream." And he further stated that "notwithstanding all the purification, by filtration and otherwise, of the forty millions of gallons of water which are daily supplied to the inhabitants of the Metropolis, there were still held in solution, in an invisible form, no less than about twenty-four tons of carbonate of lime; or in other words, of that perilous stuff which constitutes the basis of the calculi that, under the various terms of chalk formations, concretions, &c., torment the human frame, and bring it to premature decay."

The Bishop of Norwich, speaking of the professors of total abstinence, says, "they are temperate, certainly, but it is a physical kind of temperance. Temperance does not consist in mere abstinence from wine or from spirits, but in abstinence also from anything that conduces to unhinge the mind, and to unfit it for the society in which it moves. This is too much to be seen in teeto-

talists; they are characterized by a sort of moral intoxication, if we may so call it; when once their passions are excited, they know no bounds; they irritate, oppose, and denounce; which is all foreign to the precepts and principles of the Gospel. Again, there are certain fallacies in their arguments which ought to be exposed. They object to anything containing alcohol. Then why do not they object to sugar? Their common sense is at fault as well as their Chemistry. In order to explain the mention of wine in Scripture, they try to make out that it is unfermented wine, instead of perceiving that the great principle of Scripture is, (as might be illustrated by passages innumerable,) that it is the abuse, not the use of a thing in which the sin lies. I think teetotalers are, in some sort, morally intoxicated upon this point; and judging from their conduct upon too many occasions, I might almost say they were labouring under a species of delirium tremens."

This reasoning is consonant with religion. When the Almighty intended to bestow the greatest earthly blessings on his favoured people, he promised to give them for their inheritance, "a land of oil and wine, of fields and vineyards;"<sup>3</sup> because "wine maketh glad the heart of man, and oil giveth him a cheerful countenance."<sup>4</sup> And even under the present comparative neglect of the vine in Palestine, it is allowed that grapes and clusters of most extraordinary size are common. Doubdan, in traversing the country about Bethlehem, found a most delightful valley planted with vines, which appeared to him of the choicest kind. He was not there in proper time to make any observations on the size of the clusters; but he was assured by the monks, that they still found some, even in the present neglected state of the country, weighing ten or twelve pounds. Reland also says that a merchant, who had resided several years at Ramah in this neighbourhood, assured him that he had there seen bunches of grapes weighing ten pounds each. Forster mentions that he knew a monk who had spent eight years in Palestine, and had been at Hebron in the

<sup>3</sup> See Numb. xvi. 14. Deut. vi. ii. vii. 13. xi. 14. xii. 17. xiv. 23. xxviii. 51. 1 Chron. ix. 29, et passim.

<sup>4</sup> Ps. civ. 15.

same district, where he saw clusters as large as two men could conveniently carry.<sup>5</sup>

Can the advocates of total abstinence suppose that all the abundance of rich fruit which Palestine produced was consumed in its crude state? Do they forget the wine presses which were subjected to tithe from their great value?<sup>6</sup> Do they forget the wine fats mentioned by Isaiah,<sup>7</sup> or the wine cellars of David?<sup>8</sup> Do they forget that when the Israelites were threatened with plagues, one of the severest was, an abstinence from wine,—“thou shalt plant vineyards, but thou shalt not drink of the wine, nor gather the grapes, for the worms shall eat them?”<sup>9</sup> Do they forget that when the prophet reproved the hypocrisy of the Jews, he called that hypocrisy a moral drunkenness,—“they are drunken, but not with wine,”<sup>10</sup>—intimating that the former was the most debasing vice? They must have overlooked these, and many other scriptural facts connected with the use of wine, before they could make up their minds to advocate, under whatever circumstances, the doctrine of total abstinence.

While we contend, however, that the fruits of the earth were vouchsafed by the Divine Goodness to be *used* by man, let it not be understood that we have the slightest intention of vindicating the abuse of them, which, on the contrary, we consider to be a violation of God's gracious design. St. Paul rebukes the Corinthians<sup>11</sup> for being drunken at their feasts; but in the very same chapter, to show them the difference between temperance and total abstinence, he takes wine himself, and celebrates the Lord's Supper. Those, therefore, who would abolish wine because it intoxicates when taken to excess, and would substitute some other beverage of their own invention, even at the holy sacrament, are evidently overlooking the sanction, and violating the command, both of Christ and his Apostles. But St. Paul, in his exhortations to temperance, includes meats as well as drinks; total abstinence therefore, to be consistent, should do the same; for in the Scriptures,

<sup>5</sup> See more of this in the Pictorial Bible under Numb. xiii. 23

<sup>6</sup> Numb. xviii. 27.

<sup>7</sup> Isai. lxiii. 2.

<sup>8</sup> 1 Chron. xxvii. 27.

<sup>9</sup> Deut. xxviii. 39.

<sup>10</sup> Isai. xxix. 9.

<sup>11</sup> 1 Cor. xi.

gluttony is always classed with drunkenness, and they are equally condemned.

But while I find the Saviour of mankind recommending "new wine to be put into new bottles;"<sup>12</sup>—when he denominates Judea, which was the finest country upon earth, "the Lord's vineyard" by way of excellence;<sup>13</sup>—when I find him drinking it himself, and encouraging others to do the same, by filling six water pots each containing two or three firkins apiece, with wine, at the conclusion of a feast "when men had well drunk;"<sup>14</sup>—when I see him introducing it as one of the elements of the most sacred rite of his religion, and declaring not only that it shall be used to the end of the world, but that it is also drank in the kingdom of God,<sup>15</sup> I cannot do otherwise than conclude that the system of total abstinence is a direct insult to the Saviour of mankind, by a violation of his commands, a renunciation of his example, and setting up our own wisdom in opposition to his most holy decision.

<sup>12</sup> Matt. ix. 19.

<sup>14</sup> John ii. 2, 10

<sup>13</sup> Mark xii. 1.

<sup>15</sup> Mark xiv. 25.





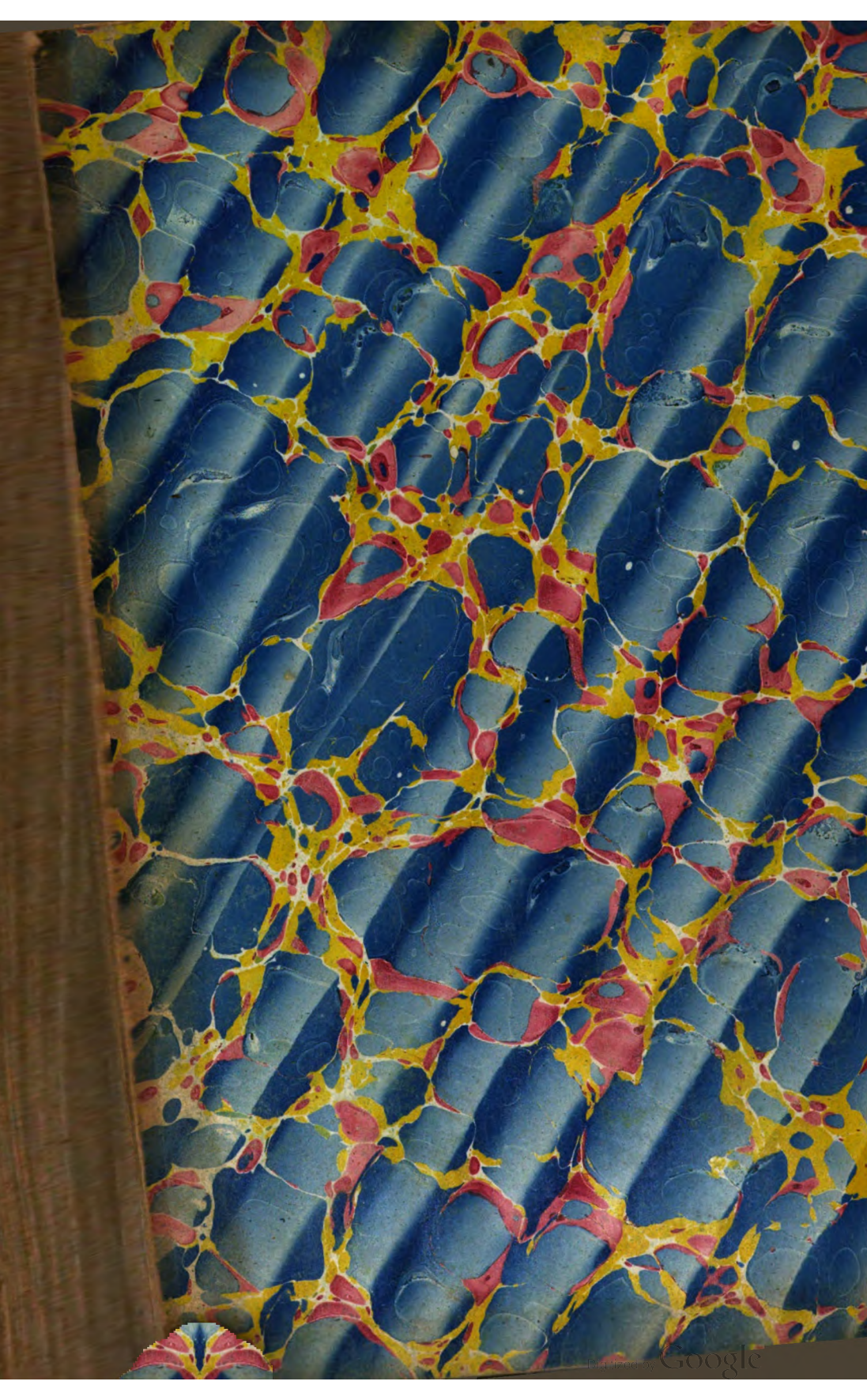














3 9015 06705 8258

