



◆◆ POCKET ◆◆

* LEXICON *

... OF ...

◆ CANADIAN ◆ FREEMASONRY. ◆

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To the Masons of Canada.

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FOR many years past there has been felt the want of a small and reliable *Masonic Pocket Companion*, which would enable any intelligent Mason to address his brethren on Masonic history, etc., with the confidence that in the information obtained no innovation is admitted, and purely "York Work" is strictly adhered to. With this view I have compiled the present A B C of Freemasonry, in the same style as the Lexicons of Oliver, Mackey and Macoy, but as these are both expensive, and have a great part of the book taken up with the so-called higher degrees, which are of little interest to the majority of Masons, I now appeal to my brethren to show their interest in a purely Canadian work, confined to the three degrees of Antient Masonry, by members of each lodge securing a reasonable number of copies, as the price is made so low as to place it within the reach of all.

In the confidence that the brethren will show their desire to forward the attempt I have made to benefit Canadian Masonry, I subscribe myself,

Yours faithfully and fraternally,

W. J. MORRIS,

P. D. D. G. M., St. Lawrence District.

Perth, August, 1889.

POCKET LEXICON

—OF—

CANADIAN FREEMASONRY.

ABIF.

A Hebrew word signifying "his father." The word *ab*, or father, was frequently used by the ancient Jews as a title of honour. It is thus used in 2nd Chronicles, ch. iv., verse 16, where we are told "the pots also and the shovels, and the flesh hooks and all their instruments, did Hiram his father make to King Solomon,"

ABSENCE.

In the antient charges, the regular attendance of each brother is insisted upon, in the following rule which is still continued in the Constitution: "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."

ACACIA.

The name of an evergreen plant or shrub which grows in abundance in the vicinity of Jerusalem. Its application to Freemasonry is well known to all Master Masons.

ACCEPTED.

The Craft use this word as the equivalent of "initiated." It alludes to the time when the great majority of Freemasons were Operatives, and who occasionally accepted non-operatives into the Society. For instance, in the regulations made on St. John's day, 1663, the

Earl of St. Albans being Grand Master, it was decided "no person hereafter, who shall be accepted a Freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept."

ADMISSION.

To be admitted into the Masonic Craft, the applicant must be free born, of at least twenty-one years of age, in possession of his full senses, free from any physical defect, of irreproachable manners, or, as commonly stated, "under the tongue of good report." No atheist, eunuch, or woman can be admitted. The requirements as to sex, age and soundness of body, refer to the time when the society was purely operative, for able workmen require to be able bodied men, while the mental and religious qualifications refer to the duties and obligations of a Freemason. A weak minded person could not understand them, nor would an atheist respect them.

ADONIRAM.

The chief overseer of the 30,000 hewers who were sent to cut timber in the forest of Lebanon. He is introduced in the degree of Past Master.

AFFILIATED.

A mason who is a member of a lodge, is so called to distinguish him from a "demitted," or "unaffiliated" mason, who is not a member of any lodge.

ALARM.

The announcement of a person demanding admission to a lodge is thus called in mason language.

ALL SEEING EYE.

An emblem found in every well-furnished lodge, and which it is unnecessary further to explain.

ALTAR

The place where the sacred offerings were presented to God. The proper form of the altar should be a cube about three feet in height, and having placed upon it, the open Bible, Square and Compasses, while around it in triangular form are placed the three lesser lights.

AMPLE FORM.

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

ANTIEN T CRAFT MASONRY.

The degrees of Entered Apprentice, Fellow Craft and Master Mason are so called, as these were the only degrees antiently conferred by the Craft.

ANNIVERSARY.

The festivals of St. John the Baptist and St. John the Evangelist being June 24th, and December 27th, are the two days specially observed by the Masonic Craft.

ANTIQUITY OF FREEMASONRY.

This is a subject on which much has been written, and many disputes have arisen. There is, however, little doubt that the Masonic Craft is by far the oldest of any society in existence. It is true that it has been remodeled in its organization at various periods, but in all its essentials and peculiarities it is traceable under various names in many countries to a remote antiquity. This will be further referred to under the heads of "Grand Lodges" and "Travelling Freemasons."

APPEAL.

The Master is supreme in his lodge, so far as the lodge is concerned. He is responsible for his government of the lodge, not to the members, but only to Grand

Lodge. There is no appeal in the lodge from the decision of the Master, who is absolute.

APPRENTICE.

The entered apprentice is the first degree in Masonry, wherein the newly-initiated brother is impressed by certain symbolic ceremonies of the duty he owes to his brethren, in a manner which can never be forgotten.

APRON.

The lambskin, or white leather apron, is the badge of a Mason, and is the first gift of the Master to the Apprentice. The apron is worn by operators to preserve their garments from spot or stain ; but we as speculative Masons use it for a more noble purpose. By the whiteness of the colour and the innocence of the animal from which it is obtained we are admonished to preserve that blameless purity of life and conduct, which will enable us to present ourselves before the Great Architect of the Universe, unstained with sin and unsullied by vice.

ASHLAR.

Speculative Masons use the ashlar in two forms : one rough, just as it came from the quarry, representing Man in his ignorant, uncultivated state ; and the other, finely finished and ready for its place in the building, represents Man, educated and refined.

ASSEMBLY.

Previous to the organization of Grand Lodges in their present form, the annual meetings of the Craftsmen were so called.

ATHEIST.

One who does not believe in a God. Masons, looking at the dangerous tendency of such a tenet, have always refused to admit in the craft any atheist ; and every initiate is required publicly and solemnly to declare his trust in God.

BALLOT.

In the election of candidates, lodges use white and black balls, and no person "can be admitted a member of a private lodge, or made a mason therein if two black balls appear against him." In many lodges, one black ball, under their by-laws, is sufficient to exclude, but in any case should two be found the applicant must be refused. This rule is sometimes thought by young Masons to be severe, but it is one of our antient rules, handed down for a long period, for, as the antient constitutions say, "the members of a particular lodge are the best judges of it, and if a turbulent member were imposed on them, it might spoil the harmony or hinder the freedom of their communications, and even break and disperse the lodge, which ought to be avoided by all the true and faithful." "Before declaring the result of the ballot, the ballot-box shall be placed on the altar for examination by any member of the lodge, and the result having once been declared by the Master, no further ballot on the subject shall be allowed." A candidate against whom two or more black balls have been cast cannot be balloted for in the same or any other lodge within twelve months from the time of such rejection.

BEAUTY.

One of the three principal supports of Masonry. The others being Wisdom and Strength. The column of the J. W. which is the Corinthian and is placed in S. represents Beauty.

BENAC.

A corruption of a Hebrew word which signifies "The Builder." It is used principally in French lodges.

BIBLE.

Amongst Christian Masons the Holy Bible is undoubtedly the chief of the greater lights, for, placed in the centre of the lodge it sheds its rays East, West and

South. Amongst Hindoos, Persians and Mahometans, their sacred books take a similar position.

BLUE.

This is the proper colour of the antient degrees of Freemasonry, and is generally explained as being emblematic of friendship and charity, teaching us that in the mind of a Mason these virtues shall be co-extensive with the blue vault of heaven.

BOAZ.

The name of the left-hand pillar which stood at the entrance of the porch of King Solomon's Temple. The meaning of the word, which is Hebrew, is "in strength."—See further on under the heading "Pillars of the Porch." Boaz, or Booz, is also given in "Crudens Concordance" as meaning "in strength," or "in the goat"—the latter evidently referring to the "goat" as the crest of the House of David—Boaz, the great grand father of David, being mentioned in Ruth, 2nd chap., and further on, which see. This probably is the origin of all the foolish stories of the "goat" in connection with Masonic lodges, being a faint tradition of the emblems of David, and therefore an additional evidence of the antiquity of the craft.

BONE or BONEH.

This is a Hebrew word, which it is said, it is next to impossible for an English-speaking man to sound correctly, owing to the guttural termination. The meaning of the word is "Builder." It was specially applied to Hiram Abif, who was chief builder at the construction of King Solomon's Temple.

BOOK OF CONSTITUTION

Is the work that contains the rules and regulations of the Order as decided by Grand Lodge. It also contains accounts of the rights of lodges and members, and details of ceremonies, such as funerals, consecrations, in-

stallations, etc. The earliest record we have of such a work, is a manuscript written in the reign of Edward IV., which states that Prince Edwin assembled the Masons at York in 1266, and then formed the English Masonic Constitutions, from the written documents in various languages, which were then submitted. These Constitutions continued under the name of the "Gothic Constitutions," to govern the Craft until the revival of Masonry about 1715, when, probably from careless copying, and perhaps ignorance, they were found to be very defective, and in 1721 the Duke of Montague, who was at that time Grand Master, ordered Bro. James Anderson to "revise and digest them in a better method." This having been done, the same year, in December, fourteen learned brethren were appointed a committee to examine the result of his labours, and the following March his work was, with some trifling amendments, adopted by Grand Lodge, and published in 1723, entitled "The Book of Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of the Most Ancient and Right Worshipful Fraternity, for the use of the Lodges." Another edition was issued in 1738, and again in 1754 and 1767, when revised editions were issued, since which period the York Constitutions have remained, and are the base of all such works issued by Grand Lodges. The origin of this work was, that during the reign of Queen Anne, Freemasonry was in a very sickly condition, partly owing to the age and weakness of the Grand Master, Sir Christopher Wren, the last Grand Master of the purely *operative Masons*. On his death, there were still four Lodges extant in London, and they determined to revive Grand Lodge, which had been dormant for some years, and also restore the quarterly communications, and the annual festival. This they did, at a meeting held in the "Apple Tree Tavern," in London, and agreed amongst other things, "that no Lodge should thereafter be permitted to be held, (the four old Lodges alone excepted), unless by authority of a charter granted by

the Grand Master, with the consent and approbation of Grand Lodge." In this way the old Masons in London transferred all their own inherent privileges as individual Masons to the four Lodges, in trust, that they would never suffer the antient land-marks to be infringed. On the other hand these Lodges agreed to recognize every Lodge which should henceforth be regularly constituted, and to admit the Masters and Wardens to all privileges of Grand Lodge, precedence only excepted. Finding, however, that the Craft was rapidly spreading: new Lodges growing up in all directions, it was a cause of alarm lest the four old Lodges should lose their special privileges which they had been given, and on this account, a Code was prepared, with the consent of all the brethren, for the future government of the Order. To this was annexed the regulation, binding the Grand Master and his successors, and the Master of every Lodge to preserve these regulations inviolable, and ordering them to be read in open Lodge at least once in each year. These are embodied in the "Book of Constitution" as "summary of the Antient Charges and Regulations," to be read by the Grand Secretary, or acting Secretary, to the Master elect, prior to his installation in the chair of the Lodge."

BROKEN COLUMN.

Is emblematic of the chief supporter of the Craft, who fell before his work was quite complete.

BROTHER.

The term used by Freemasons to each other as not only professing faith in the same Deity, but being covenanted to each other in the most solemn manner.

CABLE TOW.

Is well known to all Masons. It is sometimes referred to: Hosea XI., 4: "I drew them with cords of a man, with bands of love." The ordinary meaning, however, is well understood by all brethren.

CANDIDATE.

This word is derived from the Latin, when in ancient times a man sought office, he dressed in a white robe (*toga candida*). We use the word to give the idea that the purity of the man entitles him to admission.

CARPET.

A painting or tracing, showing the border and tessellated pavement. It is also used to designate a chart to exemplify the symbols of the degrees.

CAUTION.

An Entered Apprentice is always, on his initiation, instructed in peculiar ways to observe "*caution*."

CENTRE.

In the Master's degree, the Lodge is always declared open on the Centre, because all being of equal rank, none are nearer or farther from the Centre than the others, while in Fellow Craft or Apprentice Lodges, this is necessarily not the case.

CHARGES.

Many old records had been preserved amongst the English Lodges, containing the regulations of the Craft, when the Grand Master of England, the Duke of Montague, under instructions of Grand Lodge, ordered that they should be collected, and, after being thoroughly examined, be annexed to the Book of Constitutions, at that time being prepared by Bro. James Anderson. This was done, and the resulting document—"The old charges of the Free and Accepted Masons"—is found in all works of Constitution, and is universally received as part of the law of the Craft.

CHARITY.

It is one of the boasts of the Masonic body, that in its truest sense, it inculcates charity, and by this is not meant merely aiding the poor with gifts or money.

It is more that a true Mason will endeavor to hide a brother's failings and faults ;—will be slow to anger and quick to forgive, not merely those who are members of this particular Lodge, but all who are found in our ranks, no matter in what country they may be found. For it is the pride of our Order that a worthy Mason, poor and destitute, or sick and helpless, will find a friend in every brother and a home in every land.

CHISEL.

Is one of the working tools of an entered Apprentice, who is emblematically instructed in its use for the improvement of mind and character.

CIRCUMAMBULATION.

A procession around the Altar, always formed a prominent part, in all the antient religions. At such times, the course followed was that of the Sun, and was usually repeated three times.

CLANDESTINE.

Illegal. A body of Masons meeting as a Lodge, and carrying on work as such, without the consent of Grand Lodge, is called a "Clandestine Lodge," and all regular Masons, are forbidden to associate with or converse on Masonic subjects, with "Clandestine Masons."

CLOSING.

The ceremony of closing the Lodge is as important as that of opening. It should never be omitted through negligence, nor carelessly hurried through, lest some brother should fail to "receive his just due." In Masonic Lodges there is no such thing as an "adjournment," but the Lodge must either be "called off" by order of the Master, or "closed."

CLOTHED.

A Mason is said to be clothed, when he wears white leather gloves, and the apron and jewel pertaining to his rank.

COMPASSES.

As in operative Masonry, the Compasses are used for the measurement of the Architect's plans, so are they used by Freemasons, symbolically to instruct in the duty of suppressing undue passions and keeping our desires within due bounds. The position of the compasses also mark the various degrees in the ceremonies of the Lodge.

CONSECRATION.

A warranted Lodge is required to be "dedicated and consecrated." The elements used in these ceremonies are Corn, Wine and Oil, which are emblematic of health, plenty and peace. A Lodge under dispensation is not dedicated or consecrated. This is or should be done as soon after the Charter has been granted, as possible. Also a Lodge which moves into new rooms, should have the same ceremonies performed.

CORINTHIAN ORDER.

The most ornamental of the Orders. The column of Beauty, which supports the Lodge, is of this Order, and its position and symbolic Officer are in the S.

CORNER STONE.

In all great and magnificent buildings, the first stone in the foundation is called the "Corner Stone," and is laid in the North East, with solemn and appropriate ceremonies.

COWAN.

An uninitiated or profane. This, which is purely a Masonic word, is derived from the Greek, "Kunos," a "dog." It is supposed the term originated in the early Christian days, to express those who had not been initiated into the Christian mysteries. See Matthew VII. Chap. 6v., "give not that which is holy to dogs."

CRAFT.

Is ordinarily a trade, and also in a collective sense the

persons who follow it. It has, however, become amongst English-speaking men universal to call Freemasonry "the craft," as contra distinguished from any other society.

DARKNESS.

Among Freemasons, Darkness is the emblem of ignorance. In all the Antient mysteries, the candidate was always shrouded in darkness, in preparation for the time when he was admitted to the full light of knowledge.

DEACON.

In every symbolic Lodge, two of the lowest of the internal officers are called the Senior and Junior Deacon. It is their duty to attend the worshipful Master and assist the Wardens in the active duties of the Lodge, such as the reception of candidates in the different degrees, and in the immediate practice of the rites and ceremonies.

DEGREES.

Antient Craft Masonry consists of but three Degrees: Entered Apprentice, Fellow Craft and Master Mason, to which may be added the honorary degree of Pastmaster, which is conferred only on the election of a brother to the Chair. In all the antient mysteries and spurious Freemasonry we find their systems also divided into three degrees.

DEMIT.

A Master is said to have taken his Demit from the Craft when he has applied to his Lodge and withdrawn from all connection therewith, by mutual consent. A demitted Mason is freed from all dues, &c., and has no claim for pecuniary aid, but is not released from his Masonic obligations, nor from that control which the Craft exercises over the moral conduct of its members, the rule being "once a Mason, always a Mason." A demitted Mason cannot be buried with Masonic honors.

DISTRICT DEPUTY GRAND MASTER.

Called in England "Provincial Grand Master," is an assistant and representative of the Grand Master. In the absence of the Grand Master he rules and supervises a District, and is expected to visit each Lodge in his District at least once a year, and make a formal report to Grand Lodge of the state of his District. His duties, if properly performed, are heavy and very important to the Craft.

DISCALCEATION.

Or removing the shoe, as a token of respect, is a custom of most remote antiquity in the East. In Exodus III. 5, the Angel of the Lord tells Moses, "Draw not nigh, hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Another custom will be found in the Book of Ruth, Chap. IV. 7, "Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel."

DISPENSATION.

A power to do certain things not usually allowed by the constitution; such power being vested in the Grand Master, who uses it for "good reason." Dispensation may be granted to appear in public in Masonic clothing; to elect officers at another date than fixed by the By-laws; to hold a Lodge of instruction to confer a higher degree on a brother at a shorter interval than usual; to receive and act upon a petition from a candidate who resides outside the jurisdiction of the Lodge; to initiate more than five candidates in one day; to initiate a candidate who is under twenty-one years of age; to initiate without fee a person who is proposed to act as a serving brother. The above are amongst the prerogatives of the Grand Master, handed down to us from

a remote period, but rarely acted upon, and never without sufficient reason.

DORIC ORDER.

The oldest and most robust of the three Orders. This represents the column of Strength, and its symbolic position and officer are in the W.

EAR OF CORN.

From the most antient times this was regarded as the emblem of Plenty. In Hebrew, the word which means an ear of corn also conveys the idea of a flow of water. Hence it is generally shown on Masonic charts, as a sheaf of corn suspended near a rapid stream.

EAST.

From the most remote times the East has been looked upon as specially sacred, as the sun rises in the East to illumine the day ; it is figuratively the seat of light. Like the Temple at Jerusalem, all Masonic Lodges are built, or supposed to be built due East and West—under this old idea, the North is said to be the seat of Darkness.

ELECTION.

One of our antient regulations is that no candidate can be elected a member of our Craft until strict enquiry be made into his moral character. For this reason, unless the Grand Master's dispensation be obtained, not less than one month must elapse, so as to afford time for the committee to investigate, when should the report be unfavourable, no ballot should be taken. The election of officers takes place immediately preceding St. John the Baptist or St. John the Evangelist's day, as the by-laws of each Lodge may require. Canvassing for any brother is prohibited, but each member is expected to use his own best judgment for the interest of the Lodge.

ENTERED.

A Masonic term applied to a candidate, who has just

been admitted to the First Degree. Hence the term "Entered Apprentice."

EXAMINATION.

The examination of strangers applying for admission to the Lodge should be entrusted only to the most skilled and careful members. All necessary caution should be used, beginning with the Tyler's O.B. and proceeding regularly, as one supposes, the applicant originally obtained the information. Care should be taken not to tell the applicant that he has failed in this or that question, which might put an imposter on his guard. Better to say "I am not satisfied," or "I do not recognize you." If a man is so careless in his attendance at Lodge, that he has forgotten our customs, his visit is not likely to be an advantage to the brethren, and it is better to refuse him, than to risk admission to a "Cowan." The Masonic rule is to recognize no man as a Mason, unless he can prove himself to be such.

EXPULSION.

This, the highest penalty known to Masons, is imposed only by Grand Lodge, and only for gross immoral or criminal conduct. The course usually followed is for the private Lodge to try the offending brother, and report the case to Grand Lodge, when, if the offence and evidence be sufficient, then Expulsion is decreed. An expelled Mason forfeits all claim to rights and privileges which he formerly enjoyed, both as a member of a particular Lodge and also as one of the Craft as a whole. He can no longer demand aid or sympathy from the brethren, nor visit any Lodge, nor take part in any of the public or private ceremonies of the Order. It would also be a crime, in any brother aware of his expulsion, to hold any communication with him on Masonic matters.

FELLOW CRAFT.

The Second Degree of Antient Masonry, is specially

devoted to Science. As an Apprentice, the brother was clothed in the white apron, emblematic of innocence, and now having passed the porch of the Temple, is on his way to the Middle Chamber, and is taught the antient and unerring mode of distinguishing a friend from a foe. He is taught to encourage industry and reward merit, to aid his brethren to the utmost of his power, and on no account to wrong them or see them wronged, and is finally taught that wherever he is, and whatever he does, an all-seeing eye beholds him, and records all his actions.

FINANCES.

The funds of the Lodge are under the care of the Treasurer, who only pays them out by command of the Master, with consent of the brethren, who have expressed their consent by open vote in Lodge.

FIVE POINTS OF FELLOWSHIP

Are specially inculcated by the master in a most impressive manner, so that a Mason who has once passed through this ceremony can scarcely fail to remember his duty, and is not to halt but to press on to the aid of his brethren. He also will remember when performing his devotions to the Almighty, to consider his brother's welfare as well as his own. Also never to betray the confidence that a brother Mason has reposed in him, and if he knows of a brother being in distress he will offer him the hand of kindness, and endeavor to prevent him falling into despair, and finally knowing of a brother's faults will kindly remonstrate with him and endeavor to reclaim him, and at the same time knowing he is but human, will throw over him the veil of Masonic Charity, and strive to prevent his failing become the gibe of the profane.

FORM OF THE LODGE.

The form of a lodge is said to be an oblong square, with its greatest length from East to West and its breadth from North to South.

FORTY SEVENTH PROBLEM.

The 47th problem of the 1st book of Euclid has been adopted as the jewel of a Past Master. This problem, from its great utility in making calculations, and drawings for buildings, is in England called the 'carpenters' problem.'

FREE-BORN.

By the requirement of our constitutions every candidate for admission into Masonry must be "free-born." The meaning of this is evidently that as a mutual contract has to be entered into, the applicant must be master of his own will and actions.

FREEMASON.

Originally the term "free" meant that the person so styled was free of the company of incorporated Masons. Such corporations still exist in Europe, and as a matter of honor, distinguished men are frequently made "free" of one corporation or another. It is probable that the origin of the name was in the tenth century when the Pope incorporated the Free Masons.

FREEMASONRY

Is described as "a beautiful system of Morality, veiled in allegory, and illustrated by symbols."

FUNERALS.

No one but a Master Mason can be buried with the funeral honours of Masonry, and even then, only in compliance with certain unalterable restrictions. No brother can be interred with the formalities of the craft except by his own request, preferred, while living, to some member of his lodge, strangers and the higher officers of the order, alone excepted. The instructions for conducting funerals will be found in the Book of Constitution.

FURNITURE OF THE LODGE.

A well-regulated lodge must contain a Bible, square

and compasses, which are called the Furniture. Oliver illustrates them as follows:— "The Bible is said to derive from God to man in general, because the Almighty has been pleased to reveal more of His will by that holy book, than by any other means. The Compasses, being the chief instrument used in the construction of architecture and plans, are assigned to the Grand Master, in particular, as emblems of his dignity, he being the head and ruler of the Craft. The Square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon."

GAVEL.

The common gavel is one of the working tools of an E. A. It is used by operative Masons in beating off the rough edges of the stone, so as to fit it better for the builder's use. The shape of the gavel is that of a stone mason's hammer, that is with one end having a cutting edge, so as to break off projections. Hence the name, from its resemblance to the gable of a house. It is also in the hands of the master as an emblem of his office.

GENUFLEXION,

Or bending the knee, has from the most remote times been looked upon as an act of reverence and humility. At the consecration of the Temple, Solomon placed himself in this position while he prayed, and Masons, in certain portions of their ceremonies, use the same position, as a token of solemn reverence.

GIBLIM-GIBLUM

Were the inhabitants of the antient city of Gebal. The word is Phœnician, and means "stone squarer."

GLOVES.

White gloves form part of a Freemason's costume, and should be always worn in lodge or any public ceremony.

GOTHIC CONSTITUTION.

The regulations for the government of the craft, which are said to have been adopted at the city of York in 926, when the Grand Assembly was held under Prince Edwin, and to which additions were afterwards made at Annual Assemblies, have been called the "Gothic Constitutions," because they were written in the old Gothic character. Several copies of them were said to have existed in 1707, when Dr. Anderson digested them, and made them the base of the Book of Constitutions.

GRAND LODGES.

The present organization of Grand Lodges, is comparatively modern. At first every lodge was independent, and a sufficient number of brethren meeting together^d were empowered to practice all the rights of Masonry without a warrant of Constitution. The brethren were in the habit of meeting annually, or as many as could conveniently do so, for the purpose of conferring upon the general interests of the craft, and on such occasions chose a Grand Master or chief ruler. These meetings were called Grand Assemblies, and the privilege of attending them was not, as now, restricted to the Grand officers, Master and Wardens of private lodges, but was the duty of every Mason. For instance, amongst the old Charges, preserved by the Lodge of Antiquity in London, is one which says, "every Master and fellow shall come to the Assemblie, if it be within fifty miles of him, and if he have any warning, and if he have trespassed the craft, to abide the award of Masters and Fellows. The oldest charter in England that we are aware of is one quoted by Preston, and said to have been in the possession of Nicholas Stone, a sculptor under the celebrated Inigo Jones, in which it is stated that "St. Albans loved the Masons well, and cherished them much, and he got them a charter from the king and his counsell, for to holde a general counselle, and give itt to name Assemblie." As St. Albans was mar-

tyred in 306, if this statement of Preston's is correct, this is the oldest date at which we can *surely* fix the appearance of the fraternity in England. The writer thinks there is no doubt about the next charter granted to the craft, as a body, which was in 926, and from this last "Assemblie," the real rise of Masonry is generally dated, as it was then and at that time the laws were enacted from which are derived the English Constitutions, and in turn, from them have all others been derived, and in consequence the three first degrees, and York being the place of meeting. Antient Masonry is ordinarily called the "Antient York Rite," all other degrees being comparatively modern, and though frequently clever, are mere extensions and exemplifications of these degrees. For a long period "York Assembly" ruled all over England, but in 1567, in the Southern section the Masons elected Sir Thomas Gresham, a celebrated merchant, as their Grand Master, and in turn he was followed by the no less celebrated architect Inigo Jones. There were now two Grand Masters in England who each assumed the title, the Grand Master of the north, calling himself Grand Master of All England, and the other Grand Master of England. But about the commencement of the 18th century Masonry in the Southern part of England was almost dead. The revolution which placed William III. on the throne, and the stormy political feelings which prevailed, did much to injure our very peaceful society, which is known to abhor intestine troubles. Not only this, but Sir Chris. Wren, who was Grand Master in the reign of Queen Anne, was old, infirm and unable to attend to the duties of his position, hence the general assemblies of the Craft had ceased to meet. There were in 1715 still four lodges in the city of London, (the only ones left in the South of England,) and these four lodges decided to unite themselves under a Grand Master, and Sir Christopher Wren having died, and no one having been chosen in his place, they "met at the Apple Tree Tavern, and having placed the oldest Master

Mason in the chair, (he being the Master of a lodge,) they constituted themselves a Grand Assembly *pro tem.*, in due form, and at once revived the quarterly communication of the officers of lodges, which they called 'the Grand Lodge,' and decided to hold the annual Assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble brother at their head." Therefore, on St. John Baptist's day, 1717, the usual Assembly and feast was held, and Mr. Anthony Sayer elected Grand Master. And from this date is the origin of Grand Lodges as now constituted, as Grand Lodge adopted following resolutions: "That the privilege of assembling as Masons, which hitherto has been unlimited, should be vested in certain Lodges or Assemblies of Masons, convened in certain places, and that every lodge to be hereafter convened, *except* the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain persons by petition, with the consent and approbation of the Grand Lodge in communication, and that without said warrant no lodge shall be hereafter deemed regular or constitutional." The four old lodges had, however, as a compliment to them, granted the privileges they always possessed under the old regime, and it was decided that "no law, rule or regulation, to be hereafter passed in Grand Lodge, should ever deprive them of such privileges, (such as meeting without a warrant, and also raising Masons to the third degree, a power which for a long time was only exercised by the Grand Master,) nor to encroach on any landmark, which was at that time established as the standard of Masonic Government. The two Grand Lodges of York and London, were on friendly terms, till 1725, when the latter body granted a warrant to some Masons who had seceded from York. This certainly unmasonic act was sternly condemned by York, and was the first break in the harmony which had so long lasted, and some years later

was followed by another action which can hardly be justified, for in 1725 Earl Crawford, who was then Grand Master of England, granted charters to two lodges in the York jurisdiction without its consent, and also granted deputations to Lancashire, Northumberland and Durham. Preston says, "This the Grand Lodge at York resented, and ever after viewed the proceedings of the brethren in the south with an unfriendly eye. All intercourse ceased, and the York Masons from that moment considered their interests distinct from the Masons under the Grand Lodge in London." Again in 1738 a number of brethren who were dissatisfied with the Grand Lodge of England, seceded, and held unauthorized meetings for the purpose of conferring degrees, and taking advantage of the breach between York and London they called themselves "York Masons," and later on when Grand Lodge threatened them, they adopted the term of "Antient York Masons," and announced that they alone had preserved the "antient and honoured customs," and that all others are mere moderns. In 1739 they established a new Grand Lodge called the "Grand Lodge of Antient York Masons," and appointed the usual annual communications and feasts. Shortly after this they were recognised by the Masons of Scotland and Ireland, and many members of the nobility entered their ranks. These separate bodies continued to exist, and to carry their schemes into foreign countries, even North America, until the year 1813, when under the Grand Mastership of the Duke of Sussex, grand-uncle of the present Grand Master of England, the Prince of Wales, they were happily united, we trust to end forever these vain attempts to split up a society which is older than any other known to man. In Scotland we cannot trace the order back quite as far as in England, but whoever were the architects who built the Abbey of Kilwinning, they are generally credited with having introduced the craft. There is no doubt but that several assemblies were held at Kilwinning with reference to the govern-

ment of the order, and in the reign of James II., the office of Grand Master was granted to St. Clair, Earl of Orkney and Baron of Roslin, his heirs and successors, by the King's charter. However, in 1736 the then St. Clair, "taking into consideration that his holding or claiming any such right, jurisdiction, or privilege, might be prejudicial to the craft and vocation of Masonry," renounced his claims, and authorized the Masons to elect their own Grand Master. The result of course was the organization of the Grand Lodge of Scotland, over whom it is hardly necessary to add, St. Clair was at once elected Grand Master. In Ireland, not till 1729 do we find any attempt to form a Grand Lodge, when the Earl of Kingston was elected Grand Master. The same in France: Masonry had been allowed to almost die out, till about the beginning of the 18th century, when an attempt was made by the followers of the House of Stuart to use Masonry for their own purposes, and this caused a partial revival, but was not fairly organized until 1743, when Grand Lodge of England granted a Provincial Grand Lodge which was constituted under the name of the "Grand Loge Anglaise de France." This lasted till 1756, when the French Masons declared themselves independent, and assumed the title of "Grand Loge de France." At a later period dissensions broke out, and continued for many years, and were finally settled in 1842, when the "Grand Orient of France" was organized. It is needless to add that in every civilized country Masonic Grand Lodges are now to be found, all more or less directly deriving their origin from the Grand Lodge of England.

GRAND LODGE POWERS.

The supreme power which is vested in the Grand Lodge, by which it is invested with the authority of being the sole judge and exponent of the antient usages and landmarks of the craft, is based upon the fundamental laws of Masonry, as well as upon good sense and

expediency. For without such a governing power, so widely extended a body as the Masonic craft, would soon split up and be reduced to complete ruin. According to the Antient Charges, the Master of every Lodge is called upon before his installation, to assent to the following propositions: "You agree to hold in veneration, the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge convened, in every case consistent with the constitutions of the order. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of Grand Lodge."

GRAND MASTER.

The highest officer of the Masonic body, to whom is entrusted the execution of important duties, and being invested with extensive powers, should always be selected as one noted for his social standing, virtue and learning. The Grand Master has the right to visit, and preside in every lodge, and inspect the books and mode of work, as often as he chooses, and should he not be able personally to be present, may depute any of his grand officers to act for him. Full details of the powers of the Grand Master will be found in the work of Constitution.

HAH.

A Hebrew word meaning "the."

HALE, HAIL or HELE.

This purely Masonic word, pronounced "Hale" is derived from the Anglo Saxon, and conveys the idea of "to conceal, as if by drawing a curtain, so as to separate from the outside world."

HEAL.

A Mason who has received the degrees in a claudes-

tine Lodge, or in an irregular manner, cannot visit a Lodge, or be recognized as a Mason, until he has been "Healed" by dispensation granted to some regular Lodge, by the Grand Master for that purpose.

HIRAM KING OF TYRE.

A contemporary of King Solomen, who supplied him with timber, stone and artizans, at the time of the building of the Temple.

HIRAM THE BUILDER.

A celebrated architect, who was sent by the King of Tyre to Solomon, to superintend the building of the Temple. Reference to the Bible will give fuller information about him. Hiran, the king, calls him "Hiram abi," that is "Hiram my father," which is evidence that he was in high favour at the Tyrian Court, for the title of "Abi" or "Father" was conferred by the old Hebrews as a mark of the highest dignity.

HONOURS, GRAND.

These are peculiar acts and gestures used by Masons, to express homage, joy or grief on memorable occasions. They are of two kinds, Private and Public—the Private Grand Honours cannot be described here, as they can only be used in a Master Mason's Lodge, and are well known to Master Masons. The Public Grand Honours are given on all public occasions, such as laying foundation stones, funerals, &c. They are given in the following manner : Both arms are crossed on the breast, the left uppermost, and the open palms of the hands, sharply striking the shoulders, they are then raised above the head, the palms striking each other, and then made smartly to fall upon the thighs, thus making nine concussions in all, which is commonly said to be "by three times three."

INFORMATION LAWFUL.

One mode of recognizing a strange brother is by "Law-

ful Information" of a third party. No brother should give such information, unless he has actually proved the brother, by the strictest trial, or has sat in Lodge with him, and then should state in what degree the Lodge was working, when he met him.

INITIATION.

The term applied to the reception of candidates in the first degree of Freemasonry. It is derived from the Latin word "initia," which signifies the first principles of science.

INNOVATIONS.

Nothing offends the true Mason more than any attempt to alter the antient usages of the Craft. Owing to this conservative principle it is that Masonry, in spite of many attempts at various times by our zealous brethren, to alter, or as they thought improve it, *still it remains now unchanged, as it has always been.*

INSTALLATION.

The officers of a Lodge, before they can discharge the duties of their office, must be properly installed, the instructions for which ceremonies will be found in the work of Constitution.

IONIC ORDER.

The third of the Orders, more graceful than the Doric and more majestic than the Corinthian, is considered the type of the Column of Wisdom, and therefore it is supposed to stand in the E.

JACHIN.

The name of the right hand pillar that stood at the entrance to the porch of King Solomon's Temple. This word is derived from two Hebrew words "Jah" God, and "Jachin" "will establish." It therefore means "God will establish."

JEWELS.

Every Lodge has six Jewels, three movable and three immovable. The movable Jewels are so called because they may be placed in various parts of the Lodge, and are the rough ashlar, and the trestle board. The immovable Jewels are the Square, Level and Plumb. They are so called, as the Square is appropriate to the East, the Level to the West, and the Plumb to the South, where they must always be found. The term Jewel is also applied to the Badges worn by the Lodge officers as distinctive emblems of their various positions.

LAND MARKS.

This term is derived from the antient custom of marking the boundaries of lands with stone pillars, and Freemasons call these peculiar marks of distinction, whereby they are distinguished from non-Masons, landmarks such as the "universal language," and the "universal laws of Masonry;" but not so the local rules and usages, which may and do vary in different countries and under various Grand Lodges.

LANGUAGE, UNIVERSAL.

It is the boast of Freemasons that they possess a language which men of all races can understand.

LAWS.

Masonry has two laws, one universal, the other local. The first are those that have been handed down from time immemorial and the other the local laws passed by Grand and private Lodges, for the government of their own members.

LEGEND

Is a traditional tale, which though probably based on truth, has been handed down for long periods, and in consequence, is more or less invested with doubtful additions. All countries and all religions have had, and still have their Legends, and in the antient mysteries there al-

ways was a Legend which was made the basis of their symbolical instructions. In the same way the Masonic Craft has its legends and allegorical references, many of which are founded on fact, and others are derived through Jewish sources, and are only endowed with a certain amount of probability, such, for instance, as "the Legend" of the Master's degree, which it is utterly impossible, at this period of time, to prove to be true, but, at the same time, has a very probable basis. In this work it would be proper to say no more, as every Mason can understand.

LEVEL,

The emblem of the senior Warden, is the emblem of equality, which presides on the floor of the Lodge, as in sight of God, who is above all, men are all equal. At the same time it should be remembered that, while in Lodge, all are equal, prince and peasant, still, as soon as Lodge is closed all are expected to resume their ordinary station in society, and each to show that respect that is due from an inferior to one in a more exalted position. This is the meaning of "we meet on the level, and part on the square."

LIGHT.

Masons should ever remember that they were brought out of darkness into light, and should so act that their good works be seen of all men, and the great Fountain of Light be truly glorified.

LODGE.

The room or place where a regularly constituted number of Masons assemble, is so called. This term is also applied to the body of Masons assembled for purposes connected with the institution. A Lodge is defined in York work as 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, all the three degrees being represented; and regular, from its warrant of constitution, which implies the sanction of the Grand Master for the country where the Lodge is held. Under the head, Grand Lodges, I have already explained, that formerly each Lodge was independent as until the organization of the Grand Lodge in London in 1717 whenever and wherever a sufficient number of Masons found it convenient to meet, they did so, conferred degrees, &c., but since the date mentioned it has been held, the world over, that "without a warrant of constitution," any meeting is irregular and clandestine. Under the old system, the rule was, and still is, modified as I have stated, "three rule the Lodge, five hold the Lodge, and seven or more make it perfect"—that is the Master and his Wardens rule. Two Craftsmen added to the former enable the Lodge to be held, while if you add two or more apprentices, the Masonic circle is complete, all degrees being represented, and the Lodge is therefore perfect.

MAC.

A corruption of a Hebrew word which means "is smitten," from the word "Nacha" "to smite." It is also said to be derived from the word "Mak" or "rotten," and would therefore, as used, convey the idea "is rotten."

"MAH."

A Hebrew pronoun which means "what."

MAKE.

A very old English term used by Freemasons in the same sense to "initiate."

MASTER MASON.

The third degree in Antient York Masonry, and recognized the wide world over. Only from this degree are the officers of a Lodge chosen, and under the old regulations, "only the Master Mason could vote in

Lodge, while the F. C. was allowed to speak, but not vote, and the E. A. P. was allowed to be present, but neither speak nor vote, but listen and learn from the experience of his elders."

MASTER OF THE LODGE

Is the chief officer of a Lodge, and is styled "The Worshipful Master." *The Master's power in his Lodge is absolute.* He is the sole decider of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision, to the Lodge. He is only accountable to Grand Lodge, and any complaint against the Master must be made to that body. The Master is like the Wardens, elected annually, and holds office till his successor has been elected and installed. The Master must, before his election, have served as a Warden in some regular Lodge, except in case of a new Lodge, "in which case it is the prerogative of Grand Lodge in its discretion to appoint any Master Mason, as the Master of the new Lodge." At same time before the Master is formally installed, it is necessary that he should take the degree of Past Master, except in cases of Lodges under Dispensation, when the ceremony is deferred until the Warrant of Constitution issues.

MEETINGS.

The Lodge meetings are either regular or emergent. Regular meetings are held under the bye-laws and on fixed dates, but emergent meetings are called by order of the Worshipful Master. It is required in all emergent meetings, except those of funerals, that seven days' notice be given, so that every brother has a fair chance of attendance.

MIDDLE CHAMBER.

This chamber is described in 1st Kings vi. : 5,6,8, and is well known to fellow Craftsmen.

MINUTES.

Every Lodge should have carefully kept minutes of

their proceedings, in so far as such can be written, and before the Lodge is closed the Master should direct the Secretary to read over the same, so that the brethren can see if any error or omission has occurred.

MOSAIC PAVEMENT.

This work consists of an immense number of small stones, beautifully filed, and arranged so as to imitate a painting. The floor of the tabernacle and the pavement of King Solomon's temple, are said to have been thus made.

MOST WORSHIPFUL.

The style given to the Grand Master.

MYSTIC TIE.

Is applied to that sacred bond, which unites all Freemasons, no matter what their religions or political creeds, and gives one language to men of all nations.

NE VARIETUR.

"Lest it should be changed." These Latin words are generally printed on Masonic certificates where the brother has to affix his ordinary signature, the intention being to aid in recognizing the true and original cause of the certificate, in case of its loss by accident or theft.

NORTH.

In Masonry the North is the seat of darkness. In a work of this kind it is unnecessary to attempt an explanation. The intelligent Mason can fully understand.

OBEDIENCE.

A Mason must submit to the authorities, both in the State and Craft, as the old regulations state he must be "a peaceable subject to the civil powers, wherever he resides," and in regard to the Craft, he "must pay due reverence to his Master, Wardens, and Fellows, and to put them to worship." The same rule runs all through the Masonic system. The Mason is obedient to the

Master, the Master and the Lodge are obedient to Grand Lodge, and in its turn Grand Lodge has to work up to the antient usages and land marks of the Craft.

OPENING OF THE LODGE.

This ceremony is both solemn and impressive, and reminds the brethren of their duties and obligations. The manner of opening varies in the different degrees, and strict precautions are observed to preserve the intrusion of outsiders.

PASSED.

The Masonic term used to express that a candidate has received the second degree. The reference is to the fact that he has passed through the porch of the temple to the middle chamber.

PAST MASTER.

An honorary degree conferred on the worshipful Master on his installation. When a brother who has never before been Master is to be installed, a Board of Past Masters is assembled consisting of not less than three, when all below the rank of Past Master having retired, excepting the Master elect, the Board is formally organized and the degree conferred, after which the Board, being dissolved, the Master Masons enter and salute the new Master in the usual way. The jewel of a Past Master is a square, with the forty-seventh problem of Euclid, suspended within it.

PEDESTAL.

The base of a column on which the shaft is placed. There are supposed to be three such in every lodge, namely, the column of Wisdom in the East ; Strength in the West ; and Beauty in the South. Hence arises the expression "advancing to the pedestal," referring to a summons from the Wor. Master, which brings the brother up to his pedestal.

PENALTY.

The ceremony of entering into a covenant among the Antient Hebrews. It is alluded to in Jeremiah xxxiv., 18. It was usual for the parties to a covenant to cut an animal in two and pass between the parts.

PILLARS

Have been erected by all nations, in all ages, and many references to them may be found in the Bible. But the most remarkable were the two erected by Solomon at the entrance of the porch of the temple, and which Josephus thus describes: "Moreover this Hiram made ten hollow pillars, whose outside were of brass, and the thickness of the brass was four fingers breadth, and the height of the pillars was eighteen cubits, and the circumference twelve cubits; but there was cast with each of their chapiters, lily work, that stood upon the pillars, and it was elevated five cubits; round about which there was net interwoven with small palms made of brass, and covered with lily work. To this also were hung two hundred pomegranates in two rows. The one of these pillars he sat at the entrance of the porch on the right hand, and called it Jachin, and the other on the left hand, and called it Boaz."

PLENTY.

The ear of corn is the Masonic symbol of plenty, and in Hebrew "shibboleth" means an ear of corn.

PLUMB.

The jewel of the Junior Warden, and is an instrument used by operative Masons to obtain perpendicular lines; so with us it instructs to walk uprightly and avoid all evil.

POINT WITHIN A CIRCLE.

This is one of the best known Masonic emblems, and can be traced to a very remote antiquity; but its present beautiful illustration amongst Masons has super-

seded the more antient and grosser idea. It is needless to explain what every brother understands by this emblem.

PRINCIPAL OFFICERS.

The Master and his two Wardens, are the principal officers of a lodge.

PROCESSIONS.

The Grand Lodge entirely controls all Masonic processions, and no private lodge, nor individual Mason, can appear in public wearing Masonic clothing without special permission of the Grand Master or his authorized representative. The only exception to this rule is in the case of funerals, when often sufficient time could not be had to communicate with the Grand Master. This very proper regulation was adopted so that the reputation of the order should not suffer by the vain ill-timed appearance of the brethren, when a few of them might choose to show themselves and the ornaments of the order to the public. As such displays are apt to bring discredit on the order; the outside world could not distinguish between a few unwise brethren, and the craft in general, therefore Grand Lodge has properly reserved to itself the times and places, as well as the manner in which such public processions may take place.

PROFICIENCY.

One of the requisites for advancement to a higher degree is that the candidate should be examined in open lodge as to his proficiency in the degrees he has already taken. Such should also be the case for officers, but unfortunately too seldom do the brethren see that those whom they elect to official positions are fully qualified, for no brother should accept office unless he feels himself qualified to perform its duties. On the other hand, it should be the honest ambition of every young Mason to prepare himself to fill the highest office in the lodge.

PROXY.

Every lodge is entitled to be represented in Grand Lodge by its Master and Wardens, but often it is not convenient for any of them to attend, and in such case the rule is to depute a Past Master of some other lodge, giving him the requisite authority under the Seal of the Lodge, and attested by the signatures of the Master and Secretary.

RAISED.

This term is applied to admission into the third degree of Masonry. It alludes to the fact of the brother having been elevated, or raised, to this degree, and also applies to an important part of the ritual.

REFRESHMENT.

As no such thing as an adjournment is known to the Masonic Craft, something similar is effected "by calling from labour to refreshment," when the Junior Warden takes charge of the lodge. This is entirely different from closing the lodge, as when labour is resumed, the lodge being still open, there are no opening ceremonies, but simply the command of the Junior Warden.

RE-STATEMENT.

When a brother has been suspended for non-payment of dues, he must be at once restored to his former position without ballot, on payment of all arrears owing at the time of his suspension, and any further sum the lodge may require, not to exceed the amount of the lodge dues during the time he was so suspended.

REJECTION.

It is a universal rule in Freemasonry that two black balls absolutely reject a candidate.

CANDIDATE

For admission. This is a wise rule, and tends to preserve the harmony of the lodge. A candidate who

has been black-balled, cannot apply to the same or any other lodge within twelve months from the date of his rejection.

RELIGION.

The special belief of members is not interfered with by Freemasonry. 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 practice the sacred duties of morality. Thus Masonry is the centre of union between good men and true, and the means of cementing friendship between those who otherwise must have remained perpetual strangers."

REMOVAL.

No lodge can remove from its usual place of meeting without obtaining consent of Grand Lodge. Nor is any lodge permitted to share, or jointly occupy a room, with any other society

RIGHT-ANGLE

Is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. In lodges the right angle is represented by the square, as is the horizontal by the level, and the perpendicular by the plumb."

RIGHT HAND.

From the most remote ages the right hand has been deemed the symbol of fidelity. As for instance, when Abraham said to the King of Sodom, "I have lifted up my hand unto the Lord, the most high God."

RITE.

A modification of Masonry in which, while the three antient degrees and their essentials are preserved yet there are variations in the ceremonies. Antiently there was but the "Antient York" rite, but specially in

Europe many modifications have taken place, but chiefly by adding numerous so-called degrees to the three ancient and original ones, which are to be found in every rite, no matter by what name it is called.

RITUAL.

This includes the forms of opening and closing lodge, conferring degrees, and performing the peculiar ceremonies and customs of the craft. The ritual varies somewhat in different countries ; as for instance the Canadian and English rituals are the same, while in the same degrees in the United States, they vary considerably, though not to such an extent as to prevent an exchange of visits.

ROLL.

At the funeral of a brother, the roll of the lodge containing his name is prepared, and at a certain period of the ceremonies, is deposited in the grave.

ROYAL ART.

Masonry is commonly called "the Royal Art," not only because it was reduced to its present system by King Solomon and Hiram of Tyre, but since that time has enrolled amongst its members some of the proudest and most powerful potentates of the world, the Prince of Wales being at the moment Grand Master of England, and the late German Emperor Grand Master of that country ; but also because of the majesty of the principles the order inculcates, which elevates it above all other orders.

RULE.

An implement by which straight lines are drawn. It varies in its form. For instance the twenty-four inch gauge is one of the tools of the E.A.P., and is symbolically used to guide him in the proper use of his time, but it is also used for the instruction of the Master "to teach him how to lay out his designs for the craft to work by."

ST. JOHN'S MASONRY.

A term used to denote the three ancient degrees. This is still used in Scotland, and it is to be, I think, regretted that the term is not continued in Canada.

SANCTUM SANCTORUM.

The Holy of Holies, was the inner chamber of the temple into which no one was allowed to enter but the High Priest. An account of it will be found in the description of the Temple in the Bible.

SCYTHE.

This emblem will be found in all old English charts, reminding us of the flight of time, and that sooner or later death "will alike visit the peasant's hut and the prince's palace.

SECRECY.

It is too often objected that Masonry is secret, but this objection is now worn out, when so many benevolent or beneficiary societies exist, all more or less copied from Masonry, and most of them more secret. Our traditions and esoteric work, coming down from a very remote age, are too sacred and too valuable to become the topic of every vain babler, and have been preserved as relics of the past, as they will be, and handed down for ages to come, "to the worthy and the worthy alone."

SECRETARY.

The officer who records the proceedings and looks after the correspondence of the Lodge.

SENSES,

The most important of which are "Seeing," "Hearing," and "Feeling," are for well known reasons to Masons held in great estimation, as a man devoid of any one of them could hardly be capable of understanding what is required of him, still less convey to others his wishes.

SHIBBOLETH.

A Hebrew word which has two meanings—in ear of corn, and a stream of water, or rather a rapid. This word was the one that Jephtha insisted upon the Ephraimites pronouncing when they wished to cross the fords of the Jordan, but they were unable to do so as the first syllable is a harsh “*sh*,” which they could not make, but substituted the softer sound of “*s*,” as their organs of voice, as we are told in the Bible, prevented them sounding it correctly, or as it is recorded, they “could not frame to pronounce it right.” They were detected and killed on the spot. The same thing occurs now-a-days, when a Frenchman cannot sound “*th*,” nor an Englishman the French “*u*.” This word has therefore been chosen by Masons for ages as an important word, the which Craft understand.

SHOE.

Under the heading “*Discalceation*” this has already been referred to, as in old days, “to unloose one’s shoe and give it to another, was one way of confirming a contract.”

SIGNATURE.

When a Mason obtains a certificate from Grand Lodge, he is expected to affix his ordinary signature, on the margin, as a means of indentifying him in the future.

SOUTH.

When the sun is at its highest point his rays are directed from the South, and it is time for the labourers to rest and refresh. When it first rises in the East it is time to be called to labour, and when he sets in the West the hour has arrived when toil is over for the day ; but at noon, when he is at his highest point, then is the hour of refreshment and temporary rest.

SPECULATIVE MASONRY.

“*Freemasonry*” is now so called to distinguish it

from actual "operative Masonry," the difference being this, that "speculative Masonry" is a science which borrows from the other its tools and implements and uses them for the best of purposes, to instruct the brethren in the veneration of God and purify their minds and souls.

SQUARE.

A square is an angle of ninety degrees, and forms the fourth part of a circle. It is the special emblem of the Master. Masons are said "to part upon the square," because "having met on the level," their conduct should be such that no unkind feelings or unfriendly action should interfere or be allowed to come between brothers who have met and parted in such terms.

STAR, FIVE-POINTED,

Alludes to the "Five Points of Fellowship," to which it is not needed to say more. It also is supposed to refer to that "Star" which guided the "wise men of the East" to the birthplace of the Saviour. Still this last, being young, in comparison with the age of our Order, though frequently admitted, is doubtful.

SUBSTITUTE WORD

Can be found in the present work by any properly informed Mason. It has been mangled and distorted by ignorant men, who have taken the sound for the real matter. Any well-informed Mason will, without trouble, find the syllables and put them together and get a fair meaning of the whole. Still the writer does not think that it yet expresses the idea as given in Hebrew, strongly enough, but it cannot be done more clearly without trespassing on our stringent rules.

SUN AND MOON,

Along with the Master are represented in the Lodge by the "three lesser lights," whose presence is to teach the Master that he should exercise the same superin-

tendence and regularity in supervision that the Sun and Moon do in the government of day and night.

SUPPORTS.

Masonry is said to be supported by three great columns, named "Wisdom," "Strength," and "Beauty." For the first temple was designed by the Wisdom of Solomon, assisted by the Strength of Hiram of Tyre, and adorned with Beauty by the skill of Hiram, the son of the widow of Tyre.

SUSPENSION.

In this way a Mason is temporarily deprived of his rights and privileges. Suspension may be definite or indefinite. Suspension for a definite period is usually considered as a punishment for unmasonic conduct. Indefinite suspension may be considered as the punishment for non-payment of the dues of the Lodge, as till the brother comes forward of his own accord and pays up the arrears, the suspension is in force, but these being settled, the suspension ceases.

SYMBOL.

Almost all the instruction given in Masonry is by means of symbols, which are sensible images used to express a hidden meaning. Instruction by symbols appears to have been the custom of all the antient religions, and specially amongst the Egyptians does it seem to have been reduced to a science.

SYMBOLIC DEGREES.

In the York Rite, the three degrees of antient Masonry are called Symbolic Degrees, because their whole system is carried on by use of symbols.

THREE.

The most important and universal of the mystic numbers which prevade the whole ritual. Thus antient Masonry has three degrees, three principal officers, three

supports, three ornaments, three greater and three lesser lights, three movable and three immovable jewels, and the list might be indefinitely extended.

TYLER.

An officer of the Lodge, whose duty it is to keep off all cowans and intruders from Masonry, and to see the candidate for admission comes properly prepared.

TRADITIONS.

The Traditions of Masonry form no small part of its ritual, and while some of them have been in the lapse of ages corrupted by a long series of oral transmissions, there is no doubt they all contain a large amount of truthful narration. Every intelligent Mason can, however, with a little thought, specially if he has ever read the accounts of the antient mysteries, easily separate the truth from the fictitious or symbolical additions, which have been in course of years superadded.

TRANSIENT BRETHREN,

Or visitors to a lodge, when properly clothed are to be heartily welcomed, after having in usual way "proved themselves true and trusty."

TRAVELLING FREEMASONS.

In the history of the Craft there is no portion more deserving of careful examination than the accounts of the "Travelling Freemasons" who, during the middle ages, traversed the whole of Europe, erecting public buildings and religious edifices, many of which still exist, and the ruins of others show even yet with what skill and cunning these old ancestors of ours performed their work. Clavel, in his *Masonic History*, traces these associations to the "Collegia artificum," or colleges of artifices, which were instituted at Rome by Numa in 714 B.C., and whose members were originally Greeks imported for the purpose of embellishing the city. These "colleges" had certain privileges granted them by the

Roman Emperors, such as government by their own statutes, power of making contracts, and exemption from taxation. Their meetings were private, and they were divided into three classes or degrees. They also admitted into their ranks, as honorary members, persons of luxury or rank, who were not operative Masons, and finally, they had a symbolic language, drawn from the implements of Masonry, and also had secret modes of recognition. In course of time these societies became the repositories of the various rites brought from other countries to Rome, and there is reason to think that amongst others the Jewish or Temple Masonry was thus introduced. Upon the invasion of the barbarians these societies declined very much in both numbers and power, but on the conversion of the Empire to the Christian faith they again began to flourish, and the priests and dignitaries of the church became their patrons, so that in the tenth century they were established as a free guild in Lombardy. Thence crossing the Alps, they passed into all the European countries, where Christianity having been recently established, churches were required. They were encouraged in their objects by the Popes, and more than one "bull" was issued in their favor. They were granted the monopoly of erecting churches and edifices of a religious character, declared independent of the laws of the country where they were temporarily living, allowed to regulate their own wages, and no mason, not a member of this order, was allowed to compete with them for employment. It is even said that one of these "bulls" terminates with the words "after the example of the king of Tyre, when he sent artisans to king Solomon, for the purpose of building the Temple of Jerusalem." We have already noticed that the first charter granted them in England was in A.D. 926, since which period the society can be easily traced to the present time.

TREASURER.

The officer whose duty it is to receive all money from

the hands of the Secretary, and pay it out by command of the Master, and with consent of the lodge.

TUBAL CAIN

Was the son of Lamech. We are told in the Bible that he was the first who worked in iron and brass. As he is looked upon as the first to give value to property, Tubal Cain, among Masons, is considered the symbol of "worldly possessions."

TWENTY-FOUR INCH GAUGE.

An instrument made use of by operatives for the purpose of measuring and laying out the work ; but Free Masons symbolize it for the purpose of utilizing their time, and directs them "to so apportion it to its proper objects, namely, prayer, labour, refreshment, and sleep."

VISIT, RIGHT OF.

Every Mason who is an actual member of some regular lodge, has a right to visit any other lodge as often as he thinks proper, during the time it is open for general business ; but this right is not absolute, for it is in the discretion of the Master, and should he find grounds for refusal to admit, there is no ground for masonic complaint.

VOUCHING,

Or bearing witness that a brother is "true and trusty," must never be done, unless the party who offers this testimony has personally satisfied himself of the stranger's qualifications.

WAGES.

There are many masonic traditions as to the wages paid the workmen engaged in building the temple, but the most reliable appears to be those referring to the Fellow Crafts, who received theirs in the Middle Chamber, and were paid in corn, wine and oil, according to the agreement made between Hiram of Tyre and King Solomon, as stated in 2 Chron. II. chap., 10 verse.

WARDENS.

The two officers next in rank to the Worshipful Master. The Senior Warden's duty is, under the Master, to superintend the Craft during the hours of labour. The Junior Warden presides over the Craft during the time of refreshment. These two officers, along with the Worshipful Master, are also the representatives of the lodge in Grand Lodge.

WARRANT OF CONSTITUTION.

Since the first organization of Grand Lodges, as now constituted, no assembly of Masons is permitted to meet for work as a lodge, except under authority of a "warrant of constitution," granted by some Grand Lodge.

WEST.

In early times, the wisdom of men was concentrated in the Eastern portions of the earth, and those peoples who had settled in the Mediterranean, west of the plains of Shinar, returned to the East to learn the knowledge of their fathers. The West was thus in a comparative state of darkness, and he who wished for light had to leave it and travel to the East.

WHITE.

Emblematic of innocence. Represented in Masonry by the white apron and white gloves.

WIDOW'S SON,

One of the most illustrious persons in Masonic history. So called, as he was the son of a widow of the tribe of Naphtali.

WINDING STAIRS.

We are told in I. Kings, vi., 8: "They went up with winding stairs into the middle chamber."

WISDOM.

One of the three principal supports of Masonry. It is represented by the Ionic column, and is placed in the East.

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