

A ROYAL ARCH ENCYCLOPEDIA



*Prepared by RAY V. DENSLOW for the
Grand Chapter Royal Arch Masons of Missouri*

A Royal Arch Encyclopedia

By RAY V. DENSLOW

This encyclopedia of the Capitular Rite, Royal Arch Masonry, has been prepared in response to many demands for information concerning this particular branch of Ancient Craft Masonry.

There are hundreds of volumes dealing with various phases of our rite, and there are several encyclopedias in which are valuable references. But we are living in a busy era and our members find it impossible to take the time to look up needed references.

This might be called a "busy man's encyclopedia" for the material is in condensed form and the volume, if we may term it that, is readily accessible.

If the chapter of Royal Arch Masons is to be of service in educating Masonic brethren, it behooves its members, and especially its officers, to acquire "such a knowledge of education as to enable them to impart this education to lesser informed brethren."

Naturally, there are some things inadvertently omitted; there may be some inaccuracies for the human mind is fallible. We shall welcome suggestions—and even criticism.

2992: The Temple was begun in the year 2992 and completed seven years later.

3000: The year of the completion of King Solomon's Temple. It is referred to in the Royal Arch as A.L. 3000.

Aaron: The brother of the great Jewish lawgiver, Moses; the first of the high priesthood under the Mosaic dispensation. He is referred to briefly in the ritual of the Royal Arch degree.

Aaron's Rod: One of the articles placed within the Ark of the Covenant. In the Book of Numbers we learn of the miraculous

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powers of Aaron's Rod. The selection of the tribe from which the priesthood was to be selected caused Moses no end of worry and trouble; he therefore conceived the idea of having each tribe cut a rod from a tree and lay it up in the Holy of Holies. On the morrow, the rod of the Tribe of Levi was found to have budded, blossomed and borne fruit. The priesthood was therefore vested in that tribe. A representation of Aaron's Rod is usually found in the substitute ark that it may identify the substitute as a copy of the original ark. The candidate is given no instruction as to the symbolism of the rod, and apparently it is used only as a means of identification and proof.

Abbreviations: Freemasonry has a large list of names, words, and nomenclature that are abbreviated; these are found in the rituals, monitors, proceedings and correspondence of members. Here are some of the most common abbreviations used in the Chapter:

A.A.O.N.M.S.: Ancient Arabic Order Nobles of the Mystic Shrine.

A.A.S.R.: Ancient & Accepted Scottish Rite.

A.D.: An abbreviation of the Latin words *Anno Domini*, meaning *In the Year of (Our) Lord*. This is the year currently used throughout the world.

A. Dep.: Abbreviation of the Latin words *Anno Depositionis*, meaning *In the Year of the Deposit*. The abbreviation is also *Anno Dep*. The form is used by the Councils of Royal and Select Masters; the date is obtained by adding 1000 to the present era: The year 1951 would be Anno Dep. 2951.

A.F.&A.M.: Abbreviation for Ancient Free & Accepted Masons by which a great majority of Grand Lodges designate themselves. In some States the organization may be called F.&A.M. or A.Y.M., meaning Free & Accepted Masons, or Ancient York Masons. By whatever name they may be called, they are regular Freemasons.

A.I.: Abbreviation of the Latin words *Anno Inventionis*, or *The Year of the Discovery*. It is used by Chapters of Royal Arch Masons and the date is obtained by adding 530 to the current year: The year 1951 would be A.I. 2481.

A.L.: Abbreviation of the Latin words *Anno Lucis*, or *Year of Light*. This abbreviation is used by most lodges of Freemasons and is obtained by adding 5000 to the current year: The year 1951 would be 6951 A.L.

A.M.: Abbreviation for the Latin words *Anno Mundi*, or *Year of the World*, and used by bodies of the Scottish Rite. To the current year is added 3760: Thus 1951 becomes 5711; if after September another year is added.

A.O.: Abbreviation of the Latin words *Anno Ordinis*, meaning *Year of the Order*, and used by Knights Templar. The Order was traditionally established in 1118, so that 1118 must be subtracted from the current year: Thus 1951 would be A.O. 833.

B.B.: Abbreviation of Burning Bush, having reference to the Burning Bush where God appeared to Moses in the flame of fire. It is sometimes used in ancient Royal Arch documents.

Bible: Often referred to as the H.B., the Holy Scriptures, the Sacred Writings, and by the English as the V.S.L., or Volume of the Sacred Law; however, the V.S.L. to a Mohammedan might be the Koran; to the Jew, the Old Testament, etc.

Bro.: Abbreviation of the word brother and used in blue lodge and the first three degrees of the Chapter to designate individual members. Plural BB.

Comp.: Abbreviation for Companion. When a candidate is exalted a Royal Arch Mason, he is termed a Companion, generally regarded as a closer relationship than that of brother.

G.A.O.T.U.: See "Names of Deity."

G.C.: This abbreviation may refer to a Grand Chapter, a Grand Council, a Grand Commandery; it might also be a reference to the Grand Commander of a Grand Commandery.

G.G.C.: An abbreviation which might refer to the General Grand Chapter of Royal Arch Masons, the General Grand Council of Royal and Select Masters, the General Grand Custodian of General Grand Chapter.

G.L.: An abbreviation referring to the Grand Lodge; sometimes used to designate a Grand Lecturer.

G.M.: An abbreviation for Grand Master; sometimes the abbreviation is M.W.G.M. for Most Worshipful Grand Master.

Grand Officers:

G.H.P.—Grand High Priest

D.G.H.P.—Deputy Grand High Priest

G.K.—Grand King

G.S.—Grand Scribe; Grand Secretary; Grand Sentinel

G.T.—Grand Treasurer

G.C.O.H.—Grand Captain of Host

G.P.S.—Grand Principal Sojourner

G.R.A.C.—Grand Royal Arch Captain

G.M. (I, II, III) V.—Grand Master of Veil

G.M.—Grand Marshal

G.C.—Grand Chaplain

G.L.—Grand Lecturer

G.S.Ezra; G.S.Nehemiah: In the Freemasonry of the British Isles are to be found two officers not heard of in the Chapter ritual of the western world; they are the Grand Scribe Ezra and Grand Scribe Nehemiah. The difference is due to the difference in the ritual. The G.S.E. is the Grand Secretary.

H.: Abbreviation of Haggai, the Jewish prophet and a character in the Royal Arch degree.

H.A.: Hiram Abiff.

H.B.: Holy Bible.

H.K.T.: Hiram King of Tyre.

J.: Abbreviation of Jeshua, one of the principal characters in the Royal Arch degree.

K.S.: King Solomon.

K.T.: Knights Templar.

Masonic Groups:

A.A.S.R.: Ancient & Accepted Scottish Rite.

R.&S.M.: Royal and Select Masters.

R.A.M.: Royal Arch Masons.

K.T.: Knights Templar.

A.A.O.N.M.S.: Ancient Arabic Order Nobles of the Mystic Shrine.

O.H.P.: Order of High Priesthood.

O.S.T.: Order of the Silver Trowel.

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

Masonic Degrees:

E.A.: Entered Apprentice M.E.M.: Most Excellent Master

F.C.: Fellow Craft R.A.M.: Royal Arch Mason

M.M.: Master Mason R.M.: Royal Master

M.M.: Mark Master S.M.: Select Master

P.M.: Past Master S.E.M.: Super-Excellent Master

Members:

Bro. (Plural BB). An abbreviation of the word *brother* and used in blue lodge and the first three degrees of the Chapter to designate individual members.

Comp. When a candidate is exalted a Royal Arch Mason, he is termed a *companion*, generally regarded as a closer relationship than that of brother.

Names of Deity:

G.A.O.T.U. or T.G.A.O.T.U: Abbreviation of the words *To the Glory of the Grand Architect of the Universe*, an expression frequently found in Masonic documents. The French say: A La Gloire de Gran Architect l'Universe. The Jews used the name JHWH (or JHVH) as the name of Deity, Anglicized Jehovah.

Ob.: Abbreviation of the word *Obligation*. Royal Arch Masons do not take oaths or vows; they assume obligations.

Officers of Chapters:

H.P.: High Priest

K.: King

S.: Scribe

Treas.: Treasurer

Sec'y.: Secretary

C.O.H.: Captain of the Host
 P.S.: Principal Sojourner
 Chap.: Chaplain
 R.A.C.: Royal Arch Captain
 M. I V.
 M. II V. Master of Veils
 M. III V.
 Sent.: Sentinel

O.H.P.: Order of High Priesthood.

O.S.T.: Order of the Silver Trowel.

Prov.: An abbreviation of the word *Provincial*, much used by bodies working in the British Isles where Provincial Grand Chapters have been established.

R.A.M.: Royal Arch Masons.

R.&S.M.: Royal and Select Masters.

R.W.: Right Worshipful, being the title given the presiding officer in lodges of Mark Masters, Past Masters, and Most Excellent Masters. The abbreviation is also used in Grand Lodge to designate certain executive officers, such as District Deputy Grand Masters and Grand Lecturers; the Grand Master in Pennsylvania has this title, differing from other Grand Lodges where the title is Most Worshipful.

S.K.I.; H.K.T.; H.A.; K.S.: These abbreviations represent three distinguished characters in Freemasonry: Solomon, King of Israel (King Solomon); Hiram, King of Tyre; Hiram of the Tribe of Naphtali.

S.S.: Abbreviation of the Latin words Sanctum Sanctorum, translated: Holy of Holies, and referring to the innermost chamber of King Solomon's Temple.

T.G.A.O.T.U.: See "Names of Deity."

V.S.L.: Volume of Sacred Law.

Z.: An abbreviation of Zerubbabel, one of the principal characters in the Royal Arch degree; a Hebrew Prince.

Abraham (or Abram): The son of Terah and founder of the Hebrew nation. His family descended from the line of Shem, settling in Ur of the Chaldees. He became the champion of monotheism. He is referred to in the Order of High Priesthood.

Abram: see "Abraham."

Accord: The word means with full approval and voluntarily; we frequently say that a man does certain things of his own free will and accord.

Achishar: Sometimes referred to as "Ahishar." He is referred to in the First Book of Kings, Chapter 6, where he is said to be "over the household" of King Solomon, a sort of "King's Chamberlain." As such he had authority over the household, its servants,

and its management. Here no doubt comes the authority for referring to him as a 'Steward.' Whether certain punishment meted out to Ahishar was deserved, we shall not question, for the story is but a legend, teaching that constant watchfulness is necessary in waging the warfare of life and only those shall succeed who are constantly on guard—"The Lord which keepeth Israel neither slumbers nor sleeps."

Acknowledged: Candidates in the degree of Most Excellent Master are "received and acknowledged." Having completed their work by the placing of the last arch, they are entitled to be received as "workmen most rare," and the perfection of their labor is acknowledged by King and the Craft.

Actual Past Master: One who has been elected, installed, and presided over a Craft or Symbolic Lodge of Freemasons is said to be a Past Master. He is known as an *actual* Past Master to distinguish him from the *virtual* Past Master whose title has been acquired by having received the degree of Past Master in order to qualify him for advancement.

Address: An official report of the Grand High Priest is said to be an *address*. When it is given at an annual convocation of Grand Chapter, it is referred to as his *annual address*. It is a résumé of his visits, decisions, acts, and recommendations.

Adjourn: There is no such procedure as the adjournment of a Masonic body. Nor can an adjournment be argued, for the time of closing is a matter to be decided by the High Priest who has been elected by his companions and vested with authority to rule and govern, and his responsibility is to the Grand Chapter.

Admiration, Sign of: There are some jurisdictions which have a sign referred to as the "Sign of Admiration." Solomon is said to have given such a sign when he beheld the completed temple.

Advanced: A term used by Mark Masters to characterize the advent of a candidate into the Capitular system, for, having left the symbolic degrees, he has earned the right to advance further in the Masonic mysteries.

Ahashur: see "Achishar."

Ahishar: see "Achishar."

Aholiab: A distinguished craftsman, who, with Bezaleel, at the command of Moses, constructed the Ark.

Alarm: Anyone desiring admission to a Chapter is required to make the fact known by certain knocks upon the door; if for initiation then the knocks are given at the door of the preparation room. Officers, members and visitors who desire admission give their alarm at the door of the tiler's room. The word alarm is not used in the sense of frightening, but to advise those within that there is a necessity for prompt attention, either at the inner or outer door, depending upon where the alarm is given.

Alas: An expression of sympathy, usually upon the death of some intimate friend or person. The word is usually coupled with that of the person for whom sympathy is expressed.

Almighty: Also God Almighty. The name by which God was known before he communicated to Moses the name Jehovah.

Alphabet: A secret alphabet appears in the ritual of the Royal Arch degree. This alphabet is explained to every candidate at the time of his exaltation. The use of a secret alphabet goes back many centuries and ancient exposés of two centuries ago picture a Royal Arch cipher.

Altar: One of the most important pieces of paraphernalia in a Masonic lodge or chapter hall. An altar was, originally, an elevated place or structure upon which sacrifices were made and prayers offered up to Deity. There are two types of altar, one for sacrifice, the other for incense. Both types are used in the ceremonies of the Chapter. As covenants were once made at the religious altars of our ancestors, so, today, covenants are made between the Chapter and its membership at the altar of Freemasonry. The altars of sacrifice and incense are not the altars of obligation, for nothing is placed upon the latter altar except the Book of the Holy Law.

Altar of Sacrifice: An altar upon which something is sacrificed and differing from the Altar of Incense.

Alter: No craftsman was permitted by his Builder's Guild to alter a Mark which he had once selected and had registered.

Amen: The response to Masonic prayers. It is a word of approval as well as finality. To the word "amen" the companions give the response "so mote it be." Those who give the word "amen" by that act give approval to whatever has been said.

Amendment: An addition or change; usually applied to constitution or by-laws of the organization, although it may be applied to motions or resolutions. The adoption of an amendment is sometimes required to go over for a definite period fixed by law, and it may require a certain vote, such as a three-fourth, or a two-third vote. Where there are several sections of the by-laws requiring amendment, the changes are often made through a revision at which time the whole body of the law may be changed.

American Rite: The system of degrees conferred in America are quite often referred to as the American Rite, and include the Lodge, Chapter, Council and Commandery. To others the name of York Rite is certainly a misnomer for the York Rite consists of only the degrees of Entered Apprentice, Fellowcraft, Master Mason, including in the last degree the Holy Royal Arch. . . . It should be properly called the Modern York Rite. The true American Rite consists of only the Entered Apprentice, Fellowcraft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch Mason, Royal Master, and Select Master—nine degrees.

Ample Form: The form of opening of a Chapter or Grand Chapter of Royal Arch Masons is set forth in the ritual. Certain officers are qualified for opening these bodies, but the term used in referring to the opening depends upon who does the opening. If the Grand High Priest presides, the Grand Chapter is opened in *ample form*. Should he send his Deputy to open the Grand Chapter, it is said to be opened in *due form*. If any other opens Grand Chapter or a subordinate Chapter, it is said to be opened in *form*.

Anath: An ancient city located on the trade route from the Persian Gulf to Egypt; it was one of the stopping points for all travelers journeying from Babylon to Jerusalem. Only its site remains today to tell of its former magnificence.

Ancient Craft Masonry: The name given to the Craft degrees of Entered Apprentice, Fellowcraft and Master Mason and which, according to the Mother Grand Lodge of England, included the Holy Royal Arch. However, it is generally agreed that Ancient Craft Masonry includes all of these degrees which have to do with the Word, its loss, recovery, or preservation; this would include Chapter and Council, but not the Super-Excellent degree of the Council.

Ancient Landmarks: In ancient times it was a custom to place stones or other objects at the boundary of properties in order to denote ownership. These became known as landmarks. Freemasonry has its boundaries, limits and customs, known as Ancient Landmarks. Pages and pages have been written in an attempt to define them; there is no unanimity of thought. Most writers follow Mackey, who years ago set forth what he regarded as landmarks. Landmarks, as a rule, must have antiquity in order to be such; they must be something that may not be changed or repealed; and they must be generally accepted by the Craft. Royal Arch Masons follow the Landmarks as set down by Craft Masonry.

Ancient of Days: An expression used in the song of the Most Excellent Master. Daniel referred to the Deity as the Ancient of Days, meaning that His days were without reckoning, beginning or end.

Anno Depositionis: The Latin for "Year of the Deposit," used by Councils of Royal and Select Masters in specifying the Cryptic Year. It is abbreviated to A. Dep. The deposit, traditionally was made 1000 years B. C.; we add 1000 to the present era thus: 1950 plus 1000—2950 A. Dep.

Anno Inventionis: Royal Arch Masons date their year from the date of Discovery, Anno Inventionis; it is found by adding 530 to the current year, thus: 1950 plus 530—2480 A. I. or A. Inv.

Anno Lucis: Year of Light and abbreviated to A. L. To find the present year of Light, add 4000 to the current year, thus: 1950 plus

4000—5950 A. L. See "Anno Depositionis"; see "Anno Inventionis."

Annual Convocation: The annual meeting of a Capitular body is so called. If it be of a grand body, then it is the time when officers are changed and annual reports received; if of a local Chapter, it is the occasion for the annual election. See "Convocation."

Annual Proceedings: The acts of the annual convocation of Grand Chapters are printed into a volume which is distributed to all those entitled to have them. These are referred to as the *annual proceedings*.

Annual Returns: Each Chapter is required to send to Grand Chapter an annual statement of its work for the year; this lists the names of new officers, those exalted during the year, the affiliations, reinstatements, suspensions, dismissions, deaths, remissions, names of Past High Priests, numbers of rituals assigned (all of which must be accounted for), and a general statistical table showing changes in membership, together with the present membership, which is the basis for the amount of per capita tax to be remitted to the Grand Chapter.

Anointed: The word is found in the Order of High Priesthood and refers to the ceremony of pouring oil upon the head of the one anointed. With the anointing usually went the blessing of those performing the ceremony. The ceremony was no doubt confined to those connected with the Temple worship. The High Priesthood uses the terms "anointed, consecrated, and set apart to the Holy Order of High Priesthood."

Aperture: An opening. In Royal Arch Masonry, the word is used to designate an opening in an ancient arch.

Appeal: Freemasonry, being a democratic organization, employs democratic processes. Any member who may feel aggrieved at the action of his own Chapter may appeal their decision to the Grand Chapter. There are certain requirements which must be met in all cases of appeal.

Appointment: Under by-laws of a Chapter or Grand Chapter, the appointment of committees or officers is made by the High Priest, or the Grand High Priest, unless otherwise provided for.

Apron: The apron of a Royal Arch Mason is of white lambskin or muslin, its edges bound in scarlet. It should be fourteen inches wide and thirteen inches deep, square at the corners, and with a triangular flap on which appears a triple-tau within a triangle, and all within a circle. The ties are usually of scarlet color.

Arbitrary Manner: An absolute, irresponsible, despotic or tyrannical manner. Those who receive the degree of Past Master are particularly cautioned against acting in an arbitrary manner, but to use their best endeavors to promote harmony and concord among the membership.

Arch: The Arch in Capitular Masonry, known as the Royal Arch, gets its name from its connection with three Royal characters immediately connected with the legends of the degree.

Arch, Catenarian: The form of a Chapter according to English ritual.

Arch of Enoch: Some rituals of the Royal Arch are founded on the Arch of Enoch; the Enochian Arch was a series of brick arches, one over the other; a keystone was in the vertex of each arch. One of the degrees of the Scottish Rite deals with the Arch of Enoch, known as Knight of the Ninth Arch.

Arch of Solomon: The Scottish Rite has a degree known as the Royal Arch of Solomon, their thirteenth degree; it is to that Rite what the Royal Arch is to the American or York Rite.

Arch of Zerubbabel: The ritualistic arch referred to in the degree of Royal Arch Mason to distinguish it from the Arch of Enoch in another rite. The degree of Royal Arch Mason is often referred to as the Royal Arch of Zerubbabel.

Arch, Royal: See "Royal Arch."

Ark: There are three arks prominently mentioned in the Capitular degrees. First, the Ark of Safety or Refuge, made by Shem, Ham and Japheth at the command of Noah to protect their families from the deluge. Second, there was the Ark of the Covenant made by Aholiab and Bezaleel at the command of Moses, and finally, the Ark of Zerubbabel, or Substitute Ark, which was discovered through the efforts of Jeshua, Zerubbabel and Haggai.

Ark and Dove: A degree known as "Ark and Dove" was at one time conferred upon brethren before being exalted as Royal Arch Masons; the degree is still conferred in the British Isles, but in this country has been under the control of another group; it once had connection with the degree of Royal Ark Mariner, now controlled by the Allied Masonic Degrees.

Ark of the Covenant: The principal article of furniture in the Temple of Solomon at Jerusalem. It was a small coffer or box which contained certain symbolic articles. It was surmounted by the cherubim and between the wings of these fabled characters was the shekinah or perpetual cloud, from which the bathkol (Hebrew: bat kol) issued when consulted by the High Priest. The idea of an Ark as a repository for some sacred article goes back into antiquity; these arks usually contained some symbol of Life and Stability; the Jewish Ark was undoubtedly copied from the Egyptian Ark. The degree of Most Excellent Master is intimately connected with the deposit of the Ark of the Covenant within the Sanctum Sanctorum of Solomon's Temple. The Solomonic Temple was erected for the primary purpose of housing the Ark. After the destruction of the first temple there has been no record as to what happened to this article of furniture.

Ark of Refuge: Not directly referred to in the Chapter ritual, but it is of interest to know that three characters mentioned in the degrees were the makers of this ark; they were Shem, Ham and Japheth.

Ark of Safety: See "Ark of Refuge."

Ark, Noah's: This Ark is referred to as the Ark of Safety or Refuge. It was built by Noah to house his family during the Deluge. It was constructed by Shem, Ham and Japheth under the direction of Noah.

Ark, Substitute: This is the name given to the Ark of Zerubbabel, because of his connection with its discovery.

Arrest: Used Masonically to refer to the suspension of rights, such as an arrest of Charter, whereby a Chapter is prohibited from acting as such, having no legal evidence of its authority.

Ashur: One of the twelve tribes of Israel.

Assessments: Grand Chapter usually frowns upon all attempts to raise funds by the assessment of members. It is considered an unmasonic method in that a small group might vote an assessment which would not be acceptable to the larger membership.

Atheist: One who has no belief in a Supreme Being is an atheist. Freemasonry, by its laws and obligations, forbids the exaltation of such a person.

Audit. An audit is an examination which usually covers the affairs of the secretary, treasurer and trustees of a Chapter. An audit should be had once a year, preferably by a committee which fully understands the methods of Chapter bookkeeping. Some Grand Chapters require an audit and insist upon copies being filed with the annual returns.

Auditor: One who audits the books of a Chapter. There is no such station as *Grand Auditor*.

Baal: The word has been contracted into the word *Bel*, which is better known to Royal Arch Masons than the longer form. It is a Hebrew word and means Lord, Master, or even God, for the name was worshipped as the chief deity of the Babylonians. Baal was probably a sun god and held the same relationship as Jehovah did to the Jewish people.

Babel: A Biblical city in the Plain of Shinar. It is often referred to as Babylon. The scriptures tell us that the Jewish captives sat by the Stream of Babel and wept when they remembered Zion. Here was located the famous Biblical Tower of Babel. See "Babylon."

Babel's Stream: A poetic reference to the River Euphrates which flowed through the central part of the ancient City of Babylon. The Euphrates ran from north to south through the city, and it is said that Cyrus entered the city by diverting the course of the stream (B.C. 538).

Babylon: This city is now in ruins, but once was located on Euphrates River about fifty-five miles south of Bagdad. Its site is today the City of Hills. It was the capital of the old Babylonia and became the chief commercial city of that territory. It was destroyed by Sennacherib in 689 B.C., but was rebuilt. It had its greatest glory during the reign of Nebuchadnezzar II and Cyrus the Great.

Babylonia: The country located in the lower Euphrates Valley. Babylon became its capital and chief city.

Ballot: A ballot is a *vote*. The Chapter being a democratic organization, its every act is the will of the majority. This is usually expressed by ballot. Where ordinary routine business is being transacted, only a show of hands is required, but in cases where there are differences of opinion it is always wise to express this opinion through a paper ballot.

Annual election of officers should always be by paper ballot, lest some may say that an election has been "fixed." Thus all politics may be avoided.

Then there is the ballot for election of new members, or for reinstatement, or affiliation of members. This should be secret, employing the usual ballot-box with its white balls and black cubes.

So may we preserve the democracy of our Rite, that distinguishing characteristic of York Rite Masonry. See "Collective Ballot."

Ballot Box: A box into which black balls and white cubes are dropped when electing or rejecting candidates.

Banners: In American Chapters there are four banners which are made a part of the paraphernalia of every Chapter room. Our English and Scottish brethren use twelve banners. In the American ritual, only the four principal tribes are represented—Judah, Ephraim, Reuben and Dan. The colors of these banners are blue, purple, scarlet, white, and the figures of a lion, an ox, a man, and an eagle appear, one on each banner. There is a lack of uniformity in placing the figures in Grand Chapters. We usually find the eagle on the blue banner, and in the custody of the Master of the First Veil; the man appears on the purple banner, and is assigned to the Master of the Second Veil; the ox is placed on the scarlet banner, and is the Third Veil; while the lion is on the white banner and in the Fourth Veil; thus are perpetuated respectively the Tribes of Dan, Reuben, Ephraim and Judah.

Basins: Referred to as part of the furniture of the Temple; used in the ceremonies of the Temple.

Bathsheba: Mother of Solomon, who conspired with Nathan, the prophet, to obtain the Kingdom of Israel for her son rather than to follow the usual line of succession.

Bat Kol: The meaning of the word is "sound" or "resonance,"

but it is generally translated to mean "a heavenly or divine voice which proclaims God's will or judgment, his deeds and commandments to individuals, to numbers of persons, to rulers, or to whole nations." The sound was loud or soft, depending upon circumstances. It is often identified with the Holy Spirit.

Beautiful Piece of Work: There is a similarity between this and the keystone of the Mark Master degree. In its symbolism it no doubt refers to a pure and complete life which is the most beautiful piece of work that may be offered the Supreme Architect.

Beirut: Also known as Beyrouth, a City of the Republic of Lebanon. A Royal Arch Chapter exists here. It is connected by highway with Damascus and Bagdad, and has a population today of 135,000.

Bel: See "Baal." A significant syllable or word, representing a Babylonian Deity, used today by Royal Arch Masons in connection with the Tetragrammaton.

Belshazzar: The last King of Babylon. He gave a sumptuous entertainment to the nobles of his court and during these festivities he beheld a strange appearance upon the walls of the banqueting hall, which being interpreted by Daniel, a Jewish captive, was found to portend the sudden death of the king and the speedy ruin and destruction of the empire. The feast given by this ancient king is referred to in the Sojourner's lecture of the Royal Arch degree.

Benjamin: One of the twelve tribes of Israel.

Bezaleel: An ancient artisan, who, with Aholiab, and at the command of Moses, constructed the Ark of the Covenant.

Bible: See "The Holy Bible."

Bigotry: Classified as ranking with Ignorance and Intolerance, which candidates are urged to avoid under all circumstances.

Black Ball: In a ballot for election of members, either affiliation or degrees, a ballot box is used which contains an equal number of black and white balls or cubes. Each member is required to vote by placing one of the balls or cubes into the box. When a certain number of black balls appear (this number varies in different jurisdictions) the candidate is rejected and is said to be blackballed. The use of the black balls is said to go back to Ancient Rome, where prisoners were convicted by a certain number of black pebbles.

Blind: The old laws demanded physical perfection in a candidate, seemingly preferring cork heads to cork legs. These same laws forbid the initiation of a blind man. Symbolically, all candidates are said to be *blind* in that they cannot foresee what is to happen to them, since without aid they will not know the way to proceed.

Blood: The allusion to blood is found in the writings of Moses, where the water poured upon the dry land became blood.

Blue: The color of Symbolic Masonry. It was anciently used

as the symbol of perfection. One of the veils of the Temple was blue. It is the first veil seen by the candidate, and when combined with the scarlet of the Chapter, forms the second veil of purple and symbolizes the close connections between the two.

Bond: Most organizations require bonds of their financial officers, usually the treasurer and secretary, and occasionally the trustees; this is proper whenever there are funds in their custody which should be protected. While ninety-nine per cent of these officials may be absolutely honest, nevertheless there is always the one per cent who are not. The Grand Chapter sets the example by requiring large bonds of its officers. These bonds are known as surety bonds; they were once signed by individuals, but in recent years they have been signed by fidelity and surety companies who make that their business.

Book of the Law: See "The Holy Bible."

Book of Marks: Each Chapter is required to maintain a Book of Marks, in which each Mark Master is required to register his personal Mark. These Marks should be registered before a candidate is exalted a Royal Arch Mason.

Bosom: The symbol of the hand placed within the bosom is taken from the writings of Moses.

Bowls: Referred to as part of the furniture of the Temple.

Breastplate: The breastplate was a pectoral worn by the High Priest and was fastened to a chain which was around his neck; it consisted of an embroidered piece of gold cloth in which were embedded twelve jewels, symbolic of the twelve tribes; two chains fastened it to the ephod, while two ribbons held it close to the breast. It was known as the breastplate of judgment, for through it the High Priest was supposed to receive those oracular responses and guidance.

Broken Triangle: See "Triangle, Broken."

Building: Grand Chapter usually follows the law of Grand Lodge of the jurisdiction in specifying certain requirements for the occupancy of buildings for lodge halls. A building approved by a Grand Lodge is nominally sufficient to justify approval for a Chapter meeting place.

Burning Bush: One of our legends tells of Moses beholding the burning bush near Mt. Sinai, and of his conversation with Jehovah. Those who wish to read the Biblical account may find it in the third chapter of Exodus. Recent investigation has established the fact that there is a bush in Palestine which breaks forth into flame under certain conditions. It is quite apparent to students of our ritual that the element *Fire* is here commemorated. According to the ancients, the Deity usually made his appearance in the midst of fire, hence the worship of fire by them.

Burnt Offering: A sacrifice. Something offered to Deity and burned on an altar. One of the altars in King Solomon's Temple was used for this purpose, the ceremony being performed under the direction of the priesthood.

Business: All Chapters have certain business matters which must be attended to. This, as a rule, must be transacted at a stated convocation, when the Chapter is open on the Royal Arch degree.

By-Laws: Each Chapter is required to have by-laws; the Grand Chapter has its by-laws. A by-law is a rule laid down for the handling of those problems which continually beset a Masonic body; they do not have the force or authority of those rules laid down in the Constitution, and for this reason may be easily amended by the Grand Chapter or any of its subordinates. By-laws may not be suspended by vote; they may be amended. Even the Grand High Priest has no authority to suspend the by-laws of a subordinate Chapter. By-laws usually fix the name of the Chapters, dates of convocations, officers of the Chapter and their duties, fee charged for the degrees, annual dues, methods of amending by-laws, salaries of paid officers, and other pertinent matters.

The old form was spelled *bye-laws* and had the meaning of secondary importance.

Cabletow: The word is derived from the German *kabel tau*. It is a rope for leading or tugging. In Freemasonry, however, it has the symbolic idea of binding the candidate to the fraternity.

Calling Off: This is an expression found in Freemasonry where a temporary recess is called; the ordinary law is that no Chapter may be called off from day to day. Discussion of problems may be continued from day to day, but in each instance the convocation must be opened and closed.

Candidate: One who has been elected to receive the degrees, but who has not yet done so. The ritual of the Royal Arch degree requires three candidates for the degree, although in many jurisdictions substitutes are permitted.

Capestone: See "Keystone."

Capitular Rite: A term used to describe the degrees conferred in a Chapter; in this instance a Chapter of Royal Arch Masons, including, in North America, the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch Mason. This Rite was established for the purpose of preserving all of the ancient legends, traditions, and customs of Ancient Craft Masonry. Most of the degrees of the Rite may be termed historical rather than symbolic.

Capstone: See "Keystone."

Captain of the Host: An Officer in the Hebrew Army. Host is synonymous with the word Army. Hence, this officer was probably

regarded as a General; if in civil work or service, he may have been the superintendent of the guards, priests and Levites who kept watch day and night over the Temple.

In Royal Arch Masonry, he constitutes one of the principal officers, especially in the ceremonies; he superintends the craft, guards against the admittance of the unworthy and ineligible, and obligates those who have been found to be worthy.

Captivity: It would appear that the Jews spent a large portion of their lives in Captivity, for there are four recorded captivities—Babylonian, Median, Grecian, Roman. The one with which Freemasonry most concerns itself is the first. The captivity was not so bad as we might be led to believe; most of the conquerors treated the captives kindly and gave them opportunity to rise in the councils of state. Many remained in Babylon after being given their freedom.

Catenarian Arch: A chain or rope extending between two uprights or pillars forms a curve, a natural curve which has been given the name of "catenarian arch" when used in its inverted form. The catenarian arch figures in the English ritual.

Cedars of Lebanon: See "Lebanon."

Censer: A bowl or vessel used to hold burning coals or ashes. Freemasons know it as an instrument which is carried in ceremonial processions for the burning of incense.

Ceremonies: The conferring of Masonic degrees is often described as *ceremonies*. In the degree of Entered Apprentice we refer to the ceremony of initiation. In the Chapter we refer to the degrees as *ceremonies*, and infer that there are certain moral lessons to be deduced from receiving them.

Certificate of Good Standing: An evidence of Masonic standing used for the transferring of membership without dimitting. In many states a petitioner for affiliation may present, with his petition, a certificate. If elected, the Chapter petitioned writes for a dimit and when that is received the necessary routine for membership is completed.

Chain: Many Masonic systems employ the *Chain*. Sometimes, especially in foreign countries and the higher rites, it is referred to as the *Chain d'union*, inasmuch as it involves the forming of a circle of the brethren into one great chain. It is not found in the American lodge system, but our Scotch brethren would not think of closing one of their gatherings without forming a chain and singing an appropriate air. It is a very effective ceremony when properly carried out.

Chaldea: The country anciently situated on the River Euphrates and the Persian Gulf, in Asia; it was once a part of Southern Babylonia after that section was occupied by the Chaldeans, Semites

from the south who were constantly at war with its inhabitants; they were successful in capturing the country in 625 B.C. under Nabopolassar; they united with the Medes and brought about the fall of the Assyrian Empires, 612 B.C. While Nebuchadnezzar ruled they subdued Judea and took Jerusalem, 597 B.C. and 586 B.C.

Chaplain: Most Chapter by-laws provide for the station of Chaplain; the Grand Chapter names a Grand Chaplain. His duties, as may be surmised, involve the offering of prayer during the opening and closing of a Chapter, and during the conferring of degrees. Ritualistic prayers are provided for the degrees, opening and closing.

Chapter: The name given to the body which confers the degrees Mark, Past, and Most Excellent Master, together with the Royal Arch; it exists by virtue of a charter given it by the Grand Chapter and works under that authority. There are certain requirements set up for each Chapter, such as quorum, elections, by-laws, occupancy of buildings, etc. All chapters are given names and numbers, which are plainly stated on the Charter. Before a Chapter is chartered as such, it is known as a Chapter U.D. (under dispensation). Meeting of a Chapter is a Convocation. Presiding officers of an American Chapter are the High Priest, King, and Scribe; some of our English and Canadian Companions call their principal officers First, Second and Third Principal; in English Chapters the King is the principal officer instead of the High Priest, as in the United States.

Chapters U.D.: A Chapter without a Charter is said to be a Chapter U.D. (Under Dispensation). Such a Chapter may receive petitions, ballot on them and confer the degrees, but does not become a fully fledged Chapter until its work has met the approval of the Grand Chapter which grants the Charter.

Characters: Throughout the Capitular degrees, reference is made to marks and characters. It was through the use of characters, tradition says, that the secrets of the craft were preserved. Throughout the ages there has been secret writing, or methods of conveying information to only those who possessed the secret alphabet. Freemasonry has its secret alphabet which has come down to us, and by which; our legends say, we have preserved the Great and Sacred Name of Deity. Some of these characters appear on the Substitute Ark. There are also characters on the Keystone, but not in the secret alphabet; they are intelligible to those who receive the explanation, but to those who do not have this knowledge it may prove an embarrassment.

Charges: Accusations made against a member for violation of Masonic law or custom. The law requires that these charges must be set out in certain form, and the entire procedure is fully set out in the laws of the Grand Chapter. A charge is a serious matter. See "Trial."

Charity: The greatest of Masonic virtues is charity and it is urged as the constant practice of every Freemason, not only in our relationship with our companions, but with all with whom we may come in contact.

Charter: A written evidence or instrument in due form of things done, or granted; a conveyance in writing from a higher authority granting, or guaranteeing, rights and privileges. In Freemasonry, it is a written document conveying authority to a group of its members to organize under the powers vested in the higher authority, and to confer the rites of the organization; it very often defines the powers of the body chartered, and designates the first officers who are to carry out the will of the chartering authority.

In the Capitular Rite, charters are issued by the Grand Chapter and signed by the three principal officers, all of which is attested by the seal and signature of the Grand Secretary. A fee is charged for a charter, or for a duplicate charter, being the actual cost of preparing it.

Charter Member: In forming a Chapter it is necessary that a petition be signed by those who intend to become members of the new Chapter. When the Charter is granted by the Grand Chapter at its annual convocation, those who signed the petition for Dispensation, and who are still members of the new Chapter, are said to be Charter Members.

Chartered Chapter: Name used to distinguish a Chapter from a Chapter U.D.

Cherubim: Angelic figures of a second order, being outranked by the seraphim. Costumes for cherubim are usually flowing robes with the arms being connected to the body of the dress, giving a wing effect.

Chisel: The chisel is a working tool of the Freemason not to be found in the symbolic degrees in America, but it does appear in the ritual of our English and French brethren. We find it as one of the working tools of the Mark Master degree, where it peculiarly applies to lessons taught. We are taught to fashion our minds into perfect stones for the Temple spiritual, making it appropriate that those working tools by which a stone may be shaped should become the working tools of the degree.

By the chisel we are taught that as the chisel presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, drawing them forth to display the summit of human knowledge, our duty to God and to man.

Chisel and Mallet: With the Chisel is coupled the mallet, without which little could be accomplished in the way of carving; together, they constitute the working tools of the Mark Master. The mallet morally teaches to correct irregularities, as explained to us in the

Entered Apprentice degree. What the mallet is to the workman, enlightened reason is to the passion for it curbs ambition, depresses envy and moderates anger.

Circle: The circle is recognized as one of the emblems of Deity, the figure having neither beginning nor end. It is the shape of the Sun and the Moon, both of which bodies over the centuries were regarded as deities.

Clandestine: A word used to describe an irregular or illegal act. A clandestine Mason is one who has received his degree in a manner which does not bear the approval of the fraternity in general. It is somewhat different from the word *irregular*, for irregular acts may be performed in a regular Chapter.

Closing: Chapters must be regularly opened and closed in accordance with the ritual of the jurisdiction. The closing ceremony is very short, and this with good reason, for it often comes at a time when the companions are anxious to get home.

Cohens: One of the lesser priesthood who engaged in the Temple ceremonies as servants or assistants. They are found in the Chapter ceremonies as priests who assist in the carrying up of the holy vessels of the Temple.

Collective Ballot: A method of balloting on several candidates at the same time. Whenever a black ball appears it is necessary that the individual ballot be taken. Some jurisdictions forbid collective balloting.

Color: In the Royal Arch ritual the colors are represented in the veils, but little explanation is given as to why they are used. They are logically placed; first is the Blue, denoting the friendship of the Lodge Mason. The third veil is Scarlet, symbolizing the fervency and zeal of the Royal Arch Mason, while between the two is the Purple veil denoting the intimate connection which should ever exist between Symbolic and Capitular Masonry. White is the pure color and symbolizes that Purity which should characterize those who have received our ritualistic instruction; it is the color of that Spiritual Lodge where all may hope to arrive.

To some students, Blue represents the element Air; Purple, Earth; Scarlet, Fire; and White, Water, being the Four Elements into which the Ancients thought the world was divided.

Committee: For the proper handling of the business of a Chapter, or the Grand Chapter, committees have been found necessary. The appointment of a committee is the function of the presiding officer, unless otherwise specified by custom or by-laws. The advantage of a committee is to save time in the handling of the details of the business of a Chapter.

A committee usually consists of three members in order to spread the responsibility for a report, as well as to give opportunity for

expression of different ideas. Some committees are fixed by by-laws and function throughout the year; these are said to be *standing committees*. Those set out to accomplish some one thing are termed *special committees*, and membership on the committee expires when their report has been received and acted upon.

Communication of Degrees: Royal Arch Masonry frowns upon any short form methods of communicating its mysteries. There are bodies in which the communication method is acceptable and where candidates are merely obligated, the steps and signs explained, and some of the traditional history. However, degrees that are worthwhile are deserving of being given in full form or not at all.

Companion: Members of a Chapter refer to each other as *companion*. The word "companion" is from the Greek, meaning, literally, "with bread," or those who break bread with one another. While members of a lodge refer to each other as *brother*, those who enter into the obligations of a Capitular Mason possess a closer relation—they are "companions." The relationship of brother is shared by all; that of companion, being one of choice, is shared by few.

Compasses: This word is rarely found without reference to the Square. This article, or instrument, is found in each degree of the Capitular system. In symbolic Masonry we learn that it is to be used to circumscribe our desires and to keep our passions in due bounds. In the degrees which follow, the compasses continue to remind us of the teachings of the Craft degrees.

Concurrent Jurisdiction: See "Jurisdiction." Many Grand Chapters have what is known as "concurrent jurisdiction," meaning that more than one chapter has jurisdiction, especially in the case of a petitioner. Sometimes this concurrent jurisdiction may mean that all of the Chapters in one city have jurisdiction over all petitioners; or there may be concurrent jurisdiction throughout a state; where such is the case, there is usually a limitation as to the residence of the petitioner, and a chapter may not invade a city where the petitioner resides if there be a chapter in that city.

Confer Degrees: The expression is used to define the method of giving the degrees. Here it has the opposite meaning from that of communicating degrees.

Consolidation: There are times when it is found necessary to unite two Chapters, because of the inactivity of one or both. This is called a *consolidation*.

Constituted: A Chapter set to work under Charter is said to be *constituted*. However, such a construction does not mean that a Chapter set to work Under Dispensation might not be legally constituted, for such an act may be regarded as a *temporary* constitution. The use of the words *legally constituted* would therefore be permissible in the ritual even before the Charter had been granted. By

the use of these terms, it is intended that no organization which does not have a legal and legitimate background, or source of authority, is competent to confer degrees.

Constitution: Grand Chapters usually have a Constitution, this is the fundamental law of the Rite and its amendment, after adoption, can only be effected by complying with certain procedures which are established for the protection of the fundamental law.

The word is used when a Chapter is set to work under charter, after having worked under Dispensation for a time. When the Charter is granted by the Grand Chapter, the Grand High Priest, or his proxy, sets the Chapter at work, which ceremony is called the *Constitution* of a Chapter. When set at work under dispensation, the Chapter is said to have been *Instituted*.

Convenient Period: In one of the degrees, reference is made to *convenient period*. The expression is variously interpreted. As it stands, it might be such a time as one might wait until he had nothing to interfere with carrying out a promise. Some Grand Chapters have fixed what such a term may be. In general, it may be said that such a period should not extend beyond the time of the conferring of the degree of Most Excellent Master; in other words, the promise should be fulfilled before the Royal Arch degree is conferred. In some Chapters, candidates are required to fulfill their pledge just before the Most Excellent Master degree is conferred, although where the first three degrees are conferred at the same time, there might be excuse for postponement.

Converted: The process of transforming. Used in the Chapter ritual to inquire whether certain stones which have been shaped in the quarries and thrown away might not be used by reshaping them and thus fit into the building program.

Convocation: Literally, *a calling together*. The term used by Chapters to describe its meetings as distinguished from the communication of a lodge, an assembly of a council, or a conclave of a commandery.

Council: This word is found in many Masonic rites and degrees. It is here treated as it appears in connection with the Capitular Rite, the three principal officers of a Chapter constituting, for ritualistic purposes, a Grand Council.

Court: Freemasonry looks with disfavor upon bringing Masonic matters to the attention of civil courts. We have our own trial bodies and every opportunity is offered the membership for the adjudication of alleged wrongs, all of which is less expensive and more certain of justice.

Craft: The great body of Freemasonry is always referred to as the *Craft*. Royal Arch Masons carry on this custom, and occasionally add to the title by saying "the Capitular Craft."

Craftsmen: This is a term used to distinguish those who are skilled in any of the arts. It is often used in Masonic ritual to describe the great body of Freemasons; again, it is a term descriptive of those participating in the ceremonies.

Crimson: This is a deep red color which tinged with blue gives the shade known as crimson. It was used in the vestments of the priesthood and the veils of the Temple.

Crow: One of the working tools of a Royal Arch Mason, appropriate to the Royal Arch degree because of its value in the development of the ritualistic climax of the degree. It is an instrument for loosening rough stones. Symbolically, it may be said to loosen our connection with the material world and free us from its trials, so that our spiritual self may not be bound down with the world's grossness and burdens.

Crown: A form of head covering of which there are many varieties; it is worn by some of the characters participating in the degrees, such as Solomon, Hiram of Tyre, Zedekiah, Nebuchadnezzar. It is improperly worn by several other officers who should be covered with turbans or other distinguishing headgear. When used, it should be historically correct.

Cryptogram: Translated roughly, "hidden writing," and so it is, for it is the term used to describe that secret writing through which the Great and Sacred Name is revealed. The Royal Arch student needs no further explanation.

Cyrus: A King prominently mentioned in the work of the Royal Arch degree. He was the founder of the Persian Empire and reigned from 559 B.C. to 529 B.C., and was a very young man. After he had created a Persian Empire, he began other conquests which made him the hero of the East. Babylon fell before him; there is some question as to whether he ever besieged the city, for it fell to his generals without a battle, 538 B.C. He planned an invasion of Egypt. It has been said that the edict of Cyrus for the rebuilding of the Temple at Jerusalem was the birth of Judaism. It was Cyrus who released the Jewish captives, 538 B.C., and sent them back to rebuild their city. This seems to be his sole connection with Masonic tradition and history.

Damascus: A city of the Syrian Republic, thought by many to be the oldest city in the world; it is situated about fifty-three miles across the mountains from Beirut, on the edge of an oasis of beautiful groves and gardens; its population today is about 200,000. It is prominent in Hebrew history and became a part of the Kingdoms of Babylon, Persia, Alexander the Great; it was the object of attack during the Crusades. It is mentioned in the Royal Arch degree.

Dan: One of the twelve Jewish tribes.

Daniel: A prophet mentioned in Royal Arch history as having interpreted the mysterious inscription in the Palace of Belshazzar. He

was trained in the Royal Court in Babylon and held the high opinion of the King.

Darius: Successor to Cyrus on the throne of Persia, Medea and Babylon. It was under the direction of King Darius that the work of rebuilding the Temple at Jerusalem was begun under the supervision of Haggai and Zechariah, who found it necessary to continue to urge Zerubbabel to the task of reconstruction.

Death: Those who receive Masonic degrees are constantly reminded of the fact that our stay on this earth is of brief duration, and that all our actions should be such as to prepare us for the great transition to another life.

Decision: When the Grand High Priest construes the law, which in some instances may be ambiguous, or which in certain cases fails to specify procedure, he is said to make a *decision*. All decisions are subject to final approval or rejection by Grand Chapter after they shall have been considered and reported upon by the jurisprudence committee.

Decorum: In a Masonic body, decorum is the preserving of harmony and order. Past Masters are taught the necessity of preserving decorum, otherwise a Lodge might become a babel of voices, a place for acrid discussion, or a scene of internal disorder. Freemasonry takes pride in the decorum which exists within its tiled precincts. The presiding officer of every Masonic body is responsible for the preservation of order and decorum in the body over which he presides.

Degrees: The four degrees of the Capitular Rite, which constitute Royal Arch Masonry, are (1) Mark Master, (2) Past Master, (3) Most Excellent Master, (4) Royal Arch Mason. Minimum fees are usually fixed for the conferring of these degrees, although a Chapter may increase these fees. Degrees may be conferred only after a candidate has been duly elected to receive them.

Deity: From the Latin *deus*, French *deitas*, meaning God; a collection of attributes which make up the nature of a God. Freemasonry does not attempt to describe these attributes, leaving that to the individual. At times the Deity is referred to as the *Supreme Architect of the Universe*, a term used to carry out the symbolism of the builder's trade, the fraternity being originally connected with that art.

Demit: See "Dimit."

Depository: A place designated for the deposit of Chapter or Grand Chapter funds or securities.

Derogate: The word means to "lessen by taking away." In a Masonic sense it refers to defamation of character. A Most Excellent Master is taught never to detract from the character of a brother, a teaching which applies to those who are not members of the Masonic tie.

Dimit: A certificate of permanent separation from a Chapter. In

a few jurisdictions the word is spelled *Demit*. A holder of a dimit has no rights as a Royal Arch Mason except to petition for affiliation. It must be returned with a petition for affiliation and becomes the property of the Chapter which elects him to membership. Dimits may not be issued to Companions who are under charges or official indebtedness to a Chapter. It is not used for transfer of membership except in a few instances where Grand Chapters do not accept Certificates of Good Standing. It has the disadvantage that if one dimits and presents his petition to another Chapter for affiliation and is rejected, he is confronted with the problem of being entirely out of the organization.

Dionysian: Almost a thousand years before the Christian era there existed, in Asia Minor, a Society of Dionysian Architects. It is believed that their services were employed by King Hiram in building the Temple and the other Hiram was undoubtedly a member of this sect. They had initiation ceremonies and revealed certain mysteries which were similar to those of Freemasonry.

Discovery: All through Masonic ritual we are impressed with the idea of Loss, Preservation, and Discovery—or Recovery. The Cryptic degrees concern themselves with the Preservation, the Capitular degrees with the Recovery, and Symbolic degrees with the Loss.

Dispensation: The term is used to describe certain legal acts. When a Chapter first organizes, it is said to be under *Dispensation*, that is, it has been given authority by the dispensing power (the Grand High Priest) to set up as a temporary Chapter. Again, there are certain provisions of the Grand Chapter by-laws which permit certain things to be done when confronted with certain extraordinary circumstances. In such instances the Grand High Priest may be vested with authority to grant dispensation to do that legally which the law does not specifically set forth. Where a lodge hall has been burned, it is necessary that a dispensation be issued authorizing a meeting elsewhere than that fixed by the Charter.

Dissatisfaction: Discontent or discord which is present whenever there is reason for complaint. Men may be dissatisfied with their wages, which today is common among our laboring people. Dissatisfaction with wages is nothing new in the history of the world, for in the Parable of the Vineyard we read of the householder who went out to hire laborers. He paid each of them the same amount, although some had labored longer than others. Those who had worked longer and received the same amount became dissatisfied. This is the sense in which the word is used in Masonic ritual.

Documentary Evidence: This has been described as "receipt for dues for the current year" and should bear the signature and seal of the Grand Chapter, and the signature of the secretary of the Chapter to which he belongs; or it may be a patent or diploma certifying to

the same facts. An examination of visitors is not permitted without his first displaying documentary evidence, which precedes an examination for ritual proficiency.

Dual Membership: In many Grand Chapters, dual membership is permitted; it permits a companion to be an active member in more than one Chapter; if more than two Chapters, it is said to be plural membership. Membership in Research Chapters is not considered to be dual membership.

Due Form: This is an expression confined largely to subordinate bodies, for forms are prescribed for the ceremonies and work of a lodge. A Chapter is opened in *due form* by its High Priest. When the Grand High Priest opens a Grand Chapter he does so, as a rule, in ample form; only the Grand High Priest may open in ample form. The word *due* means "in a manner due by custom or law," so in due form means "in a form fixed by custom or law."

Due Guard: A sign assumed as a preliminary to giving the actual sign of a degree. As a rule, due guards have a direct relation with some of the ceremonies of the degree.

Dues: This is the amount fixed by a Chapter as the part each member is to pay for the annual maintenance and support of the Chapter; it is paid annually and entitles the Companion to a receipt which is documentary evidence necessary for admission as a visitor. The Grand Chapter usually fixes the minimum for these dues, which in most instances are extremely reasonable. A Chapter should operate on the money received from dues without the necessity of resorting to fees received for degrees. A Chapter which does not do so is unsound financially.

Duplicate Charter: When a Chapter loses its charter by fire or otherwise, it may, under certain requirements, receive a duplicate. The duplicate bears the same information as the original so far as possible to reproduce.

Eagle: Throughout the ages the eagle has been the symbol of majesty; to the Royal Arch Mason the eagle is the symbol of swiftness and appears on the banner of Dan.

East: Masonic officers of highest rank have their stations in the East of the hall. As the East has been known for centuries as the source of Light and Knowledge, so Freemasonry stations its presiding officers in the East where they may dispense Masonic Light and Knowledge.

East Gate: History tells us that Jerusalem was surrounded by walls and that gates were located at strategic points. The East Gate was one of the principal entrances. So, in Freemasonry, the East Gate is regarded as the principal station.

Edicts: We frequently hear of the "constitution, laws and edicts" of a Grand Chapter. Most of our members know of the Constitution

and Laws, but few know what constitutes an *Edict*. An edict is nothing less than an order, usually published and sent out by the Grand High Priest, or it may mean an order issued and published by the Grand Chapter itself. At any rate, edicts are to be obeyed until rescinded by those authorized to do so.

Education: The great field for the Royal Arch Mason is in education. The Grand Chapter and the General Grand Chapter unite in carrying on a program for the education of the membership, believing the informed Freemason to be the most valuable Freemason. All Royal Arch Masons should be Masonic leaders in their territory.

Egypt: As early as 3000 B.C. Egypt had acquired one of the two early civilizations of the known world. Menes united the two Kingdoms of the North and South about 3400 B.C. Nebuchadnezzar stopped the inroads of the Egyptians from Asia in 605 B.C. Egypt is mentioned occasionally in our historical lectures, but usually as the hereditary enemy of the Hebrew nation.

Election: Officers of a Chapter are elected at the annual convocation of a Chapter, and this is referred to as the *election*. It might well be called the *selection*, for that is what it is. Certain rules are fixed as to the conduct of an election. The Grand Chapter has its election at the time of its annual convocation.

Elective Officers: So called to distinguish from one who has been appointed to a station. Executive officers are usually elective. By-laws usually provide for those who are to be elected and appointed.

Eleventh Hour: A significant expression used in the Mark Master degree.

Eligibility: Meaning that all requirements fixed by law, tradition and custom have been fulfilled. This may involve age of candidate, residence, and physical requirements.

Emblem: see "Principal Emblem." An emblem is a symbol of an idea, and a glance at an emblem should bring to mind immediately the thought connected with it. For example, in the degree of Past Master the gavel is said to be an emblem of power, therefore one is reminded by it of the authority which it possesses. Each degree of the Chapter has its emblem or symbol containing some hidden or occult meaning.

Emergent: Meetings or convocations which cannot be foreseen are termed emergent convocations. Freemasonry does not favor sudden or emergent action, but there are occasions when it may seem desirable to hold such meetings.

Enoch: The grandfather of Noah. He is said to have built an underground temple, placing within its nine arches a cubical stone encrusted with gems, and on it a triangular plate containing the Ineffable Name of Deity; it is just one of the Vault Legends with which Royal Arch Masons are familiar.

Ephod: A sacred vestment worn by the High Priest; worn over the outer tunic; ordinary priests wore a plain one, while that of the high priest was highly decorated. On the shoulders it was fastened by two large stones on which had been engraved the names of the twelve tribes of Israel. The breastplate was suspended from the ephod.

Ephraim: One of the twelve tribes.

Equality: A distinguishing feature of the American or York Rite is the Equality of its membership. There are no classes of membership in Capitular Masonry; each member is entitled to the same consideration as another. One may be elected an officer of the Chapter, but when he has served as such his official status gives him no special rights in his own Chapter. The equality of the member is stressed in the lectures of the degrees.

Equivocation: An attempt to give a different interpretation to promises than that intended. Obligations are intended to be binding according to the intention of the promissor, and not to be distorted by the promisee.

Espouse: Ordinarily the word has the effect of *wed*, but as used in the Chapter ritual it has the meaning of *support*, hence *united in the support*.

Eternity: Eternity and Eternal life is one of the great teachings of the Rite. The circle, referred to in several instances in the degrees, is a direct reference to eternity, the circle, like eternity, having neither beginning nor end.

Euphrates: A river some 1700 miles in length in Southwestern Asia. It united with the Tigris River and flows on to the Persian Gulf. In its middle course it crosses the Syrian Desert. The ruins of many ancient cities line its course. Cyrus is identified with the history of the stream which flowed through ancient Babylon, while the sojourner's lecture is very descriptive of the territory through which it flowed. See "Mesopotamia."

Evidence: Proof in support of a claim. Used in Masonic trials.

Exaltation: To exalt means to raise up, to uplift. In the Lodge we say that a candidate is *raised*. In the Chapter we say he is *exalted*, both words having the same meaning. The exaltation ceremony in the Chapter is the climax of the degree of Royal Arch Mason, the raising of the candidate from a lower to a higher sphere of life.

Exaltation Fee: In some Grand Chapters a charge is made for each candidate exalted during the year; this is referred to as the exaltation fee.

Exalted: The ceremony of exaltation. Raised to the highest rank in Ancient Craft Masonry.

Examination: Few Grand Chapters require an examination of candidates during their advancement, such as the lodge queries and

answers. The word is applied in the Chapter to the investigation of visitors, which is said to be an examination, or the determination of one's right of visitation. When the ballot is inspected, it is said to be *examined*.

Excellent: A title given to those who are serving, or have served, as High Priest of a Chapter. It has the same meaning as the word *Worshipful* in reference to the Master of a Lodge. It is usually coupled with the word *Companion*. When one becomes a dais officer in Grand Chapter, such as Grand King, Grand Scribe, Grand Treasurer, or Grand Secretary, he is entitled to the rank of *Right Excellent*. The title usually refers to an *elected* officer of Grand Chapter rank. One who has been installed as Grand High Priest becomes *Most Excellent*, a title which he retains even after his term has expired.

Exchange: The craftsmen's guild did not permit one of its members to exchange the mark which he had selected at initiation for another after it had been registered.

Exemplification: When a Chapter gives a degree with the idea of instruction to the membership, it is said to be an exemplification. Exemplifications are frequently had at the annual meetings of Grand Chapter; following an exemplification opportunity is given to ask questions. In some cases, officers in charge will stop during an exemplification to bring out some point.

Exposures: An exposure is a clandestine volume which pretends to reveal the mysteries of Freemasonry. They are outlawed by most Masonic bodies, and in many cases penalties are provided for having them in one's possession. An exposure is never an accurate ritual.

Expulsion: The most serious penalty inflicted by a Chapter. See "Punishment."

Extinct Chapter: A Chapter which no longer exists and which has forfeited its Charter. Members of an extinct Chapter may receive certificates from the Grand Chapter which will authorize them to petition a chartered Chapter for affiliation. The property of an extinct Chapter reverts to the Grand Chapter under which it worked.

Ezekiel: The leader of one of the Jewish groups held in Babylonian captivity; he spent much of his time reminding these captives of the once Glory of Israel and the sorrowful state into which they had fallen as a result of their idolatrous practices. One of his prophecies appeared to conflict with a prophecy made by Jeremiah, but in the end it proved that, while contradictory, both were accurate.

Ezra: A Jewish Scribe; a character used without sufficient historical authority in the English Capitular system, but not found in the American or York Rite system.

Faith: Every Freemason is taught to have Faith in the wise purposes of the Creator. This virtue is usually coupled with the virtues of Hope and Charity.

Feast of Tabernacles: One of the great Jewish feasts, sometimes known as the *Ingathering*. On this occasion every Israelite was summoned to attend and to make an offering to the Lord. During this period all labor was suspended. The date of the Feast was so fixed that it did not interfere with the carrying on of necessary industry of the people; the Feast of Tabernacles usually came after the fall harvest. In order to secure the greatest possible attendance at the Dedication of King Solomon's Temple, the event was postponed until this Feast.

Fees: The amount fixed by law, Chapter and Grand Chapter, for the conferring of the Capitular degrees. The Grand Chapter fixes the minimum amount. No degrees may be conferred without payment of fees. Monies received from fees should not be expended in carrying on the ordinary expenses of a Chapter.

Fellow Craft: The term is used in the Mark Master degree. The reason for its use is that chronologically the degree of Mark Master belongs between the Second and Third degrees of Freemasonry, and candidates are assumed to be of that rank.

Fidelity: Fidelity is a virtue constantly stressed in the Masonic system.

Fire: Fire is generally regarded as the purifying element. It is always the symbol of the holiness of Deity. We recall that in many instances God appeared in the midst of fire. When the Temple was completed we learn that fire came down from heaven, testifying to the fact that the work of the Craftsmen was approved by God and that he looked with favor on their efforts.

Fiscal Year: The year adopted for financial accounting. In most instances the fiscal year corresponds with the calendar year.

Foreign Chapters: Chapters of Royal Arch Masons exist all over the civilized world. Some of the forms and ceremonies in these groups are different from those found in this country, and due account of this should be made in the examination of visitors. It is always wise to consult well informed Freemasons in such cases.

Form: See "Due Form." See "Ample Form." A style or routine set out for the carrying on of Chapter activities. For example: Form of a petition or dimit. It may also refer to a method of moving about, the opening of a Chapter, or compliance with custom.

Form and Beauty: The word form has to do with *shape*. The word beauty refers to *appearance*. There are certain shapes of articles and material which appear to be regular and which we are accustomed to find; then there are other shapes which are peculiar in form, although they may be truly beautiful.

Four-Fold-Tie: A tie is something which binds together—hence an obligation is often referred to as a *tie*. A four fold tie would intimate that a candidate has assumed four obligations.

Free Will and Accord: Those who enter the doors of Freemasonry do so of their own free will and accord; they must come voluntarily because they have a desire to be a part of us, and not under duress or solicitation.

Friendship: Friendship is nothing more than the Brotherly Love exemplified and taught in the Entered Apprentice degree. Where friendship exists, brotherly love will necessarily follow.

Gad: One of the twelve tribes of Israel.

Gavel: See "Power." It is proper that an instrument of vital importance in the building trade should be the emblem of power in a Masonic body. In many jurisdictions the Maul is used in lieu of the Gavel. But in the Past Master degree we are told that the Gavel is the emblem of power, and we are given certain instructions as to how the instrument is to be used Masonically.

Gebal: Gebel is the Egyptian word for Jebel, an Arabic word; the French is Djebel. It means, literally, a mountain or a hill.

Genealogy: The Jewish people paid much attention to genealogy; much of the early history of the Hebrews was genealogical material. The fixing of the priesthood in one particular tribe necessitated the preservation of the genealogy of the tribe. There was a long succession of Kings in the line of David. When the captives returned from Babylonian captivity they were closely questioned by those remaining in Jerusalem, as to their genealogy, for only those who had the necessary pedigree were to be accepted in the rebuilding of the temple.

General Grand: An additional prefix attached to organization or office to show status in the national organization. See "General Grand Chapter;" "General Grand High Priest."

General Grand Chapter: The governing body for the Capitular Rite is referred to as the General Grand Chapter R.A.M. It is true that every Grand Chapter in the U.S.A. has not seen fit to affiliate with the great Capitular family, but these are exceptions rather than the rule. In a few instances, those outside the fold refer to themselves as "independents," but as a matter of fact they are no more independent than those who are members of General Grand Chapter.

Until 1946, the organization was known as the General Grand Chapter of the United States of America, but the name was changed to the General Grand Chapter of Royal Arch Masons when three Canadian Provinces were admitted to fellowship. It is said to be the largest single Masonic group working under one banner; it claims forty-six American Chapters, three Canadian Provinces, and subordinate Chapters in Alaska, Hawaii, Mexico, Nicaragua, Canal Zone, Cuba, Puerto Rico, Isle of Pines, China, Philippine Islands, and Chile. The organization meets every three years in what is called a *Triennial Convocation*. It was established by virtue of a meeting held

in Boston in 1797; its constitution was adopted in 1798. It is the most democratic organization in Freemasonry and is composed of the principal officers of all the Grand Chapters, Past Grand High Priests of member Grand Chapters, and representatives from each of its subordinate Chapters.

Giblim: The word is a Masonic one and does not appear as such in the scriptures. It probably came from the word "Gebal," which was a city in Phoenicia, near Mt. Lebanon. Scriptural encyclopedias refer to inhabitants of this city as Giblites. The people of this city were very helpful to Solomon in the construction of the Temple and were capable artificers. The word is used in Freemasonry as synonymous with Mason or builder.

God: Reference is frequently made to God in the ritual; at other times he is referred to as Deity; again as the Supreme Architect of the Universe, all of which are used interchangeably.

Good Work: Freemasons are taught to put forth their best efforts, not only in their everyday labor, but in the building of character, for good work, true work, and square work are such as will find favor with the Master Overseer.

Grand: The word is applied to titles and bodies which exercise supervisory duties, such as Grand Officers (officers of Grand Chapter), and to the body itself from which the Chapter holds its authority (Grand Chapter). It carries with it no idea of special privilege, but is a means of specifying rank in office or organization.

Grand Chaplain: One who performs or supervises the ritualistic prayers of the Grand Chapter; the station is usually filled by a minister and, ordinarily, it is an appointive station.

Grand Chapter: The Capitular organization which controls the affairs of Royal Arch Chapters within a State or Province. A Grand Chapter meets at least once a year in annual convocation for the purpose of hearing reports of officers, election of officers, and other matters demanding attention. Its head is known, in the United States, as the Grand High Priest; in the Canadian Provinces he is known as the Grand Z. or First Grand Principal. It receives its revenue from the subordinate Chapters in the form of per capita tax.

Grand Council: The three Principal Officers of a Chapter are occasionally referred to as the *Grand Council*. It has reference to the Grand Council assembled in Jerusalem to consider the question of rebuilding the Temple.

Grand Hailing Sign: It is not known where this term originated, or why it should have the word *grand* preceding it. A hailing sign is a sign of greeting; in Masonic language it has a deeper meaning, a sort of emergent appeal for recognition, which latter reason no doubt accounts for the use of *grand*.

Grand High Priest: The principal officer of an American Grand

Chapter is known as a Grand High Priest; this distinguishes him from a High Priest who heads a subordinate Chapter, or a General Grand High Priest who heads the national organization. During the interim between Grand Chapter convocations, he constitutes the sole authority, governed only by the limitations of Grand Chapter law. Symbolically he represents Jeshua, the High Priest.

Grand Honors: A method of expressing homage or approval to those high in the ranks of the fraternity. They are usually given to the Grand High Priest, certain Grand and Past Grand Officers, and to those who represent the Grand High Priest.

Grand King: The second officer of an American Grand Chapter (except where a Grand Chapter has a Deputy Grand High Priest). It is the custom to advance an officer from this station to that of Grand High Priest at the annual election. (Note: one Grand Chapter elects the Grand High Priest for two terms). Symbolically, the Grand King represents Zerubbabel.

Grand Lecturer: A misnomer in most cases. He is actually a ritual instructor and teacher.

Grand Officer: One who holds an elective office in a Grand Chapter is referred to as a Grand Officer; this title also extends to those who fill appointive offices in the same organization. They are elected or appointed each year, and while there may be no assurance that one advances from a lower to a higher station, yet this is not often the case. The law ordinarily requires a Grand Officer to have served his Chapter in official capacity.

Grand Omnific Royal Arch Word: Omnific refers to the power possessed by a name and is a rather euphonious way of referring to a word said to be derived from several languages, or countries, and which serves as a protection to the Great and Sacred Name, in fact its syllables give the key to the pronunciation of that word. The Tegrammaton is referred to as the Grand Omnific Royal Arch Word. Possession of this word was thought to give miraculous powers.

Grand Principals: The first three officers of an English or Canadian Grand Chapter.

Grand Scribe: In most Grand Chapters the Grand Scribe is the third officer of a Grand Chapter and represents the Jewish prophet and scribe, Haggai. The Grand High Priest, with the Grand King and Grand Scribe form the Grand Council and sit in the East of a Chapter.

Grand Secretary: One of the necessary evils of a Grand Chapter. He is required to look after all secretarial duties of the Grand Chapter and record the proceedings of its convocations; to him is usually assigned many special duties.

Grand Sentinel: One who guards the outer door of Grand Chapter

while it is in session; it is usually an appointive station and is given to some Companion whose zeal and ability have not theretofore been rewarded.

Grand Treasurer: An elective officer of Grand Chapter. He is charged with the protection and custody of the funds and securities of the organization. He is usually selected because of his integrity and knowledge of financial matters.

Grand Z: The abbreviation for Grand Zerubbabel, sometimes contracted to Grand Zed; the highest officer in English and Canadian Grand Chapters.

Great and Sacred Name: The ancients had a belief that occult power was invested in a name, and that if the name of a God or Deity was known, the possessor of that name would have equal power. Gods were supposed to attempt to conceal their true names. The Jews referred to God under several names; the True Name was supposed to be known only to the High Priest, and in such reverence was the name held that even the High Priest would pronounce it only once a year—on the Day of the Atonement. Freemasonry professes to be the custodian of the True Name of God.

Grip: A grip is nothing more than a definite type of handshake. Each degree of Ancient Craft Masonry is distinguished by a grip, usually having some ritual or scriptural allusion.

Guards: In most of our dramatic degrees, guards occupy a place. They do not, as a rule, have any part in the ritualistic work, but assist in presenting a beautiful picture.

HTWSSTKS: These letters appear upon the Keystone and are said to have constituted the mark of an ancient Builder. The inscription is subject to more than an interpretation, depending upon jurisdiction. It is unfortunate that the reading is not uniform. One of our humorous friends says it is "High tempered women should strive to keep silent."

Haggai: One of the Judean prophets of the post-exilic period and contemporary with Zechariah. He is thought to have been one of those who had seen the Temple in its first glory; he appears as a prophetic preacher in stirring the people to the work of rebuilding the Temple. He must have been a very old man at that time. In connection with his life, we suggest a reading of the Book of Haggai.

Hall: A Chapter meets in a hall, usually the hall occupied by a Masonic Lodge. The word is usually coupled with another, Lodge Hall, although there are many instances in which a Chapter meets in a room which has been reserved for its own occupancy. Certain requirements are fixed for the occupancy of halls.

Ham: He was the second son of Noah (Gen. v. 32); his Biblical record is not one to be admired. He is identified with Shem and Japheth.

Head Covering: A head covering was worn by most of the peoples

of the East as a means of protection from the extreme heat of that country. This head covering was usually of the turban, or roll type, formed by taking a long strip of cloth and rolling it around the head, tucking the ends in.

Heave-Over: A Masonic term, used by operative Masons to denote rejection of faulty work.

Hebrew: The name of a race of people often confused with Jewish, which latter word refers to a religious belief. Most of our Masonic tradition centers about the Hebrew people, and our rituals have many references to the Jewish religious ceremonies.

He That Humbleth Himself: He that expects to approach the Divine Throne must be humble. The Holy Bible tells us that he that humbleth himself shall be exalted. Humility is the first stage in the approach to Truth.

High Priest: The head of a Chapter of Royal Arch Masons in the American system. He is elected at an annual election of officers, and exercises all the powers usually given the Master of a Lodge. He is one of the representatives of his Chapter at the annual convocation of the Grand Chapter. He is not subject to trial by his Chapter while serving as High Priest.

High Twelve: The noon hour when the Craft were called from labor to refreshment. In contrast to Low Twelve or midnight.

Higher Lodge Above: A Masonic method of referring to the final resting place.

Hiram of Naphtali: Third of the triumvirate which built the Temple and around whom much of the ceremonies of our degrees is built.

Hiram of Tyre: This character had proved to be a devoted friend of King David during his lifetime and this devotion was transferred to the son, Solomon, following the death of King David. Trade treaties were entered into, Tyre, being a city on the coast of the Mediterranean, bearing the Hebrew name Tzor; the treaty enabled Israel to have access to the sea. Solomon furnished the boats which were manned by Phoenicians and commerce was carried on with the known world. In the Masonic ritual, the name of King Hiram of Tyre is that of an equal of King Solomon, who with another distinguished character completes the great Masonic triumvirate.

Historical: Each of the degrees is accompanied by a résumé of things historical, an explanation of the why and wherefore of all that preceded. Some parts of these lectures are the most beautiful sections of Masonic ritual and symbolism, and he who receives the degrees may be truly said to be an enlightened Freemason.

Holiness to the Lord: These words were inscribed in Samaritan language on the mitre of the High Priest, reminding him at all times to keep in mind the duties he owed to the great Creator.

Holy Bible: In the United States of America there is to be found on the altars of all Chapters of the Royal Arch, the Holy Bible. Quite often it is referred to as the "Book of the Law," a reference which first appears in the Royal Arch degree.

Our English brethren refer to it as the VSL, being the abbreviation for "Volume of the Sacred Law." This description does not necessarily mean the Holy Bible, as we refer to it, but may include the Koran, the Vedas, or any of the so-called Sacred Laws. This distinction is made by our English brethren to include brethren of other than Christian faiths. In obligating a candidate, he is asked to name the Volume he regards as the Sacred Law of his people; it is produced and the obligation is assumed.

Holy of Holies: See "Sanctum Sanctorum."

Holy Place: As distinguished from the Most Holy Place. It was the room which was situated just in front of the Sanctum Sanctorum, or Most Holy Place of the Temple. In this room were the seven branch candlestick, the tables of shew-bread, the incense altar, the holy vessels, and other implements necessary to carry on the religious ceremonies of King Solomon's Temple.

Honorary Membership: Many Chapters, and even Grand Chapters, occasionally reward those who are not members, by conferring upon them *honorary membership*; this confers no rights of voting or membership, nor does it require any payment of dues, serving only as a recognition of merit. It should be used sparingly.

Honorary Title: Freemasonry looks with disfavor upon the indiscriminate conferring of Masonic titles upon those who have not actually won the honor which has been conferred. Yet many of our Masonic groups elect members to office without the necessity of service, but because of having served in another capacity, or for long service, or even for activity in civil affairs.

Honors: See "Grand Honors." A means of showing appreciation or homage to those entitled by their rank or service.

Hope: The word is usually coupled with Faith and Charity as one of the three Graces.

Horeb: A mountain, the identity of which is not clear. It is thought to be the same as Mount Sinai. It is said that Moses brought his flock to the mountain of God (Sinai?) even to Horeb, so that Horeb must at least have been in the vicinity.

I Am That I Am: In Exodus we learn God told Moses that this expression should be used as a means of identification to the Israelites. It expresses the Eternal Character of God. We interpret it to mean *I will be What I will be*. Others think it means that Man can be what he wants, or wills himself, to be. In other words, man is the maker of his own character.

Ignorance: An ignorant person has no place in Freemasonry. Ig-

norance, Intolerance and Bigotry are the three great enemies of the human race, according to our teaching. Those imbued with either of the three will never assist in creating that great international brotherhood for which Freemasonry labors.

Images: Freemasonry sets up no images, worships no idols, images, or natural phenomena, but the one and only true God.

Imposter: One who claims to be that which he is not. Freemasonry has no place for the imposter. We are taught never to censure without being sure our charges are accurate, lest the innocent be blamed.

Incense: Use of incense is common in many religious ceremonies of various sects. The Temple ceremonies required the burning of incense, which is a mixture of various perfumes. In the Jewish worship, these compounds were most carefully described and no other ingredients might be used. To the mixture was added a certain material which created smoke, and this last process was a secret held by the priesthood. In the beginning the high priest offered up the incense, but later this ceremony devolved upon the lesser priesthood; there were certain times of the day set apart for the burning of the incense. There are several theories as to the symbolism of the incense, or just why it was used. Its use has descended to us today through the Roman Catholic Church.

Incorporation: In general, Chapters are forbidden to incorporate as such; there are times when it might seem desirable, but experience has proved otherwise. The same purpose is often accomplished by the organization of building associations.

Where a Masonic group incorporates it is made into a legal entity through court orders; it may sue and be sued. A member who belongs to such an incorporated group has redress in civil court and not in Grand Lodge or Grand Chapter, hence the objection to incorporation, in which case appeal is to the Grand Lodge or Grand Chapter.

Inducted: We speak of an officer being inducted into his station, meaning that he has been officially placed in his station following an installation ceremony. One who is seated in the chair of the Master, the Oriental Chair, is said to be *inducted*. Literally, it means a "leading into."

Information, Lawful: see "Lawful Information."

Ingathering: see "Feast of Tabernacles."

Inscriptions: Figures or characters placed upon some surface, such as paper, skin, or other material. We are told in the Royal Arch degree that certain inscriptions placed upon a certain box contained the real secrets of Freemasonry.

Inspection: An examination with the idea of determining defects. In the building of the Temple all work was brought up and underwent inspection at the hands of overseers to determine whether the

work was faulty, and as to the amount of wages to be paid those who had wrought it.

Install: The act of investing officers with authority to function in the station to which they have been elected or appointed.

Installation: The term applied to the ceremony of installing officers; it occurs annually in the month of December or January. Only certain officers are qualified to conduct the ceremony, and immediately after the ceremony has been concluded the new officers who have been installed begin to function. The word has an interesting origin; in feudal days, knights were created as such and seated in small alcoves which were termed *stalls*. To place a knight in one of these stalls was to *install*. So, in Freemasonry, when an officer has been elected and placed in his station, he is installed. We often refer to the installation of machinery; here it has a meaning—to set up ready for operation. This is what Freemasonry does—sets up the machinery for the functioning of officers for another year.

Institute: The word means “to set up,” “to organize,” “to establish.” In Freemasonry, it is regarded as the legal act whereby a Masonic body is organized, or set up. When the Grand High Priest grants a Dispensation for a Chapter, he, or some one deputed by him, is said to *institute* the Chapter Under Dispensation. When a Charter is granted by the Grand Chapter, the ceremony of setting the Chapter to work under charter is called Constitution, and the Chapter is said to be *constituted*.

Integrity: Moral soundness, honesty and uprightness. Each member of our fraternity is urged to preserve his integrity at whatever cost. Freemasonry makes much of the integrity shown in ages past by one whose integrity was unquestionable.

Intolerance: Refusal to allow to others the enjoyment of their opinions, chosen modes of worship and the like. Coupled with Ignorance and Bigotry in our ritual, Freemasonry teaches us to respect the other man's views, whether religious, civil or philosophical.

Invested: The word is quite frequently used in Freemasonry, and usually in connection with a significant word or sign. A candidate is said to be invested with a password; or, invested with all the honors of Freemasonry; it has the idea of a giving or a bestowal of something of importance and value.

Investigation: No candidate for degrees or membership should be accepted without strict investigation. One unworthy companion is like a rotten apple which may contaminate the entire barrel. Just so may one such companion contaminate an entire council. It is far better that one should remain outside the fold than to accept one who will create trouble and disturbance within.

Investiture: The presentation to a companion or a member certain honors or decorations. The Masonic apron is an investiture ceremony.

The ceremony of Past Master is an investiture ceremony; so is the apron ceremony in the Royal Arch.

Irreligious Libertine: One of poor moral standing and noted for loose conduct. Such men are specifically forbidden entrance into the fraternity. A libertine is bad enough, but an irreligious libertine is regarded as even worse.

Israel: The ancient Kingdom of Palestine formed under Saul about 1025 B.C. It was the land occupied by the Hebrew tribes descended from the sons of Jacob. Under David, the City of Jerusalem became its Capital; it became prosperous under Solomon who erected the great Temple. After the death of Solomon the territory was divided, Jeroboam heading the Kingdom of Israel (northern), and Rehoboam forming the Kingdom of Judah.

Issachar: One of the twelve tribes of Israel.

JHVH: See "Jehovah."

JAH: See "Jehovah." An abbreviated form of Jehovah. It is sometimes translated as *Lord*, but its force is greatly weakened by such translation. The word contains the first of the vowels *a*, and is a word greatly revered by Royal Arch Masons.

Japheth: The second son of Noah—Shem, Japheth and Ham. Genesis refers to them in a different order—Shem, Ham and Japheth; our Masonic tradition follows the Book of Genesis. The descendants of Japheth occupied the coast lands of the Mediterranean, spreading northward and westward covering Europe and Asia.

Jehoiachin: Son of Jehoiakim; he was King of Judah for three months. When Nebuchadnezzar took Jerusalem, he took Jehoiachin back with him to Babylon where he was kept in prison for thirty-six years.

Jehovah: Scriptures tell us that God appeared unto Abraham and others as *God Almighty* (El Shaddai), but by his name Jehovah he was not known. The name is said to be identical with that of Elohim, and is frequently used in connection with the latter. The true pronunciation of the word is not known to Freemasons of this day, nor was it known to the Hebrew people in general; tradition says that the word was possessed only by the high priest, who once a year entered the Holy of Holies, and there, while bells sounded, the name was by him pronounced, but in such a manner that the people did not hear the word. This act was performed on the Day of Atonement. The name of God is held in high esteem by the Royal Arch Mason and many of the esoteric ceremonies are builded around this word. Royal Arch Masonry is a search for God, and it is a perfectly normal thing for such an association to desire to know his True Name. We are not concerned in its true pronunciation, its spelling, nor its inherent powers, matters which occupied the early Hebrew priesthood's minds. When we shall have passed

through these earthly veils, we should know that we shall see Him face to face, pronounce his name in our hearts, and inherit the powers which He, as our Creator, possesses.

Jeremiah: A Jewish prophet, and probably the greatest prophet in all Israel. He was a man of sorrow, born in the small village of Anathoth. His actual service as a prophet covered a period of no more than forty years. He stood alone in calling the attention of his people to their sins and the fate which could befall them should they continue with their heathenish customs, so much so that many of his people regarded him as a traitor. He was persecuted by his own people and no doubt received greater recognition from his Babylonian captors than he did from his own associates. Zedekiah had great respect for the prophet and would have liked to obey his wishes, but was unduly influenced by the advice of wicked counselors. When Jerusalem was taken the greatest respect was shown Jeremiah. The manner of his death is not known. He had spent his life in endeavors to save his people, but without success.

Jericho: An ancient Biblical city in the district of Jerusalem. It is frequently mentioned in the scriptures. Escape of the Israelites from Jerusalem was frequently effected by way of the Plains of Jericho, situated at no great distance from Jerusalem.

Jeroboam: The first king of Israel; he ascended the throne of Israel when the ten tribes were rent from the House of David, and reigned twenty-two years. His dynasty had short existence. He was selected by Solomon to serve as one of the superintendents of the works. See "Rehoboam."

Jerusalem: See "Zion." The capital city of Judea. This city is first mentioned in history as early as 1500 B.C. It was once a fortress occupied by the Jebusites and was captured by David, who made it the Capital of his Kingdom about 1000 B.C. The walls of the city were completed and the Temple built there about 970 B.C. under the leadership of Solomon; it was destroyed by the forces of Nebuchadnezzar 586 B.C., and restored by Cyrus to the Jews in 538 B.C. Today it has a population estimated at one-third million.

Jeshua: One of the principal characters in the Royal Arch degree, being one of the three comprising the Grand Council which deliberated upon the unhappy state of the country and planned for the restoration of the Temple. He was among the first of those captives which returned from Babylon to Jerusalem and may have accompanied Zerubbabel. He was a son of Josedech and was the first of the High Priests after the Babylonian captivity.

Jethro: Scripture tells us that Moses kept the flock of Jethro, the priest of Midian, and that he led his flock to the back side of the desert and came to Horeb, where the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; the bush

burned with fire, but was not consumed. Moses was the son-in-law of Jethro, having lived with him for forty years; he was an adviser to Moses.

Jew: Strictly speaking, the word is today used to describe one who follows the practice and customs of Judaism, which is a religion. When referring to the race, the term is Hebrew. During the early centuries the people of Judah and Israel were referred to as Judaeans or Israelites. Later, the name came to signify the Jew in contrast with the Christian or Gentile.

Jewel: The emblem of office worn by an officer of a Chapter or Grand Chapter is referred to as the jewel of office. It was once the custom to have some of these emblems set with diamonds and precious stones, which probably accounts for our reference to them as jewels. Each jewel has some emblem on it which distinguishes the station.

Joppa: This was the ancient name of the city now known as Jaffa or Yafa and is the commercial seaport for Jerusalem, being only thirty-five miles distant, with which it is connected by rail. It was twice captured by the Crusaders, but later lost to the Mohammedans. The harbor is a very poor one, and it is said that during the building of the Temple the banks at that point being very steep made the question of ascending and descending one of the problems of transportation. The modern City of Tel Aviv is two miles north of Joppa.

Josedech: This name is variously spelled Josedec, Jozadak, Jehozadak and Josedech. He was reputed to be the father of Joshua and the son of Seraiah. He is referred to by the Grand Council in the work of the Royal Arch degree.

Josephus: The author of a History of the Jewish People which follows very closely the historical section of the Old Testament. He is generally regarded as an authority on this subject.

Joshua: The successor to Moses at the age of eighty-five; he lived to be one hundred ten years of age. He became the great lawgiver and proved to be a successful warrior, subjugating many of the surrounding tribes.

Journey: When our ancient brethren went from one country to another, it was referred to as a *journey*. Some of our brethren once journeyed down into Egypt, where they remained many years. Others made the journey from Babylon to Jerusalem—and over some country which was quite unfavorable for comfortable travel. Certain sections of the Royal Arch degree are referred to as the *journey*.

Judah: One of the twelve tribes. Often connected with that of Israel. The ancient Kingdom of South Palestine and occupied territory between the Dead and Mediterranean seas. The Kingdom

came to an end with the destruction by Nebuchadnezzar in 586 B.C. *Judaea*, or *Judea* succeeded Judah as the Kingdom of that territory.

Judea (or Judaea): The southern part of Palestine while under Persian, Greek and Roman rule, succeeding the Kingdom of Judah. It was bounded on the north by Samaria, its northern line extending from north of Joppa to the Jordan, about thirteen miles above the Dead Sea and the Jordan; on the southwest by Egypt and on the west by the Mediterranean Sea.

Junior Warden: The third officer in a Lodge of Mark or Past Masters. Under ordinary circumstances the Scribe of a Chapter becomes the Junior Warden in the above degrees.

Jurisdiction: The territory over which an organization may have authority. In the lodge, it is quite often measured by air line and hinges on whether one lives nearer one lodge than another. In most states, jurisdiction of a Chapter is concurrent, with the exception that a petitioner is required to petition a Chapter in the town in which he lives. The jurisdiction of Grand Chapter is the State in which the Grand Chapter works. There is no such thing as a *GRAND* jurisdiction. See "Concurrent Jurisdiction."

Jurisprudence Committee: One of the principal committees of a Chapter, and usually made up of companions specifically educated, legally and Masonically, for dealing with the laws and customs of the Fraternity. The word "juris," in Latin, means law.

Justice and Moderation: Each Masonic degree teaches some particular virtue or duty. The Past Master degree stresses the value of justice and moderation in preserving the harmony and unanimity of a lodge, so necessary for the success of any organization.

Key: The great secret of Freemasonry lies in the mystery which surrounds its ceremonies, many of which are protected by keys or secret ciphers. The use of the key is not new; it has been employed by our ancestors for centuries. There are hundreds of so-called Masonic ciphers. Royal Arch Masonry concerns itself with but one cipher, a cipher which has been variously deciphered by Masonic jurisdictions, and not always uniform. The cipher is the Key to many of its mysteries and traditions, and its use and requirements are fully set forth in the obligation and lecture of the Royal Arch degree, both of which should be familiar to the membership.

Keystone: The Keystone is quite generally worn by Royal Arch Masons as an emblem denoting their Chapter membership. Strictly speaking, it is not the emblem of Royal Arch Masonry, although it may well be regarded as one of the best known of our symbols. A candidate is told in the Royal Arch lecture that the emblem of a Royal Arch Mason is a triple tau within a triangle, and all within a circle.

A Keystone is one of the most valuable of the individual stones which make up a building; the secret of its construction was at one time not well known for it constituted one of the building secrets. It constituted the chief stone of an arch. Research has shown that the arch was not new in the building trade, even at the time of King Solomon's Temple, and there is ample evidence that the Dionysians, who were artificers in stone, had a knowledge of arch construction and employed their art in the erection of the Temple at Jerusalem. See "Capstone," "Capestone."

Keystone Masonry: Any degree which has reference to the *Keystone* is referred to as *Keystone Masonry*. Under this definition, the degrees of Mark Master, Most Excellent Master, and Royal Arch Mason would at once qualify. No other degrees worked in the United States today could be included, yet, at one time, there existed such degrees as Mark Man, Link and Mark, and others which used the symbol or teaching of the keystone in their ceremonies.

King: Many kings figure in the ceremonies and traditions of Royal Arch Masonry. The interested Royal Arch Mason will wish to study the lives of King Solomon, King Hiram of Tyre, Zedekiah, and the Royal Prince Zerubbabel, who was the King or Governor of Judah. In the European systems of Royal Arch Masonry the character of King is placed above that of High Priest; however, in the United States, when the system of Royal Arch Masonry was established, the idea of subserviency to a King was antagonistic to American ideals, so that the King was subordinated to a station just under the High Priest. True Masonry does not desire autocracy or dictatorship in its affairs.

King Hiram of Tyre: See "Hiram of Tyre."

King of Salem: Salem was the ancient name of Jerusalem and the word is associated with a Hebrew word meaning "peaceful." Melchisedek is referred to as King of Salem—hence King of Peace.

King Solomon: Solomon was the youngest son of King David, born in the later years of David's life; it is rather surprising that he should have been singled out as David's successor, and he would not have been under ordinary circumstances, but it happened that David's favorite son, Absalom, died when Solomon was but ten years of age, and David had entered into a secret agreement with Bathsheba, mother of Solomon, to make her son successor to the throne. The arrangement was concurred in, and abetted by Nathan, the prophet, who had considerable influence in Israel. The choice was a successful one for Solomon built the kingdom into a great nation; he ruled for forty years; the early part of his reign was taken up in the construction of the Temple, a task requiring seven years and completed in the eleventh year of his reign. Its completion and dedication constituted one of the great events in history, and

is commemorated in the degree of Most Excellent Master, one of the most spectacular and impressive of all the degrees. The prayer of Solomon at the dedication is termed one of the most lofty prayers and noblest utterances in the history of Israel. Tradition says that God was impressed with this prayer and that the voice of His thunders told to the faithful of the Craft that the perfectness of their labors was approved.

Knocks: An alarm made with the hand or knuckles, and not to be confused with *raps*, which are made with a gavel. Knocks are usually made on the outside, or at least at the outside door, while raps are given by the officers inside.

Knowledge: Every Royal Arch Mason is charged to acquire knowledge, not only for his own improvement, but to enable him to spread Masonic light to all less informed brethren. In many instances, Masonic knowledge is referred to as *light*, from which our word *enlightened* is taken, meaning *given knowledge*.

Labor: When Freemasons have opened their lodge, they are said to be at *labor*. When not at labor, they are said to be at *refreshment*. Freemasonry is a building organization and stresses the value of sincere and faithful labor, whether in building material structures or in building character. Everywhere we are taught that a laborer is worthy of his hire and that we may worship God by doing our tasks well.

Lawful Age: The lawful age at which one may petition for Masonic degrees is twenty-one; yet in England, it is possible for the son of a Master Mason to petition at the age of eighteen; he is known as a *lewis*.

Lawful Information: "A" having sat in Chapter with "B," thereby obtains lawful information that "B" is a Royal Arch Mason and can vouch for him as such. Or, "A" vouches to "B," each knowing the other to be a Royal Arch Mason, that "C" is a Royal Arch Mason, "C" being present; then "B" is in possession of such lawful information as will enable him to vouch for "C."

Laws: Freemasonry has its written and its unwritten law. The unwritten law is just as important and binding as the written law, if not more so, because it preceded the written law. Many of our legal minds fail to understand the importance of tradition, or the unwritten law of Freemasonry. True, we have written laws, printed and distributed, but these may change from time to time, while the unwritten law—never.

Lebanon: A mountain range which parallels the Mediterranean Coast in the present Republic of Lebanon. It was noted for its forests of cedar from whence came the lumber used in building the first Temple.

Lecture: While many members retire at the conclusion of the

dramatic section of the degree, yet they are missing some of the most interesting and important features of that degree. The résumé, or conclusion, contains the real teaching of what has gone before, and the member owes it to the officer giving the lecture to remain until the degree has been completed, together with the lecture.

Legends: Most of our degrees are evolved from certain historical facts, but these facts are interlaced with a certain amount of Jewish and Masonic tradition, which constitute the legends of Freemasonry. After all, no harm is done in so doing, for it is our business to teach great Truths, and if these can be taught by legend or symbol, why should anyone object. Nor should a companion argue over the size of the two great columns, the length of a cubit, the amount of gold in the Temple, or other matters which are of no moment in conveying our instruction to the novitiate.

Leprosy: In one of our lectures we use the expression "leprous as snow." This refers to a type of leprosy often referred to as *Lepra Mosaica*, which was a leprosy of the white variety, covering the entire body as a white snow. It is a curious thing that when leprosy covered a part of the body, one was considered unclean, but when it covered the entire body, one was said to be clean again.

Lessons: Freemasonry teaches through lessons which are conveyed by certain ceremonies and events calculated to teach the virtues necessary to form a perfect character.

Letters, Anonymous and Begging: An anonymous letter writer has no place in Freemasonry, nor are such letters given any consideration. They usually produce the exact opposite action than that the writer hopes for.

Begging letters are not permitted. By this we refer to letters sent out by Masonic organizations asking for donations for this or that purpose. All such must bear the approval of the Grand High Priest or of the Grand Chapter.

Level: An emblem of equality. Royal Arch Masonry stresses equality. While some may be chosen to lead, the High Priest, King and Companion are on the same level. The level appears as the emblem of office of one of the Royal Arch officers.

Levites: Those belonging to the Tribe of Levi and who did ministerial duties in the Temple under the direction of the priests. The priesthood was vested in Aaron and his successors, but the Levites retained the minor sacrificial and religious duties of the Temple.

Libertine, Irreligious: One who scoffs at religion. Today it means one who is a profligate or licentious person.

Life Membership: The question of Life Membership has disturbed many Grand Chapters, and many have enacted laws forbidding the practice, or have enacted laws which provide for such membership

under certain limitations. It has been found wise to fix an amount sufficient to fully pay for all the membership involves, and to require the Chapter collecting the amount to place it in a separate life membership fund which cannot be easily squandered or mingled with the general fund for payment of necessary expenses.

Light and Knowledge: Light is referred to by Freemasons throughout their degrees, meaning *knowledge*. On the contrary, darkness is ignorance. Freemasonry is a journey from darkness to light, or ignorance to knowledge. See "Knowledge."

Lion: The lion constituted the heraldic device of the Tribe of Judah. The ferociousness of this animal made it an appropriate symbol of fierceness and cruelty. A lion appears on the banner of the Tribe of Judah, where it symbolizes strength. Grips sometimes have the appearance of a lion's paw. Christians often refer to Jesus as the Lion of the Tribe of Judah.

Lodge: The first three degrees of the Capitular Rite are conferred in "a lodge." All Capitular Freemasons are required to be members of the symbolic lodge.

Lodge of Mark Masters: A Chapter of Royal Arch Masons, working in the degree of Mark Master, is said to be a Lodge of Mark Masters.

Lodge of Most Excellent Masters: A Chapter of Royal Arch Masons, working in the degree of Most Excellent Master, is said to be a Lodge of Most Excellent Masters.

Lodge of Past Masters: A Chapter of Royal Arch Masons, working in the degree of Past Master, is said to be a Lodge of Past Masters.

Mallet: See "Chisel and Mallet." One of the working tools of a Mark Master. Not the common gavel of the Entered Apprentice, but an instrument used in conjunction with the chisel. Our monitor says of it:

"The mallet morally teaches to correct irregularities and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions. It curbs ambition, depresses envy, moderates anger and encourages good dispositions."

Mamre, Plains of: A territory connected with Abraham's life and the scene of many historical incidents.

Man: The figure of a Man appears on the banner of the Tribe of Reuben. Here it symbolizes the intelligence of man.

Manasseh: One of the twelve tribes.

Manna: The bread with which our forefathers were fed on their journey through the wilderness. The Jews were ordered to preserve some of the manna by placing it within the Ark of the Covenant. It was a resinous gum.

Mark: On the legendary squares found on the substitute ark was a mark which identified the owner of the square. The Mark series of degrees is referred to as Keystone Masonry.

Mark Man: One of the early rituals of the Mark series was known as Mark Man. It was quite similar in general character to that of Mark Master.

Mark Master: See "Lodge of Mark Masters." The first of the series of Chapter degrees, and one of the most valuable, teaching lessons of honesty, integrity, diligence, patience and charity. The degree is one of the oldest, if not the oldest, in the Masonic system. Some of the records of the degree go back to 1575.

Mark Well: An expression used in the scriptures and utilized by Mark Masters; the reference is to "Mark well the entering in of the house with every going forth of the sanctuary."

Marshal: One of the officers of a Chapter whose duties are confined to conducting processions and certain ritualistic duties.

Masons' Marks: Most of the buildings of antiquity which have survived still bear the Marks of the ancient Masons who constructed them. In some cases these Marks appear on the outside of the stone, but not always. They varied, depending on the country in which the structure was built. Marks in India differ materially from those in England, France, Germany and other sections of the world. There are many volumes containing the story of these Marks.

Master: The Chapter preserves the title given the presiding officer of the Craft Lodge, although differing slightly; the worshipful master of the Lodge now becomes the right worshipful master of a Chapter's Lodge of Mark, Past or Most Excellent Masters. In the degree of Past Master the duties of the Master of a Lodge are carefully explained.

Master, Right Worshipful: Title of respect given those who preside over lodges of Mark Master, Past Master, and Most Excellent Master. The title as used in the Chapter is not to be confused with a similar title carried by certain officers in Grand Lodge.

Master's Word: An object of a never ending search. The ne plus ultra of the Masonic pilgrimage. Throughout all history, men have been laboring to discover the secret of eternal life which is thought to be tied up in some way with a knowledge of a certain word, possessed only by a favored few and which is to be revealed to those who qualify for its possession. There are many who believe that the object of the search was not a word after all, but the knowledge of Divine Truth which is symbolized by a knowledge of a Word. Many who labor in the Masonic vineyard are satisfied with substitutes for the real word. Only those who press on in their quest for Light and Knowledge receive the Word. We cannot comment

too extensively on this feature of the ritualistic work, but we can recommend a study of symbolism for those who wish to perfect themselves in the Masonic allegory of Human Life.

Masters of Veils: In Royal Arch Masonry we assign a Master of Veils to each of the four veils used in the ceremonies of the Royal Arch. The Masters of Veils were very probably guards. The Royal Arch arrangement of these Veils is probably without authority and only for ceremonial purposes.

Maul: See "Gavel."

Medes: Inhabitants of the country known as Media. Mount Ararat was situated within the Median borders, which included Persia. The laws of the Medes and Persians was a synonym for anything fixed and unalterable. Under Cyrus of Persia the Medes were overthrown and the two nations became to be regarded as one. Zoroaster was believed to have come from a section of Media.

Melchisedek: Melchisedek was King of Salem and a "priest of the Most High God." He met with the patriarch Abram on the Plains of Mamre, an incident commemorated in the Order of High Priesthood.

Member: One who has received the degrees of the Rite and who is in good standing in his Chapter is said to be a *member*. If he has taken a withdrawal card, or dimit, he is a *dimitted member*. If he has not paid his dues, and has been suspended by his Chapter, he is said to be a *suspended member*. If he comes from another Chapter, he is said to be an *affiliated member*. There is no distinction between an affiliated member and any other member. While officers of a Chapter are necessary, the support of the loyal member is even more necessary for the support of a Chapter.

Membership: The word denotes the acquisition of rights in the conduct and operation of a Chapter. One who becomes a member of a Chapter is said to have membership. This membership may be taken from him only after certain procedure set forth by the Grand Chapter under which his Chapter works. As such member, he has all the rights and powers of any other member. The act of exaltation in a Royal Arch Chapter constitutes the candidate a member. See "Affiliation," "Honorary Membership," "Life Membership," "Dual Membership."

Mercy Seat: The lid of the Ark of the Covenant which was let down in the upper section of the Ark and surrounded by a ledge of gold. Yearly, the High Priest entered the Sanctum Sanctorum and sprinkled blood on the Mercy Seat as a part of the ceremony of Atonement.

Meridian Sun: The period of the day when the sun has arrived at its zenith. The spot is marked by the Junior Warden in the Craft

degrees, and in the degrees of Mark Master and Past Master. When the sun is at its meridian height its rays permeate to the innermost recesses of the earth.

Mesopotamia: From the Greek word meaning "between two rivers," the Tigris and the Euphrates. The fertility of this section made it the seat of the early civilization of Babylonia and Assyria. It is the scene of many events described in the Royal Arch degree. Today, it is part of Iraq.

Midian: The ancient region in northwestern Arabia, lying east of the Gulf of Aqaba; on the northwest it is bordered by Edom. The inhabitants of this section were frequently at war with the Israelites. A priest of Midian was the father-in-law of Moses, and Moses tended the flock of his priestly relative.

Mileage and Per Diem: In most States, representatives to Grand Chapter are paid their necessary expenses, known as mileage and per diem. Where so paid, it represents so much per mile (mileage) and so much per day (per diem). In some cases the amount paid is limited by the amount of money paid in by each Chapter in the jurisdiction.

Minutes: The actions of a Chapter, taken at regular or special convocations, and similar actions by the Grand Chapter, are known as the minutes, and, when approved, are the official record of those meetings. They are recorded by the secretarial officer in each instance, and are subject to correction for error only.

Mitre: The head covering of the High Priest; it was a sort of turban and was made of cloth twisted in folds. A golden band or crown was fastened to the lower rim, and on this was the inscription Holiness to the Lord.

Monitor: Many jurisdictions print the exoteric sections of their ritual and make the volumes available to the membership. This is called the *Monitor*, and usually contains the scriptural readings, the prayers, lectures and charges of the four degrees. One jurisdiction uses a pronouncing dictionary as an appendix.

Moses: One of the great characters in Biblical history. He was the great Jewish legislator and the father and founder of the Jewish religion. He was from the Tribe of Levi and the story of his birth in Egypt is a story of human interest. His sojourn in Arabia, where he became a herdsman, undoubtedly changed his life; as a result of this seclusion and experience he became a prophet. To him, here in the desert, was given the true name of God who appeared to him in a flame of fire out of the midst of a bush, which burned with fire yet was not consumed. It was Moses who gave orders to Aholiab and Bezaleel to make the Ark of the Covenant.

Most Excellent: A title given to one who is presiding over a Grand Chapter of Royal Arch Masons; the expression is nearly

always coupled with the word *Companion*, as *Most Excellent Companion*, to which the person's name is often added. The expression is used in referring to the degree of Most Excellent Master; in such instances, it is to be regarded as an abbreviation of the full title.

Most Excellent Master: The third degree of the Royal Arch system, so called because he who was responsible for the erection of the Temple was termed a Most Excellent Master. The term, as expressed in Hebrew, is Rabboni; tradition tells us that Solomon, at the dedication of the Temple referred to Hiram of Tyre as a Most Excellent Master. See "Lodge of Most Excellent Masters."

Most Holy Place: See "Sanctum Sanctorum."

Mount Lebanon: See "Lebanon."

Mount Pisgah: A mountain of the Abarim range in ancient Palestine, east of the north end of the Dead Sea; its highest point was 2,644 feet and this point is often referred to as Mount Nebo. Moses is identified with this mountain, for it is here that God took him from among the living. Biblically, it is referred to as "Nebo's Lonely Mount." It is now a part of Trans Jordan.

Mount Sinai: It is said to have been the same mountain as Mount Horeb, and one of the Gebal Musa range in the southern part of the Musa Peninsula, a very mountainous country.

Mount Zion: See "Zion."

Naphtali: One of the twelve tribes, located not far from the sea coast. One of the characters in Masonic ritual was the son of a widow of this tribe.

Nathan: He does not appear in Chapter ritual or history, yet it was through his influence and that of Bathsheba that Solomon obtained the kingship. He was a Jewish prophet and the phrase "a two fold cord is strong" refers to Nathan and Bathsheba.

Nebo: See "Mount Pisgah."

Nebuchadnezzar: The greatest and most powerful of the Babylonian kings. There are only one or two references to him in Chapter degrees, but in the Super-Excellent degree he is a leading character.

Nebuzaradan: An officer in the Chaldean Army under Nebuchadnezzar, but far overshadowed in his importance by that of his great chief. When Jerusalem had been taken, he was placed there to supervise the fallen city and act as a governor of the people left there. While ritual refers to his being advanced to command all of the armies of Chaldea, there is no scriptural proof of that, and we have to revert to Masonic tradition.

Necrology: Most Grand Chapters have a Committee on Necrology whose duties are to write the biographical sketches of deceased companions.

Negro: In North America there are many lodges and chapters made up of Negroes. These groups are not recognized by white

Freemasons, not necessarily because of their color, but because the groups with which they are connected are considered if not clandestine, then certainly irregular.

Nehemiah: The Scribe Nehemiah does not appear in the degrees of the York Rite except in England where he and Ezra are officers of a Chapter.

New Name: There was an idea prevalent among the ancients that one who possessed a certain name held power over those who did not have the name. The promise to give the *new name* carries with it several interpretations; the Christian interprets the new name to be Christ; the Jew regards the new name as the Messiah.

Nine: Three is a number referred to most frequently in Craft degrees. Nine is three times three, hence among numerologists is more sacred than the number 3. Nine is the usual quorum for a Royal Arch Chapter. The number 9 has a remarkable quality. When multiplied by any number up to 10, the resulting figures added together produce the number 9, thus: $1 \times 9 = 9$; $2 \times 9 = 18$ (or $1 + 8 = 9$); $3 \times 9 = 27$ (or $2 + 7 = 9$).

Noah: Noah is regarded as one of the patriarchs of Freemasonry; the Ark is referred to in the symbolic degrees. There is a degree of Royal Ark Mariner, conferred on Royal Arch Masons, which has Noah as one of its principal characters; another similar degree is the Ark and Dove. He is referred to in the Royal Arch lecture as having built a tower which was displeasing to God.

Nomenclature: Each Masonic group has some method of applying a title of respect to its presiding officer; it also has its various terms describing its forms and ceremonies; this is its nomenclature, or method of applying names or titles. A High Priest is entitled to be called *Excellent*. A Grand High Priest is *Most Excellent*; his associates on the dais, including the Grand Treasurer and Grand Recorder, are *Right Excellent*. We refer to dimits, certificates of good standing, exaltations, institutions, constitutions, and many other forms and ceremonies, all of which come within the definition of nomenclature.

Non-Affiliate: Whenever a member dimits from his Chapter he is said to be a non-affiliate. As such he is entitled to no Masonic relief from a Chapter, nor can he visit a Chapter.

Non-Payment of Dues: This expression is often abbreviated to NPD. One who fails to bear his part of the expenses of operation of a Chapter is reported to his Chapter, it is then a matter of what the Chapter wishes to do. If he is able to pay dues, then he is notified to appear and show cause why his membership shall not cease; if he fails to appear or to show cause, then he is most liable to be suspended for nonpayment of dues (SNPD). Should he be unable to pay dues, then his dues may be remitted by the Chapter for a specified period.

Non-Resident: The general rule in Freemasonry is that one who is not a resident of the jurisdiction is indigible to petition for degrees, and, in some instances, for affiliation. This is for the reason that those who live near the petitioner are supposed to be in the best position to judge as to his qualifications. The law usually requires residence in the jurisdiction for a specified time.

Oath: This is not a Masonic term; the proper word is *obligation*. Freemasons do not take oaths.

Objection: An objection may be made to receipt of a petition, to election, to advancement of petitioner, or to the presence of a visitor. In most instances there are laws which set forth the conditions under which such objections may be made.

Obligation: No one can enter Freemasonry without taking an obligation to keep the secrets of the degrees. There is nothing in any of the degrees which will in any way conflict with one's duty to God, his neighbor, or himself. No obligation is forced; all who enter assume voluntarily these obligations. The assumption of an obligation completes the tie which binds the candidate to the fraternity, although other instructions may, and do, follow the obligating ceremony.

Observe: Royal Arch Masons are taught to observe everything which might prove of interest and importance, for we learn by observation. It was through careful observation that many of the secrets of the Solomon Temple were discovered and brought to light for the benefit of later generations.

Offenses: A violation of civil law, or Masonic law, customs and traditions, may be said to constitute an offense.

Office: A station, whether elective or appointive, in a Chapter is called an office. The usual term for any Masonic position is one year, unless otherwise specified.

Officer: One who holds an office in a Chapter is said to be officer, whether he has been elected or appointed. As such he is given a title (see nomenclature). Before he can officially assume the office he must be installed. In the Grand Chapter, an officer has the word "grand" prefixed and is known as a "grand officer." Under the American system most principal officers are elected by their companions, the lesser officers being appointive. There is no such thing as life tenure in York Rite Masonry and democracy is stressed.

Official Title: See "Nomenclature."

Omega: A word frequently coupled with that of Alpha, both being Greek words meaning the First (Alpha) and the Last (Omega), consequently a reference to God who has neither beginning nor end of days.

Omer: A Hebrew measure of capacity, variously estimated at from .44 to .86 of a gallon. Josephus and the Rabbinists never agreed on

the value of the Omer. The word is used in the Royal Arch degree to specify a quantity of manna, such as was laid up before the testimony. See "Manna."

Omnific Word: See "Grand Omnific Word."

On: The ancient City of Heliopolis, its Biblical name being On. It was in lower Egypt and was anciently dedicated to the Sun God, Ra. Two of its obelisks (Cleopatra's Needles) were removed, one being taken to Central Park in New York, the other to the banks of the Thames in London.

One Hour Past High Twelve: A rather unusual way of expressing the time of day. In all probability the phrase was never used by our forefathers in Israel. When employed in our ritual today, it would mean the hour of one o'clock in the afternoon, signifying that the hour of refreshment was over and that it was time for the craft to resume their labors.

Opening: It is the opening ceremony of our fraternity which sets it apart from any other society or organization. The manner in which this ceremony is carried out is indicative of the enthusiasm of the Chapter. This ceremony is ritualistic and follows that of Symbolic Freemasonry. No Chapter may confer degrees or transact business until it shall have been opened by those competent and authorized to do so. The High Priest, or in his absence, the next two officers respectively, or a Past High Priest, may perform this ceremony, if there is a quorum of nine members of the Chapter.

Order of High Priesthood: A degree, or order, conferred upon those who have been elected and are serving, or have served, as High Priest of their respective Chapters. The Order is regularly conferred during the annual convocations of Grand Chapters, by a selected group of officers made up of those active in Royal Arch Masonry. The fees are usually small and there are no dues. It corresponds in Royal Arch Masonry to the degree of Past Master as once conferred upon Masters of Lodges. In some jurisdictions the Order is required before one can preside over a Chapter of Royal Arch Masons; in one jurisdiction it is conferred by the Grand Chapter on all eligibles.

Oriental Chair: The title given to the throne once occupied by King Solomon. Hence, in Masonic bodies to this day, the station, or chair, occupied by the presiding officer is called the *East*, or the *Oriental Chair*.

Over a Triangle: The symbolism of the Chapter is centered around the triangle as an emblem of Deity in his three principal attributes. Any triangle therefore, however formed, alludes to the Deity, and secrets communicated in any manner involving a triangle are considered to be of the utmost importance.

Overseers: In all building operations it is necessary to have super-

visors, men charged with the responsibility of inspecting all work which is to go into the completed building. In modern building operations, the architect and foreman have this responsibility. In Biblical days, and especially during the erection of the Temple, the duty of inspection was assigned to overseers. The overseers play an important part in the degrees of Mark Master and Most Excellent Master.

Ox: The banner of the Tribe of Ephraim bears an Ox on a scarlet field; it is the banner of the Master of the Third Veil. The Ox signified patience.

Palestine: Palestine was the ancient Canaan; it was located in the southwestern part of Asia, bordering the Mediterranean; to the north was Lebanon; east was Syria; south was Egypt. The Capital was Jerusalem. It is regarded as the Holy Land for all Christian people. The chief river is the Jordan. It was invaded at various times by the Chaldees, the Babylonians, the Assyrians and the Persians. In recent years it was the scene of conflicts between the Axis and Allied powers.

Palmyra: See "Tadmor."

Parable: The parable differs from the allegory in that the latter is self-interpreting, while the parable demands some thought and even some explanation. One of the best examples is the Parable of the Vineyard, where the workers were all hired at different hours, yet when the time for payment came, all were paid the same amount. This parable deserves further study in its application to present day labor troubles.

Paraphernalia: A term used to describe the special furniture and equipment required in the conferring of Masonic degrees. See "Regalia."

Password: Most societies have a word of admission, most often referred to as the *password*. Such words are usually collected from the membership, either when in session, or at the door as they enter the hall. The password gets its name from the fact that many degrees had *words* which were carefully concealed; before this word could be communicated, an inquirer would employ a *pass* word, or cover-word, removing a chance of incorrectly communicating the true word. Pass words served as a protection to the Word.

Past: When one has served in the capacity of an officer he is usually permitted to place the word Past in front of the title. For example, a High Priest becomes a Past High Priest; a Grand High Priest becomes a Past Grand High Priest, etc.

Past Grand High Priest: One who has served as Grand High Priest and whose term of office has expired. In English and Canadian jurisdictions he is referred to as Past Grand Z. or Past Grand First Principal.

Past High Priest: One who has completed service as High Priest of a Chapter. One who resigns during his term of office is not legally entitled to the title.

Past Master: See "Lodge of Past Masters," "Actual Past Master," "Virtual Past Master." There are two types of Past Master, but we are concerned with only one of these in Royal Arch Masonry. One who has served a Craft Lodge as Master is known as a Past Master. Anciently, tradition tells us, the Royal Arch degree was conferred upon none but those who had become proficient in the understanding of the Masonic system by presiding over a lodge; the number of brethren qualifying for the Royal Arch was somewhat limited by reason of this requirement so that a "short form" procedure was employed to speed up the list of eligibles; the degree was conferred upon those who had been regularly elected and these brethren were created Past Masters, but were distinguished from actual Past Masters by the term *Virtual* Past Masters. The degree is the second degree of the Capitular series and is substantially the same as the degree once conferred upon Masters of Lodges. An Actual Past Master has no rights in a Chapter Past Master Lodge; nor does a Virtual Past Master have any rights in a Lodge of Actual Past Masters.

Pectoral: The word refers to the breast, the Latin word for breast being pectorus. The breastplate of the High Priest was called a pectoral because it hung over the breast.

Pedestal: Strictly speaking the pedestal is the lower part of a column, such as generally found at the three stations in the lodge. The reference in Royal Arch Masonry to the pedestal has a somewhat different meaning; there the column is said to be triangular, which would distinguish it from the usually round pedestals of the craft degrees. Being triangular it carries out the symbolism of the Chapter.

Penal Jurisdiction: In general, Grand Chapters claim to have jurisdiction over all its membership and those belonging to other jurisdictions who live within the State. Thus they claim the right to try and to punish any Royal Arch Mason for infraction of Masonic rules. It is, then, jurisdiction over the acts of members, whether members of the jurisdiction or not.

Penal Sign: No explanation of this should be necessary to any member.

Penalty: For failure to do that which is right there is always a penalty. For the Freemason who fails to carry out what he has promised voluntarily, the only penalty is that of a guilty conscience.

Penny: See "Penny a Day."

Penny a Day: This is said to have been the wages of a craftsman in Biblical days. It was not the penny to which we are accustomed, but in those days represented a fair and nominal wage.

Per Capita Tax: Chapter members pay dues to the secretary of their chapter; the chapter pays per capita tax to the Grand Chapter. This constitutes the means for carrying on the activities of Grand Chapter.

Persia: Ancient Persia is the present day Iran. It was made famous by the wars of several of its rulers, including Cyrus the Great, Darius and their successors.

Petition: Those who receive the degrees, or who affiliate in chapters, do so by means of a petition which they are required to sign in person. Other information may be called for, such as age, residence, date of birth, lodge membership. The names of at least two members who know the petitioner and who will recommend him for membership are required on the petition. The petition is read before the chapter, referred to a committee, and reported upon, whereupon ballot is spread, resulting in either election or rejection.

Petitioner: One who presents a petition to a chapter, either for the degrees or for affiliation. The law requires that he be a Master Mason in good standing, and must be recommended by at least two members of the chapter he petitions.

Phoenicia: A country along the coast of the Mediterranean which included the Cities of Sidon and Tyre; its western front was the coast of the Mediterranean; its eastern front was the Forest of Lebanon. The City of Gebal was north of Beirut and Tyre; the present day Beirut is in the vicinity.

Physical Disqualification: Some Grand Chapters have set up certain physical defects which constitute a disqualification. Those Grand Chapters which take a liberal view specify disqualification for petitioners "whose physical defects are such as to prevent him from receiving and imparting the ceremonies of the several degrees." Other Grand Chapters provide that if the candidate can "through physical appliances conform to the ceremonies" he may be eligible. It is frequently said that a "cork leg discounts a cork head." The wounds inflicted in recent world wars have caused many Grand Chapters to take a more sympathetic attitude and to accept any candidate who is a Master Mason, thereby permitting the Grand Lodge to set up any limitations.

Pick: One of the working tools of a Royal Arch Mason. In some jurisdictions it is referred to as the *pickaxe*. It has a definite place in the ceremonies of the Royal Arch degree, and while the symbolic meaning of the pick is not always explained to the candidate, yet he may infer that it is used to loosen his mind from prejudices and evil habits.

Pledge: A promise. Our ancient brethren, after selecting their Mark, made a promise that they would never pledge that Mark a second time until it had been redeemed from a former pledge; a Mark had a certain value to its owner; he could not receive wages

unless he carried with him his Mark; it was a sort of early-day social security card. Hence the Mark was used as a security to be returned when the owner had fulfilled his promise.

Plumb: The plumb is quite often referred to in the Capitular degrees, but always in connection with upright living and integrity; in most instances, it is the plumb-line which is mentioned. In some jurisdictions it is the working tool of the Past Master. The plumb appears as an emblem of the Scribe in some chapters.

Plural Membership: In many jurisdictions the custom has grown up of permitting a member to become affiliated with other chapters, at the same time retaining membership in his mother chapter. Where one is a member of two such chapters it is referred to as dual membership; if more than two chapters, it is plural membership. This custom has not been adopted generally.

Power: See "Gavel." The Gavel of the Past Master is said to be an emblem of power and authority and Past Masters are directed and encouraged to use it sparingly and wisely, never in the cause of injustice or oppression.

Powers: The Grand Chapter, or any of its subordinates, may fix the powers of its officers, always, however, in accordance with certain regulations and traditions.

Prayer: Prayer is one of the most ancient of ceremonies. Freemasons are taught never to engage in any noble or great undertaking without first invoking the aid and blessing of the Deity. Prayer constituted a part of the Great Temple service at Jerusalem. Solomon prayed at great length at the dedication of the Temple, and God is said to have acknowledged that prayer by the flashes of lightning and the thunder which accompanied them. The general rule of Freemasons is to stand during prayer; this was the old Jewish custom. But there are occasions when the ceremonies of the degree may require a kneeling posture. The ancient Israelites prayed with their heads covered, a custom which is retained by the Orthodox Jews even to this date. In Royal Arch ceremonies it would be particularly accurate and appropriate for those taking part in the ceremonies to remain covered. Those who invoke the divine blessing should understand that there may be men of many faiths in his audience, and that nothing should be said in the prayer which might cause offense.

Preceding Degrees: Some reference is made in the ritual to preceding degrees. This reference in one case refers to the symbolic degrees of the lodge. The idea in using the word is to insure the Chapter that the candidate is qualified by having assumed the obligations of all prerequisite degrees.

Preparation: In assuming the obligations of Masonic degrees, it is usually the custom to explain to the candidate some of the things which he may expect to find in his Masonic travels. Some degrees

require candidates to be clad in certain type robes, etc. This is called *preparation*.

Preparation Room: The room in which candidates are prepared for the ceremonies which are to follow; the room usually adjoins the main lodge room and none but those taking part in the degree are supposed to remain in this room.

Preserve: Tradition says that the most important Masonic secrets were preserved through the efforts and labors of Royal Arch Masonry. Yet the story of Royal Arch Masonry is not so much the *preservation* as it is the recovery of the ancient secrets. The value of observation and preservation is particularly recommended to candidates of the Royal Arch degree.

Principal Emblem: Royal Arch Masonry has many emblems. The ritual tells us that the principal emblem is the triple tau within the triangle, and all within a circle. The significance of the emblem is explained to all Royal Arch Masons immediately after their exaltation.

Principals: The three principal officers of an English or Canadian Chapter are called the Principals.

Principal Sojourner: The fifth officer of a chapter of Royal Arch Masons. There is no Biblical authority for the use of the term, unless we take the Hebrew *ger* as that officer. A *ger* was one who lived outside his own country. A sojourner is one who travels outside his own section of the country and who is temporarily the resident of another country. Royal Arch tradition tells us that when the Jews were freed and returned to Jerusalem, a certain three of these Israelites came back in one group; these three are represented in the Royal Arch Chapter as the "three sojourners from Babylonian captivity," and are usually three of the candidates. However, it is necessary that they have a guide or director to speak for them; for this purpose one companion is designated to speak for the three, and this companion is named the *principal sojourner*. He corresponds to the Senior Deacon in the lodge and his explanatory lecture constitutes one of the high spots in the Royal Arch degree.

Prophecies: The conflicting prophecies of Ezekiel and Jeremiah (at least they appeared conflicting at the time) are presented to the candidate in the degree of Super Excellent Master. Ezekiel had said that Zedekiah should never see Babylon. Jeremiah had said that Zedekiah should be taken bound to Babylon. This appeared conflicting, but from the Bible we learn that both prophecies were accurate. Zedekiah did not *see* Babylon, although he died there, the reason being that he was taken captive to Babylon, but before he had arrived there his eyes were put out. Thus was fulfilled the two apparently contradictory prophecies.

Prophets: Mouthpiece of God. Holy men. The Bible contains

many references to the prophets and their predictions, many of which did come true as predicted. In the Royal Arch degree, the Prophet Haggai made use of his prophecies to encourage Zerubabel in the work of rebuilding the Temple. Haggai is represented by the Scribe in American Chapters. He does not sustain the same relationship in the English Chapters, where he occupies the second station.

Proxy: One who is unable to perform certain legal functions required of him is permitted to do so by designating another to act in his stead; he is said to give his *proxy*, and the one deputed to represent him is referred to as the *proxy*. The certificate showing the authority is also termed the *proxy*. Usually, the one holding the proxy is entitled to all the rights of the companion he represents.

Prudence: One of the cardinal principles of Freemasonry.

Public Appearance: A Chapter or Grand Chapter seldom appears publicly. In most instances, members of chapters join with their lodge brethren, making for that democracy which the Rite preaches.

Punishment: Freemasonry has but three methods of punishment. They are, in order of their importance: (1) Expulsion; (2) suspension; (3) reprimand. Only the Chapter may vote such punishment, and even that may be subject to review by the Grand Chapter which acts as a court of appeal.

Purple: A Royal color; very often used to designate the color of the robe worn by the King and the Second Veilsman of a Chapter.

Quarries: The stones used in the building of the Solomonian Temple were taken from the many quarries which existed in and near Jerusalem; in fact there is still evidence that much of the stone was taken from a quarry which was underneath the Temple site. This stone is pure white and when freshly quarried looks as white as snow.

Freemasonry often refers to its field of labor as *quarries*. As our ancient brethren once worked in the quarries bringing up stones for the building, so we, their modern counterparts, spend our lives in the quarries of human life, ever struggling onward to bring up the square stone of a pure life for the building of our spiritual structure.

Quorum: The law requires the presence of nine or more members, all members of the Chapter, before a Chapter may be opened. The reason is that in electing members, in voting out funds, or in changing the laws, there should be ample opportunity for discussion and expression of opinion. Even the Grand Chapter is required to have a quorum of Chapters before it may open in annual convocation.

Rab: A lower title of respect given by the Hebrews to their teachers and doctors.

Rabbi: A higher title of respect given by the Hebrews to their

teachers and learned men. Today, the head of a Jewish synagogue is known as a Rabbi.

Rabboni: Masonic tradition informs us that the word means *Most Excellent Master*. Only few of the Hebrews ever received this title. Some have expressed doubt whether the word was in use during the time of Solomon. At any rate it fits well into the Masonic story.

Rainbow: Sometimes referred to as the Royal Arch.

Ramsay, Andrew Michael: An inventor of high degrees. Research has shown that he had nothing to do with the invention of the Royal Arch.

Rank: Some Grand Chapters fix the rank of its officers when open in other degrees than the Royal Arch. The High Priest becomes the Right Worshipful Master; the King, the Senior Warden; the Scribe, the Junior Warden; the Captain of the Host, the Marshal; the Principal Sojourner, the Senior Deacon; the Royal Arch Captain, the Junior Deacon; the Sentinel is the Tiler, and the Masters of Veils become the Overseers.

Raps: See "Knocks." Made with a gavel. A means of calling up or seating a Chapter; also employed in the ritualistic work.

Reballot: A reballot is a second consideration of a former ballot. In most jurisdictions a dispensation is required for a reballot and ample reasons are required in order to justify the issuance of such a dispensation. Very little is ever accomplished by a reballot; the power to grant a dispensation for reballot is vested in the highest authority, the Grand High Priest.

Receipts, Dues: Each member of a Chapter who pays annual dues is entitled to a receipt for that payment; this termed a *receipt for dues*. The form is prescribed by Grand Chapter and consists of a small receipt card, embordered with red, and at the top the year of payment. The receipt is signed by the Secretary of the Chapter, and on the back is a certificate showing that the Chapter works regularly under the jurisdiction of a Grand Chapter universally recognized throughout the world.

Received: See "Acknowledged." All candidates, upon entry into a Chapter room, are said to be *received*. In the Most Excellent Master degree a candidate is not only *received*, but *acknowledged*.

Reception: The introduction of a candidate into the lodge room is said to be his reception.

Recommendations: No one may be received into Royal Arch Masonry who has not been recommended as worthy by at least two members of the Chapter; these companions sign the petition of a candidate and thereby certify to their acquaintance with him and their belief that he will add to the character and reputation of the fraternity.

Reconsideration: All Masonic bodies have regulations or laws whereby some action of the Chapter may be reconsidered; these laws vary in different jurisdictions. Usually, reconsideration may only be brought up by one who voted with the majority when the question was originally decided.

Recording the Mark: A Mark would have no Masonic value if it were not recorded. Regulations require the Mark Master, after selecting his Mark, to see that it is properly recorded, and while many Chapters are lax in checking against the recording of Marks, the regulation still stands. The recording may be done in several ways. Some Chapters permit the Mark Master to make and register his Mark with the secretary immediately after he has received the degree; others permit him to wait until after he has received the Royal Arch degree, and then forget about the whole thing, which makes a joke of the matter. One of the best plans is to require the registration before the conferring of the Royal Arch degree; we know of Chapters which, before the conferring of the second section of the Most Excellent Master degree, and while the officers are outside preparing for that section, arrange a table in the Chapter hall and require each candidate to come forward, and there, in the presence of the membership, record his Mark with the secretary. This is usually preceded by a lecture on the Mark, its use and selection.

Recovery: The Royal Arch degree may be properly termed the Degree of the Recovery, for its ceremonies exemplify the manner in which Masonic secrets were recovered.

Red: One of the primary colors; also the color of the Third Veil of the Royal Arch Chapter, where it symbolizes the fervency and zeal which should actuate all Royal Arch Masons. The English ritual refers to it as one of the "old colors of Freemasonry," the others being blue and purple; American Freemasonry adds the white, but, strictly speaking, white is not a color. In ancient times, purple, red and blue designated royalty. In some jurisdictions the red is referred to as crimson, yet it has the same use and meaning. Red also symbolizes fire, which was one of the early elements; fire is an emblem of regeneration, and those who pass through the Royal Arch ceremonies should undergo a purification of life and a regeneration of the soul.

Refreshment: When a lodge is not at labor it is said to be at refreshment; the word does not signify eating or drinking, but cessation of activities, known among Freemasons as labor.

Regalia: See "Paraphernalia." A word not generally favored in referring to the insignia and clothing of Freemasons.

Regulations: Laws for the government of Chapters, whether written or unwritten, anything having to do with regulating the procedure of a Chapter.

Rehoboam: The only son of Solomon born of an Ammonitess. He ascended the throne of Judah, which adhered to the House of David after the Kingdom was broken up. At the time he was forty-one years of age, and he reigned seventeen years. Idolatry gained strength in the early years of his reign and resulted in the destruction of his Kingdom.

Reinstatement: The act of restoring membership, whether after suspension or expulsion. The method of accomplishing reinstatement is set forth in the law.

Rejection: When a petition has been balloted on unfavorably it is said to be rejected. The word is also used in Capitular Masonry to denote refusal to accept work not satisfactory for the erection of a building.

Relief: Charity is taught in Royal Arch Masonry, and aid extended to a deserving brother is quite often referred to as relief.

Religion: Royal Arch Masonry is not a religion. The fraternity has no desire to take a place among the great religions of the world. It asks only the right to make men better and makes no distinction between Jew, Protestant or Catholic.

Remission: When a member finds himself unable to pay his annual contribution, his Chapter may, by vote, remit the dues which have accrued, the act being known as remission.

Representatives: A system has been built up whereby each jurisdiction, or Grand Chapter, has a representative in other Grand Chapters. The system is known as the Grand Representatives. As a rule the Grand High Priest suggests the name of one of his own companions for appointment by the Grand High Priest of another jurisdiction to represent the latter Grand Chapter; the Grand High Priest of the sister jurisdiction likewise suggests to his neighboring jurisdiction a name; these are issued commissions as such and are received at the annual convocations of Grand Chapter and given all the honor that would have been accorded the visiting Grand High Priest had he been present.

Reprimand: The least punishment that may be inflicted upon a member of a Chapter is a reprimand. Such punishment is inflicted only in rare cases, and usually for slight offenses. The punishment is specified in the hope that it may have a salutary effect upon him who received the reprimand. Reprimands are usually administered by the High Priest of the Chapter, or by one deputed by him. In each case, the companion charged with giving the reprimand should be one generally looked up to by the membership and bearing a reputation for justice, mercy and equity. Such a reprimand should not be given during the heat of argument or passion, but after the scars of the trial have passed.

Residence: As a general rule, petitioners for Chapter degrees must reside within the legal boundaries of the city in which the Chapter

is located. There are some States in which concurrent jurisdiction exists. Those who live in the city in which the petitioner resides should be the best judges of his right to advance Masonically.

Resignation: A Royal Arch Mason is free to resign his membership in the Rite, or, if he be an officer, he may resign his station. Some jurisdictions do not permit the resignation of certain officers.

Resolutions: At times the policy of a Chapter, or even a Grand Chapter, may be expressed in the form of a Resolution. This does not have the effect of a law and may be repealed at any time by enacting a new resolution. Grand Chapter often passes a Resolution which remains in effect until repealed. At times, Chapters may prepare resolutions of sympathy at the death of a companion, or they may memorialize the Grand Chapter.

Restoration: Under certain regulations proscribed by the Grand Chapter, one who has been suspended or expelled may be restored to good standing as a Chapter member.

Returns, Annual: Each Chapter is required by law to make an annual report to Grand Chapter; this report is referred to as *annual returns*. It is the duty of the secretary of a Chapter to do the actual preparation of the returns, but it is the express duty of the High Priest to see that the returns are made. The return gives the list of officers for the ensuing year, names of those receiving degrees, with dates, those affiliated, reinstated, suspended, expelled, dimitted and died. To this is added the names of members who have served as High Priest, and certain statistical information necessary for an examination made by the Committee on Returns of the Grand Chapter; this committee gives over all the records and reports to the Grand Chapter. The period covered by the return is the calendar year, ending December 31.

Reuben: One of the twelve tribes. Reuben is assigned to the Second Veil of the Royal Arch Chapter; the banner bears the figure of a Man; the color of the Veil is purple.

Reverential Sign: A sign found only in the English Capitular system.

Riblah: The site of the camp of Nebuchadnezzar during the siege of Jerusalem. It was located some distance from Jerusalem and Babylon.

Right Angle: When two lines meet at a 90° angle, they are said to form a right angle. Since one of the lines which forms the angle is upright, it follows that the right angle symbolizes uprightness of character; where the right angle is hung from the points of intersection it becomes the square which is the jewel of the Master. The right angle is prominently mentioned in the work of the Chapter.

Right Excellent: A distinctive title accorded Grand Officers of a Grand Chapter; the title, in most jurisdictions, is limited to those below the rank of Grand High Priest, who occupy seats on the

dais, such as the Deputy Grand High Priest (where they have such an officer), the Grand King, Grand Scribe, Grand Treasurer, and Grand Secretary.

Right Hand: The right hand has in all ages been deemed the seat of fidelity, the right side of the body was supposed to have been the stronger side, and Freemasonry pays more attention to the right hand than the other side.

Right Worshipful Master: Title of respect given those who preside over lodges of Mark Master, Past Master, and Most Excellent Master. The title as used in the Chapter is not to be confused with a similar title carried by certain officers in Grand Lodge.

Rite: A usage or custom, usually referring to some religious ceremonies, but adopted by Freemasons to refer to a collection of Masonic degrees arranged in certain order. We refer to the Capitular Rite, by which we mean the ceremonies of the degrees of the Rite.

Ritual: Were it not for our ritual, Freemasonry would be just another association. The ritual is the esoteric work of a degree or rite and in most jurisdictions is printed in some form of cipher, making it intelligible to those who have received the degrees. The effectiveness of a degree depends upon how well those who are conferring the degree render the ritual. The ritual is the life of the Masonic system and this accounts for the effort put forth to maintain lecturers, teachers, and printed monitors, making them available for all who care to learn more about degrees.

Robes: In portraying the ceremonies of the degrees, those who participate are frequently dressed in robes which are appropriate to the time and place in which the scene of the degree is laid.

Rod: Rods are not uncommon in Freemasonry, especially in the Craft degrees where Deacons and Stewards carry rods as emblems of their office. A rod is an emblem of power or authority; it corresponds to the gavel of a Master, or the sceptre of the King, or even the sword of a Commander of Templars. The Rod of Aaron is mentioned in the ceremony of the Royal Arch; it figured in the deposit made in the Ark of the Covenant along with the Pot of Manna and the Book of the Law, all having reference to the Hebrew people and their system of worship.

There is another instance wherein Moses, by command of God, cast his rod upon the ground and it became a serpent. This serpent when extended at full length was an emblem of Divine Wisdom, but where it became a circle, and with its tail in its mouth, then it was an emblem of Eternity. See "Aaron's Rod."

Rolls: Our forefathers had no printed books. Whatever was written was on papyrus or skin and fastened to two sticks, so that it might be rolled from one onto the other. The Torah, sacred book of the Jews, was so written.

Royal: Having connection with royalty. Our degrees being formed

with representatives of Kings as our principal characters, we feel free to refer to the word *royal* in many ways.

Royal Arch: The last degree of the Capitular Rite is referred to as the "Royal Arch," alluding to the part played in its erection by the Royal Solomon and his associates.

Royal Arch Apron: See "Apron."

Royal Arch Banners: See "Banners."

Royal Arch Captain: The sixth ritual officer of a Chapter of Royal Arch Masons; he usually serves as the Master of the Fourth Veil in the ritual ceremonies. His station is in front of the veil he represents and facing the Grand Council in the East. He bears the white veil on which is delineated a Lion, which is the emblem of the Tribe of Judah. He is Chief of the Veilsmen and his duties are much like those of the Junior Deacon of the Lodge.

Royal Arch Clothing: There is no particular clothing specified for the Royal Arch Mason except for those participating in the degrees. In an early day, the companions quite often wore crowns, scarfs, aprons and jewels. Today we wear only the apron.

Royal Arch Colors: The color appropriate to Royal Arch Masonry is *scarlet*. This color, we are taught, should symbolize the fervency and zeal of those who become members. Other colors are used, particularly in the Veils, which are blue, purple, scarlet, and white, and which teach certain symbolic lessons.

Royal Arch Costumes: In many chapters, those participating in the ceremonies are clothed in costumes appropriate to the character they represent and to the time in which they lived. In many instances the robes are overdone, but there is no question but that a well costumed group of companions can make their ceremonies more impressive by the proper selection of robes. The old story that a King wears a red robe, a Scribe the purple robe, etc., is a figment of the paraphernalia manufacturer's imagination.

Royal Arch Degree: The fourth or final degree of the Capitular system, and the climax of Craft Masonry. It is sometimes referred to as the Royal Arch of Zerubbabel to distinguish it from the Royal Arch of Enoch and the Royal Arch of Solomon. The germ of the Royal Arch degree was once contained in the degree of Master Mason, but relinquished when the two rival Grand Lodges of England consolidated into the United Grand Lodge.

Royal Arch Jewel: It is the Principal Emblem of Royal Arch Masonry. In other systems the jewel, or principal emblem, is worn on a ribbon by any member of the Royal Arch degree. It is of gold and consists of the triple tau within a triangle, within a circle, becoming the "emblem of emblems," typifying the Sacred Name, the Author of Eternal Life. It is worn as a mark of distinction, separating those who know and worship the True Name from those who are igno-

rant of this august mystery. Most American Chapter Masons wear the Keystone with its mysterious letters HTWSSTKS in a circle, and a Mark in the center of the circle.

Royal Arch Mason: One who has received the degrees of the Capitular Rite is said to be a Royal Arch Mason; accurately speaking, one who has been exalted in Royal Arch Masonry is a Royal Arch Mason, for in one American jurisdiction there is no degree of Past Master, yet when the candidates receive the Royal Arch they may still be regarded as Royal Arch Masons. In England, the first three degrees of the American system are not conferred in a Chapter, but Royal Arch Masons are Royal Arch Masons.

Royal Arch Masons, Famous: The Masonic records are full of famous names of men who have been Royal Arch Masons. In America, several Presidents have been members; many movie people, members of Cabinet, Supreme Court, governors, writers, lecturers, statesmen, and practically every Grand Master of Craft Masonry. We are proud of our Revolutionary ancestry, Paul Revere, General Joseph Warren, Lafayette, and a host of others.

Royal Arch Masonry: All degrees conferred within the body of a Chapter, and usually including the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. In Pennsylvania, the degree of Past Master is not included. In the two Virginias, it might include the Council degrees of Royal Master and Select Master, which are conferred as a part of the Capitular system in those States.

Royal Arch Masonry and the World War: Many of our Members experienced the advantages of Royal Arch Masonry during World War I and World War II. Many were sent into foreign countries and there met with brethren and companions from other jurisdictions, experiencing hospitality of other nations, and proving the international character of Royal Arch Masonry.

Royal Arch of Enoch: In at least one jurisdiction the ceremony of the Royal Arch is built around the legend of the Arch of Enoch. This story has to do with an arch said to have been erected by Enoch, consisting of seven brick vaults, one over the other. The story does not agree with Royal Arch tradition.

Royal Arch of Solomon: The Royal Arch of Solomon is the 13th degree in the Scottish Rite system; it is comparable to the York, or American Rite, Royal Arch degree.

Royal Arch of Zerubbabel: See "Arch of Zerubbabel."

Royal Arch Tracing Board: The tracing board occupies a prominent place in the esoteric work of Royal Arch Masonry in England. It is nothing less than the Masonic charts used in the United States for displaying the emblems of the various degrees.

Royal Arch Word: See "Tetragrammaton."

Royal Arch Working Tools: See "Working Tools."

Royal Ark Mariner: This is a degree not unknown to American Masonry, and quite well known in Scotland where the degree is controlled by the Grand Chapter. It is not in the American system, but is under the control of the Allied Masonic Degrees.

Royal Art: If Craft Masonry may be referred to as the Royal Art, then the Royal Arch Chapter is even more so entitled to that appellation, for the Royal characters of the Lodge are more highly esteemed in the Capitular Rite.

Royal Lodge: In the English system of the York Rite, the candidates are told that when Zerubbabel returned from Babylon to Jerusalem he set up a Royal Lodge together with Haggai and Jeshua. In the Americas we refer to this as the *Grand Council*.

Rubbish: A term used to describe material which possesses no value. Quite often our ancient brethren are said to have thrown away things which had real value and they were admonished for failure to recognize value or worth in their desire to conform to strict instructions.

Ruins: The story of the Royal Arch is laid amidst ruins. It is a story of rebuilding a Temple from the ruins of an old Temple. Those who returned from Babylon to assist in building the second Temple encountered ruins all along their journey; when they arrived in Jerusalem they found the greatest ruin of all—the magnificent Temple of Solomon in ruins. The task of rebuilding from ruins is even more depressing than building anew, for the rubbish must be cleared away before a stone can be laid.

Rule and Govern: Past Masters are taught to rule and govern their lodges with moderation and decorum, and to use their best endeavors to promote harmony, unanimity, and concord among their members. Only those who have learned the great lesson of self control are fitted to be rulers of the Craft.

Rules: Each Chapter of Royal Arch Masons has certain established rules for better government of the Chapter; rules are not as rigid as are those of by-laws.

Sacerdotal: (saserdotle) Anything having reference to the priesthood or to the functions of holy orders. The word is quite often mispronounced by Masonic ritualists.

Sacred Law: We refer to the Bible as the Sacred Law.

Sacrifice, Altar of: An altar on which something is sacrificed and differing from the Altar of Incense.

Sanctuary: The whole inner Temple of Solomon may have been referred to as the Sanctuary, although a strict definition of the word would require its use in connection with the section of the Temple between the Pillars of the Porch and the Inner Sanctum or Holy of Holies. Here in the Sanctuary was placed the seven branch can-

dlestick, the holy vessels, and the various altars and ceremonial adjuncts. Certain numbers of the priesthood were permitted to enter here to carry on their religious duties. See "Sanctum Sanctorum."

Sanctum: From the Latin word *Sanctus*, meaning *Holy*. Even today we refer to a sanctum as a refuge, or a place set apart for quiet and reflection. See "Sanctum Sanctorum."

Sanctum Sanctorum: Translated from the Latin and meaning *Holy of Holies*. It was the Most Holy Place of the Temple and reserved for the Ark of the Covenant. So sacred was this room held by the Hebrews that only the High Priest might enter it, and he but once a year—on the Day of Atonement. Legends tell us that when he entered this sacred retreat, bells were sounded on the outside that the people might not hear the word which he pronounced on that occasion—the Great and Sacred Name of Deity. The inner Temple was in the shape of a double cube, the sanctum sanctorum occupying the inner, or western part of the structure, and the sanctuary the outer or eastern part of the building.

Sanhedrin: An English Chapter represents the Sanhedrin of the Jews. The Sanhedrin was the Supreme Court of the land and consisted of the High Priest and seventy-two others. The English say their Chapters represents the Sanhedrin, but their claim is not logically tenable.

Saul: He was the first King of Israel.

Scarlet: The color of Royal Arch Masonry and symbolizing the fervency and zeal which should characterize the membership. See "Red."

Scribe: The third officer in an American Royal Arch Chapter; he portrays the part of Haggai. The English system uses two Scribes, representing Ezra and Nehemiah.

Scriptures: The Holy Writings of the Hebrews. All Masonic degrees contain excerpts from the Scriptures. Freemasons rarely refer to the Holy Writings as Scriptures, but to the Holy Bible, Book of the Sacred Law, or, as our English friends say, the Volume of the Sacred Law (VSL), which includes *any* of the Holy Books of any faith.

Seal: A Seal is a method of impressing a design upon all documents issued by a Masonic body. The usual Chapter seal bears certain Chapter emblems, together with the name and number of the Chapter using it. Each Chapter, as well as the Grand Chapter, is provided with a seal.

Seal of Solomon: Also known as the Shield of David, and consists of two interlaced triangles. It represents the divine and human elements in man; also good and evil, the triangle pointing upward being the good, or spiritual side of man, while the inverted triangle represents the opposite.

Second Temple: The Second Temple was that of Zerubbabel and was not so magnificent as that of Solomon; it was also lacking in many things found in the first Temple. The Royal Arch degree is laid amidst the scenes of the rebuilding of the Zerubbabel Temple.

Secret Alphabet: See "Alphabet."

Secretary: In the American system of Royal Arch Masonry, the regulations provide for the office of Secretary. He is not a ritualistic officer, nor does he, as such take part in any of the ceremonies; he is strictly a secretarial officer charged with keeping the books and records of the Chapter. The success of a Chapter is quite often dependent upon the selection of a competent secretary. In the Continental system, the secretary is referred to as a Scribe; the Scribe in America is the third officer of the Chapter. The secretary of the Grand Chapter is the Grand Secretary; Secretary of the General Grand Chapter is the General Grand Secretary.

Secrets: Royal Arch Masonry has no secrets that may not be given to the world. Its ritual and secrets may all be found in the Holy Bible; the manner of teaching is the principal secret.

Select: Each Mark Master was required by the rules of his building guild to select for himself a Mark; the Mark was to be registered, and after this had been done, he was not permitted to exchange or alter it for another.

Semites: Originally known as the Shemites, a general term to designate those people who are said to have descended from Shem. The list includes the Arabians, the Abyssinians, Babylonians, Assyrians, Phoenicians, Canaanites and Hebrews, as well as many smaller groups.

Senior Deacon: An officer in the Lodge of Mark Master, Past Master or Most Excellent Master, whose duties are similar to those of the same officer in the Lodge.

Senior Warden: The second officer of a Lodge of Mark Masters, Past Masters, or Most Excellent Masters. The King of the Chapter is the Senior Warden in the degrees which precede the Royal Arch.

Sentinel: An officer of the Chapter. His station is outside the door and corresponds to that of Tiler of a lodge. One who serves in a similar capacity in the Grand Chapter is known as a Grand Sentinel.

Seraphim: A class of heavenly beings mentioned but once in the Old Testament and that in a vision of Isaiah. They were seen standing before the throne of Yhwh, and were winged beings, each with six wings (where did they put them?), and were continuously crying "Holy, holy, holy, is the Lord of Hosts; the whole world is full of his glory." They are not regarded as angels; there was a similarity between them and the cherubim. The former were only the winged guardians of Jhwh's throne.

Serpent: A rod which turned to a serpent is mentioned in the Royal Arch degree. The serpent was always regarded as an emblem of Divine Wisdom. When the serpent formed a circle by placing his tail in his mouth, it was taken as a symbol of Eternal Life.

Seven Branch Candlestick: Exodus XXV:31-37 describes this article of Temple furniture. Its height was about five feet and it was about three and one-half feet wide; it was placed on the south side of the sanctuary and opposite the shewbread in the sanctuary of the Tabernacle; in the Solomonic Temple this was replaced by five branch candlesticks, one on either side; when the Temple of Zerubabel was completed the single seven branch candlestick was again used. The candlesticks were lighted by the lesser priests each evening and trimmed each morning. The seven branch candlestick is important in the degree of Most Excellent Master. The number seven was sacred in Hebrew religious ceremonies. The seventh day was the Sabbath day; Solomon was seven years in building the Temple; there were seven sabbatic years; seven days usually constituted the Feast periods; seven represented completeness. Our Royal Arch degree is the seventh degree of the Rite.

Seven-Fold Tie: The degree of the Royal Arch, being the seventh degree of the Rite, is said to complete a seven-fold tie, binding the candidate to the fraternity.

Seventy Years Captivity: The stay of the Israelites in Babylon is thus known; the Royal Arch degree begins with the liberation of these captives.

Shealtiel: The father of Zerubbabel, referred to in the Royal Arch degree.

Shechinah: See "Shekinah."

Shekel: A Jewish coin having a value of about fifty cents; a half-shekel would be about twenty-five cents in American currency. Many Chapter "pennies" are made in imitation of the Jewish half-shekel, and we find there represented the "pot of Manna" and an inscription in ancient Samaritan, meaning "shekel of Israel," sometimes with the Rod of Aaron and an inscription "Jerusalem the Holy."

Shekina: See "Shekinah."

Shekinah: (Shekina, Shechinah, etc.) The symbol of Divine Glory which appeared between the wings of the cherubim as a cloud. Royal Arch Masons regard it as the symbol of Divine Truth. The Shekinah was not present in the Second Temple.

Shem: One of the sons of Noah; he assisted in the building of the Ark of Noah, known and distinguished from other Arks by its name—Ark of Safety.

Shewbread: In the Temple worship twelve loaves of bread were always kept upon a table in the sanctuary. It was a symbol of eternal life. It is represented in the degree of Most Excellent Master.

Shinar: A territory known to the early Hebrews as a plain which extended into Babylonia; it occupied the southern part of that city, and, because of its intense heat and sandy plains, it served to prevent travel between the cities of Babylon and Jerusalem. Its inhabitants are said to have invented the cuneiform system of writing.

Sidon: Also known as "Zidon." It is a seaport town about twenty miles north of Tyre, and was once the most prominent city in Phoenicia. It was older than Tyre and figured in many wars between various peoples.

Signet: Reference is made in our ritual to the Signet of Truth and the Signet of Zerubbabel. A signet is a finger ring, and when used in a Royal Arch Chapter should bear a flat triangular space with the yod engraved within a triangle. One who carries the Signet of Truth is thereby invested with authority to engage in the lifelong search for Truth. The Signet of Zerubbabel was a Signet of Truth, but bearing with it the authority and power of Prince Zerubbabel.

Signs: Means of identification, but rarely used except in the ritualistic ceremonies and for purposes of examination. They are usually associated with the ritualistic work of the degree and have a definite relation to the degree.

Simeon: One of the twelve tribes.

Sinai: See "Mount Sinai."

Singular: The use of the word in Masonic ritual conveys the meaning of something out of the ordinary; something unusual; not according to specifications.

Six-Fold Tie: The degree of Most Excellent Master, being the sixth degree of the system, is said to be a six-fold tie.

Snake: See "Serpent."

Snuffers: Part of the furniture of the Temple, used for extinguishing the lights.

Sojourner: See "Principal Sojourner."

Soleemah: A Hebrew word whose exact meaning is not clear. Some writers say it is a corruption of the name of Solomon.

Solomon: See "Arch of Solomon"; "King Solomon." The great Jewish King, builder of the Temple, and Patron Saint of Freemasonry. He was the son of David and Bathsheba, and although the youngest of David's sons was, through the connivance of Nathan the Prophet, and Bathsheba, made David's successor. His administration is surrounded with legend and tradition, much of which is to be found in the Masonic ceremonies.

Solomon's Temple: The first of the great Jewish Temples, and called after the name of the great King under which it was built. Because of its legendary magnificence, and its antiquity, it was selected as the building around which most of our Masonic legends and traditions have been built.

South Gate: The Junior Warden's station in some of the degrees; the station of the Junior Overseer in the degree of Mark Master. It has certain allusions to the Temple of Solomon.

Spade: One of the working tools of a Royal Arch Mason. It is a tool used in digging into the ground. Every Royal Arch Mason will understand its significance ritualistically. It teaches that nothing is ever accomplished without some effort being put forth and that very often treasures may be hidden and not known to us until revealed through search and discovery.

Special Convocation: The term distinguished such a gathering from the stated convocation of a chapter, and it is used to describe a meeting for the consideration of some special subject matter.

Square: The Square is one of the symbols of Royal Arch Masonry, and appears in some form in each degree of the Rite.

Square and Compasses: These emblems play substantially the same part in Royal Arch Masonry as they do in Craft Masonry, and are highly regarded as Royal Arch symbols.

Square Work: Freemasons are taught that the perfect stone is the most desirable for the builder's use, consequently the stone which has right angles, and is without blemish, is that for which each workman should strive. Overseers at the building of the Temple were given strict orders to accept none but square work for the building. Anything else was immediately rejected. Work requiring any other method of finishing was the work of professional architects and workers.

Stated Convocation: A convocation held in accordance with the provision set out in the by-laws. Business can, as a rule, be transacted only at stated convocations.

Stations: The three principal officers of a Chapter occupy "stations" in contrast to the "places" of the lesser officers. The first three officers remain at their posts or stations, as a rule, which are fixed; the other officers go about to the places called for by the necessity of the ritual or other ceremonies.

Steps: The taking of a step is symbolic of advancement, particularly advancement in Masonic knowledge and understanding. As in other degrees, the Chapter has its symbolic steps, all of which are explained as the ceremonies go on.

Stone Squarers: Members of the Tribe of Gblim were known as Stone Squarers, and from their hands came some of the most beautiful of the stone work of the Temple.

Sublime: While the Lodge refers to the "sublime degree of Master Mason," the Royal Arch is referred to as the "most sublime degree of the Royal Arch," so called because of the nature of its teachings.

Substitute Ark: This is the name given to the Ark of Zerubbabel, because of his connection with its discovery. See "Ark."

Substitutes: Some Grand Chapters require the use of three candidates in the Royal Arch degree. Provision is made in some instances for the use of substitutes—those who have already received the degree, but who are used to comply with the regulation.

Suitable Specimen: The ancient building guilds required each apprentice to present a suitable specimen of his work before he could be admitted as a member; so, today, the Masonic fraternity requires each candidate to present a suitable specimen of his work—and a good character is the best specimen that can be presented.

Summons: It was once the custom of our ancient brethren to summon all members to attend meetings, and fines were provided for those who failed to respond. In recent years the use of the summons has been abandoned and simple notices are mailed out, or inserted in newspapers. The only use of the summons in most jurisdictions is in the event of trials.

Sun of Life: This expression is used in the degree of Most Excellent Master. In this instance Life is represented by the Sun. Death is represented by the setting sun.

Supreme Architect of the Universe: A term used by the Masonic fraternity in referring to the Deity, carrying out the symbolism of the builder's art. Certainly, Freemasons do not use the expression to belittle the Deity, but to describe God as he who first issued the fiat "Let there be Light."

Suspension: Not so severe a punishment as expulsion. There are two types of suspension, the least of which is the ordinary suspension for nonpayment of dues. This means only loss of membership while the suspension prevails. Under ordinary circumstances the mere payment of back dues restores the lost membership. Suspension by reason of a trial on charges is a more serious offense and is usually for a definite period, a period fixed by the jury which tries the offending member, or by the Grand Chapter which reviews the case. As a rule, when the time of suspension has expired the reinstatement of the suspended member is automatic. While under suspension he is not permitted to hold Masonic communion with another member. As in the case of expulsion, the suspension of a member does not affect his standing in another Masonic group. Suspension by a Lodge does affect the Chapter status of a member, because that body is a prerequisite body.

Sword: The sword is found among the paraphernalia required by a chapter, but only in connection with the costuming required of those taking part, such as the Marshal, the Captain of the Host, the Royal Arch Captain, and the Masters of Veils.

Symbols: The Chapter has its symbols, most of which are fully explained in the lectures, or in the ritualistic work. Needless to say, they correspond to those of the lodge and carry on lodge symbolism.

Syria: Anciently it was known as the country at the eastern end of the Mediterranean Sea, in Syria. It was taken by Egypt in 1471 B. C. It was prominent during the Crusades.

Tabernacle: A tabernacle was originally a tent. During the early history of the Jewish people we find them to be a nomadic race, living in tents and traveling from place to place. The Ark of the Covenant was kept in a tent or tabernacle. When Solomon built his Temple the Ark was taken from its tent and placed within the Temple. From that time on the Hebrews abandoned their tent life and dwelt within the cities.

Tables of Shewbread: See "Shewbread."

Tadmor: Palmyra. The Biblical Tadmor, or Tamar. It is a ruined city some 135 miles northeast of the City of Damascus in Syria, and is an oasis on the edge of the Syrian Desert. Tradition says it was built by Solomon. Being on the trade route between the Persian Gulf and Egypt, it was once a prosperous city.

Tau: See "Triple Tau." Tau was the last letter of the Hebrew alphabet. It is also represented by the Latin, or Roman T. The Ancient Egyptians used the Tau Cross as a sacred symbol, but having a circle at the junction of the two bars; it was known as the *crux ansata* and a symbol of eternal life. Royal Arch Masons use the Tau Cross, but in conjunction with two others forming the Triple Tau Cross.

Temperance: One of the cardinal virtues of a Freemason.

Tetragrammaton: The "four lettered word" being made up of the letters JHVH. The Talmudists gave this name to the God, Jehovah. It is deserving of study by Royal Arch Masons.

Three: One of the most sacred numbers. To the Royal Arch Mason it is the triangle or Delta and emblematic of Deity in his three essential attributes. Royal Arch Masons are formed in groups of three; the symbolic journey involves three candidates; the three principal officers sit in Grand Council; there are three Masters of Veils; raps are three times three; the substitute ark bears the sacred triangle. Everywhere we find the sacred number. The triangle formed by the three sides represents the simplest mathematical figure.

Three Ancient Squares: Here again is the symbolism of the three. The Square being the emblem of the Master, it might be construed that three Squares symbolize three of our Grand Masters. The discovery of the three squares by Royal Arch Masons marked one of the climaxes in Royal Arch Masonry, for it was convincing proof of the importance of the discovery.

Three-Fold Cord: The reference to the Three-fold cord in one of the degrees has reference to Nathan and Bathsheba in their attempt to place Solomon on the throne.

Three Times Three: Symbolic Freemasonry has its series of threes

which runs throughout the ritual. Royal Arch Masonry has adopted the three times three series, and this combination is encountered at most unexpected places in our ritual and ceremonies. The sacred number three multiplied by itself creates an even more sacred number according to the ancient theology.

Three Ancient Squares: The Royal Arch Mason is acquainted with the use and origin of the three squares mentioned in Masonic legend. The legend tells us that the identification of certain sacred objects was obtained through recognition of three squares which possessed marks of identification.

Tisri: This is the first month of the Hebrew civil year and is referred to in the degree of Most Excellent Master as the time for the dedication of King Solomon's Temple. It was the month in which one of the great Jewish feasts was held, and most fitting for the dedication as it brought the people from all parts of the country for the ceremonies.

Titles: See "Nomenclature." The rule for titles is general in most Grand Chapters; one such sets forth the following:

The honorary title of a Grand High Priest is "Most Excellent" and the official title is "Grand High Priest."

The honorary title of a Past Grand High Priest is "Most Excellent," and the official title is "Past Grand High Priest."

The honorary title of the Grand King, Grand Scribe, Grand Treasurer, Grand Secretary, and the Deputy Grand High Priest (if any) is "Right Excellent." Their official titles are Grand King, Grand Scribe, Grand Treasurer, Grand Secretary, Deputy Grand High Priest.

One who has served a full term as a Grand Officer is entitled to prefix the word "Past" to the title acquired by each service.

The honorary title of other Grand Officers is "Excellent." A High Priest, or Past High Priest of a Chapter is "Excellent." A member who has had no official rank is a "Companion." Until one has been exalted to the degree of Royal Arch Mason, he is referred to as "Brother."

Token: A token is ordinarily, in Masonic language, a grip. Identification is often required as one progresses in Freemasonry, and a token very often supplies this requirement.

Torah: The sacred volume of the Hebrews. In its ancient form it consisted of a long strip of papyrus, fastened to two wooden rolls, enabling one to roll it off one onto another; books not having been known at that time, this method constituted a convenient method of "turning the pages."

Traditional Law: Laws may be written in books, or they may be transmitted from mouth to ear and come down to us as legendary history or tradition. That which comes to us, not from the written page, is termed the Traditional Law. Yet so strong is the Traditional

Law in Freemasonry that it supersedes the written law (The Ancient Landmarks). In the Mark Master degree the Traditional Law is referred to and accepted by the Craftsmen.

Treasurer: The financial officer of a Royal Arch Chapter. He has no ritualistic duties; he receives the money from the secretary and deposits it in the bank to the credit of the Chapter, making an annual accounting. The Treasurer of the Grand Chapter is known as the Grand Treasurer. The Treasurer of the General Grand Chapter is the General Grand Treasurer.

Triad: A Triad is a combination of three elements or groups, or even individuals. In recent years an interpolation has been added making reference to the Sacred Triad. That triad is now represented in all Masonic lodges by three burning tapers. The word comes down to us from ancient mythology where we find the various Deities grouped together in threes: Osiris, Isis and Horus; Brahma, Vishnu and Siva, etc. In the Christian religion we have the Father, Son and Holy Ghost. The Triad is always connected with mystery.

Trial: The Grand Chapter has provided methods for the trial of those who violate its laws, or those of its subordinate bodies. No companion of the Chapter may be deprived of his Masonic rights without a right to be heard; if convicted in his Chapter, he has the right of appeal to the Grand Chapter. In most instances, where the case is a flagrant one, the trial in Lodge supersedes that of the Chapter, and loss of membership in that body deprives the convicted party of membership in the Chapter.

Triangle: One of the significant emblems of Freemasonry, particularly so in a Chapter of Royal Arch Masons. A mathematical figure of three sides. Royal Arch Masons deal only with the equilateral triangle, which is one of three sides, for each side represents an attribute of Deity, and all these attributes are in perfect balance. Here Wisdom, Strength and Beauty are joined in perfect balance, symbol of the perfect man. See "Over a Triangle."

Triangle, Broken: Just what is a broken triangle? How should a broken triangle be represented? The argument will never be settled to the satisfaction of all. We do know that a triangle is a figure of three sides; its Masonic form would be the equilateral triangle with its equal sides and equal angles. Merely taking off one of the sides would not represent a *broken* triangle. To our way of thinking one of these sides must be *broken*, by removing a section, and not the whole side.

It alludes, of course, to the three Kings which form the Masonic Triangle, Solomon and the two Hiram. The death of any of these would leave the triangle broken. The broken triangle represents something uncompleted. Could that be an allegory of Life? We think it is.

Some think the sides of the triangle represent Wisdom, Strength,

and Beauty. Destroy this triangle by taking away *Wisdom* and you have left only Strength and Beauty. There is no character in a life which is only strong and beautiful. Remove *Strength* and you have Wisdom and Beauty. What value is there to a life without Strength to carry on—perfection of the physical body. And what would a life be without *Beauty*, the Beauty of Character. The Triangle, whether broken or completed, offers a splendid opportunity for study and thought.

Tribes: There were twelve tribes of Israel at the time of the building of the first Temple. Later, ten of the tribes revolted, leaving the Tribes of Judah and Benjamin with the Temple and City of Jerusalem; thus the Kingdom was known as the Kingdom of Judah. When it became necessary to rebuild the Temple, the ten revolting tribes were not permitted to engage in the work. This accounts for the prominence given to the Tribes of Judah and Benjamin.

Triennial: The term is usually applied to the triennial convocation of General Grand Chapter. Literally, it means "three years" and is sometimes applied to the three year period between triennial gatherings, although when so used, the word should be "triennium."

Triennial Convocation: The sessions of General Grand Chapter are usually referred to as Triennial Convocations, since they occur every three years, bringing together companions from all over the United States and other countries into one great gathering.

Triennium: See "Triennial."

Triple Tau: By uniting the three Tau Crosses at the bases, a cross of three arms is formed, known as the Triple Tau Cross. It is a most significant emblem of Deity and, as such, has become the true Royal Arch Emblem.

True Work: Without blemish; work into which the craftsman has put his best efforts.

Truth: The ultimate search of every Royal Arch Mason. See "Signet."

Twelfth Hour: The number was a sacred one in mythology; it was the triangle (three sides) multiplied by the square (four sides). Many think the reference is to the hour when we shall cease our earthly labors and become as one with Him who is the Supreme Architect.

Tyre: A City in Southern Lebanon, on the coast of the Mediterranean Sea. It was one of the most famous of the maritime cities of antiquity, and one time Capital of Phoenicia. A great commercial city, it became the mistress of the seas. It was captured by the Crusaders in 1124.

Tzodac: A name applied to a High Priest in one degree. There is no historical authority for the name, but in this instance most any name, just so it was Hebrew, would have served the purpose.

Unanimity and Concord: That organization in which exists unanimity and concord represents the true Masonic institution. Past Masters are taught the value of promoting harmony among the membership.

Under an Arch: To go under an Arch was once a symbol of humility. Royal Arch Masons are continually reminded throughout the ceremonies of opening and closing the Chapter, and in the exaltation of a candidate, the necessity for humility by those who expect to be exalted in God's sight.

Urn: The urn is used in many Chapters for certain ritualistic purposes. Anciently, it was in use as a receptacle for the ashes of a deceased person, and, as such, is mentioned in one of the Craft degrees.

VSL: Abbreviation for Volume of the Sacred Law; a name given by our Continental brethren to the Holy Writings.

Vault: Royal Arch ritual deals with the story of a vault. We do not have to depend upon tradition to establish the fact that vaults existed under the Temple of Solomon, for even today evidence of these vaults is apparent in the large caverns which undermine the site of the Temple. There is always an air of mystery about the underground, and especially when it concerns a vault underground. The ancient mysteries were once conferred in caves or underground vaults. The tradition of the vault is one of the most interesting of the Masonic legends, and this particular tradition is confined to the Royal Arch degree alone.

Veils: The Royal Arch Chapter carries on the tradition of the Tabernacle with its Veils of four colors. We have modernized the veil arrangement until in most chapters today the four veils are represented as separate cubicles or sections, each in charge of an officer known as Master of Veil, and each section made up of the particular color assigned to the Veil. The colors of the Veils are blue, purple, scarlet and white, representative of the four elements of nature, and of the four principal Jewish Tribes—Judah, Ephraim, Reuben, and Dan.

Vessels: The Scriptures contain many references to the various vessels and paraphernalia used in the Temple ceremonies; they are very explicit in describing these various articles, especially the basins, bowls, snuffers. The word appears to be a general term for all those articles having to do with these ceremonies. All were under the supervision of the priesthood and occupied certain definite positions.

Vineyard: See "Parable."

Virtual Past Master: One who has received the degree of Past Master in a Chapter of Royal Arch Masons. One who has been made a virtual Past Master possesses no authority in a craft lodge by

reason of his rank in the chapter. He is made a Past Master for the purpose of qualifying him to receive the degree of Royal Arch Mason. A similar degree was at one time conferred in many lodges in order to qualify a duly elected Master of a symbolic lodge to preside over his lodge.

Volume of the Sacred Law: This is sometimes abbreviated to VSL, and is an expression current in English Masonic circles. Consult the articles on Holy Bible for further information.

Vote: In all matters having to do with the conduct of a chapter, a member is entitled to one vote; there are no restrictions as to whether his dues are paid, whether he has been examined in the degrees or not. A vote is a means of expressing an individual opinion; it may be by paper ballot, by voice, or by balls and cubes. In Grand Chapter, each representative is entitled to vote. Representatives are usually the High Priest, King, and Scribe of Chapters, or their proxies, and the Past High Priests.

Vow: The word Vow is not used in the Capitular Rite. It is a term used in the Chivalric Orders.

Wages: The language of the builder is shown in various references to wages. Freemasonry's wage is symbolic, not paid in gold or silver, but in that reward which comes as a result of a well spent life. The wage of a Mark Master was said to have been a penny a day.

Waiver of Jurisdiction: In some States, provision is made whereby a Chapter may waive jurisdiction over a petitioner, permitting him to petition a Chapter other than his place of residence. There is an official method for doing this when permitted, varying with jurisdictions.

Watch: Masonry refers quite frequently to the *first watch*, or similar expressions denoting time; this follows an ancient custom of dividing the day into watches and numbering them according to the division.

Water: Water is a purifying element and where used in Masonic ceremonies is regarded as a purification in the same manner a Christian believes that by baptism the sins are washed away.

West Gate: The station of Senior Warden in the lodge, as well as the Senior Overseer in the Mark Master degree, is referred to as the West Gate.

White: White signifies purity, or innocence; it is the color of the fourth Veil of the Royal Arch Degree; it is also a symbol of earth. In many instances the robe of a candidate is made of white material to show the purity of his intentions in seeking Masonic light and knowledge.

White Stone: The Scriptures say "and I will give him a white stone, and in that stone a new name written which no man knoweth, save he that receiveth it." It was the custom of the Hebrews to set

up stones to commemorate remarkable happenings or events. Members of the church were referred to as *living stones* and even Christ was referred to as a *living stone*, and as one who should become the head of the corner. Mark Masonry promises that to him that overcometh shall be given such a stone together with the hidden manna. Knowing the Jewish belief in the power of a Name, the promise to bestow a *new name* had a strong and powerful appeal.

Wicket: A wicket is a latticed cage used by the builder as a place for the payment of wages.

Wisest of Rulers: The allusion refers to King Solomon. There are many references in the Bible to the wisdom of the ancient Hebrew King and these legends have grown over the centuries.

Work: The term is used synonymously with Labor. In the language of today, we often hear that a Masonic group has work, meaning candidates are to be received. See "Labor."

Working Tools: Each Masonic degree has its working tools. The Mark Master has the chisel and mallet; the Past Master the gavel; the Royal Arch Mason has the spade, the crow, and the pickaxe. It is a relic of our connection with the operative art of Masonry.

Workmen: Used Masonically to characterize those engaged in building the Temple. Workmen were probably a lower grade and not to be confused with those termed craftsmen, who were of a higher strata of worker.

Wrought: An obsolete form of the verb *work*.

York Rite: The name has been applied to the degrees conferred in lodges, chapters, councils and commanderies, although there is some question as to whether all should be included. Mackey, the historian, claims there is no reason for referring to the system as such, but that it should be termed the American Rite because the system is peculiar to the United States. See "American Rite."

Zabud: Friend of the King. The character Zabud appears in several Masonic degrees. To most of the membership, Zabud is but another character out of past history. Yet a reading of the Holy Writ reveals that he was truly the friend and companion of King Solomon, for Zabud was one of the sons of Nathan, the Prophet. Nathan was the chief adviser of King David, and it was through the strategy of David, Nathan and Bathsheba, that Solomon came to the throne of Israel, for the natural heir to the throne should have been Adonijah. Nathan, being the friend of David, Zabud must have been about the same age as Solomon, and probably frequented the Royal Court, where he acquired the friendship and favorable notice of Solomon, later developing into a friendship which caused King Solomon to refer to Zabud as "my particular friend and favorite."

Zaher Laher Bon: A word used by the Hebrews to remind them of the destruction of the Temple.

Zebulun: One of the twelve tribes.

Zechariah: A priest and prophet of the Jews who is said to have returned with Zerubbabel from Babylon to assist in the building of the second Temple (that of Zerubbabel), and whose advice and prophecies stirred the inactive Zerubbabel to action.

Zedekiah: Zedekiah was a weakling, placed, at the age of twenty-one, on the throne of Israel. Instead of proving faithful to him who appointed him to the place, he united with the army of another nation. The result was his loss of the throne, the destruction of Jerusalem, including the Temple and Palace. Zedekiah himself was made sightless and taken to Babylon by order of King Nebuchadnezzar, where he probably died. He is typical of weakling kings and is a terrible lesson of what happens to those who prove disloyal, and who fail to recognize the demands of God. He was the last King of Judah. Zedekiah is mentioned in the historical lecture of the Royal Arch.

Zephaniah: One of the princes of the Court of Zedekiah, who proved to be a false councilor.

Zerubbabel: Chief of the tribe of Judah at the time of the return of the captives from Babylon to Jerusalem when they were freed by Cyrus. His first task was the work of rebuilding the Temple; he was slow moving and it took the combined efforts of Jeshua and Haggai to convince him that the time was ripe for the rebuilding. In the New Testament his name is spelled Zorobabel. See "Arch of Zerubbabel."

Zerubbabel's Temple: The restoration of the Solomonic Temple by Zerubbabel gives the name to the second Temple as the Temple of Zerubbabel, the Royal Prince, who, prophecy said, should rebuild the original Temple.

Zion: This was a mountain in the City of Jerusalem and very often that city is referred to as Zion. It became the City Desolate after its destruction by Nebuchadnezzar. Here on Mt. Zion was built, not only the Great Temple of Solomon, but the residence of David, and other palatial buildings of the Hebrews; it soon became the center of Jewish worship and life of the nation. See "Jerusalem."