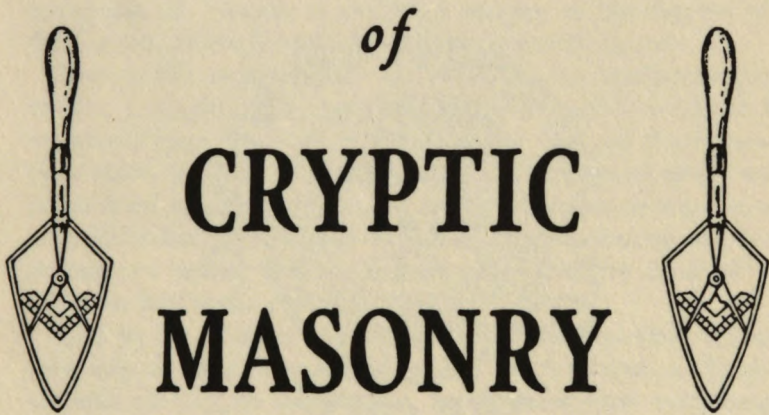


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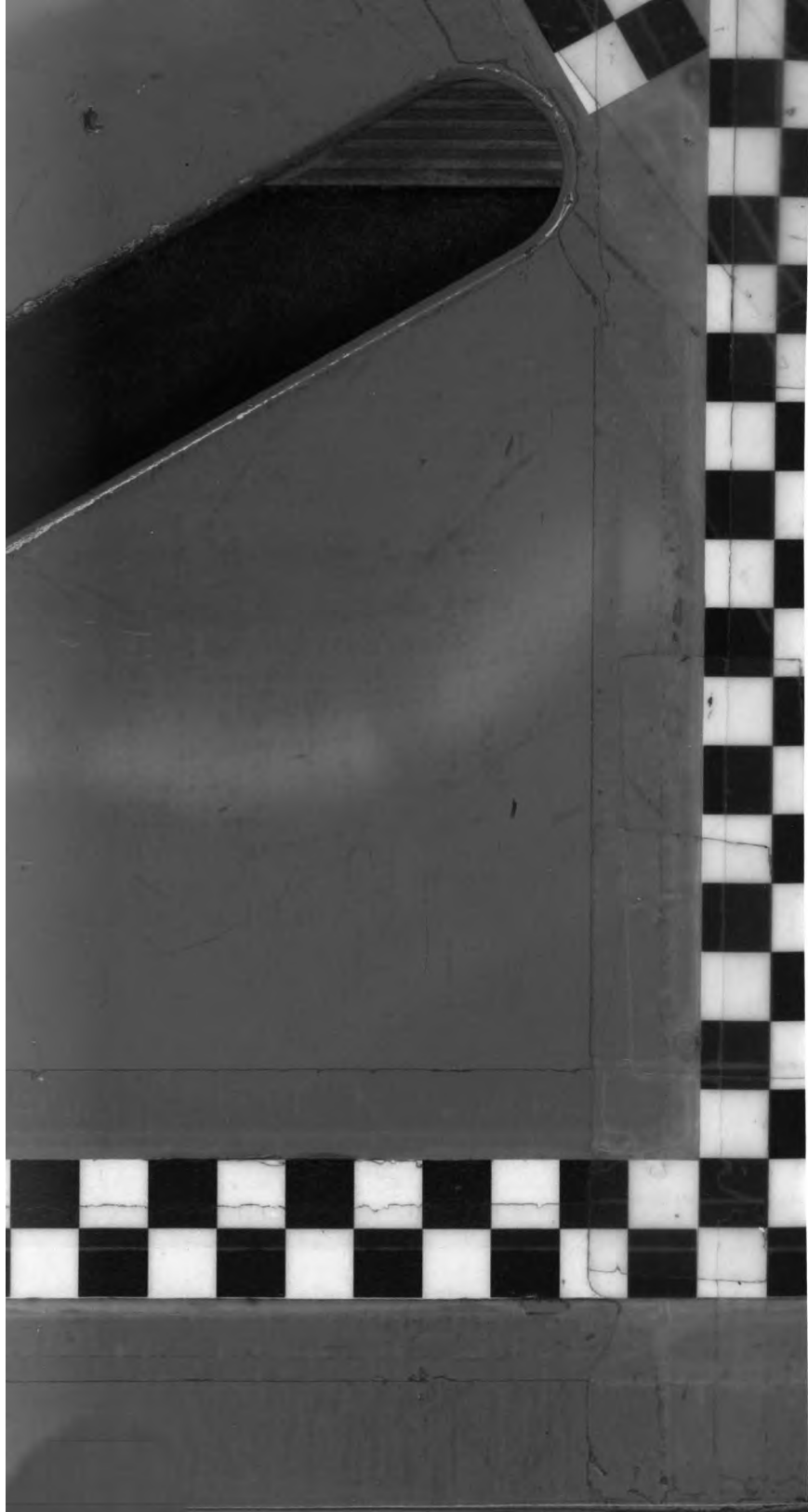
AN
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By RAY V. DENSLAW

1950

*Written and Printed for The Grand Council,
Royal & Select Masters of Missouri*

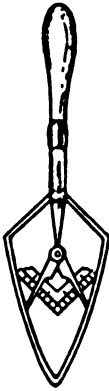


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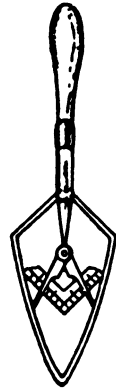
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CRYPTIC MASONRY



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An Encyclopedia of Cryptic Masonry

For several years we have felt the need for a condensed encyclopedia of Masonic information relating to the degrees of the Council, or the Cryptic Rite as it is generally known.

Most of the encyclopedias with which we are familiar are too verbose, or neglect the Cryptic Rite and its history. It is true that we have a large two volume history of the Rite and that it contains much explanatory material, no small amount of which we had a hand in preparing, yet the average Companion today is a busy individual. He dislikes to spend his time hunting out the meaning of words. He may not have the necessary funds with which to purchase a complete Masonic Library.

And so we offer for the benefit of Cryptic Freemasons, and especially those in Missouri, for whom this is written, an Encyclopedia of Cryptic information, at the same time expressing the hope that it will meet with favorable reception from those who labor in the Secret Vault of the Cryptic Rite.

We make no claims to infallibility; that there may be minor errors we have no doubt, and we shall appreciate any comment as to how the articles may be improved.

We have in preparation a similar encyclopedia of information for the Royal Arch Mason. It is our belief that the educated Freemason is one of the most valuable Freemasons. In this spirit we offer it to our readers.

—A—

Aaron's Rod: In the Book of Numbers we learn of the miraculous 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

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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.

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."

His introduction in the degree of Select Master is purely mythical so far as actual history is concerned. In an old ritual manuscript of a century or more ago, the name Ahishar appears as Tiler of the lodge.

Whether the 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."

Adoniram: This character appears only in the degrees of the Cryptic Rite, and symbolically represents the seeker after Truth. The name appears in the Bible in three or four places, once as Adoram. In the Book of Samuel he is said to be "over the tribute," which means that he was a tax collector, although one of the Chief Collectors. He served in the court of King Solomon, as well as his successor; he is referred to as a son of Abda. The last we hear of him is in I Kings, where he was stoned to death, the people having become incensed against him because of his oppression as a tax collector.

Adoniram was placed by Solomon over the laborers on Mt. Lebanon, and, according to Masonic tradition, was the first to receive the knowledge which had been reserved by the three Royal Grand Masters for those entitled to rewards for their services in the building of the Temple. Adoniram is the candidate in the degrees of the Cryptic Rite.

Advanced: In the Council we refer to a candidate being "advanced to the rights and honors" of the degree, meaning that he has been promoted, or elevated in the Masonic system. The term is also found in the Capitular degrees, denoting promotion.

Ahashur: (see Achishar).

Ahishar: (see Achishar).

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.

Alpha: This word is used most frequently in connection with the word "Omega," and is taken from the Scriptures (Revelations XII, v.13): "I am Alpha, and Omega, the beginning and the end, the first and the last."

As such it refers to God, who is indeed the beginning and end of all things. The two words are from the Greek, Alpha meaning the beginning, for it is the first letter in the Greek alphabet; similarly Omega, being the last letter in the Greek alphabet, may properly be regarded as the end. It is used in the Cryptic degrees as a symbol expressing the eternal nature of Him who is the beginning and the end of all things, the object of an eternal search.

Altar: An altar is to be found in all bodies of the Cryptic Rite, although not in the usual spot where a Freemason is accustomed to find it. This, however, is because of ritualistic demands which call for it elsewhere.

Many writers contend that the Cryptic Altar should be a cubical stone without ornament or decoration, and that the substitute ark should be deposited on it; this is not always possible as those will know who are conferring the degree. In the Royal Master degree it is found in the center of the room; in the Select Master it should be within the arch, while in the Super-Excellent degree it is brought in at the conclusion of the degree, after being used during the grove scene. Altars in ancient times were either for incense or sacrifice. We, today, offer no incense, nor sacrifice, but employ the altar as a place whereon to make vows of fidelity.

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 1,000 years B. C.; we add 1,000 to the present era thus: 1950 plus 1000—2950 A. Dep.

Annual Assembly: The Grand Council of Royal and Select Masters employs this expression to describe the annual meeting of Grand Council; it is more properly used in this case than when used to describe the annual meeting of a general assembly from all over the country—which a Grand Council is. An Annual Assembly of a Grand Council usually offers opportunity for reports on conditions throughout a jurisdiction, a time for the election of grand officers, and a chance for companions of local councils to come together for social intercourse.

Apron: The apron of a Royal and Select Master is specified by the General Grand Council to be:

"Of such form and size as are usually worn by Master Masons. They are white, bordered on the side and bottom of the apron, and

lower edges of the flap with a band of purple, and are provided with purple strings or tape."

Thus the Council follows the lodge by using the emblem of the Master Mason, but adding as a border a band of purple, a color which denotes the highest rank among Freemasons. Select Masters, having attained the summit of Masonic symbolism, should be entitled to wear the purple of the fraternity.

Arch of Zerubbabel: This arch is the Royal Arch in the Royal Arch degree. It is not directly referred to in the Cryptic Rite, but its legends are intimately connected with the deposits referred to in the Cryptic degrees.

Ark Lecture: The lecture of the degree of Royal Master is sometimes referred to as such, because it gives us a historical explanation of what the Ark was and how it was used.

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 explained in the Royal Master degree. 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. It is also an important bit of the furniture of the Select Master Degree, although here represented by a substitute ark.

Artaban: A traditional character assigned to the Persian Court, and regarded as a Prince, according to Masonic legend.

Ashur: One of the twelve tribes of Israel.

Assembly: A meeting of a Council of Royal and Select Masters as distinguished from a communication of a lodge, or a convocation of a chapter.

Assemblies may be stated or special; stated assemblies are those held at the time and place fixed by a council's by-laws—in other words, as *stated* in the law. Special assemblies are those called by the Council, or the Master of a Council, for some specific purpose, usually for conferring degrees. Annual assemblies are those held once a year, usually at the beginning or close of a fiscal year, and oftentimes the occasion for the annual election of officers.

The word *assembly* is not a new word in Freemasonry. It is found in the Old Charges and Constitutions; ordinarily it referred to a general meeting of Freemasons, rather than a lodge meeting. The building guild laws required the attendance of all craftsmen on such an occasion.

One of the ancient manuscript Constitutions of the fifteenth century tells us:

"Edwin procured of ye King, his father, a charter and commission to hold every yeare an *assembly*.

Just how the word crept into Cryptic Masonry we do not know; at any rate our forefathers used it, and we have carried on the tradition.

Atheist: Freemasonry provides no place for the atheist within its walls. The Council carries on the same traditions as the Great Mother. Since the Lodge does not permit the membership of atheists, the Council receiving its members from those of the Lodge, necessarily could have no such anti-Godly people on its rolls.

The objection to the atheist is that, recognizing no higher power, he would not consider any obligation taken by him to be binding. One who has no respect for solemn agreements, voluntarily entered into, does not fit into the picture of a society where honor, integrity and truth are fundamental virtues. But the Council goes even further, admonishing its members not to bow down to idols, or to worship the sun, moon, or stars of heaven, recognizing the one and only true God.

—B—

Babylon: The City of Babylon is mentioned in several degrees of the Rite, but usually as representing the home of idolatry. A section in one of the degrees depicts the captive Jews in Babylon, living under a foreign despot, awaiting their liberation and return to Jerusalem. It may be recalled that when Nebuchadnezzar took Jerusalem, he carried back with him King Zedekiah and made captive the Prophet Jeremiah. This event has characterized the degree of Super-Excellent Master.

The plight of the captives in Babylon prompted them to sing that wailing song of the Jewish people:

By Babel's stream we sit and weep
Our tears for Zion flow;
Our harps on drooping willows weep,
Our hearts are filled with woe.

Ballot: The Council 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.

The 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 the election of new members, or for the 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.

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

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.

Benjamin: One of the twelve tribes of Israel.

Bible: See "The Holy Bible."

Bigotry: Classified by Super-Excellent Masters as ranking with Ignorance and Intolerance, which they are urged to avoid under all circumstances.

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

Broken Triangle: The emblem of the Cryptic Rite is the Broken Triangle. This has produced much argument. 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 who form the Masonic triangle, Solomon and the two Hiram. The death of any one of these would leave the triangle broken. The broken triangle is referred to in the degree of Royal Master. It 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.

By-Laws: Each Council is governed by By-Laws which are adopted at the time of the institution of a Council and which may be amended from time to time in accordance with certain regulations. These By-Laws usually fix the name of the Council, dates of assemblies, officers of the Council and their duties, the fees charged for the degrees, annual dues, methods of amending the by-laws, salaries of paid officers, and other pertinent matters.

—C—

Cabletow: There is no necessity for the use of this piece of

paraphernalia in the Cryptic Rite. The word is probably of German origin, *kabel tau*, and is used in Freemasonry to symbolize the covenant between the fraternity and the member. Symbolically, it is a cord by which we are directed or led.

Camp: In the degree of Super-Excellent Master reference is made to the Camp of the Twelve Tribes. Here is set forth the arrangement of the tribes when camping and when on the move. The formation of the camp is made the basis for certain symbolic representations which add to the teachings of the degree.

Candidates: This word is not found in the ritual or monitor of the Cryptic Rite. It seems to be confined to the degrees of the symbolic lodge. Yet, it is quite common to refer to those who are taking the Cryptic Degrees as *candidates*. The word is a Latin word and means "clothed in white," as candidates for the ancient mysteries were once clothed. Since those who receive the Cryptic degrees wear no special robe or garb, the term does not apply in the Cryptic Rite.

Captain of the Guard: Ranks just below that of the Principal Conductor of the Work in the Council, a position similar to that of Captain of the Host in the Capitular degrees. He represents a military officer of high rank and maintains a general supervision of the craft while at labor.

Captives: The use of the word in the Council is derived from the historical account of the Captivity of the Jews. Several of the scenes of the Council being laid in Babylon, it is perfectly natural to represent the participating Jews as *captives*. During the early history of the Rite, the candidates were frequently required to play the part of captives; fortunately for the candidates this procedure has been removed from the ritual.

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

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. Particular reference is made to this virtue in the degree of Super-Excellent Master.

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

Cherubim: There are various references in the degrees of Royal and Select Master to Cherubim. The cherubim were angelic figures of a second order, being outranked by the seraphim. In the Royal Master degree, use is made of cherubim in bringing out the symbolism and Bible reference of the degree. An explanation of the cherubim which surmounted the Ark of the Covenant is given in the lecture of the degree. Costumes for cherubim are usually flowing robes with the arms being connected with the body of the dress, giving a wing effect.

Circle: The circle is one of the significant emblems of the Cryptic Rite. It is not unknown to other branches of Freemasonry. It 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.

In the Select Master degree, we say that our initiate has "passed the Circle of Perfection," meaning that he has completed all of the symbolic instruction of Ancient Craft Masonry.

Our monitor informs us that

"the Circle is an emblem of friendship and is emblematic of the circle of our moral duties. . . . An emblem of eternity, having neither beginning nor end. This emblem encourages the hope of a full immortality by faith in the Divine promise."

Closing: Councils 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.

Colors: Cryptic Freemasonry is identified with the color *purple*. The legendary history of the Rite is that it was established by King Solomon and his associates, which accounts for the selection of purple, which is a royal color, as the color of the Cryptic Rite.

Committee: For the proper handling of the business of a Council, or even the Grand Council, 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 Council.

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.

Companion: Members of a Council 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 Cryptic Mason possess a closer relation—they are *companions*. The relationship of brother is shared by all; that of a companion, being one of choice, is shared by few. The use of the term is an excellent way to express that fraternal fellowship experienced by those who meet together in the Secret Vault.

Conductor of the Council: Next in rank below the Captain of the Guard, his duties are usually those performed by the Senior Warden in a craft lodge; he has in charge the candidate during sections of the degrees.

Constitution: Grand Councils 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 Council is set to work under charter, after having worked under dispensation for a time. When the charter is granted by the Grand Council, the Grand Master, or his proxy, sets the council at work, which ceremony is called the *Constitution* of a Council. When set at work under dispensation, the Council is said to have been *instituted*.

Council: This word is found in many Masonic rites and degrees. It is here treated as it appears in connection with the Cryptic Rite. The body in which the Cryptic degrees is conferred is said to be a *Council*. It may be a Council of Royal Masters, a Council of Select Masters, or a Council of Super-Excellent Masters, depending on what degree is being opened or conferred. The degrees of the Cryptic Rite are quite commonly referred to as the *Council degrees*.

Councilors: A Councilor is one who advises, or one who is consulted. The ritual of the Rite refers in several instances to Councilors, in each instance referring to some of the associates of a King or the Royal Court. Some rituals assign names to these councilors, although this is a legendary reference.

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

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.

Cryptic Rite: The degrees of the Cryptic Rite are generally understood to be: (1) Royal Master; (2) Select Master; (3) Super-Excellent Master. The latter degree is not properly a Cryptic degree in the sense that it concerns a *crypt*, but in the fact that it is conferred by the Council which controls the Cryptic Rite degrees.

The word "cryptic" does not necessarily mean *underground*, but has the meaning of something hidden or secret, although some of the scenes of the degrees are laid in an underground setting.

Requirements for admission to the Cryptic Rite are active membership in a Symbolic Lodge and in a Royal Arch Chapter. In Virginia and West Virginia the degrees of Royal and Select Master are conferred within the body of a Royal Arch Chapter, in which instance they precede the degree of Royal Arch Mason. These two States do not confer the degree of Super-Excellent Master, and visitors from those jurisdictions have to be obligated as Super-Excellent Masters before visiting in other jurisdictions. In Texas the petitioner files a petition for the Cryptic degrees at the same time he petitions for Chapter degrees; this is referred to as the "Texas Plan." In most other States, petitioning is voluntary.

—D—

Dan: One of the twelve Jewish tribes.

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. No more striking ceremony exists anywhere in Freemasonry than that contained in the ritual of the Royal Master degree. In fact, this lecture is the outstanding feature of the degree.

Degrees: The three degrees of the Cryptic Rite are: (1) Royal Master; (2) Select Master; (3) Super-Excellent Master, and they are conferred in that order. For many years, in Missouri, the latter degree was referred to as an honorary degree, not being essential for a complete understanding of Ancient Craft Masonry. In recent years the degree has been made one of the required degrees and on the same level as the two degrees which precede it. When we refer

to a degree we refer to a ceremony of initiation which is complete within itself.

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.

Deputy Grand Master: The second highest officer of a Grand Council, and who, under ordinary procedure, is advanced to the station of Grand Master; he acts as Grand Master on the occasion of the death or disability of his chief.

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 the Symbolic degrees with the Loss.

Dispensation: A release from a performance of obligation, or a remission of certain requirements. In Freemasonry it is a document granted by the chief executive officer (in the Council, the Grand Master) granting authority to organize into a group and set up as a legal entity, even before the supreme authority (in this case the Grand Council) may pass on its organization. A Council is said to work U.D. (under dispensation) until such a time as the Grand Council may decide to vote a Charter. As a rule Councils U.D. are prohibited from meeting during the period of thirty days preceding the annual assembly of Grand Council.

There are other types of dispensation, usually provided for by law, such as a dispensation for a Council to meet in halls other than its own in the event of epidemic, calamity, or other good cause. Under certain restrictions the Grand Master may issue Dispensations. But, strange to say, no Grand Master may authorize, by Dispensation, anything to be done which interferes with the by-laws of a local Council.

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

amount is fixed by each Council for its own membership, and is usually whatever amount may be decided upon as proper for paying necessary expenses of the Council. Council dues are usually the least of any Masonic group. Just why we do not know, for the Rite is just as important, just as interesting, and just as valuable as any other Masonic Rite. Dues to a Council are for the current year and become due and payable on the first day of each year.

—E—

Edicts: We hear frequently of the "constitution, laws and edicts" of a Grand Council. 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 Master, or, it may mean an order issued and published by the Grand Council itself. At any rate, edicts are to be obeyed until rescinded by those authorized to do so.

Egypt: We hear much in our ritual work about Egypt. Egypt was the hereditary enemy of the Jewish people and the wars between these people are given considerable space in the Holy Bible. The degree of Super-Excellent Master brings into our picture references to the enmity which existed, and of the alliances between the Babylonians and Egyptians against the Israelites.

Eleventh Hour: A significant expression used in the degrees. It is also referred to in the degree of Mark Master.

Ephraim: One of the twelve tribes of Israel.

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 which formed a boundary line between the Kingdoms of Babylon and Jerusalem. Being a boundary line, the armies of the two Kingdoms fought back and forth over this territory. Nebuchadnezzar refers to the stream as constituting one of the boundary lines of his Kingdom. Mention is made of the stream in the lecture of the Royal Arch degree.

Examination: Those who are members of a Council may freely visit their own Council, where they are readily known and vouched for. Others, from other Councils, who wish to visit, are often required to pass an examination before being admitted. The examination is always preceded by a display of documentary evidence of membership, which should be current receipts for dues in Council, Lodge and Chapter. No examination, such as required in Lodge, is necessary for advancement in the Cryptic Rite.

Expulsion: The most serious punishment that may be inflicted by a Masonic body is expulsion. The Council has the authority to expel

a member after due trial, subject, however, to any appeal that might be taken to the Grand Council which is the supreme tribunal of Cryptic Masonry. Expulsion can only be had after conviction by a commission or jury, and only for most serious offenses.

Expulsion of a member from a Council does not affect his Masonic standing in any other Masonic body, for the reason the Council is not a prerequisite to any other organization. But expulsion in a Lodge, or a Chapter of Royal Arch Masons, would affect the standing of a Council Mason.

Masonic trials in Councils are rare events. In our membership of almost fifty years, we have never known of a Council trial, although the Grand Council has provided in its by-laws for trial procedure.

Ezekiel: This character is listed in one of the sections of the degree of Super-Excellent Master; he is represented as a Jewish prophet. He was the leader of one of the group of Jews held in Babylonian captivity and 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.

—F—

Faith: Every Cryptic 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.

Fees: The fees are the amounts collected from candidates for the conferring of the degrees. The amount in all cases is small, in comparison with other rites and degrees. Amount charged by a Council is that fixed in the by-laws of each council, and is usually from \$10.00 to \$15.00 for the three degrees, depending upon the amount needed to support a Council. A Council should be able to maintain itself on its dues, without resorting to its fees.

Fidelity: Fidelity is a virtue constantly stressed in the Masonic system; Cryptic Freemasons have this virtue brought home to them in each of the three degrees of the Rite. The punishment for lack of fidelity is made known in a very dramatic way.

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. A Council should be noted for the friendliness and good fellowship which should prevail among Freemasons.

—G—

Gad: One of the twelve tribes of Israel.

Gedaliah: (Sometimes spelled Gedaliah) An officer in a Council of Super-Excellent Masters, and a character in the ceremonies of the degree. He was an officer of the Jewish Court, according to Masonic tradition, a man of deep religious feeling; he was a Prince who superintended the affairs of the court. He is said to have been left with other captives in Jerusalem by order of Nebuchadnezzar.

General Grand Council: The governing body for the Cryptic Rite in the United States is referred to as the *General Grand Council R. & S.M. of the U.S.A.* It is true that not every Grand Council has seen fit to affiliate with the great Cryptic 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 Council.

To the General Grand Council must be given credit for the development of the Cryptic Rite. It was that organization which united the degrees into a Rite, fostered them, built up Cryptic contacts, and kept eternally at the job of building Cryptic Masonry.

In the beginning an attempt was made to foist the Cryptic degrees upon the General Grand Chapter of Royal Arch Masons, and quite a bit of dissatisfaction was created when the latter organization finally gave up all attempts to control the Rite.

A preliminary meeting for the organization of a National Cryptic group was held in New York City, June 12, 1872, attended by representatives from Alabama, Arkansas, Connecticut, Illinois, Maine, Massachusetts, Missouri, New Brunswick (Canada), New Jersey, New York, North Carolina, Rhode Island, Tennessee and Wisconsin. Three representatives appeared from a local council in Washington, D.C. and were accredited. Maryland, Ohio and South Carolina were represented, but not accredited representatives. A Convention was held in 1873 in New York with nineteen States represented. At this time a general Grand Council was proposed. Another Convention was held in New Orleans, La., in 1874. An adjourned Convention was held in Buffalo, N.Y., August 20, 1877. A Convention was called to meet in Detroit, Mich., August 23, 1880, and twenty-four States responded. Connecticut and Pennsylvania were among the number. The Convention resulted in the formation of the General Grand Council; it was headed by Josiah H. Drummond, a great Masonic leader of that day. By 1881 the necessary States had ratified the new constitution and the General Grand Council became a growing concern.

Since that date, triennial meetings, or assemblies, have been held, at the same time and place as the General Grand Chapter. The schedule was broken during World War II, when it became necessary to postpone the Triennial from 1945 to 1946, and to meet in

Winnipeg, Manitoba, Canada, instead of New Orleans, La., as had been planned. However, the schedule was continued by holding the usual three year meeting in New York City in 1948.

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

Grand Council: When three or more councils exist in any jurisdiction, custom grants them the right to meet and establish themselves into a Grand Council, whereupon the newly formed Grand Council assumes all the powers and authority given to a Grand Body, such as chartering new councils, electing officers, and making laws and regulations under which all Councils in the new jurisdiction may work. Practically every State in the American Union has a Grand Council, New Mexico being the most recent addition to the list. The officers of a Grand Council usually bear the same titles as in a subordinate body, with the exception of the addition of the word "Grand." Occasionally we hear of a Grand Council calling itself a "Most Puissant Grand Council," or referring to a Grand Master as a "Most Illustrious Grand Master," but simplicity in Masonic titles demands their use only on rare occasions. In addressing a Grand Master, it is perfectly proper to address him as "Most Illustrious Grand Master," or "Most Illustrious Companion." Under no circumstances should a Grand Master sign himself as "Most Illustrious Grand Master." The "Most Illustrious" is a title applied to his office by others. In some instances the three principal officers of the Grand Council are referred to as the *Grand Council*, although this probably comes from the Royal Arch Chapter where the three principal officers are referred to ritualistically as the "Grand Council."

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 ever a deeper meaning, a sort of emergent appeal for recognition, which latter reason no doubt accounts for the use of *grand*.

Grand Master: One who heads a State jurisdiction, or Grand Council, is termed a Grand Master. The custom is to elect this officer at the annual assembly of the Grand Council by advancing the officers in the official elective line. As Grand Master he is the Grand Council in fact between the assemblies of the Grand Council and is invested with sole authority, subject only to the limitation of custom, law and tradition.

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 Cryptic Rite claims credit for the preservation of that secret.

Grand Principal Conductor of the Work: The third officer of the Grand Council, who, according to law, succeeds to the station of Grand Master in the event of the deaths of the Grand Master and the Deputy Grand Master. He is elected at the annual assembly of Grand Council.

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. The method of its preservation is the great secret of the Cryptic Rite.

Greeted: Each degree in Freemasonry has some particular word which identifies the status of an initiate. In a Council of Select Masters we refer to the fact that he was "greeted as a Select Master." In referring to the work of a Council for the year, we may say that it had a certain number of "greetings."

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.

—H—

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.

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.

Herald: A Herald is one who is a bearer of news, orders, or information, and as such appears in the ceremonies of the Super Excellent Master degree. He has no symbolic connection with the degree.

High Priest: This character appears in the degree of Super-Excellent Master, but only for a brief announcement of extraordinary interest.

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: A character in two of the degrees of Cryptic Masonry, and in each instance associated with his royal associate, King Solomon. He was one of the triumvirate around which Freemasonry builds its story of the Temple and its destruction.

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

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 in the Cryptic Rite are the most beautiful sections of Masonic ritual and symbolism, and he who receives the Cryptic degrees may be truly said to be an enlightened Freemason.

Holy Bible: In the United States of America there is to be found on the altars of all Councils of the Cryptic Rite, 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 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.

Honor: Coupled with Truth and Integrity as virtues to be encouraged and practiced by Select Masters.

Hope: This word is usually coupled with Faith and Charity as one of the three Graces. It is referred to in the degree of Super-Excellent Master.

—I—

Ignorance: An ignorant person has no place in Freemasonry. Ignorance, 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.

Illustrious: A title given to the Master of a Council, or one who has served as such. It is comparable to *Worshipful* in the Lodge and *Excellent* in the Chapter; it does not mean that the individual so honored has necessarily added lustre to the office—but that he has had opportunity for so doing.

Images: Freemasonry sets up no images, worships no idols. Members of our Rite are obligated not to worship idols, images, or natural phenomena, but the one and only true God.

Inspection: An examination. Candidates for the degree of Royal Master are supposed to present examples of their skill as craftsmen for the inspection of the Council.

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

Installation: The name applied to the ceremony of installing officers; it occurs annually in the months of December or January. Only certain officers are qualified to conduct the ceremony, and immediately after the ceremony has been concluded and a declaration made by the Marshal, 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 our officer who has been elected is 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 Master grants a Dispensation for a Council, he, or some one deputed by him, is said to *institute* the Council Under Dispensation. When the Charter is finally granted by the Grand Council, the ceremony of setting the Council to work under Charter is called Constitution, and the Council is said to be *constituted*.

Integrity: Each member of our fraternity is urged to preserve his integrity at whatever cost. Truth, Honor, and Integrity are classed in one group as virtues to be exemplified by Super-Excellent Masters. Freemasonry makes much of the integrity shown in ages past by one whose integrity was unquestionable.

Intolerance: Coupled with Ignorance and Bigotry in our ritual, Freemasonry teaches us to respect the other man's views, whether religious, civil, or philosophical.

Intruder: An intruder is not one regarded very highly in civil life; in Freemasonry, he is held in even less regard. An intruder is one who, in slang, may be said to "stick his nose into other people's business." He usually pays for his curiosity.

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 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.

Ish Sodi: This is a Greek expression denoting one who has been especially chosen or selected, literally a select man. It comes from two Greek words, one meaning *man*, and the other *couch*; hence man of my couch or household.

Israel: An ancient Kingdom; often connected with that of Judah.

Issachar: One of the twelve tribes of Israel.

—J—

Jehoiachin: Mentioned in the degree of Super-Excellent Master as one of those placed upon the throne of Israel and who proved unfaithful to a trust. He was succeeded by Zedekiah, who proved no better a vassal than his predecessor.

Jehovah: Originally a Jewish tribal God, but who, after the Jewish people became monotheists, became the one and only living God. His name was said to be of such power that the Jews were not permitted to pronounce it, but used synonymous names instead. In time the word became lost—at least its true pronunciation became lost. The name was composed of the consonants JHVH, and it was necessary to add vowels in order to make a pronounceable word; that constituted the difficulty in framing the pronunciation.

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 might 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 councilors. When Jerusalem was taken the greatest respect was shown Jeremiah. The manner of his death is not known. He had spent his life in endeavoring to save his people, but without success. His prophecy concerning

God's promise to the Jewish people offers a fine conclusion to a section of the degree of Super-Excellent Master.

Jericho: Escape of the Israelites from Jerusalem was frequently effected by way of the Plains of Jericho, situated at no great distance from Jerusalem.

Jerusalem: The Capital city of Judea. Here was located the great Temple of Solomon, around which is builded the symbolism and ritual of Freemasonry. Jerusalem and Babylon are the two cities most often referred to in the Cryptic Rite and are the sites in which many Masonic degrees are laid. All three Cryptic degrees have scenes laid in Jerusalem.

Jew: Most Hebrews (a race) were Jews. This term is frequently confounded with that of Hebrew. One signifies a race, the other a religion.

Jewels: Many Councils provide themselves with jewels of office whereby they may designate the station of each officer. The jewels are very similar in general design, but with an emblem overlaying the main design.

Judah: One of the twelve tribes. Often connected with that of Israel.

Justice: The virtue of Justice is urged upon Entered Apprentices. In the Council degrees, several instances of Justice and Mercy are portrayed, and always stressing the value of both.

—K—

Keepers: Characters in the Super-Excellent Master degree. They were men who were officials of the Jewish Temple worship, and were undoubtedly chosen by Gedeliah because of their religious enthusiasm and integrity.

Key: Certain characters which appear on the substitute ark, found in most Councils, can only be read by means of a Key. The ceremony of using the key is a part of the Ritualistic teaching of the degree.

King: Several Kings are represented in the Cryptic degrees: Solomon, Hiram, Zedekiah, Nebuchadnezzar.

King Hiram: (See Hiram of Tyre).

King Solomon: (See Solomon).

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.

—L—

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.

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.

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 real 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.

—M—

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, and this reference appears in the ritual of the Select Master degree. 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. No other reference appears in the Cryptic Rite to the Mark or its use. The Cryptic Rite is plainly not included in the Mark series of degrees—referred to as Keystone Masonry.

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

Master: The principal officers of a Council of Royal and Select Masters; his title is "Illustrious Master," a title which he retains after he has given way to his successor. His associate officers, all seated in the East, are the Deputy Master, and the Principal Con-

ductor of the Work. The Master possesses the same authority in the Council as the Master does in a Lodge.

Master's Word: A traditional word, preserved, according to tradition, by the Cryptic Rite. Consult *Great and Sacred Name*. The knowledge of the word was said to be the privilege of every Freemason, but, due to circumstances over which its possessors had no control, the word was never bestowed upon the Master Mason.

Member: One who has received the degrees of the Rite and who is in good standing in his Council 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 Council, he is said to be a *suspended member*. If he comes from another Council, he is said to be an *affiliated member*. There is no distinction between an affiliated member and any other member. While officers of a Council are necessary, the support of the loyal member is even more necessary for the support of a Council.

Membership: When one has been affiliated as a member, or when he has been greeted as a Select Master, he is said to have *membership*.

Most Holy Place: (See Sanctum Sanctorum).

Most Illustrious: A title applied to one who is serving, or has served, as Grand Master of a Grand Council. It is comparable to the terms Most Worshipful and Most Excellent, used in Lodge and Chapter to characterize their highest executives. It should be applied to the office and not to the individual.

Most Puissant: Entirely obsolete in Missouri. Literally, it means *most powerful*. It is still used to designate the head of the General Grand Council of the United States, or one who has served in that capacity.

—N—

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

Nebuchadnezzar: More accurately, Nebuchadrezzar, was the eldest son of Nabopolassar, and known best because he founded the Babylonian Empire. He ruled for at least forty years, during which time he had brought all of the adjoining nations into the Babylonian Empire. Jerusalem had been created a vassal nation and attempts were made to place Hebrew Kings upon the throne in the hopes of securing their loyalty. It proved a failure for both Jehoiakim and Jehoiachin rebelled against their Masters. Then Zedekiah, just twenty years of age, was placed on the throne. He did not prove to be the faithful liegeman that was expected; he also entered into alliance with nearby nations in the hope of throwing off the Babylonian yoke. This is the period exemplified in the Super-Excel-

lent degree, and in which Nebuchadnezzar plays a highly important part. He made Babylon the wonder of the then known world; he builded the celebrated *hanging gardens*, dug canals, palaces and public buildings. While strictly a warrior type he was said to have been of a deeply religious nature, and generous according to the ideas of his day.

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 the 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.

Ninth Arch: The last of the nine arches referred to in the degrees of Royal Master and Select Master. Those who penetrate to this arch have received all the symbolic instruction of the Rite. This arch is also symbolic of the Gate of Death through which all must pass on their journey to the Eternal Home.

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 Master is entitled to be called *Illustrious*. A Grand Master is *Most Illustrious*. His associates on the dais, including the Grand Treasurer and Grand Recorder are *Right Illustrious*. We refer to dimits, certificates of good standing, greetings, institutions, constitutions, and many other forms and ceremonies, all of which come within the definition of nomenclature.



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

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 instruction may, and does, follow the obligating ceremony.

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.

Opening: It is the opening ceremony of our fraternity which sets it apart from any other society and organization. The manner in

which this ceremony is carried out is indicative of the enthusiasm of the Council. This ceremony is ritualistic and follows that of symbolic Freemasonry. No Council may confer degrees or transact business until it shall have been opened by those competent and authorized to do so. The Master of a Council, or in his absence, the Deputy Master, Principal Conductor of the Work, or a Past Master, may perform this ceremony, if he has a quorum of nine members.

—P—

Pashur: A legendary character referred to in the degree of Super Excellent Master; he was traditionally a Hebrew and one of the advisers to King Zedekiah, his advice being such as to bring destruction upon Jerusalem.

Passed the Circle: Those who receive the degree of Select Master are said to have "passed the circle in Ancient Craft Masonry," having completed their circuit of education, as well as having learned the symbolism of the circle which represents perfection.

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.

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.

Per Capita Tax: Council members pay dues to the Recorder of their Council; the Council pays per capita tax to the Grand Council. This for many years constituted the sole means for carrying on the activities of the Grand Council. Several years ago, the income dropping below normal levels, a greeting fee of \$1.00 was added. The present per capita tax in Missouri is 70c on each member borne on the rolls of a Council as of December 31st of each year.

Perfection: The completion of the symbolic knowledge conferred in a Council. See "Circle."

Petition: Those who receive the degrees, or who affiliate in Councils, 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 and chapter membership. The names of at least two members who know the petitioner and who will recommend him for membership are required on the petition. This petition

is read before the Council, referred to a committee, and reported upon, whereupon ballot is spread, resulting in either election or rejection.

Petitioner: One who presents a petition, whether for degrees or affiliation, must be a member in good standing of both lodge and chapter, and must be recommended by at least two members of the Council he petitions.

Pharaoh: Referred to in the degree of Super-Excellent Master. His Egyptian Army was a constant threat to the peace of Jerusalem.

Prayer: Freemasonry does not prefer *canned* prayers, but it does prefer such a prayer to an unsatisfactory prayer, and to this end has prepared certain dignified expressions of thanks and gratitude to the Great Architect for use in opening and closing in the various degrees. Where a minister is present, it is the custom to call upon him in opening and closing. 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, and the capitular degrees of the chapter. Again, it may refer to that of Royal Master, or Select Master. The idea in using the word is to insure the Council that the one taking the degrees is qualified by having assumed the obligations of all the prerequisite degrees.

Principal Conductor of the Work: The third officer of a Council of Royal and Select Masters; he presides in the absence of the Master and Deputy Master; he corresponds to the Junior Warden of a Lodge, but is seated in the East with his associates.

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 Most 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, and before he had arrived there, his eyes were put out. Thus was fulfilled the two contradictory prophecies.

Proxy: The authority or power to act for another. In Freemasonry, certain officers are by right entitled to be present and vote at annual meetings of their grand bodies. Where one of these officers cannot be present, there are certain methods by which they may appoint someone to represent them. This is done through a *proxy*, which is nothing more than an assignment of right to a designated individual.

A proxy is usually entitled to the same rights as the one to whom the right was originally given. The Grand Master very often designates some one to act in his stead, in which case, the party named is said to be the *proxy* of the Grand Master.

Prudence: One of the cardinal principles of Freemasonry, but again brought to our attention in the degree of Super-Excellent Master.

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

Purple: A Royal color, and very properly used as the color of the Cryptic Rite.

—Q—

Quorum: The law requires the presence of nine or more members, all members of the Council, before a Council 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 Council is required to have a quorum of Councils before it may open in annual assembly.

—R—

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

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

Received: Candidates in the degree of Royal Master are *received*.

Recorder: The Recorder of a Council is the secretarial officer through whom all correspondence and business of the Council should pass. He receives all money due the Council and pays them over to the Treasurer. He keeps the minutes, or records of meetings, hence the title of *Recorder*. A good Recorder is the most valuable officer of a Council.

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

Reprimand: The least punishment that may be inflicted upon a member of a Council 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 Master of the Council, or by one deputed by him. In every 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.

Resolutions: At times the policy of a Council, or even a Grand Council, 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 Council often passes a Resolution which remains in effect until repealed. At times, Councils may prepare resolutions of sympathy at the death of a companion, or they may memorialize the Grand Council.

Returns, Annual: Each Council is required by law to make an annual report to the Grand Council; this report is referred to as *annual returns*. It is the duty of the Recorder of a Council to do the actual making of the returns, but it is the express duty of the Master 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 name of all members who have served as Master of the Council, and certain statistical information necessary for an examination made by the Committee on Returns of the Grand Council, who go over all the records and report to the Grand Council. The period covered by the return is the calendar year, ending December 31st.

Reuben: One of the twelve tribes.

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

Rights and Honors: An expression used in the degree of Royal Master. The acceptance to membership in the degree is considered to be the right of any Royal Arch Mason. That it is an honor is the generally accepted opinion of those who receive it.

Rite: A solemn or formal observance, as *rites of Freemasonry*. We refer to the *Cryptic Rite*, by which we mean the ceremonies in the three degrees of the rite.

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 and Select Masters employ the *rolls* in their ceremonial work.

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 Degree: Every Council member is required to be a member of a Chapter of Royal Arch Masons.

Royal Master: The first degree of the Cryptic Rite. The first record of this degree is in the records of Columbian Council of New York City, where Thomas Lownds is stated to have conferred the degree, September 2, 1810. It is hardly possible that the degree sprung into being on a single night, but that it must have been conferred previous to that date.

The degree cannot be conferred on anyone who has not received the degree of Royal Arch Mason, and is regarded as preparatory to that of Select Master with which it has been intimately connected for more than a century and a quarter. While the degree is short, yet it contains some very beautiful passages of ritual, and its lecture is a most interesting explanation of certain articles in the Sanctum Sanctorum of the Temple.

—S—

Sacred Law: A reference is made in the Super-Excellent Master degree to the placing of the Sacred Law in the center of the camp. The VSL there referred to would be the Old Testament. However, we of today still refer to the Bible as the Sacred Law.

Sanctuary: Any sort of a secret spot, or place of worship. King Solomon's Temple had its sanctuary. Not to be confused with the Sanctum Sanctorum.

Sanctum Sanctorum: The Latin words meaning holy of holies; hence the most sacred place in the Jewish temple, so sacred that even the High Priest alone was permitted to enter it, and he but once a year on the Day of the Atonement.

The Sanctum Sanctorum held but one object, the Ark of the Covenant, and those things contained in it. 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.

Satrap: These were governors of the Persian Provinces and are referred to in the Super-Excellent Master degree. Actually, they were under military officers to the King and undoubtedly accompanied their chief on his military expeditions, as they did Nebuchadnezzar at Riblah.

Saul: Predecessor of King David and his son, Solomon. He was the first King of Israel.

Scripture: 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.

Select Master: No one knows where this degree had its origin; it is very similar in material to the "Select of 27" conferred by Moses Cohen in Jamaica as early as November 9, 1790. Abraham Jacobs probably brought the degree to New York where, about 1804, he conferred it upon Thomas Lownds, a well known New York brother. However, there is a claim by Maryland brethren that one Henry Wilmans introduced the degree from Germany about 1792, in which year he organized a Council of Select Masters.

The degree is regarded as the summit of Ancient Craft Masonry, for without the explanations given in its ritual the full understanding of the symbolism of the Royal Arch cannot be had. The degree accounts for the preservation and concealment of those essentials of the craft brought to light at the building of the second Temple. It exemplifies an instance of justice and mercy exercised by the great patron of the Craft towards one who was overzealous. While the degree of Super-Excellent Master follows, the symbolism of Ancient Craft Masonry is completed in the degree of Select Master, and all business of a Council is transacted in the body of the Council of Select Masters.

Sentinel: An officer of the Council. 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 Council is known as a Grand Sentinel.

Sentry: One who is doing guard duty. A sentinel.

Shekinah: This visible presence of the Deity between the cherubim disappeared following the destruction of the Temple. Nor did it appear in any of the later Temples. It had departed forever.

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.

Silver Trowel, Order of: Referred to as *Thrice Illustrious Master* degree, or *Order of Anointed Kings*. Missouri uses the designation Silver Trowel. It is an honorary degree conferred upon all who have served as Master of a Council, but all those receiving it must petition the Order and be elected. It is conferred at the annual assembly of the Grand Council, much as the Order of High Priesthood is conferred at Grand Chapter.

Simeon: One of the twelve tribes.

Sissinna: A Persian Satrap, or governor of a Province.

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

Solemah: A Hebrew word whose exact meaning is not clear.

Some writers say it is a corruption of the name of Solomon.

South Gate: One of the gates of the Temple and one of those most frequently used according to Masonic tradition.

Square (The Figure): This is a figure of four sides, equal in length and angles. It is one of the symbols of the Rite, the explanation in the monitor reading:

"The square is one of the most significant of the emblems of Masonry. Its four equal sides subtended by four perfect angles, symbolize the four cardinal virtues, which are imprinted upon the memory and engraven upon the very soul of every true Mason: Temperance, Fortitude, Prudence and Justice. . . . It also represents the encampment of the children of Israel, with three tribes on each side."

Square (And Compasses): This Square is always an emblem of morality; it is the badge of the Master; it is a part of the Great Lights. It requires no explanation to the Freemason. The same Square is to be found, used in the same manner as in Symbolic Freemasonry, in the degrees of the Cryptic Rite. A Masonic Square should be one of equal arms, and not a measuring square marked in inches. It is a method of *trial* and not of measurement.

Steps: As in other degrees, the Council has its symbolic steps, all of which are explained as the ceremony goes on.

Steward: An officer of the Council similar to the Junior Deacon of the Lodge. In the Grand Council a similar officer becomes a Grand Steward.

Sun, Moon, and Stars of Heaven: Super-Excellent Masters are particularly warned against worshipping idols, images, or natural phenomena.

Super-Excellent Master: The last degree of the Cryptic Rite; in some States conferred as an honorary degree. It has no connection, either in history or symbolism, with the Royal and Select Master degrees. It is an elaboration of a section of the Royal Arch dealing with a historical period of Jewish history, the principal characters being Nebuchadnezzar, Zedekiah and Jeremiah.

It is first referred to in the records of Columbian (N. Y.) Council No. 1, December 22, 1817, and at that date was conferred preceding the Royal and Select Master degrees. The ritual of the degree has been completely revised and dramatized in recent years, retaining only the old grips, passes and history. It is regarded as one of the most dramatic degrees in all Freemasonry when properly exemplified. The degree is not conferred in some Grand Council jurisdictions, especially in the Virginias. In other jurisdictions it is conferred once a year, during the time of the holding of the annual assembly of a Grand Council. A Council which does not, or cannot confer

this degree, should surrender its charter, for it is a degree which really gives life to Council ritual work.

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 punishment is *suspension*. There are two types of suspension, the least of which is the ordinary suspension for non-payment of dues. This means only a loss of membership while the suspension prevails. Under ordinary circumstances the mere payment of back dues restores the lost membership. But 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 Council 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 a member is not permitted to hold Masonic communion with another member of the Council. As in the case of expulsion, the suspension of a member does not affect his standing in any other Masonic group. Suspension by a Lodge or Chapter does affect the Council status of a member, because those bodies are prerequisite bodies.

Symbols: The Council has its symbols, most of which are fully explained in the lectures, or in the ritualistic work. Needless to say, it corresponds to that of the lodge and carries on lodge symbolism.

—T—

Temperance: One of the cardinal virtues of a Freemason, attention to which is again called in the degree of Super-Excellent Master.

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.

Three-Fold Tie: In some jurisdictions the phrase "a two-fold cord is strong, but a three-fold tie is not easily broken" is used. Those who use the phrase seldom understand its origin and its direct application. Unfortunately, being an esoteric matter, it cannot be discussed at length in this article, but this little hint may give our readers a clue to its origin. The phrase is first mentioned in the writings of R. Judah as quoted in the Jewish Encyclopedia; here it is given as the "three-fold cord that is not easily broken," and the allusion is to the joint effort of Bath-Sheba, David and Nathan, to

save the throne for Solomon when Adonijah made plans for seizing the throne.

Those who have received the Order of the Silver Trowel will understand the background of history which preceded the enthroning of Solomon.

Thrice Illustrious: This term is almost obsolete in Missouri, with the exception of a portion of the ritual of Royal and Select Master, where reference is made to historical characters. When our ritual is remodeled this appellation may disappear along with some other illogical material.

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 Jewish people. 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."

Treasurer: The financial officer of a Council; in Grand Council he becomes a Grand Treasurer.

Triad: A Triad is a combination of three elements or groups, or even individuals. In recent years an interpolation has been added in some Councils, making reference to the Sacred Triad. That triad is now represented in all Masonic lodges by three burning tapers.

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

Triangle: One of the significant emblems of Freemasonry, particularly so in a Chapter of Royal Arch Masons. The triangle is again brought to our view in the degree of Super-Excellent Master as representing the Deity in his three principal attributes—Omniscience, Omnipresence, and Omnipotence.

Triangle, Broken: See "Broken Triangle."

Tribes: In explaining the Camp of the Jews in the Super-Excellent degree, the lecturer tells of the twelve tribes of Israel, how they were arranged, and who constituted each group. Judah and Israel were the most representative and powerful of the twelve.

Triennial: The term is usually applied to the triennial assembly of General Grand Council. Literally, it means "three years" and is sometimes applied to the three year period between triennial gath-

erings, although when so used, the word should be "triennium." The General Grand Council was formed in 1881 and has held triennial meetings since that date, with the exception of the year 1945 when none was held; this was adjusted by holding the meeting in 1946 and again in 1948.

Triennial Assembly: The sessions of General Grand Council are usually referred to as Triennial Assemblies, since they occur every three years, bringing together companions from all over the United States into one great gathering.

Truth: This virtue is coupled with that of Honor and Integrity, which virtues should distinguish the Super-Excellent Master.

Twelfth Hour: The number was a sacred one in mythology; it was the triangle (3 sides) multiplied by the square (four sides). Many think the Council reference to be to the hour when we shall cease our earthly labors and become at one with Him who is the Supreme Architect.

Twenty-Seven: Being $3 \times 3 \times 3$, the number has been most sacredly regarded in ages past. The degree of Select Master was once called "Select of 27." And today, in opening a Council, symbolically, at least, twenty-seven are supposed to have a part in the ceremony.

Tzodaz: A name applied to a High Priest in one of the degrees. 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.

—V—

Vault: Cryptic Masonry is known as Freemasonry of the Vault, since its principal degrees are supposed to be laid in underground rooms or vaults. The legend of the vault is one of the most interesting of Cryptic traditions.

Vessels: The Scriptures used in the degree of Royal Master, contain many references to the various vessels and paraphernalia used in the Temple ceremonies. The Scriptures 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.

Volume of the Sacred Law: This is sometimes abbreviated to VSL, and is an expression current in English Masonic circles. Consult the article on the Holy Bible for further information. When used in Cryptic ceremonies, the scroll, or Torah, form should be employed, since Bibles were not being printed in the days of Joshua, Zerubbabel and Haggai.

—W—

Watch: Cryptic 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.

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

—Z—

Zabud: Friend of the King. The character Zabud appears in several Masonic degrees. To most of our 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 Bath-Sheba, 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.

Zedekiah: One of the principal characters in the degree of Super-Excellent Master. 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.

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

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.

