

## SYMBOLISM

### ENTERED APPRENTICE

The First or Entered Apprentice Degree, is intended to symbolize man, helpless and ignorant, entering into the world; also youth groping in mental darkness for intellectual light.

### QUALIFICATION.

Every Candidate for initiation must believe in the existence of a Supreme Being and future state; he must be of good moral character, and mature age, and able to conscientiously answer the following questions in the affirmative:

### DECLARATION

"Do you seriously declare, upon your honor, that unbiased by friends against your own inclination, and uninfluenced by unworthy motives, you freely, and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?"

"Do you seriously declare that you are solely prompted to solicit those privileges by a favorable opinion conceived of the Order, a desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?"

"Do you also seriously declare, upon your honor, that you will cheerfully conform to the ancient usages and established customs of the Fraternity?"

### THE PREPARATION

The Candidate is required to close his eyes on the past, and think of the dark mysterious future. This blindness is emblematical of our ignorance, and of the designs of the great Architect of the Universe being beyond the utmost stretch of the Human Mind. Yet the study of Nature will develop intellectual light, and dispel ignorance;

and the more it is studied the loftier and more comprehensive will be our ideas of the great Creator and First Cause of all things.

Equality.—As Masonry does not regard, or admit any person on account of rank or fortune, he should divest his mind of all selfish and worldly considerations, and lay aside the trinkets and trappings of the outward world, and for a time become poor and penniless; so that he may remember, when asked to assist a Brother in distress, that Masonry received him in poverty, and that he should then embrace the opportunity of practising that virtue, Charity.

His Sincerity of purpose and purity of mind are symbolized by the left \* \* \* being made bare; in token of implicit or unreserved Confidence, the right \* \* \* \* is uncovered; so also in token of Humility is the left \* \* \* made bare, to bend before the Great Author of his existence; and to follow the ancient custom of the Israelites, he will be prepared to slip the shoe from off his foot, as a testimony or token of Fidelity (Ruth iv. 7). The Cable Tow, with a running noose, is emblematical of the Dangers which surround us in this life, especially if we should stray from the paths of duty. It will also remind the initiate to submit, while he is in ignorance, to being guided by those whom he knows to be enlightened.

#### THE INITIATION

“Ask and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.”—Matt vii 7.

The knocks at the door denote Peace, Harmony, and Brotherly Love. Before the ceremony of Initiation begins, the Candidate is informed that Freemasonry is an institution founded on the purest principles of Mortality—i.e., on Truth, Brotherly Love, and Charity; and requires a cheerful compliance, to maintain the established usages and customs of the Order. The moment we enter the world, and draw the first breath of life, the Sword of Justice is pointed to our heart, and will sooner or later overtake us;

so in Masonry, at our first entrance we are taught to be cautious, and trust in God.

Prayer.—Vouchsafe Thine aid, Almighty Father, and Supreme Architect of the Universe, to our present convention; and grant that this Candidate for Freemasonry may dedicate and devote his life to Thy service, so as to become a true and faithful Brother among us. Endow him with a competency of Thy Divine Wisdom, that, assisted by the lessons of our Moral Science, he may be better enabled to display the beauty of true Godliness, to the Honor and Glory of Thy Holy Name. Amen.

#### THE PILGRIMAGE

Where the blessing of God is invoked the Candidate may fear no danger, but arise, and follow his enlightened guide, who will enable him to travel safely through the dark emblematic pilgrimage of ignorance, and overcome the obstructions and difficulties which beset the way of knowledge.

This part of the ceremony symbolizes the progress of human intelligence, from a state of ignorance, to the highest state of civilization and mental enlightenment. During the circumambulation, in some lodges the 133rd Psalm is read, to impress the Candidate with a feeling of Brotherly Love.

#### THE V— OF THE S— L—.

No Lodge exists without the acknowledged Bible, and would, without, be illegal and unwarrantable.

The hand placed on the Bible, which is properly called the greatest light of Masonry, and attention called to its teachings, will remind us of the obligations we owe to God and our fellow-men.

The Holy Bible, the inestimable gift of God to man, is the wonder of books. Its teachings are the basis of morals and religion, and it is the book of universal appeal.

The historian, the poet, the philosopher and the legislator have found in it an inexhaustible mine of treasure.

#### THE SECRECY AND VOWS OF FIDELITY

Having completed the symbolic journey in search of enlightenment, Vows of Fidelity or Secrecy are required; but these are voluntary, and the Candidate must be assured, before taking them, that there is nothing in those Vows incompatible with his civil, moral, or religious duties. The Veil of Secrecy which shrouds Freemasonry has attracted the attention of the uninitiated more than anything else. Some may naturally reason in their own mind: "If the objects and pretensions of Freemasonry be honest and praiseworthy, what need is there for an obligation of secrecy? If it be really a system of morality, and has a tendency to elevate the mind, or be a benefit to mankind, why not make it free to all? And charity being boasted of as one of its characteristic features, is it not Masons' bounden duty, as charitable men, to make it known without fee or price, instead of binding the members by obligations to secrecy?" The only answer to these questions is, That nature is shrouded in mystery; and mystery has charms for all men. Whatever is familiar to us, however novel, beautiful, or elevating, is often disregarded, unnoticed, or despised; whilst novelty, however trifling or devoid of intrinsic value, will charm and captivate the imagination, and become the fuel of curiosity, which cannot bear to be ignorant of what others know. And so Freemasonry, taking the example of Nature, veils its beauties in mystery, and illustrates them by symbols. In support of this, we will conclude this part by quoting two distinguished modern writers:—

"Thoughts will not work, except in silence; neither will virtue work, except in secrecy. Like other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun. Let the sun shine on it—nay, do but look at it privily thyself—the roots wither, and no flowers will glad thee."—Thomas Carlyle, "*Sartor Resartus*."

"God has put the veil of secrecy before the soul for its preservation; and to thrust it rudely aside, without reason, would be suicidal. Neither here, nor, as I think hereafter, will our thoughts and feelings lie open to the world."—H. W. Beecher, "*Life Thoughts*."

#### THE ENLIGHTENMENT

"The light shineth in darkness; and the darkness comprehendeth it not."—John i. 5.

"And God said, let there be light, and there was light."  
—Gen. i. 3.

This particular part of the ceremony symbolizes the victory of Knowledge over Ignorance, and the impression intended to be made on the mind of the Candidate on first beholding the Three Great Lights of Masonry, is to make him recollect that the light of Wisdom is beautiful, and that all her paths are peace.

" 'Tis the Great Spirit, wide diffused  
Through everything we see,  
That with our spirits communeth  
Of things mysterious—life and death,  
Time and Eternity!"

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death; upon them hath the light shined."—Isaiah ix. 2.

#### THE \*\*\* \*\*

The three great Lights are the Holy Bible\*, square, and Compasses. The Bible to govern our faith and practice, being the gift of God to man for that purpose; the

\*The Bible is used among Masons as the symbol of the Will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Bible to the Christian, the Talmud to the Israelite, the Koran to the Mussulman, the Vedas to the Brahmin, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.

Square to regulate our actions; and the Compasses to keep us in due bounds with all mankind.

#### THE \*\*\* \*\*

Are three burning Candles, emblematical of the Spirit of God, whereby His chosen people are enlightened, and are meant to represent, the Sun, to rule the day, the Moon to govern the night, and the Master to rule and direct his Lodge. They are also emblematical of the Master and his Wardens, and are placed in the east, south, and west; as the sun rises in the east, so the Worshipful Master is placed in the east, to open his lodge, and enlighten the brethren in Masonry.

The Junior Warden represents the sun at its meridian in the south, and as it is then the beauty and glory of the day, it is his duty to call the brethren from labor to refreshment, see that they do not convert the time thereof into intemperance, but govern themselves so that pleasure and profit may be enjoyed by all.

The Senior Warden represents the sun in the west at the close of the day, and it is his duty to see that the Brethren are all satisfied, and that they have their just dues, before closing the Lodge by command of the Master.

#### THE SECRETS

Having been converted into one of the Sons of Light, and taught to be cautious, the Candidate may be intrusted with the Secrets belonging to this degree, which consist of a S \*\* a G \*\* or T \*\*, and a Word. For these the reader is referred to the W.M. of his lodge; but it would be well to remember that all squares, levels, and upright lines allude to the Obligation, and are proper signs by which to know a Mason.

#### THE INVESTITURE

After the reciprocal communication of the marks which distinguish us as Masons, the Candidate is invested with a LAMBSKIN OR WHITE APRON. It is the Emblem of Innocence, the Badge of a Mason, and the

Bond of Brotherhood; and, when worthily worn as such, will give pleasure to himself and honor to the Fraternity; and be of more value than the diadems of Kings, or the pearls of Princesses; and it should remind him that purity of life and rectitude of conduct are necessary to gain admission to the Celestial Lodge, where the Supreme Architect presides.

#### CHARGE AFTER INVESTITURE

You are never to put on that Badge if you are at variance with any Brother in the Lodge; if so, one or both of you must retire, so that the harmony of the assembly be not disturbed by unseemly strife. When haply your differences are reconciled, you may return and clothe yourselves, and "dwell together in unity," for brotherly love is the strongest cement of the Order.

#### THE FOUNDATION STONE

Of every Masonic edifice is, or ought to be, placed in the north-east corner of the building; and the newly initiated Brother is made to represent that stone, and there receives his first lesson on Moral Architecture, teaching him to walk and act uprightly before God and man; as well as for special reasons, a striking illustration of brotherly love and charity, which he is unable, in his present condition, to bestow. (I. Kings vi. 7.) But charity is the principal of all social virtues, and the distinguishing characteristic of Masons. Let the feelings of the heart, guided by reason, direct the hand of Charity.

#### THE WORKING TOOLS

Are the twenty-four inch Gauge, the Common Gavel, and the Chisel. Their use in operative Masonry is obvious and requires no explanation; but as speculative or Free Masons, we see them applied to our morals, thus—

#### THE TWENTY-FOUR INCH G\*\*\*\*

Is emblematical of the twenty-four hours of the day, which ought to be devoted to the service of God by a proper division of our time, for prayer, labor, refreshment, and sleep.

## THE COMMON G\*\*\*\*

Is the emblem of Reason, and of labor being the lot of man. By reasoning and examining ourselves, we see the necessity of breaking off and divesting our consciences of all vice, thereby fitting our minds, as living stones, for that spiritual building eternal in the heavens.

## THE C\*\*\*\*

Points out to us the advantages of Education, by which means alone we are rendered fit members of regularly organized Society.

## THE JEWELS

A Lodge has Six jewels, three movable, and three immovable.

The immovable jewels are the Square, Level and Plumb Rule. They are termed immovable because they are assigned to particular stations in the Lodge—the Square in the East, the Level in the West, and the Plumb Rule in the South; and although the brethren occupying those stations may from time to time be changed, still the jewels will always there be found.

The Square teaches morality; the Level, equality; and the Plumb Rule, justness and uprightness of life and conduct.

The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Tracing Board.

## THE ROUGH ASHLAR

Represents man in his natural state, ignorant, unpolished, and vicious, like a precious stone surrounded by a dense crust, its beauty unseen till the rough surface is removed.

## THE PERFECT ASHLAR

Represents him in a high state of civilization, with his mind divested of all vice, and prepared for that house, not made with hands, eternal in the heavens, which, by a liberal and virtuous education, our own endeavors, and the grace of God, we hope to attain.



## BROTHERLY LOVE, RELIEF AND TRUTH

Are the three great Tenets or Principles of a Freemason.

## BROTHERLY LOVE

Is the strongest cement of the Order, and without it the Fraternity would soon cease to exist. By it we are taught to regard the whole human species as one family, to aid, support, and protect each other.

## RELIEF

Flows from brotherly love, and it is a duty incumbent on all men to soothe the unhappy, relieve the distressed, and restore peace to their troubled minds.

## TRUTH

Is a divine attribute, and the mother of Virtue; and the first lesson we are taught in Masonry is to be fervent and zealous in the pursuit of truth, and to dispense it freely.

## THE LODGE-ROOM AND ITS ACCESSORIES

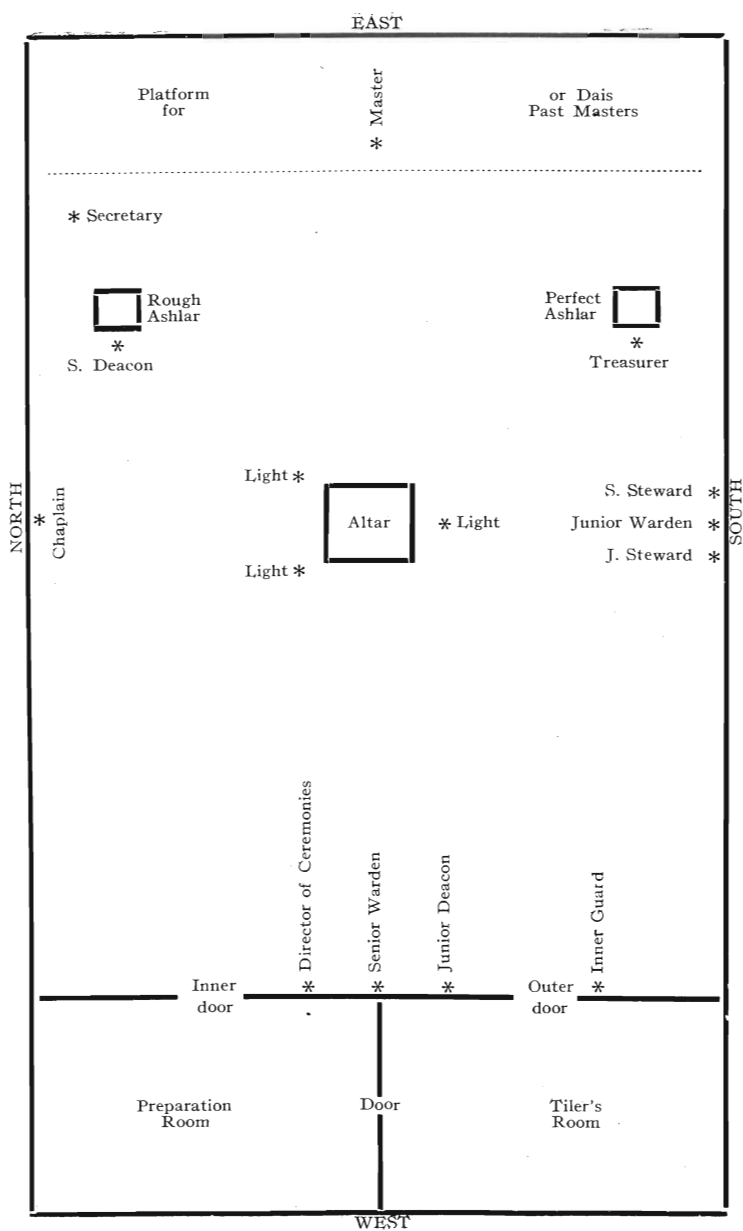
The Lodge-room is a representation of the world; and a properly constructed Lodge should be situated due east and west, for which we assign three Masonic reasons—First, the sun rises in the east, and sets in the west; second, Learning originated in the east, and extended to the West; third, The Tabernacle in the Wilderness was so situated (Exodus chaps. xxvi. and xxvii.), to commemorate the miraculous east wind (Exodus xiv. 21), and being symbolic of the universe, was the type of a Freemason's Lodge.

## ITS FORM

Being an oblong or parallelogram, is emblematical of the united powers of Darkness and Light.

## ITS DIMENSIONS

Embrace every clime; in length, from east to west; in breadth, between the north and south; in depth, from the surface of the earth to the centre; and in height, from earth to heaven; denoting the universality of its influence.





## W\*\*\*, S\*\*\*, AND B\*\*\*

Are the three great pillars on which the Lodge-room is supported. Wisdom to contrive, govern, and instruct; Strength to support; and Beauty, to adorn. The W.M. in the east represents \*\*\*\*, the S.W. in the west represents \* \* \* \*, and the J.W. in the south represents \* \* \* \*. Their situations, forming a triangle, emblematical of their unity in forming one Government; they also represent Solomon, King of Israel, for wisdom; Hiram, King of Tyre, for his assistance in building the Temple; and Hiram Abiff, for his cunning or beautiful workmanship. These three great pillars are represented by the three principal orders of Architecture, i.e. the Doric, Ionic, and Corinthian. The Ionic column represents Wisdom, because it wisely combines strength with grace. Strength is represented by the Doric, being the strongest and most massive of the orders. Beauty is represented by the Corinthian, being the most artistic and ornamental.

## THE COVERING

Of a Freemason's Lodge is the Celestial Canopy, or the starry-decked Heavens, The sun, moon, and stars, are emblems of God's power, goodness, omnipresence, and eternity.

## THE FURNITURE

Consists of the Holy Bible, Square, and Compasses. The Bible is the symbol of God's Will, and is dedicated to His service; the Square to the Master, being the emblem of His office; the Compasses are dedicated to the whole Craft, being emblematical of the limits which ought to circumscribe our conduct, that we may live with honor, and be respected by a large circle of good friends, and make our exit from the stage of life in the humble hope of being rewarded with a Crown of Glory.

## THE ORNAMENTS

Are the Mosaic Pavement, the Tessellated Border, and Blazing Star.

## THE MOSAIC PAVEMENT

Reminds us of the bounteous liberality of our Father in heaven, who has spread the earth with a beauteous carpet, and wrought it, as it were, in Mosaic work. It also represents the world chequered over with good and evil, pain and pleasure, grief with joy; today we walk in prosperity, tomorrow we totter in adversity; but, united in the Bond of Brotherhood, and walking uprightly, we may not stumble.

## THE TESSELATED BORDER

Of the Mosaic Carpet may be likened to the wavy ocean, which skirts the land, and by indenting it adds beauty to the earth; but it is emblematically intended to represent the many blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter.

## THE BLAZING STAR

Is the first and most exalted object that demands our attention in the Lodge, and is the emblem of PRUDENCE, which should shine conspicuously in our conduct, and be the guiding star of our lives, instructing us to regulate our actions by the dictates of reason and experience, to judge wisely, and determine with propriety, on everything that tends to our present or future happiness. Its proper place is in the centre of the Lodge, so as to be ever present to the eye, that the heart may be attentive to the dictates, and steadfast in the laws of Prudence.

## THE TASSELS

These cords which adorn the four corners of the Tesselated Border are emblematical of the Cardinal Virtues—viz., Prudence, Fortitude, Temperance, and Justice.

## FORTITUDE

Is that virtue which enables us to bear the adversities of social life, encounter danger, resist temptation, and keep us in the practice of Virtue.

## TEMPERANCE

Sets bounds to our desires, frees the mind from the allurements of vice, and renders our passions tame and governable. The health of the body, and the dignity of man, depend upon a faithful observance of this virtue.

## JUSTICE

Is the boundary of Right, and the cement of Civil Society. Without the exercise of this virtue, social intercourse could not exist; might would usurp the place of right, and universal confusion ensue. Justice commands you to "Do unto others as you would that others should do unto you." Let Prudence direct you, Fortitude support you, Temperance chasten you, and Justice be the guide of all your actions.

## THE THEOLOGICAL LADDER

Which Jacob saw in his vision, extending from earth to heaven, represents the way of salvation, the many steps composing it representing as many moral virtues, the principal being Faith, Hope and Charity. It rests on the volume of the Sacred Law, which strengthens our Faith, and creates Hope in Immortality; but Charity is the chief of all social virtues, and the distinguishing characteristic of the Order; and the Mason possessed of that virtue in its widest sense may be said to wear the brightest jewel that can adorn the Fraternity. The Sacred Volume is represented on the Tracing Board as resting on the vortex of a circle, which is embordered by two perpendicular parallel lines, representing Moses and King Solomon; or (in some Lodges) St. John the Baptist and St. John the Evangelist, who, in Masonry, it is understood, were parallels, and exemplary of those virtues which Masons are taught to reverence and practice.

## THE CIRCLE

Represents the Boundary Line of a Mason's conduct; and in going round the circle, we necessarily touch upon these lines, and the Holy Scriptures, which point out the whole duty of man; and they who circumscribe their conduct by those examples, and the precepts therein contained, cannot materially err. There is a point within

the circle referring to the Glorious Throne of God, the great Architect and Creator of the Universe, who is Almighty, of infinite Wisdom, and whose Being extends through boundless space, enjoying alone the attributes of Immortality and Eternity! This symbol of God is almost universal in His works.

#### THE LEWIS

Which is dovetailed into the Perfect Ashlar, denotes Strength, to support us in all our lawful undertakings. It also denotes the son of a Mason, whose duty it is to support his aged parents, when they are unable to labor or bear the burden of cares, gathered upon them in their journey through life.

#### CHARGE TO NEWLY ADMITTED BROTHER

You have now passed through the ceremony of your Initiation, and been admitted a member of our ancient and honorable Institution. Knowledge and virtue are the objects of our pursuit; and the Great Architect of the Universe is our Supreme Master. On Him we rely for support and protection, and to His will we ought to submit, while we work by the unerring rule He has given to guide us. By having said so much, we do not mean you to understand that Masons arrogate to themselves everything that is great, good, and honorable. By no means. The gates of knowledge, and the paths of truth and virtue, are open to all who choose to enter and walk therein; but this much may be affirmed of Masonry, that the moral lessons which it teaches favor us with peculiar advantage, which, if duly studied and practiced, would exalt us above the rest of mankind.

As a Mason, you are bound to be a strict observer of the moral law, as contained in the Holy Writings, and to consider these as the unerring standard of Truth and Justice, and by their divine precepts to regulate your life and actions. Therein is inculcated your duty to God, your neighbor, and yourself; to God, in never mentioning His name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon Him as

the source of all good, which we came into the world to enjoy, to love, and obey; to your neighbors, by acting on the Square, and doing unto them as you would wish them to do unto you; to yourself, in avoiding all irregularity and intemperance, or debasing your dignity as a man, and a Mason. A zealous attachment to these duties will insure public and private esteem.

As a citizen, you should be exemplary in the discharge of your civil duties, true to your government, and just to your country, yielding obedience to the laws which afford you protection.

As an individual, be careful to avoid reproach or censure; let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of any dishonorable action; and, above all practice benevolence and charity, so far as you can without injury to yourself or family. But do not suppose that Masonry confines your good offices to the Fraternity only, or absolves you from your duty to the rest of mankind—it inculcates Universal Benevolence, and extends its benign influence to the whole world. Your frequent attendance at our meetings we earnestly solicit, yet it is not meant that Masonry should interfere with your necessary avocations; but in your leisure time, that you may improve in Masonic Knowledge, you should converse with well informed Brethren, who will be as ready to give as you to receive instruction. Finally: you are to keep sacred and inviolable the mysteries of the Institution, as these are to distinguish you from the rest of the community; and if a person of your acquaintance is desirous of being initiated into Masonry, be careful not to recommend him unless you are convinced he will conform to our rules, that the honor and reputation of the Institution may be firmly established.

Your attention to this charge will lead us to hope that you will estimate the real value of Freemasonry, and imprint on your mind the dictates of Truth, Honor, and Justice.

#### FELLOW CRAFT

In the pursuit of Knowledge, the intellectual faculties are employed in promoting the glory of God, and the



good of man. In this Degree the young Mason is represented as having attained the age of Manhood, and laboring to overcome the difficulties which beset him in the attainment of the hidden mysteries of learning and science, to which he is introduced and enjoined to study, so that he may see knowledge rising out of its first elements, and be led, step by step, from simple ideas, through all the windings and labyrinths of Truth, to the most exalted discoveries of the human Intellect.

#### PRAYER AT OPENING

Let us remember that wherever we are or whatever we do the All-Seeing Eye is upon us; and while we continue to act together as faithful craftsmen, let us never fail to discharge our duty towards Him with fervency and zeal.

#### THE WORKING TOOLS

Of this Degree are the P\*\*\*, L\*\*\*, and S\*\*\*.

#### THE P\*\*\*\*

Is the emblem of Justness and Uprightness, and admonishes us to hold the scales of Justice in equal poise, and make our conduct coincide with the line of our duty, which is to walk uprightly before God and man.

#### THE L\*\*\*

Is the emblem of Equality, and reminds us that we are descended from the same stock, partake of the same nature, and share the same hope. In the sight of God all men are equal; and the time will come when all distinction but that of goodness shall cease, and Death, the grand leveller of human greatness, reduces all to the same state.

#### THE S\*\*\*\*

In this Degree is a very important instrument, as none can become a Fellow Craft without its assistance. It is the emblem of Mortality and Virtue, reminding us to square our actions, and harmonize our conduct by the unalterable principles of the moral law as contained in the Holy Bible, and we are obligated to act upon the Square with all mankind, but especially with our Brethren in Masonry.

## THE JEWELS

The Three Symbolic or precious Jewels of a Fellow Craft are Faith, Hope and Charity.

## FAITH IN GOD

"For humble Faith, with steadfast eye,  
Points to a brighter world on high."

## HOPE IN MORTALITY.

"Daughter of Faith! Awake, arise, illume,  
The dread unknown, the Chaos of the tomb."

## CHARITY TO ALL MANKIND

"Secures her votaries unblasted fame,  
And in celestial annals 'graves their name.'"

## THE TWO PILLARS

Named B\*\*\* and J\*\*\* placed at the porch or entrance to King Solomon's Temple are described in I Kings vii. 15-22, II, Kings xxv. 17, Jer.LII. 21-23, as being eighteen cubits high; but, in 2 Chron. iii. 15-17, they are said to have been "thirty and five cubits high." This discrepancy is supposed to have arisen by the aggregate height of both Pillars being given in Chronicles, and allowing half a cubit of each to be hidden in the joining holes of the Chapiters. The Chapiters on the top were of molten brass, and five cubits in height. Although another discrepancy seemingly exists in 2 Kings xxv. 17, where it is said that they were only three cubits, but if we allow two cubits for the "wreathen work and pomegranates" described, they will amount to five cubits. The net work denotes Unity; the lily work, Peace; and the pomegranates, from the exuberance of their seed, Plenty. The Chapiters were also surmounted by two pommels or globes (1 Kings vii. 41; 2 Chron. iv. 12), which, according to Masonic tradition, were the archives of Masonry, and contained the maps and charts of the celestial and terrestrial bodies, denoting the universality of Masonry, and that a Mason's charity should be equally extensive, bounded only by Prudence, and ruled by Discretion, so that real want and merit may be relieved, and the knave prevented from eating the bread which Virtue in distress ought to have. Pillars of such magnitude, strength and beauty could not but attract the attention of those who beheld them, and impress upon their minds the idea of strength and stability which

their names imply, and will be remembered by every Mason. The destruction of these immense pillars, the magnificent temple, and city, is significant of the weakness and instability of human greatness, and that our strength can only be in God; and faith in Him is the only foundation on which we can build our future temple of happiness to stand firm for ever. 2 Saml xii. 17; 1 Kings ix. 3-7.

#### THE WINDING STAIR

Having passed the pillars of the porch, the Candidate, seeking for more light by the mysteries contained in the Second Degree, must approach the east by a supposed Winding Stair, symbolically leading from the ground floor to the Middle Chamber of Masonry. The only reference to it in Scripture is in 1 Kings vi. 8.

Before entering the Middle Chamber, where, as Masons, we are told that the Fellow Craft went to receive their wages, they had to give a certain password, in proof that they were not impostors. This password was instituted at the time when Jephtha put the Ephraimites to flight, and slew forty and two thousand at the different fords and passes of the river Jordan (Judges xii. 1-7). The word S\*\*\*\* means the ford of a river, or an ear of corn, and is depicted on the Tracing Board by an ear of corn near a stream of water; but, as speculative Masons, it is the lesson which this symbol is intended to illustrate that we have to consider, for, by historical facts and natural reasons we cannot suppose that legend as rehearsed in the Lodge-room is anything more than a philosophical myth. Masonic Symbolism shows the Candidate as always rising towards a higher state of perfection. In the First Degree we have the Theological Ladder, impressing this idea; in the Second Degree, we have the Winding Staircase, symbolizing the laborious ascent to eminence in the attainment of the hidden mysteries of learning and science. The Symbolic Staircase is composed of three, five, and seven, or other unequal number of steps.

The Three Steps represent youth, or the Degree of the Entered Apprentice, viz.—1st, his being born to

Masonic life; 2nd, his ignorance of the world in his childhood; 3rd, the lessons which he receives in his youth to prepare his mind for the instruction which is given in the succeeding Degrees; they also allude to the three supports, Wisdom, Strength, and Beauty.

The Five Steps allude to Manhood, or the Fellow Craft Degree, the Five Orders of Architecture, and the Five Human Senses.

The Seven Steps refer to Old Age, or the Third Degree; the seven Sabbatical Years, seven Years of Famine, seven Golden Candlesticks, seven Planets, seven Days of the Week, seven Years in Building the Temple, seven Wonders of the World, &c., but more especially to the seven liberal Arts, and Sciences. The total number of Steps, amounting in all to fifteen, is a significant symbol, for fifteen was a sacred number among the Orientals, because the letters of the holy name JAH, were, in their numerical value, equivalent to fifteen; the Fifteen Steps of the Winding Stair are therefore symbolic of the name of God; and hence a figure in which the nine digits were so disposed as to count fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans.

Masons are indebted for the symbol of odd numbers to Pythagoras, who considered them more perfect than even ones; therefore, odd numbers predominate in Masonry, and are intended to symbolize the idea of perfection. In ancient times it was considered a fortunate omen, when ascending a stair, to commence with the right foot, and find the same foot foremost at the top; and this is said to be the reason why ancient temples were ascended by an odd number of steps.

It is then as a symbol, and a symbol only, that we study the legend of the Winding Staircase; to adopt it as an historical fact, the absurdity of its details stares us in the face. What could be more absurd than to believe that eighty thousand craftsmen had to ascend such a stair, to the narrow precincts of the Middle Chamber, to receive their wages in corn, wine, and oil? Taken as an

allegory, we see beauty in it, as it sets before us the picture of a Mason's duty,—to be ever on the search for knowledge, even though the steps in the attainment of it are winding and difficult; but by study and perseverance we will gain our reward, and that reward more precious than either money, corn, oil, or wine.—2 Chron. ii. 15.

Having passed into the Middle Chamber, the attention of Fellow Crafts is drawn to the letter placed conspicuously in the centre of it, to denote Geometry, the science on which this Degree is founded, but it refers more especially to G.:T.:G.:G.:O.:T.:U.:

CORN, WINE, OIL

Are emblematical of

PLENTY, CHEERFULNESS, PEACE.

#### ARCHITECTURE

Architecture is the art of building edifices, either for habitation or defence, and with respect to its objects, may be divided into three branches—Civil, Military, and Naval. Nature and necessity taught the first inhabitants of the earth to build huts to shelter them from the rigor of the seasons, and inclemency of the weather; and, after attaining what was useful and necessary, luxury and ambition caused them to ornament their buildings.

#### THE ORDERS OF ARCHITECTURE

The Origin of the Orders of Architecture is almost as ancient as human society. At first the trunks of trees were set on end, while others were laid across to support the covering, hence it is said, arose the idea of more regular architecture, the trees on end representing columns, the girts or bands which connected them express the bases and capitals, and the brest-summers laid across gave the hint of entablatures, as the coverings ending in points did of pediments. This is the hypothesis of Vitruvius. Others believe that columns took their rise from pyramids, which the ancients erected over their tombs, and the urns which enclosed the ashes of the dead represented the capitals, while a brick or stone laid thereon as a cover formed the abacus. The Greeks, however, were the first to regulate

the height of their columns on the proportion of the human body, the Doric representing a strong man; the Ionic, a woman; and the Corinthian, a girl.

The various Orders took their names from the people among whom they were invented, and are thus classed—The Tuscan, Doric, Ionic, Corinthian, and Composite. Scamozzi uses significant terms to express their character; he calls the Tuscan, the Gigantic; the Doric, the Herculean; the Ionic, the Matronal; the Corinthian, the Virginal; the Composite, the Heroic.

#### THE TUSCAN

Is the most simple and solid; its column is seven diameters high, the capital, base, and entablature having few mouldings or ornaments.

#### THE DORIC

Is said to be the most ancient and best proportioned of all the orders; it has no ornaments on base or capital except mouldings. The height is eight diameters, and its frieze is divided by Triglyphs and Metopes; the oldest example extant is at Corinth.

#### THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders; the capital is ornamented with volutes, and its cornice with denticles. The column is nine diameters. Michael Angelo gives it a single row of leaves at the bottom of the capital.

#### THE CORINTHIAN

Is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus, and the cornice is ornamented with denticles and modillions. Vitruvius relates the following narrative of its invention:—"Callimachus, accidentally passing the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met an obstruction, and bent downwards. Struck with the beauty of the arrangement, he set about imitating

the figure, the basket representing the base of the capital; the tile, the abacus; and the bending leaves, the volutes." Foliated capitals of much greater antiquity than any discovered in Greece, are, however, to be found in Egypt and Asia Minor; and Villalpandus says "that it took its origin from an Order in Solomon's Temple, the leaves whereof were those of the palm tree."

#### THE COMPOSITE

Is so called because it is composed of the other orders; the Column is ten diameters high, and its cornice has denticles, or simple modillions.

There are, however, many other styles of architecture. The Teutonic is distinguished by semi-circular arches, and massive plain columns.

The Gothic is distinguished by its lightness and profuse ornament, pointed arches, and pillars, carved so as to imitate several conjoined. The Egyptians, Chinese, Hindoos, Moors, &c., have each their own styles of ornamental buildings, and splendid specimens are to be seen in their several countries.

#### THE FIVE SENSES

An analysis of the human faculties is next given in this Degree, in which the five external Senses particularly claim attention, as they are the root or foundation of all human knowledge. It will be seen by a careful consideration of the functions of the Five Senses, that sensation and reflection are the great sources of human knowledge, and that they are the means by which all our first ideas and information are acquired, because external objects act first on our senses, and rouse us to a consciousness of their existence, and convey distinct impressions to the mind, according to the manner in which they affect us; the mind, storing up and remembering these impressions, assembles them, and compares one with another, and thus we acquire a new and more complex set of ideas, in which we observe variety, uniformity, similitude, symmetry, novelty grandeur, and reference to an end; and by the mind reflecting upon what passes within itself, creates another



set of impressions no less distinct than those conveyed to it by the senses. Sensation is, therefore, the great source of human knowledge, and, at the same time, the boundary beyond which our conceptions cannot reach, for we are unable to find one original idea, which has not been derived from sensation. But we are not to conclude that, because solid and thinking beings are the only ideas of existence which we are able to form, that there may not be a class of being superior to mankind, enjoying other powers of perception unknown to us; we might as well conclude that the want of the ideas of light and color, in a man born blind, would be an argument against the reality or possibility of their existence.

#### HEARING

Is the sense by which we distinguish sounds and enjoy all the charms of music; by it we are enabled to communicate with each other, and enjoy the pleasures of society, and avoid many dangers that we would otherwise be exposed to.

#### THE EYE

Is the organ of Sight, and seeing is that sense by which we distinguish objects, forms, colors, motion, rest, and distance or space, &c.

"The beams of light had been in vain displayed,  
Had not the eye been fit for vision made;  
In vain the Author had the eye prepared  
With so much skill, had not the light appeared."

#### FEELING

Is the sense by which we acquire ideas of hardness and softness, roughness and smoothness, heat and cold, &c., and is the most universal of our senses.

#### TASTING

Is the sense by which we distinguish sweet from sour, bitter from salt, &c., and enables us to make a proper distinction in the choice of our food.

#### SMELLING

Is the sense by which we distinguish sweet, sour, aromatic, and foetid or offensive orders, which convey



difference impressions to the mind: and the design of the G\*\* A\*\* O\*\* T\*\* U\*\* is manifest in having located the organ of smell in the nostrils, the channels through which the air is continually passing.

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The inconceivable wisdom of the Almighty Being is displayed in the five senses. The structures of the mind, and all the active powers of the soul present a vast and boundless field for philosophical investigation, which far exceeds human inquiry; and are peculiar mysteries, known only to Nature and to Nature's God, to whom we are indebted for every blessing we enjoy. This theme is therefore peculiarly worthy of attention.

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The Seven Liberal Arts and Sciences are—Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy, and Music.

#### GRAMMAR

Embraces the whole science of language, and teaches us to express our ideas in appropriate words.

#### RHETORIC

Is the art of speaking eloquently, in order to please, instruct, persuade, and command; and is by no means a common or easy attainment.

#### LOGIC

Is the art of correct thinking, and directs our inquiries after truth by conceiving things clearly and distinctly, thereby preventing us from being misled by unsound reasoning.

#### ARITHMETIC

Is the science of numbers, and teaches us to compute or calculate correctly with expedition and ease.

#### GEOMETRY

Is the science of extension or magnitude, abstractedly considered, and treats of lines, surfaces, and solids; as all extension is distinguished by length, breadth, and thickness. A geometrical point has no parts, neither length, breadth, nor thickness, and is therefore invisible. A line

is length without breadth, and a superficies is length and breadth without thickness. The point is the termination of the lines, the line is the termination of the superficies, and the superficies the termination of a body.

By this science, which is the foundation of architecture, and the root of mathematics, man is enabled to measure any place or distance, accessible or inaccessible, if it can only be seen. By it geographers show us the magnitude of the earth, the extent of seas, empires, and provinces, &c.; and by it astronomers are enabled to measure the distance, motions, and magnitude of the heavenly bodies, and regulate the duration of times, seasons, years and cycles. Geometry is particularly recommended to the attention of Masons, not only as study of lines, superficies, and solids, but as a method of reasoning and deduction in the investigation of truth, and may be considered as a kind of natural logic. The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. The flowers, the animals, the mountains, and every particle of matter which surrounds us, open a sublime field for inquiry, and proves the wisdom of God, and the existence of a First Cause.

#### MUSIC

Is the science of harmonious sounds, and is the effect of vibration, propagated like light, from atom to atom, and depending on the reflection of surrounding bodies and the density of the air.

*"Of all the arts beneath the heaven  
That man has found, or God has given,  
None draws the soul so sweet away,  
As music's melting, mystic lay;  
Slight emblem of the bliss above,  
It soothes the spirit all to love."*

#### ASTRONOMY

Is a mixed mathematical science, and the most sublime that has even been cultivated by man. It treats of the celestial bodies, and affords an interesting theme for instruction and contemplation, kindling the mind to praise, love, and adore the Supreme Creator.

## THE CHARGE

Being now advanced to the Second Degree of Masonry, we congratulate you on your preferment. As you increase in knowledge, you will improve in social intercourse. In your new character it is expected that you will conform to the principles of the Institution, by steadily perservering in the practice of every commendable virtue. You are not to palliate or aggravate the offences of your Brethren; but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, which tends to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is enriched with useful knowledge; while it proves the wonderful properties of nature, it demonstrates the most important truths of morality, which is the basis of our art. We exhort you to strive, like a skilful Brother, to excel in everything that is good and great; and may you improve your intellectual faculties and qualify yourself to become a useful member, of society, and an ornament to the Craft.

As Moses was commanded to pull the shoes from off his feet, on Mount Horeb, because the ground on which he trod was sanctified by the presence of Divinity, so should a Mason advance to the Third Stage of Masonry, in the naked paths of Truth, with steps of innocence, virtue, and humility.

## MASTER MASON

Represents man saved from the Grave of Iniquity, and raised to Salvation, by faith and the grace of God. In this Degree we look beyond the narrow limits of this world to that celestial sphere—

“Where high the heavenly temple stands,  
The house of God not made with hands.”

By a proper study of this Degree we are taught to

“Contemplate when the sun declines,  
Our death with deep reflection;  
And when again it rising shines,  
Our day of resurrection.”

## OPENING PRAYER

Oh, thou all-seeing and omnipresent God, from everlasting to everlasting, we pray thee to direct us how to

know and serve thee aright, and bow before thy throne of grace, for the forgiveness of our sins, that we may obtain fellowship with thee, and promote the honor and glory of thy most holy name. Amen.

#### THE SANCTUM SANCTORUM.

A Master Mason's Lodge duly opened represents the Sanctum Sanctorum, or Holy of Holies, of King Solomon's Temple, where not even kings are allowed to enter unless duly initiated, and raised to that high and sublime privilege, by the help of God, his good name, and the united aid of square and compasses, which represent Virtue, Morality, Friendship, and Brotherly Love.

Having entered, in due form, a Masters' Lodge, that beautiful passage of scripture (Eccl. xii. 1-7), representing the infirmities of old age, should always be remembered as an appropriate introduction to the sublime ceremonies of this Degree, and the lessons taught by our emblematic death, and resurrection to life eternal.

#### THE SYMBOLIC JEWELS

Of a Master Mason are Friendship, Morality, and Brotherly Love. These he should wear as an adornment to his mind—Morality being practical virtue, and the duty of life; Friendship is personal kindness, which should extend beyond the circle of private connections to universal philanthropy; and Brotherly Love is the purest emanation of earthly friendship.

#### THE WORKING TOOLS

The Working Tools of the Master Mason are all the tools of the Craft indiscriminately, but more especially the Trowel.

#### THE TROWEL

Which emblematically teaches us to spread the cement of brotherly love, unite in one bond of social union, and diffuse the principle of universal benevolence to every member of the human family.

#### THE SKIRRET

Is emblematical of the straight and undeviating line of conduct, which directs us in the path which leads to

immortality as revealed to us in the volume of the Sacred Law.

#### THE PENCIL

Reminds us that our words and actions are recorded by the Almighty Architect, to whom we must give an account of them, whenever it is his pleasure to call on us to do so.

#### THE COMPASSES

As in Operative Masonry, the Compasses are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will insure beauty as well as stability to his work; so, in Speculative Masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence the Compasses are the most prominent emblem of virtue, the true and only measure of a Mason's life and conduct.

The Compasses peculiarly belong to this Degree, as when properly extended they embrace all the tenets of the Institution, limit our desires, and keep our passions within due bounds, so that we may, as Master Masons, lead a life of physical as well as moral and intellectual integrity.

Before proceeding further with the M. M. Degree it will be necessary to give an outline of the historical, or rather allegorical, legend on which the most important part of this Degree is founded, as it is intended to symbolize our faith in the resurrection of the body, and the immortality of the soul, and give an instance of firmness and fidelity to our duty in contrast with the cunning and deceitful passions which are so pernicious and destructive to all who indulge in them. To assume the story to be literally a historical fact instead of an allegory, would be to rob the impressive ceremony of its beauty, and weaken the effect which is intended to be produced by it on the mind.

The Bible informs us that a person, of the name of Hiram, was employed at the building of King Solomon's Temple (1 Kings vii. 13; 2 Chron. ii. 13-14); but neither the Bible, nor any other authority, except Masonic tra-

dition, gives any further information respecting him, not even of his death; how it occurred, when or where. According to the Masonic legend, it was the custom of Hiram, as Grand Master of the work, to enter the Sanctum Sanctorum every day at high twelve (when the workmen were called from labor to refreshment), to offer up prayers, and adore the God in whom he put his trust. The Temple at length being nearly finished, and the Craftsmen not having obtained the Master's Word, which was only known to King Solomon, Hiram King of Tyre, and H\*\*\* A\*\*\*, \*\*\* of them \*\*\* to extort it from him, or \*\*\*, they being determined to have the Word by any means, so as to enable them to travel into foreign countries and obtain employment. T\*\*\* of them, however repented, and confessed to King Solomon what they had conspired to do. It does not, however, appear that Solomon took any action to prevent the \*\*\*\*\*, for we are told that when he arrived at the Temple all was in confusion, and, on making inquiry as to the cause, he was informed that the Grand Master, H\*\*\*, A\*\*\*, was missing, and that there were no plans on the tracing board for them to work by. Recollecting what had been confessed to him that morning, and knowing that H\*\*\* had always been punctual and regular, he began to fear that some mischief had been done to him; he then ordered the roll to be called, when three were found to be missing (namely J\*\*\*\*, J\*\*\*, and J\*\*\*) Solomon immediately caused an embargo to be laid on all the shipping, so as to prevent their escape to a foreign country, and ordered \* \* \* Fellow Crafts to be sent in search of the \* \* \*, and that if they could not be found, the \* \* \* who had confessed were to be considered as the \* \* \*, and suffer accordingly. Those who had been sent west, on coming near the coast of Joppa, heard voices coming from a cavern in the rocks, and on listening discovered the \* \* \* had been unable to obtain a passage to Ethiopia and escape from their own country.

On hearing exclamations, the searchers rushed suddenly upon them, took them prisoners, and conveyed them to Jerusalem, where they confessed their guilt, and were \* \* \*, each according to the \* \* \* passed from his own lips.

F \*\*\* Craftsmen were again assembled, and, clothed in white aprons and gloves in token of innocence, were sent, three East, three West, three North, three South, and three in and about the Temple, to search for the body of Hiram, which was discovered in an accidental manner by one who became wearied and sat down to rest on the brow of a hill. On rising, he caught hold of a sprig of A \*\*\*, which easily gave way, and showed that the earth had been recently moved. He called his companions, who came to his assistance, and discovered the body of their Master very indecently interred. With due respect they again covered the body, and hastened to acquaint King Solomon, who, on hearing the melancholy intelligence, raised his hands, and exclaimed, "Oh \*\*\* \*\*\* \*\*\* \*\*\* \*\*\*", and dropped them in a manner that indicated the grief into which he was thrown. Immediately recovering himself, he commanded the body to be raised and conveyed to Jerusalem, to be interred in a sepulchre, as near the Sanctum Sanctorum as the Jewish law would permit, in honor of his rank and exalted talents.

#### THE T\*\*\*\* R\*\*\*\*

In the foregoing allegory are typical of Deceit, Avarice, and Death, who invaded man's original innocent state, and laid him prostrate in the grave of spiritual death.

The law came to his aid, but failed to raise his corruptible nature.

Idolatry offered her assistance, but also proved a slip, and failed to effect his moral resurrection.

At length the Gospel, "marked with the seal of high Divinity," descended from Heaven, and pronounced the omnific word, which raised him from a spiritual death to everlasting life, robbed death of its sting, and swallowed it up in victory (Isaiah xxv. 8; 1 Cor. xv. 54-57). Thus a Master Mason represents man, saved from the grave of iniquity and corruption, and raised to the sphere of righteousness and salvation, where peace and innocence forever dwell, in the realms of a boundless eternity.

## THE MONUMENT

Erected to the memory of Hiram was a broken column of white marble supporting a book, with a virgin weeping over them, an urn in her left hand, and a sprig of acacia in her right. Father Time standing behind her with his fingers entwined in the ringlets of her hair.

## THE BROKEN COLUMN

Is emblematical of the frailty of man, and all things human. "To everything there is a season, and a time to every purpose under the sun." (Eccl. chap. iii).

## THE OPEN BOOK

Is emblematical of the revealed will of God, and the Book of Nature, open for our investigation.

"See through this air, this ocean, and this earth,  
All matter quick, and bursting into birth."

## THE SPRIG OF ACACIA

With its graceful drooping leaves, like the weeping willow, is an emblem of tender Sympathy and never-dying Affection, and being an evergreen is also emblematical of the immortal Soul that never dies; and the thought of a glorious immortality, dispels fear of death.

"Death cannot come  
To him untimely who is fit to die;  
The less of this cold world, the more heaven;  
The briefer life, the earlier immortality."

## SYMBOLS OR EMBLEMS

Particularly recommended to the attention of Master Masons inculcate many a useful lesson, showing us how we may become examples in our religious, civil, and moral conduct.

## WORKING TOOLS

The principal working tools of the Operative art that have been adopted as symbols in the Speculative science, confined to Ancient Craft Masonry are, the twenty-four inch gauge, common gavel, square, level, plumb rule, skirret, compasses, pencil and trowel.



## THE MALLET

Is the emblem of Power, morally teaching us to correct irregularities, and reduce man to a proper level.

## THE THREE STEPS

Are emblematical of the three Masonic Degrees, or stages of human life—viz., Youth, Manhood, and Old Age; and also of the three periods of our existence—viz., Time, Death, and Eternity.

## THE BOOK OF CONSTITUTIONS

Should remind us to be guarded in our Thoughts, Words, and Actions; for the Sword of Almighty Vengeance is drawn to punish iniquity.

## THE ALL-SEEING EYE

Of the Incomprehensible, Omnipotent God! whom the Sun, Moon, and Stars obey, and whose being extends through boundless space, and “penetrates the very inmost recesses of the human Heart,” must see and know our Thoughts and Actions, and will reward us according to our faithfulness and merits.

## THE FORTY-SEVENTH PROBLEM OF EUCLID

The forty-seventh problem of Euclid’s first book, which has been adopted as a symbol in the Master’s degree, is thus enunciated:

In any right angled triangle, the square described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.

This problem, which is of great use in geometrical solutions and demonstrations of quantities, is said to be the invention of the philosopher Pythagoras, and which, in the joy of his heart, he called Eureka (I have found it), and sacrificed 100 oxen to commemorate the discovery. It is emblematical of the symmetry and beauty of Creation, and the unalterable laws of Divine wisdom and infinite power which govern every atom of the universe. It should remind Masons that they ought to love and study the arts and sciences.

## THE HOUR GLASS

Is an emblem of Human Life. The sand in the glass passes swiftly, though almost imperceptibly, away, So do the moments of our lives, till the wave of Time is swallowed up by the billows of Eternity.

## THE COFFIN, SKULL, AND CROSS-BONES

Are emblems of the inevitable destiny of our Mortal Bodies. The grave yawns to receive us:

“And creeping things shall revel in their spoil,  
And fit our clay to fertilize the soil.”

## THE SPRIG OF ACACIA

Is an emblem of Immortality.

“The dead are like the stars by day  
Withdrawn from mortal eye,  
But not extinct, they hold their way  
In glory through the sky.”

## THE ORNAMENTS

Of this Degree are the Porch, the Mosaic Pavement, and the Dormer.

## THE PORCH

The Porch of the Temple of Solomon was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Beside this gate there were two pillars \*\*\*\* and \*\*\*\*, which had been constructed by Hiram Abiff, the architect whom the King of Tyre had sent to Solomon. The Entrance to the Holy of Holies, will remind the thoughtful Mason of his emblematic \*\*\*, and that the grave is the porch which all must pass through to the world of spirits, where worthy servants only will find admittance to the Sanctum Sanctorum of that Celestial Lodge where the Grand Master presides.

## THE DORMER

Or Window, which gives light to the Sanctum Sanctorum, is emblematical of the Fountain of Wisdom, which

enlightens the mind, and dispels the gloomy darkness of ignorance, and instructs us how to die.

"Grant that in life's last hour my soul may crave,  
Nor crave in vain, his love to light me through the grave."

#### CHARGE

(W.M.)—Brother, your zeal for the institution of Freemasonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you as a proper object of our favor and esteem. In the character of a Master Mason, you are henceforth authorized to correct the errors and irregularities of Brethren and Fellows and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this virtue, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors kindness and condescension. You are to inculcate universal benevolence, and, by the regularity of your own behaviour, afford the best example for the benefit of others. The Ancient Landmarks of the Order, which are here entrusted to your care, you are to preserve sound and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom. Duty, honor, and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce by example and precept the tenets of the System. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated Artist whom you have once represented.

By this exemplary conduct you will convince the world that merit has been your title to our privileges, and that on you our favors have not been undeservedly bestowed.

*SUPPLEMENT TO*  
**SYMBOLISM**

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THE M. M's A\*\* LECTURE

By H. M. BODDY, P. M.

The A \* \* with which you are now invested not only points out your rank as a M.M. as already explained. It is also intended to illustrate the symbolic teachings underlying the ceremonies of the three degrees through which you have passed. The material of which the A \* \* is composed is the skin of a lamb; and as the lamb has from time immemorial been adopted as the universal symbol of purity and innocence, so this A \* \* should ever remind us of the purity of life and conduct which should at all times characterize Freemasons. The border of the A \* \* is cerulean blue, representing the heavens, which appear to us as a blue vaulted canopy containing the sun, the moon, the planets, and those innumerable constellations whose orbits are fixed and determined by the G.A.O.T.U. with such accuracy and precision that the most perfect harmony prevails as they circle around the centre of the universe.

"Forever singing, as they shine,

"The Hand that made us is Divine."

The fall or flap of the A \* \* is in the form of a Square, that well known symbol in Freemasonry which teaches us to square our lives upon the principles of Truth and Justice. The three R \* \*s remind us of the number "3", one of the great symbolic Numbers of M.

They represent the 3 G. Ls. of M \* \* viz: the V. of the S.L., the S. and the C.; also the 3 L.L. of M \* \* viz: the S. the M. and the M. of the L. They represent also the 3 G.M's. who presided at J \* \*, viz., S.K. of I., H.K. of T., and H.A. who are now represented by the 3 O\*\* who rule a L., viz., the W.M. and S. and J.W\* \*.

The 2 Rbns. pendent at the right and left sides of the A \* \* represent the 2 G.P\*\* which stood at the P. or E. to K.S's T. Appended to these Rbns. are 2 T \* \* each composed of 7 strands. Thus we have represented on the A \* \* the 3 great symbolic Nos. of M \* \* viz. 3, 5 and 7, which run like silver cords throughout our various ceremonies, and form the very warp and woof of our M \* \* Ritual: the 3 Rs. representing the No. 3, the 3 Rs. combined with the 2 Rbns, making the No. 5, and the 3 Rs. the 2 Rbns. and the 2 T\*\* making the No. 7, which is itself represented by the 7 strands on each T \* \*

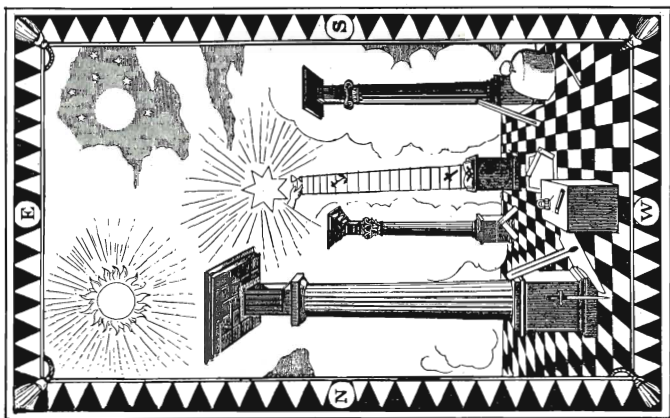
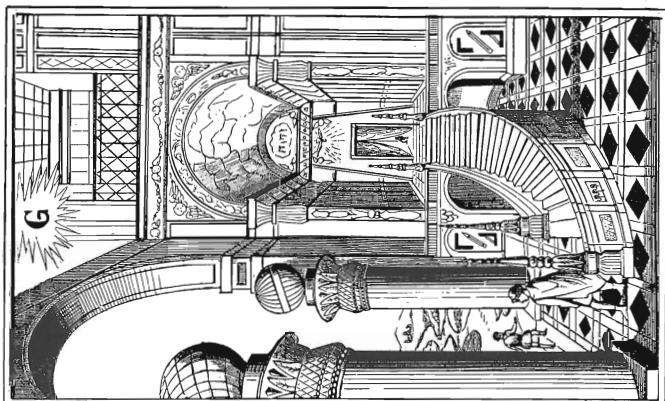
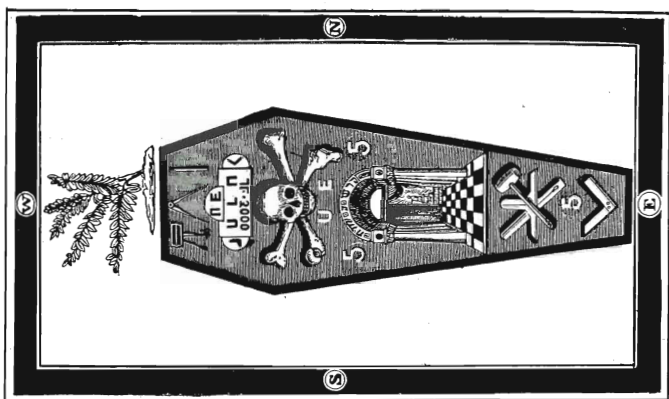
We can better appreciate the significance of these great symbolic Nos. by studying the rules governing our L\*\* and the ceremonies of the various degrees. Thus 3 rule a L. 5 hold a L.; and 7 or more make it perfect.

No meeting of a L. can be held without the 3 ruling officers; no L. can hold its charter without at least 5 members, 3 of whom must be M.M\*\* and 2 F.C\*\*; and no degree can be conferred unless 7 members are present, of whom 3 must be M.M\*\*, 2 F.C\* \* and 2 E.A\* \*.

You will remember also that you took 3 stps to the A. to take your O. in the E.A. deg.; 5 stps in the F.C. deg., and 7 stps. in the M.M. deg.

We have also the 3. G.P\*\* which support our M \* \* \* Ls. viz., W.S. and B; the 5 Noble Orders of A\* \* ture, and the 7 liberal A \* \* and S\*\*.

Lastly the cord which binds the A \* \* \* to your person represents that three-fold cord of B.L., R. and T., which will bind and cement all true Ms. in the bonds of P. L. and H. as long as time shall last.





# HISTORY OF THE A. A. O. N. OF THE MYSTIC SHRINE

By WILLIAM B. MELISH, 33°

Past Imperial Potentate

To undertake to write the history of the Shrine is to essay to write of one of the most remarkable fraternal organizations that has ever yet attracted the attention of man. Its origin, the personnel of its membership, and its wonderful growth seem to challenge one's credulity. It is, however, with the origin of the Shrine that we are first concerned, for while the existence of the Shrine has been comparatively brief, from a historical standpoint, nearly all of those who have any first-hand knowledge of its beginning have answered the call of the invisible Muezzin, and passed over the river to rest under the shades of the trees in the peaceful oasis of the Great Beyond; and if we do not preserve the facts in some authentic and official way, while those who know much of its early history are still living, we will find that many things that can be written as history will be but tradition, and even regarded as fabulous.

Cervantes said, "Historians ought to be precise, faithful, and unprejudiced," and believing that to be a good guide, we shall endeavor to write the history of the Order faithfully as we find it, although we may have to shatter some widespread theories as to its ancient origin.

The real origin of the Order now known as the Ancient Arabic Order of the Nobles of the Mystic Shrine is involved in some uncertainty, or perhaps it should be said that it is not free from discussion, and yet it is generally conceded that the Order was not known, and did not in fact exist in North America prior to the year 1872. By some it has been contended that the Order as it has existed in America since 1872 was founded upon some one or more of the Ancient Orders, or Societies, which are said to have existed in the far East at an early day, and that the



secret work or mysteries of such order were communicated to, or conferred upon, the noted American actor, William J. Florence, while traveling in Europe, or some foreign country, and that he was the founder of the present Order in America.

Others claim that while Noble Florence probably did have knowledge of the existence of some similar order in Europe, or the Orient, and may have had a knowledge of some of their mysteries and ritualism, yet that he simply communicated such information as he may have had to Dr. Walter M. Fleming and other intimate friends in New York City, and that these friends, with Dr. Fleming as the guiding spirit, organized the Ancient Arabic Order of the Nobles of the Mystic Shrine in the city of New York in 1872, and gave to their Temple the name of "Mecca." Still others contend that the Order is neither founded upon nor suggested by, any Arabic or European order, society, or shrine, of which either Florence or Fleming had any direct knowledge. They say that the Mystic Shrine started as a Social Club; that Florence and Fleming were fast friends and associates, as well as members of the Masonic Fraternity; that they numbered among their intimate friends several congenial spirits who were also Masons of prominence, and that the Order of the Nobles of the Mystic Shrine was simply the outgrowth of a desire on their part to organize a Social Club or society to afford them mutual enjoyment and supply what they felt was lacking in the great Masonic Fraternity.

While many Nobles profess to believe that the Order of the Nobles of the Mystic Shrine was instituted by some Mohammedan, or Mohammedans, long years ago, and while pamphlets have been printed purporting to be issued under the authority of the Imperial Council of the Order, and stating that the Order has existed in Arabian countries for centuries, and that the Khedive of Egypt and other high dignitaries and celebrated personages were members of the same before it was known in America, we doubt if any real facts exist justifying such statements. There may have been Orders or Societies in Europe, Arabia, or elsewhere,

from which those who founded the Order in America received their ideas. In fact, we think this quite probable. But we do not believe that there is any foundation in fact for the widespread idea that our Order was founded upon, or has any connection with, any Oriental secret societies in Europe, Asia, or Africa. Those chroniclers who have so written were novelists and not historians. If William J. Florence, was initiated into the Order, or any similar order, in any European or Oriental country, the ritual and ceremonies or symbolisms of which were used by him in founding our present Order, does it not seem strange that nothing further has ever been heard of such an Order or Society? If they ever in fact existed, what has become of them in the last fifty years? Why has the Imperial Council not entered into correspondence with them, as is customary among all fraternal societies? And how is it that with thousands of Nobles annually traveling to all parts of the world, on pleasure bent, not one of them has reported to the Imperial Council, so far as its Proceedings show, the discovery of a single Temple of our Order from which we might have derived our origin.

The Order of the Nobles of the Mystic Shrine is an American institution which uses Oriental paraphernalia signs, tokens, etc., for its own purpose. The motives of those who originated the Shrine, in adopting these Arabic and Egyptian symbols, are not known with any certainty, but from the character of the gentlemen who first selected them and used them, we feel we can truthfully say that they were used for histrionic rather than for esoteric or historical purposes. Noble Florence, who can certainly be said to have assisted in originating these features, was a noted actor, and many of those associated with him belonged to the same profession. It is not difficult to see why one as skilled as he was should have selected the picturesque jewels and costumes of the Orientals. The jeweled costumes, the picturesque Arab with his tent, and the holy city of Mecca, together with all that surrounded it and the religion which it typified, naturally appealed to the actor. To him the whole world was a stage and all the people

actors. He hit upon an exceedingly picturesque and attractive feature. The Ritual is evidently the free translation of a beautiful and ancient order or religion, and this, in truth, is about all that can be said about its antiquity.

Our Order, has grown to be the greatest organization which the world has ever known, but like all things that grow and develop, the beginning is somewhat shadowy, and it has its twilight zone where fact and fiction mingle, or as Irving said, "History fades into fable." The Order known as the Ancient Arabic Order of the Nobles of the Mystic Shrine originated in the city of New York. The membership first consisted of Dr. Walter M. Fleming, William J. Florence, Edward Eddy, Daniel Sickels, Charles T. McClenachan, John W. Simons, Albert P. Moriarty, Aaron L. Northrop, Sherwood C. Campbell. Oswald Merle D'Aubigne, James S. Chappelle, John A. Moore, George W. Millar, and William S. Paterson. William J. Florence was a noted actor. Dr. Walter M. Fleming was a noted Masonic scholar, and a study of the Ritual showing the different sections of the work indicates and illustrates the mind of the actor and the Masonic scholar. In the ritualistic work is seen the gorgeous Oriental display that delights the actor, and the mystic rhythm of the Oriental religions appealed to the scholastic Mason, so that you had in these two men a combination which was peculiarly fitted to found an Order that would appeal to Masons, unconsciously perhaps, but none the less truthfully, so there emerged an Order that exemplified Operative and Speculative Masonry.

It should not be forgotten that all of the founders of the Order, above named, were prominent and well-known Free Masons, and all, or nearly all, of them were members of both the York Rite and Scottish Rite of Freemasonry. As the Rituals of both Rites seek to impress upon the minds of the candidates and members the serious and important duties of life, and to instill into their hearts the higher and nobler impulses of the human soul, there is but little in them that affords an opportunity for fun or merriment, or that appeals strongly to the social side of man's nature, and

it is quite easy to imagine that these men would cheerfully assist in the formation of an Order which, while not a playground of Masonry, would in fact and effect be a playground for Masons.

As tending to show that this desire to provide an avenue for relaxation, mirth, and merriment was uppermost in the minds of the founders of the Order of the Nobles of the Mystic Shrine, and that it had in fact no Oriental origin, save in the imagination of its founders, we quote the following from a pamphlet claiming to be "The Early History of the Mystic Shrine," and bearing the name of Noble James McGee of Mecca Temple, New York, as its author or compiler, and whose membership in the Order now dates back farther, perhaps, than any other living Noble:

"To Brother McClenachan, Fleming submitted his manuscript of the Shrinal idea, with the explanation that he desired it put into service and ritualized to form a degree that would act as a relax and appeal to the humoresque side of human nature after the continuous serious work of the Scottish Rite Degrees, suggesting that it be called the Ancient Arabic Order of Nobles of the Mystic Shrine. He had written it after delving deep in Arabian and Egyptian literature and upon what he had learned in his travels abroad. This occurred in the latter part of 1871 and during 1872. To make it more attractive he had decorated it with all the mysticism of the Orient, feeling that to put the proposition before the Fraternity and make a success of it without surrounding it with a certain degree of mystery would be 'Love's Labor Lost.' Brother McClenachan thoroughly digested Brother Fleming's manuscript, and concluded there was merit in it beneficial for both the Scottish Rite and Knight Templarism, Fleming, as previously stated, having become a Knight Templar by connecting himself with Columbian Commandery, No. 1, March 19, 1872. They deliberated and decided that the new Order should be made an adjunct to both organizations by making them the necessary stepping-stones or prerequisites to membership. In other words, a candidate for the Order of The Mystic Shrine in the United States should

and must be a Mason of the Thirty-Second degree, Ancient Accepted Scottish Rite (in later years by reason of the existence of Spurious Bodies this was changed to read 'a thirty-second degree Mason of the Ancient Accepted Scottish Rite of the Northern or Southern Jurisdiction of the United States, or those in amity with the same'), or a Knight Templar according to the requirements of the Grand Encampment of Knights Templar of the United States.

\* \* \* \*

"Fleming and McClenachan considered how the Order was to be rightly introduced and gain the quickest success. They concluded to retain the aroma of Orientalism and secure Florence's consent to the use of his name to picture to the Masonic world the source from whence Fleming's writings could be established as authentic. Florence readily assented after the subject had been fully explained to him.

"Fleming now drew on his imagination and wrote Florence up in his visits to the imaginary foreign Shrine Temples, in 'regal splendor,' as he termed it, and his comminglings with the nobility of the Order abroad. From a professional standpoint this greatly added to his popularity at home and abroad. Florence's professional engagements kept him on the move continuously, preventing his attendance at any Mystic Shrine Ceremonial or Session."

It will be noticed that in what we have quoted above, Noble McGee gives to Noble Walter M. Fleming the credit of originating the idea of the formation of the Order of the Nobles of the Mystic Shrine, but the minutes of the meetings of Mecca Temple of New York seem to prove that to Noble William J. Florence should be given the credit, although, undoubtedly, Noble Fleming did more of the actual work incident to the organization of the Order than did Florence. Whether Florence first suggested the idea to Fleming, or Fleming first suggested it to Florence, there is no doubt but that the two, working in complete accord, and ably assisted by Noble Charles T. McClenachan, of New York, were the prime movers in the establishment of an Order which has prospered beyond the fondest expectation of its founders.

There appears to be no question but that William J. Florence travelled extensively in foreign lands, and, being an actor of great prominence, he would unquestionably be the center of attraction in those cities visited by him, among those to whom the pleasures and lighter affairs of life appealed most strongly, and that he was privileged to visit societies or clubs where fun and frolic were in the ascendancy. He may indeed have been initiated into the "mysteries" of some such organization, and there acquired a knowledge of its ritualism which he communicated to Dr. Fleming and others, who amplified it to meet the requirements of the new Order which they proposed to found, and which they later did found.

If we may believe the records of Mecca Temple, Noble Florence has himself spoken in the matter, and has stated that he received the inspiration which later led to the founding of the Mystic Shrine, in the city of Marseilles, France, in August, 1870; that he left on the following day for Algiers, and that he there found a "Shrine of the Mogribins" in full operation.

We further find in what purports to be "a Condensation of the Historical Account of the Mystic Shrine by Illustrious Noble Walter M. Fleming 33°, founder of the Order in North America," the following:

"The introduction of the Order to America came through Illustrious William J. Florence, who was initiated into the Ancient Order of the Nobles of the Mystic Shrine by original Oriental source and authority."

This tends to show that Dr. Fleming himself recognized Florence as the man who was entitled to credit for introducing the Shrine idea in North America, but be that as it may, there is no question but that Florence and Fleming were in complete accord in the matter, and that the real work of formulating a Ritual and organizing a Temple in the city of New York, and four years later organizing what was first known as "The Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was performed by Dr.



Fleming, ably assisted by Noble Charles T. McClenachan and a few others.

It is quite evident that in the preparation of the Ritual, and in formulating the ceremonial work of the Order, there was a purpose to give to the esoteric work an air of mysticism, and to surround the forms and ceremonies with an atmosphere of Orientalism, and this makes it difficult to determine how much credence should be given to any claim of Oriental or foreign origin of the Order. We, however, know that the Order exists; that it has had a marvelous growth, and is to-day the largest fraternal organization in the world. Its prerequisite requirement assures it of good material, and it has in the past and will in the future accomplish much good in the world.

### PAST IMPERIAL POTENTATES

#### DATE OF ELECTION AND LENGTH OF SERVICE AS IMPERIAL POTENTATE

*Ill... Walter M. Fleming.....	Mecca Temple
June 6, 1876, to June 14, 1886	
*Ill... Sam Briggs.....	Al Koran Temple
June 14, 1886 to Aug. 16, 1892	
Ill... William B. Melish.....	Syrian Temple
Aug. 16, 1892, to June 13, 1893	
*Ill... Thomas J. Hudson.....	Syria Temple
June 13, 1893, to July 25, 1894	
Ill... William B. Melish.....	Syrian Temple
July 25, 1894, to Sept. 3, 1895	
*Ill.... Charles L. Field.....	Islam Temple
Sept. 23, 1895, to June 23, 1896	
Ill... Harrison Dingman.....	Almas Temple
June 23, 1896, to June 9, 1897	
Ill... Albert B. McGaffey.....	El Jebel Temple
June 9, 1897 to June 15, 1898	
*Ill... Ethelbert F. Allen.....	Ararat Temple
June 15, 1898, to June 15, 1899	
Ill... John H. Atwood.....	Abdallah Temple
June 15, 1899, to May 23, 1900	
Ill... Lou B. Winsor.....	Saladin Temple
May 23, 1900, to June 12, 1901	
Ill... Philip C. Shaffer.....	Lu Lu Temple
June 12, 1901, to June 11, 1902	
Ill... Henry C. Akin.....	Tangier Temple
June 11, 1902, to July 9, 1903.	
*Ill... George H. Green.....	Hella Temple
July 9, 1903, to July 14, 1904	
*Ill... George L. Brown.....	Ismailia Temple
July 14, 1904, to June 21, 1905.	
*Ill... Henry A. Collins.....	Rameses Temple
June 21, 1905, to June 13, 1906	

\*Deceased.

*Ill... Alvah P. Clayton.....	Moila Temple
June 13, 1906, to May 8, 1907	
Ill... Frank C. Roundy.....	Medinah Temple
May 8, 1907, to July 15, 1908	
*Ill... Edwin I. Alderman.....	El Kahir Temple
July 15, 1908, to June 9, 1909	
Ill... George L. Street.....	Acca Temple
June 9, 1909, to April 12, 1910	
*Ill... Fred A. Hines.....	Al Malaikah Temple
April 12, 1910, to July 12, 1911	
*Ill... John F. Treat.....	El Zagal Temple
July 12, 1911, to May 9, 1912	
*Ill... William J. Cunningham.....	Boumi Temple
May 10, 1912, to May 14, 1913	
Ill... William W. Irwin.....	Osiris Temple
May 14, 1913, to May 13, 1914	
*Ill... Frederick R. Smith.....	Damascus Temple
May 13, 1914, to May 15, 1915	
Ill... J. Putnam Stevens.....	Kora Temple
July 15, 1915, to July 13, 1916	
Ill... Henry F. Niedringhaus.....	Moolah Temple
July 13, 1916, to June 27, 1917	
Ill... Charles E. Ovenshire.....	Zuhrah Temple
June 27, 1917, to June 6, 1918	
Ill... Elias J. Jacoby.....	Murat Temple
June 16, 1918, to June 12, 1919	
Ill... W. Freeland Kendrick.....	Lu Lu Temple
June 12, 1919, to June 24, 1920	
*Ill... Ellis L. Garretson.....	Afifi Temple
June 24, 1920, to June 16, 1921	
Ill... Ernest A. Cutts.....	Alee Temple
June 16, 1921, to June 15, 1922	
James S. McCandless.....	Aloha Temple
June 15, 1922, to June 7, 1923	
Conrad V. Dykeman.....	Kismet Temple
June 7, 1923, to June 1924.	
James E. Chandler.....	Ararat Temple
June, 1924 to June, 1925.	
James C. Burger.....	El Jebel Temple
June 3, 1925 —	

\*Deceased



## RANK OF TEMPLES ACCORDING TO DATE OF CHARTERS

TEMPLE	MEMBERS	LOCATION	DATE OF CHARTER
1 Mecca.....	11,552.....	New York, N.Y.....	Sept. 26, 1872
2 Damascus.....	4,576.....	Rochester, N.Y.....	June 7, 1876
3 Mt. Sinai.....	1,574.....	Montpelier, Vt.....	Oct. 31, 1876
4 Al Koran.....	7,616.....	Cleveland, O.....	Nov. 16, 1876
5 Cyprus.....	2,924.....	Albany, N.Y.....	Feb. 2, 1877
6 Oriental.....	2,826.....	Troy, N.Y.....	Feb. 7, 1877
7 Syrian.....	5,238.....	Cincinnati, O.....	Feb. 8, 1877
8 Pyramid.....	2,110.....	Bridgeport, Conn.....	April 18, 1877
9 Syria.....	17,326.....	Pittsburgh, Pa.....	May, 27, 1877
10 Ziyara.....	2,163.....	Utica, N.Y.....	Oct. 30, 1877
11 Kaaba.....	5,344.....	Davenport, Ia.....	July 1, 1878
12 Moslem.....	9,895.....	Detroit, Mich.....	April 27, 1880
13 Aleppo.....	14,568.....	Boston, Mass.....	June 23, 1882
14 Medinah.....	22,064.....	Chicago, Ill.....	Oct. 30, 1882
15 Islam.....	9,705.....	San Francisco, Cal.....	March 6, 1883
16 Lu Lu.....	16,096.....	Philadelphia, Pa.....	Dec. 31, 1883
17 Murat.....	9,887.....	Indianapolis, Ind.....	March 13, 1884
18 Boumi.....	3,597.....	Baltimore, Md.....	April 1, 1884
19 Kosair.....	5,049.....	Louisville, Ky.....	Dec. 5, 1884
20 Tripoli.....	5,434.....	Milwaukee, Wis.....	March 8, 1885
21 Jerusalem.....	2,819.....	New Orleans, La.....	March 30, 1885
22 Osman.....	3,961.....	St. Paul, Minn.....	July 13, 1885
23 Zuhrah.....	4,974.....	Minneapolis, Minn.....	July 22, 1885
24 Almas.....	5,359.....	Washington, D.C.....	Jan. 17, 1886
25 Palestine.....	3,416.....	Providence, R.I.....	Feb. 6, 1886
26 El Kahir.....	3,508.....	Cedar Rapids, Ia.....	Feb. 9, 1886
27 Saladin.....	4,339.....	Grand Rapids, Mich.....	April 22, 1886
28 Moolah.....	5,236.....	St. Louis, Mo.....	April 26, 1886
29 Acca.....	3,979.....	Richmond, Va.....	June 9, 1886
30 Osiris.....	3,526.....	Wheeling, W. Va.....	July 22, 1886
31 Abdallah.....	4,903.....	Leavenworth, Kan.....	March 28, 1887
32 Isis.....	4,300.....	Salina, Kan.....	March 29, 1887
33 Rameses.....	2,659.....	Toronto, Can.....	April 21, 1887
34 Hella.....	7,246.....	Dallas, Tex.....	May 31, 1887
35 Ballut Abyad.....	1,832.....	Albuquerque, N.M.....	June 11, 1887
36 Sesostris.....	2,587.....	Lincoln, Neb.....	June 22, 1887
37 Kismet.....	6,870.....	Brooklyn, N.Y.....	July 2, 1887
38 Ismailia.....	6,321.....	Buffalo, N.Y.....	Nov. 5, 1887
39 El Jebel.....	4,981.....	Denver, Colo.....	Dec. 11, 1887
40 Moila.....	2,778.....	St. Joseph, Mo.....	Dec. 11, 1887
41 Ararat.....	9,463.....	Kansas City, Mo.....	Dec. 11, 1887
42 Al Kader.....	5,865.....	Portland, Ore.....	Jan. 3, 1888
43 Al Malaikah.....	7,349.....	Los Angeles, Cal.....	Feb. 28, 1888
44 Algeria.....	2,591.....	Helena, Mont.....	March 23, 1888
45 Morocco.....	2,556.....	Jacksonville, Fla.....	March 28, 1888
46 El Riad.....	2,936.....	Sioux Falls, S.D.....	May 25, 1888
47 Afifi.....	3,294.....	Tacoma, Wash.....	Aug. 1, 1888
48 Sahara.....	1,646.....	Pine Bluff, Ark.....	April 16, 1889
49 Tangier.....	1,426.....	Omaha, Neb.....	April 24, 1889
50 Alhambra.....	1,505.....	Chattanooga, Tenn.....	Sept. 17, 1889
51 Yaarab.....	5,382.....	Atlanta, Ga.....	Dec. 8, 1889
52 El Zagal.....	2,634.....	Fargo, N.D.....	Dec. 14, 1889
53 El Kalah.....	1,299.....	Salt Lake City, Utah.....	June 8, 1890
54 El Katif.....	2,302.....	Spokane, Wash.....	June 10, 1890
55 Zem Zem.....	2,571.....	Erie, Pa.....	Nov. 10, 1890
56 Zamora.....	6,973.....	Birmingham, Ala.....	Nov. 10, 1890

TEMPLE	MEMBERS	LOCATION	DATE OF CHARTER
57 Media.....	1,769.....	Watertown, N.Y.....	March 21, 1891
58 Al Chymia.....	2,943.....	Memphis, Tenn.....	May 21, 1891
59 Ben Hur.....	1,716.....	Austin, Tex.....	June 2, 1891
60 Kora.....	4,328.....	Lewiston, Me.....	Dec. 6, 1891
61 Hamasa.....	3,600.....	Meridian, Miss.....	May 22, 1892
62 Rajah.....	5,908.....	Reading, Pa.....	Aug. 20, 1892
63 Naja.....	1,136.....	Deadwood, S.D.....	Sept. 19, 1892
64 India.....	6,699.....	Oklahoma City, Okla.....	May 3, 1893
65 Mohammed.....	7,053.....	Peoria, Ill.....	June 12, 1893
66 Aladdin.....	7,527.....	Columbus, Ohio.....	June 14, 1893
67 Ahmed.....	1,605.....	Marquette, Mich.....	June 14, 1893
68 Tebala.....	3,030.....	Rockford, Ill.....	May 10, 1894
69 Korein.....	1,601.....	Rawlins, Wyo.....	Oct. 8, 1894
70 Oasis.....	4,600.....	Charlotte, N.C.....	Oct. 10, 1894
71 Irem.....	5,334.....	Wilkes-Barre, Pa.....	Oct. 18, 1895
72 El Zaribah.....	1,551.....	Phoenix, Ariz.....	Jan. 20, 1896
73 Sphinx.....	2,400.....	Hartford, Conn.....	April 13, 1896
74 Alec.....	3,397.....	Savannah, Ga.....	June 23, 1896
75 El Korah.....	1,738.....	Boise City, Idaho.....	June 23, 1896
76 Beni Kedem.....	4,946.....	Charleston, W. Va.....	June 26, 1896
77 Melha.....	2,766.....	Springfield, Mass.....	June 9, 1897
78 Antioch.....	4,550.....	Dayton, O.....	June 9, 1898
79 Zenobia.....	2,371.....	Toledo, O.....	June 14, 1898
80 Kalurah.....	2,580.....	Binghamton, N.Y.....	June 14, 1898
81 Karnak.....	1,108.....	Montreal, Canada.....	Oct. 9, 1899
82 Za-Ga-Zig.....	6,120.....	Des Moines, Ia.....	May 23, 1900
83 Aloha.....	777.....	Honolulu, H. I.....	May 23, 1900
84 El Mina.....	1,869.....	Galveston, Tex.....	June 11, 1902
85 Gizeh.....	793.....	Victoria, B C.....	Aug. 1, 1902
86 Salaam.....	6,952.....	Newark, N.J.....	May 4, 1903
87 Abba.....	1,709.....	Mobile, Ala.....	June 18, 1903
88 Luxor.....	601.....	St. John, N.B.....	June 26, 1903
89 AbouBenAdhem.....	3,139.....	Springfield, Mo.....	July 9, 1903
90 Jaffa.....	4,150.....	Altoona, Pa.....	July 9, 1903
91 Cairo.....	946.....	Rutland, Vt.....	July 9, 1903
92 Zembo.....	3,552.....	Harrisburg, Pa.....	July 14, 1904
93 Yelduz.....	1,454.....	Aberdeen, S.D.....	July 14, 1904
94 Crescent.....	6,068.....	Trenton, N.J.....	July 14, 1904
95 Khartum.....	826.....	Winnipeg, Can.....	Nov. 19, 1904
96 Al Amin.....	2,829.....	Little Rock, Ark.....	Dec. 19, 1904
97 Bektash.....	2,460.....	Concord, N.H.....	Jan. 25, 1905
98 Aad.....	1,875.....	Duluth, Minn.....	Sept. 5, 1905
99 El Hasa.....	1,125.....	Ashland, Ky.....	March 3, 1906
100 Elf Khurafeh.....	3,507.....	Saginaw, Mich.....	June 13, 1906
101 Kalif.....	793.....	Sheridan, Wyo.....	June 13, 1906
102 Anezeh.....	253.....	Mexico City.....	Dec. 1, 1906
103 Kerak.....	926.....	Reno, Nev.....	Dec. 10, 1906
104 Omar.....	3,046.....	Charleston, S.C.....	Dec. 25, 1906
105 El Maida.....	1,562.....	El Paso, Tex.....	May 8, 1907
106 Abu Bekr.....	3,089.....	Sioux City, Ia.....	May 8, 1907
107 Calam.....	794.....	Lewiston, Idaho.....	May 8, 1907
108 AlAzhar.....	739.....	Calgary, Alta.....	Sept. 27, 1907
109 Mocha.....	2,391.....	London, Can.....	Jan. 1, 1908
110 Oleika.....	1,648.....	Lexington, Ky.....	Jan. 1, 1908
111 Nile.....	4,831.....	Seattle, Wash.....	July 15, 1908
112 Rizpah.....	1,102.....	Madisonville, Ky.....	July 15, 1908
113 Hillah.....	540.....	Ashland, Ore.....	July 15, 1908
114 Orak.....	1,385.....	Hammond, Ind.....	April 27, 1909

TEMPLE	MEMBERS	LOCATION	DATE OF CHARTER.
115 Hadi.....	1,824.....	Evansville, Ind.....	April 21, 1909
116 Mizpah.....	3,316.....	Fort Wayne, Ind.....	April 27, 1909
117 Kem.....	1,680.....	Grand Forks, N.D.....	June 9, 1909
118 Khedive.....	1,983.....	Norfolk, Va.....	June 9, 1909
119 Mirza.....	2,726.....	Pittsburg, Kan.....	June 9, 1909
120 Zorah.....	1,255.....	Terre Haute, Ind.....	June 9, 1909
121 Midian.....	4,653.....	Wichita, Kan.....	June 9, 1909
122 Aahmes.....	3,622.....	Oakland, Cal.....	April 13, 1910
123 Al Sihah.....	1,823.....	Macon, Ga.....	April 13, 1910
124 Wa-Wa.....	687.....	Regina, Can.....	Dec. 1, 1910
125 Bagdad.....	1,380.....	Butte, Mont.....	Jan. 20, 1911
126 Akdar.....	4,649.....	Tulsa, Okla.....	July 12, 1911
127 Philae.....	614.....	Halifax, N.S.....	July 12, 1911
128 Bedouin.....	2,830.....	Muskogee, Okla.....	July 12, 1911
129 Wahabi.....	2,804.....	Jackson, Miss.....	July 12, 1911
130 Al Bahr.....	1,145.....	San Diego, Cal.....	May 8, 1912
131 Ainad.....	4,743.....	East St. Louis, Ill.....	May 8, 1912
132 Al Menah.....	2,239.....	Nashville, Tenn.....	May 8, 1912
133 Nemesis.....	1,863.....	Parkersburg, W. Va.....	May 8, 1912
134 El Karubah.....	3,602.....	Shreveport, La.....	May 14, 1913
135 Alcazar.....	2,425.....	Montgomery, Ala.....	May 14, 1913
136 Ansar.....	4,810.....	Springfield, Ill.....	May 13, 1914
137 Moslah.....	4,728.....	Fort Worth, Texas.....	May 13, 1914
138 Kerbela.....	2,012.....	Knoxville, Tenn.....	July 14, 1915
139 Arabia.....	3,540.....	Houston, Texas.....	July 14, 1915
140 Alzafar.....	4,140.....	San Antonio, Texas.....	July 13, 1916
141 Kazim.....	2,452.....	Roanoke, Va.....	July 13, 1916
142 Sudan.....	2,752.....	New Bern, N.C.....	July 13, 1916
143 Abou Saad.....	1,027.....	Canal Zone.....	June 25, 1917
144 Egypt.....	2,083.....	Tampa, Fla.....	June 25, 1917
145 Tehama.....	1,426.....	Hastings, Neb.....	June 25, 1917
146 Hejaz.....	1,745.....	Greenville, S.C.....	June 11, 1919
147 Karem.....	2,600.....	Waco, Texas.....	June 11, 1919
148 Maskat.....	1,617.....	Wichita Falls, Texas.....	June 24, 1920
149 Khiva.....	1,550.....	Amarillo, Texas.....	June 24, 1920
150 Al Kaly.....	1,263.....	Pueblo, Col.....	June 24, 1920
151 Anah.....	1,453.....	Bangor, Maine.....	June 15, 1921
152 Al Bedoo.....	1,121.....	Billings, Mont.....	June 15, 1921
153 Mahi.....	1,061.....	Miami, Fla.....	June 15, 1921
154 Tigris.....	1,741.....	Syracuse, N.Y.....	June 15, 1921
155 Ben Ali.....	1,726.....	Sacramento, Cal.....	June 15, 1922
156 Tadmore.....	.....	Akron, Ohio.....	June 3, 1925

Total number of Nobles, 583,175 to December 31st, 1924.

**Sovereign Grand Commanders of this Supreme Council  
since its establishment in 1874**

THOMAS DOUGLAS HARINGTON

Oct. 16, 1874, to Jan. 13, 1882.

Died 13th January, 1882.

WILLIAM HENRY HUTTON

Jan. 13, 1882, to Oct. 21, 1886.

Died 9th October, 1893.

JOHN VALENTINE ELLIS

Oct. 21, 1886, to Oct. 27, 1892.

Died 10th July, 1913.

JOHN WALTER MURTON

Oct. 27, 1892, to Oct. 23, 1898.

Died 23rd October, 1898.

ISAAC HENRY STEARNS

Oct. 26, 1898, to Oct. 27, 1904.

Died 15th February, 1921.

SIR JOHN MORISON GIBSON

Oct. 27, 1904, to Oct. 23, 1913.

Oct. 26, 1922, to Oct. 25, 1923.

BENJAMIN ALLEN

Oct. 23, 1913, to Oct. 23, 1919.

Died 10th April, 1920.

JOHN ALEXANDER CAMERON

Oct. 23, 1919, to Oct. 26, 1922.

Oct. 25, 1923, to Oct. 8th, 1925.

ALFRED FREDERICK WEBSTER

Oct. 8th, 1925.

# SUPREME COUNCIL 33°

FOR THE

DOMINION OF CANADA

GRAND ORIENT, MONTREAL, PROVINCE OF QUEBEC

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## OFFICERS

Alfred F. Webster, M.°. P.°. Sovereign Grand Commander.  
Fred J. Howell, Lieutenant Grand Commander.  
William H. Ballard, Secretary-General H.°. E.°.  
Elias T. Malone, Treasurer-General H.°. E.°.  
Arthur B. Wood, Grand Chancellor.  
James H. Winfield, Grand Master of Ceremonies.  
Enoch B. Butterworth, Grand Marshal.  
William H. Wardrope, Grand Standard Bearer.  
Jabez Miller, Grand Captain of the Guard.

## PAST SOVEREIGN GRAND COMMANDERS

Sir John M. Gibson, K.C.M.G.  
J. Alex. Cameron.

## DEPUTIES FOR THE PROVINCES

George Moore, for Ontario.  
Alex. F. C. Ross, for Quebec.  
James H. Winfield, for Nova Scotia and Prince Edward  
Island.  
Jabez Miller, for Manitoba.  
Joseph R. Seymour, for British Columbia.  
Edward A. Braithwaite, for Alberta.  
Alexander Shepphard, for Saskatchewan.

## SPECIAL DEPUTY

Edward H. Cairns, for New Brunswick.

# SOVEREIGN GRAND INSPECTORS-GENERAL, 33°

## Active Members

	Date of 33d Degree	Date of Active Membership
Hugh Alexander Mackay, Hamilton, Ontario .....	Jan. 16, 1872.....	Oct. 16, 1874
Sir John Morison Gibson, K.C.M.G., Hamilton, Ontario .....	Oct. 15, 1884.....	Oct. 21, 1886
Enoch Bruce Butterworth, Ottawa, Ontario .....	Oct. 22, 1890.....	Oct. 24, 1895
William Henry Ballard, M.A., LL.D. Hamilton, Ontario .....	Oct. 26, 1892.....	Oct. 24, 1895
Elias Talbot Malone, K.C., Toronto, Ontario.....	Oct. 24, 1894.....	Oct. 29, 1896
Thomas Lees, Hamilton, Ontario .....	Oct. 26, 1898.....	Oct. 26, 1910
James Glanville, Toronto, Ontario .....	Oct. 26, 1898.....	Oct. 26, 1910
Frederick Justus Howell, Hamilton, Ontario .....	Oct. 22, 1902.....	Oct. 26, 1910
Joseph Richard Seymour, Vancouver, British Columbia...	July 17, 1903.....	Oct. 26, 1910
Alexander McDougall, Montreal, Quebec.....	Oct. 28, 1903.....	Oct. 26, 1910
T. Harry Webb, Winnipeg, Manitoba .....	Oct. 25, 1906.....	Oct. 26, 1910
John Alexander Cameron, Montreal, Quebec .....	Oct. 28, 1909.....	Oct. 22, 1913
Alfred Frederick Webster, D.D.S., Toronto, Ontario.....	Oct. 26, 1905.....	Oct. 29, 1914
James Henry Winfield, Halifax, Nova Scotia.....	Oct. 22, 1913.....	Oct. 25, 1917
Lewis Frederick Riggs, D.D.S., Toronto, Ontario.....	Oct. 25, 1911.....	Jan. 23, 1918
Edward Ainslie Braithwaite, M.D., Edmonton, Alberta.....	Oct. 25, 1911.....	Jan. 23, 1918
Frank Goodell Wait, M.A., Ottawa, Ontario.....	Oct. 28, 1909.....	Oct. 23, 1919
Rev. Frank Charters, D.C.L., Westmount, Quebec .....	Oct. 23, 1912.....	Oct. 23, 1919
Alexander Shepphard, Regina, Saskatchewan .....	Jan. 23, 1918.....	Oct. 23, 1919

	Date of 33d Degree	Date of Active Membership
John McKnight, Toronto, Ontario .....	Oct. 25, 1906.....	Oct. 28, 1920
George Moore, Hamilton, Ontario .....	Oct. 28, 1909.....	Oct. 28, 1920
Arthur Carson McMaster, K.C., Toronto, Ontario .....	Jan. 23, 1918.....	Oct. 28, 1920
Alex. Fleming Copland Ross, Montreal, Quebec .....	Jan. 23, 1918.....	Oct. 27, 1921
John Crawford Scott, Ottawa, Ontario .....	Oct. 28, 1909.....	Oct. 27, 1921
Walter Hammill Davis, Hamilton, Ontario .....	Oct. 22, 1913.....	Oct. 27, 1921
Jabez Miller, Winnipeg, Manitoba .....	Oct. 25, 1917.....	Oct. 26, 1922
Robert William Clewlo, Toronto, Ontario .....	Oct. 22, 1913.....	Oct. 25, 1923
Walter Norris Duff, Barrie, Ontario .....	Oct. 26, 1921.....	Oct. 25, 1923
Albert Edward Cooper, London, Ontario .....	Oct. 26, 1904.....	Oct. 1, 1924
Joseph Elwood Miller, Victoria, British Columbia.....	Oct. 28, 1907.....	Oct. 1, 1924
William McGregor Logan, M.A., Hamilton, Ontario .....	Oct. 27, 1915.....	Oct. 8, 1925
William Hugh Wardrope, K.C., Hamilton, Ontario .....	Jan. 23, 1918.....	Oct. 8, 1925
Arthur Barton Wood, Montreal, Quebec.....	Oct. 22, 1919.....	Oct. 8, 1925

### Past Active Members 33°

	Date 33d Degree	Date of Active Membership
Charles Napier Bell, Winnipeg, Manitoba .....	Oct. 23, 1883.....	Oct. 23, 1883
Herbert Swinford, Vancouver, British Columbia..	Nov. 18, 1886.....	Nov. 18, 1886

# HONORARY INSPECTORS-GENERAL, 33°

Name	Residence	Received 33°
Sir Daniel Hunter McMillan, K.C.M.G.,	Winnipeg, Man.....	Oct. 16, 1890
Harry Holgate Watson.....	Vancouver, B.C.....	Oct. 23, 1907
John Thomas Blundell Persse.....	Winnipeg, Man.....	Oct. 29, 1908
Peter William Dumas Brodrick.....	Toronto, Ont.....	Oct. 28, 1909
James Alexander Ovas .....	Winnipeg, Man.....	Oct. 27, 1910
George Thomas Bragg.....	Edmonton, Alta.....	Oct. 25, 1911
Frank McDonald Morgan .....	Winnipeg, Man.....	Oct. 25, 1911
James Scroggie.....	Victoria, B.C.....	Oct. 24, 1912
Francis James Burd.....	Vancouver, B.C.....	Oct. 22, 1913
William Cary Ditmars.....	Vancouver, B.C.....	Oct. 22, 1913
Joseph Orr Rose.....	Guelph, Ont.....	Oct. 28, 1914
Thomas Rowe.....	Hamilton, Ont.....	Oct. 28, 1914
Absalom Shade Allan.....	Guelph, Ont.....	Oct. 28, 1914
Edward Thomas Davies Chambers..	Quebec, Que.....	Oct. 28, 1914
Walter Mackie Ross.....	Ottawa, Ont.....	Oct. 27, 1915
Samuel Sproule Davidson, D.D.S...	Ottawa, Ont.....	Oct. 27, 1915
Walter Charles Hagar.....	Montreal, Que.....	Oct. 26, 1916
Hampton Edgar Jory.....	Barrie, Ont.....	Oct. 25, 1917
Alexander White Richardson, M.D.	Kingston, Ont.....	Oct. 25, 1917
John Davidson .....	Guelph, Ont.....	Oct. 25, 1917
Thomas Worthington Jull.....	Toronto, Ont.....	Oct. 25, 1917
Thomas Shanks, B.A.Sc.....	Ottawa, Ont.....	Jan. 23, 1918
Edward Douglas .....	Vancouver, B.C.....	Jan. 23, 1918
James Clarence Jones.....	Halifax, N.S.....	Jan. 23, 1918
Robert Emmett Brett .....	Victoria, B.C.....	Oct. 22, 1919
Edward James Barrow Duncan....	Toronto, Ont.....	Oct. 22, 1919
Herbert Scott Park .....	Toronto, Ont.....	Oct. 22, 1919
James Edward Keays.....	London, Ont.....	Oct. 22, 1919
John Lees Richmond.....	Hamilton, Ont.....	Oct. 22, 1919
Albert Ernest Santo, D.D.S.....	London, Ont.....	Oct. 22, 1919
William Hugh Tudhope.....	Orillia, Ont.....	Oct. 22, 1919
Griffith Russell Lloyd.....	Hamilton, Ont.....	Oct. 23, 1919
Gabriel Herman Levy, B.A., K.C....	Hamilton, Ont.....	Oct. 23, 1919
Fred Symes .....	Fort William, Ont..	Oct. 27, 1920
Charles William Cartwright.....	Hamilton, Ont.....	Oct. 27, 1920
James Joseph Evel .....	Hamilton, Ont.....	Oct. 27, 1920
John Frederick Reid.....	Windsor, Ont.....	Oct. 27, 1920
John Leopold Culbert .....	Ottawa, Ont.....	Oct. 27, 1920
Edward Albert Olver.....	Toronto, Ont.....	Oct. 27, 1920



Name	Residence	Received 33°
Edward Maxwell Walker.....	Winnipeg, Man.....	Oct. 27, 1920
John Taylor Webb.....	Winnipeg, Man.....	Oct. 27, 1920
James McCauley.....	Moose Jaw, Sask....	Oct. 27, 1920
Percy Edgar Kellett.....	Winnipeg, Man.....	Oct. 26, 1921
William Bickell Scafe.....	Brantford, Ont.....	Oct. 26, 1921
Donald Clark, D.D.S.....	Grimsby, Ont.....	Oct. 26, 1921
Daniel John Peace.....	Hamilton, Ont.....	Oct. 26, 1921
Frederick Marr.....	Barrie, Ont.....	Oct. 26, 1921
George William Taylor.....	Burlington, Ont.....	Oct. 26, 1921
John Harold Putman, D. Paed.....	Ottawa, Ont.....	Oct. 26, 1921
Charles William Jeffrey.....	Ottawa, Ont.....	Oct. 26, 1921
Edward Jenner McCleery.....	Ottawa, Ont.....	Oct. 26, 1921
Frederick Weir Harcourt, K.C.....	Toronto, Ont.....	Oct. 26, 1921
Edmund McLwain Carleton.....	Toronto, Ont.....	Oct. 26, 1921
Hubert Carroll McBride.....	London, Ont.....	Oct. 26, 1921
Oliver Edward Stanton.....	Montreal, Que.....	Oct. 26, 1921
Duncan Donald MacTaggart, M.D.....	Montreal, Que.....	Oct. 26, 1921
William Bradshaw Tate.....	Regina, Sask.....	Oct. 26, 1921
Alfred Edward Goodman.....	Vancouver, B.C.....	Oct. 26, 1921
William Burns, B.A.....	Vancouver, B.C.....	Oct. 26, 1921
James Robert Moodie.....	Hamilton, Ont.....	Oct. 25, 1922
Abraham B. Greer.....	London, Ont.....	Oct. 25, 1922
Lachlan Taylor McDonald.....	Toronto, Ont.....	Oct. 25, 1922
William Mayne McCombe.....	Montreal, Que.....	Oct. 25, 1922
William Henry Hayes.....	Halifax, N.S.....	Oct. 25, 1922
George Nelson Jackson.....	Winnipeg, Man.....	Oct. 25, 1922
Arthur William Chapman.....	Winnipeg, Man.....	Oct. 25, 1922
William Masey Gordon.....	Winnipeg, Man.....	Oct. 25, 1922
Archibald McGillivray.....	Winnipeg, Man.....	Oct. 25, 1922
James MacMurray.....	St. John, N.B.....	Oct. 25, 1922
Edward Harper Cairns.....	St. John, N.B.....	Oct. 25, 1922
Andrew Gibson Bain.....	Hamilton, Ont.....	Oct. 25, 1922
William Henry Hewlett.....	Hamilton, Ont.....	Oct. 25, 1922
John Hickman Dunlop.....	Richmond Hill, Ont.....	Oct. 25, 1922
William Roland Breyfogle.....	Peterborough, Ont.....	Oct. 25, 1922
Charles Bruce Murray.....	Toronto, Ont.....	Oct. 25, 1922
Lemington Atkinson.....	Newmarket, Ont.....	Oct. 25, 1922
Archibald Leitch, M.D.....	St. Thomas, Ont.....	Oct. 25, 1922
Charles Edward Wheeler.....	London, Ont.....	Oct. 25, 1922
William Robinson Woollatt.....	Windsor, Ont.....	Oct. 25, 1922
Walter Elwood Cumming.....	Parry Sound, Ont.....	Oct. 24, 1923
William Norval Gatfield.....	Sandwich, Ont.....	Oct. 24, 1923
William Fenwick.....	Brandon, Man.....	Oct. 24, 1923
Thomas Frederick English.....	Calgary, Alta.....	Oct. 24, 1923

Name	Residence	Received 33°
Edward Thomas Bishop, B.A., LL.B.	Edmonton, Alta.	Oct. 24, 1923
James Walter Hedley, M.A., Ph.D.	Saskatoon, Sask.	Oct. 24, 1923
Norman Francis Patterson	S. S. Marie, Ont.	Oct. 24, 1923
Aaron Sweet	Winchester, Ont.	Oct. 24, 1923
Stephen Henry Murphy, B.A., M.D.	Renfrew, Ont.	Oct. 24, 1923
Cyrus Hallman Ziegler, D.D.S.	London, Ont.	Oct. 24, 1923
James Gray	London, Ont.	Oct. 24, 1923
Charles Stanton Hamilton	Toronto, Ont.	Oct. 24, 1923
George Henry Ross	Toronto, Ont.	Oct. 24, 1923
Percival John Lee	Toronto, Ont.	Oct. 24, 1923
Frederick William Stevens	Dartmouth, N.S.	Oct. 24, 1923
Alexander Cowan	Barrie, Ont.	Oct. 24, 1923
Arthur Wellington Smith	Barrie, Ont.	Oct. 24, 1923
Frank Kittson Ebbitt	Iroquois Falls, Ont.	Oct. 24, 1923
John McIlwain Rudd	Nanaimo, B.C.	Oct. 1, 1924
John Edward Laidlaw	Vancouver, B.C.	Oct. 1, 1924
Alexander Hamilton McKee, B.A.	Ottawa, Ont.	Oct. 1, 1924
Frank James Maw	Hamilton, Ont.	Oct. 1, 1924
Harrip Charles Tugwell	Toronto, Ont.	Oct. 1, 1924
James Wellington White	Huntsville, Ont.	Oct. 1, 1924
DeForest Charles Patmore	Orillia, Ont.	Oct. 1, 1924
Frank Armitage Copus	Stratford, Ont.	Oct. 1, 1924
Robinson T Orr	London, Ont.	Oct. 1, 1924
William Henry Arison	Niagara Falls, Ont.	Oct. 1, 1924
Horace Philip Reid	Edmonton, Alta.	Oct. 1, 1924
John Drew Ferguson	Hamilton, Ont.	Oct. 7, 1925
Douglas Gordon McIlwraith, M.D.	Hamilton, Ont.	Oct. 7, 1925
Herman Samuel King	Toronto, Ont.	Oct. 7, 1925
John Thomas Crawford, M.A.	Toronto, Ont.	Oct. 7, 1925
Peter Thomas Pilkey, M.A.	Owen Sound, Ont.	Oct. 7, 1925
Angus McPherson Clark, D.D.S.	Woodstock, Ont.	Oct. 7, 1925
Edward Bruce Fowler	Peterborough, Ont.	Oct. 7, 1925
Percy Gerald Cadogan Campbell	Kingston, Ont.	Oct. 7, 1925
Joseph Austin Evans, M.D.	Toronto, Ont.	Oct. 7, 1925
James Gill, B.A., B.Paed.	Hamilton, Ont.	Oct. 7, 1925
Albert Philip Louis Goering	Hamilton, Ont.	Oct. 7, 1925
Llewellyn Frederick Stephens	Hamilton, Ont.	Oct. 7, 1925
Frederick Royden Bennetto, M.D.	Guelph, Ont.	Oct. 7, 1925
James Clark McGregor	Guelph, Ont.	Oct. 7, 1925
William Merton Overton Lohead	Kitchener, Ont.	Oct. 7, 1925
Ewen Stewart Macphail	Ottawa, Ont.	Oct. 7, 1925
John Albert Dobbie, M.D.	Ottawa, Ont.	Oct. 7, 1925
Walter Hall Russell	Port Arthur, Ont.	Oct. 7, 1925
Alexis Herbert Knutson	Port Arthur, Ont.	Oct. 7, 1925

Name	Residence	Received 33°
John Sinclair .....	Barrie, Ont.....	Oct. 7, 1925
Manuel Seymour Keller.....	Midland, Ont.....	Oct. 7, 1925
William Ira Clark.....	Alliston, Ont.....	Oct. 7, 1925
George Turnbull Bell.....	Montreal, Que.....	Oct. 7, 1925
James Erwin Fee, M.A.....	Montreal, Que.....	Oct. 7, 1925
Charles McBurney .....	Lachute .....	Oct. 7, 1925
Robert Alexander Wallace .....	Quebec, Que.....	Oct. 7, 1925
James Mackie.....	Winnipeg, Man.....	Oct. 7, 1925
Niven Mowry Jackson.....	Calgary, Alta.....	Oct. 7, 1925
Stewart Coulter Burton.....	Regina, Sask.....	Oct. 7, 1925
John Henry Spooner.....	Regina, Sask.....	Oct. 7, 1925

### **Members of Other Supreme Councils Honorary Members of this Supreme Council**

Field Marshal His Royal Highness Arthur W. P. A. Duke  
of Connaught and Strathearn, K.G., etc., etc., 33°,  
Grand Patron of the Supreme Council for England and  
Wales, Grand Master of the Grand Lodge of England,  
etc.

James Isaac Buchanan 33°, Active Member Supreme Coun-  
cil for the Northern Jurisdiction, U.S.A.

The Compte Goblet D'Alviella 33°, Sovereign Grand Com-  
mander Supreme Council for Belgium.

Barton Smith 33°, Past Sovereign Grand Commander  
Supreme Council for the Northern Jurisdiction, U.S.A.

George Fleming Moore, 33°, Past Sovereign Grand Com-  
mander Supreme Council for the Southern Jurisdiction,  
U.S.A.

Raoul V. Palmeri, Sovereign Grand Commander, Supreme  
Council for Italy.

Leon Martin Abbott, Sovereign Grand Commander,  
Supreme Council for the Northern Jurisdiction, U.S.A.

Ernest Bertrand Hussey, Grand Representative of this  
Supreme Council near that for the Southern Jurisdic-  
tion, U.S.A.