

The Gauntlet



HERMAN E. DUNCAN

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Ablution – An ablution is a ceremonial cleansing or washing used as a symbol of purification. In all ancient mysteries the ceremony of ablution was always necessary. Freemasonry, in many of its ceremonies, employs the ceremony of ablution.

Accolade - The Accolade (also known as dubbing or adoubement) (Latin: benedictio militis) was the central act in the rite of passage ceremonies conferring knighthood in the Middle Ages. From about 1852, the term accolade was used much more generally to mean "praise" or "award" or "honour."

Accord - We get this word from the two Latin words **ad & cor**, meaning to the heart, and hence it means hearty consent. Thus, in Wiclif's translation we find the phrase in Philippians, which in the Authorized Version is "with one accord," rendered "with one will, With one heart." Such is its signification in the Masonic formula, "free will and accord," that is, "free will and hearty consent." The blow given among the Romans to a slave was a necessary part of the manumission ceremony in bestowing freedom upon him, the very word manumits in Latin being derived from manus, hand; and mitto, send (see Free Will and Accord).

Active Membership – An active member is one who maintains his membership in a Masonic Body by the payment of his regular dues and who takes part in the work and responsibilities of the Order. One who fails to do these things may remain a Mason at heart, but deprives himself of the benefits of membership.

Agate – Among the Masonic traditions is one which asserts that the stone of foundation was formed of Agate. This, like everything connected with the legend of the stone, is to be mystically interpreted. In this view, Agate is a symbol of strength and beauty, a symbolism derived from the peculiar character of the agate which is distinguished for its compact formation, and the ornamental character of its surface. It is a fine-grained natural gemstone with variegated colors, in stripes, cloudy or moss-like forms. The most common is the banded or striped Agate. Among the varieties of quartz known as Agate, is Black Onyx; often used for cameos and intaglios. The Carnelian or red Agate is prized for beads and intaglio seals. Moss-colored Agate or Gray-striped Agate from Scotland was very popular during Victorian times while Brazilian Agates and those mined in India contributed to requirements for mass-produced jewelry in the late 19th and early 20th centuries.

Agnus Dei - The Agnus Dei, Lamb of God, also called the Paschal Lamb, or the Lamb offered in the paschal sacrifice, is one of the jewels of a Commandery of Knights Templar in America, and is worn by the Generalissimo.

The lamb is one of the earliest symbols of Christ in the iconography of the Church, and as such was a representation of the Savior, derived from that expression of St. John the Baptist (John i. 29), who, on beholding Christ, exclaimed, "Behold the Lamb of God." "Christ," says Didron (Christ. Iconog., i., 318), "shedding his blood for our redemption, is the Lamb slain by the children of Israel, and with the blood of which the houses to be preserved from the wrath of God were marked with the celestial tau. The Paschal Lamb eaten by the Israelites on the night preceding their departure from Egypt is the type of that other divine Lamb of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice." The earliest representation that is found in Didron of the Agnus Dei is of the sixth century, and consists of a lamb supporting in his right foot a cross. In the eleventh century we find a bannerette attached to this cross, and the lamb is then said to support "the banner of the resurrection." This is the modern form in which the Agnus Dei is represented.

Ahasuerus (Xerxes) - was a **King of Persia** and the husband of [Esther](#) (Ester). Scholars generally agree that Ahasuerus is the same person as Xerxes I (485-464 B.C.). In ancient societies, Kings sometimes were known by more than one name, especially if they reigned in a community in which more than one language was widely spoken. We are introduced to **Ahasuerus** in the Knight of the Red Cross.

Al-Aqsa Mosque - The Al-Aqsa Mosque was adjacent to the Dome of the Rock and was called Templum Solomonis ("Temple of Solomon") by the Crusaders. It first became a royal palace. The image of the Dome, as representing the "Temple of Solomon", became an important iconographic element in the Kingdom of Jerusalem. The royal seals of the Kings of Jerusalem depicted the city symbolically by combining the Tower of David, the Church of the Holy Sepulcher, the Dome of the Rock and the city walls. After the completion of the purpose-built royal palace near the Jaffa Gate, the King of Jerusalem gave the building to the Knights Templar, who maintained it as their headquarters. The Dome was indicated on the reverse of the seals of the Grand Masters of the Knights Templar (such as Everard des Barres and Renaud de Vichiers), and it became the architectural model for Templar churches across Europe.

Alchemical Elements - Three of the alchemical elements used in the great work were Sulphur, Salt and Mercury, all of which are present in the Chamber of Reflection. Sulphur is symbolical of the spirit, being a masculine principle, referring to enthusiasm and corresponding to the virtue of Faith. Salt is a symbol for wisdom, being considered neutral, as far as gender is concerned, referring to pondering (something the candidate does in the Chamber of Reflection) and corresponding to the virtue of Charity. Mercury appears as the rooster drawn on the wall of the Chamber of Reflection. This animal is connected to the deity Hermes, that is, Mercury. It is a feminine principle, referring to Vigilance and it also corresponds to Faith. As the rooster sings at dawn announcing the light of day, so it announces to our future initiate, the Light he may receive.

Allegiance - Every Freemason owes allegiance to the Lodge, Chapter, or other body of which he is a member, and also to the Grand Lodge, Grand Chapter or other supreme authority from which that body has received its charter. But this is not a divided allegiance. If, for instance, the edicts of a Grand and a Subordinate Lodge conflict, there is no question which is to be obeyed. Supreme or governing bodies in Freemasonry claim and must receive a paramount allegiance.

Allocution - A word of Latin origin and meaning something spoken to. The address of the presiding officer of a Grand Body sometimes so called an Allocution. The expression is derived from the usage of the Roman Church, where certain addresses of the Pope to the Cardinals are called allocutions.

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

Amalthea – The name of the horn of the Cretan goat. This is the mythological horn of plenty - "Cornu- Copia" - which signifies an abundance of things necessary to life. It is the jewel of the stewards of a Lodge of Master Masons.

Amen – What is the significance of the word Amen? The response to every Masonic prayer is "So mote it be," meaning Amen collectively. The word in Hebrew signifies verily, truly, certainly; and is where one person confirms the word of another and adds his wish for the success of another. It is a response to prayer. The Talmudists have many superstitions in respect to this word. Thus, in one treatise, it is said that whosoever pronounces it with fixed attention and devotion, to him the gates of Paradise will be opened; and, again, whoever enunciates the word rapidly, his days shall pass rapidly away, and whosoever dwells upon it distinctly and slowly, his life shall be prolonged. [Rev. 22:21](#)

Ample Form – The legality of the act is the same whether it be done in **form** or in **ample form**; and the expression refers only to the dignity of the officer by whom the act is performed. The terms **Ample** and **Due Form** appear to have been introduced by Anderson in the 1738 edition of the Constitutions.

Anno Depositonis – is Latin, meaning in the year of the Deposit ; abbreviated A.'. Dep.'. The date used by Royal and Select Masters, which is found by adding 1000 to the Vulgar Era; thus, 1930+1000 =2930.

Anno Lucis - is Latin for Year of Light. You will also see it abbreviated as A.L. It is used as a calendar system within the Freemason fraternity. Year of Light refers to the biblical account of the creation of the universe wherein God spoke and said: Let there be light, and there was light. (Genesis 1:3). You will often see the abbreviation A.L. on Masonic certificates, plaques and building cornerstones.

Anno Ordinis - is Latin, meaning in the Year of the Order; abbreviated A.'. O.'. The date used by Knights Templar; found by subtracting 1118 from the Vulgar Era; thus, 1930-1118 = 812

Aphanism - In the Ancient Mysteries there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection. The concealment of this body by those who had slain it was called the aphanism, from the Greek, abavatw, to conceal. As these Mysteries may be considered as a type of Freemasonry, as some suppose, and as, according to others, both the Mysteries and Freemasonry are derived from one common and ancient type, the aphanism, or concealing of the body, is of course to be found in the Third Degree. Indeed, the purest kind of Masonic aphanism is the loss or concealment of the word.

Aporrheta – The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the aporrheta. What are the aporrheta of Freemasonry? What is the arcana of which there can be no disclosure? Are questions that for some years past have given rise to much discussion among the disciples of the Institution? If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Masonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost.

Apostles, The Twelve: A New Testament description of the small number of men entrusted by Jesus Christ to disseminate his teachings among mankind. Early in his ministry he decreed that twelve of his disciples should be with him. These were the twelve apostles. When Judas proved untrue, Matthias was selected his successor so that the number twelve remained complete.

Appeal – In a majority of Jurisdictions, an **Appeal** lies from any decision, from any penalty, to a Grand Body or the Grand Lodge, unless guilt and penalty have been assessed by Grand Lodge, when no **appeal** can be had, there being no superior body which to **Appeal**.

Aragon: The fifth of the leagues in which the Order of Malta was divided. It was a region and ancient kingdom in northeastern Spain, south of the Pyrenees. It was controlled by the Visigoths in the Fifth Century; the Moors in the Eighth Century; united with Castile in 1479, it merged with Spain in 1516.

Arbitrator - A person chosen to decide a dispute or settle differences, especially one formally empowered to examine the facts and decide the issue.

Arch of Steel – This formed by two Knights or two lines of Knights(Divisions), facing each other and crossing their drawn swords near the points, thus forming an Arch. It is a common ceremony for receiving the officers of a Grand Commandery or Grand Encampment.

Artaxerxes II Mnemon – Artaxerxes means "whose reign is through truth". He was the King of Kings of Persia from 404 BC until his death in 358 BC. He was a son of Darius II and Parysatis. Early in his reign Cyrus the Younger attempted to assassinate him and seize the throne. Artaxerxes finally crushed Cyrus' rebellion at the battle of Cunaxa (401 BC), where Cyrus was killed. We are introduced to Artaxerxes II Mnemon in the Knight of the Red Cross.

Ass – An emblem of stupidity and ignorance. In the Egyptian system it represented the uninitiated, ignorant, and profane.

Ascension: An event prominent in Christianity and referring to the ascent of Christ into heaven as told in the Scriptures. It symbolizes for the Christian the triumph of immortality over mortality.

Attention - The word is used as a word of command in Commanderies. The command is more than an order to give attention; it requires that those addressed shall arise and remain standing.

Attributes (Templar) - Qualities or characteristics essentially necessary to the subject. Hence, the signs and words, together with their explanation, are said to be attributes of the Order.

Auvergne: Second of the langues into which the Order of Malta was divided; located in the south-central part of France. It was originally settled by the Averni, from whence it derives its name; they were a Gallic people led by Vercingetorix and were defeated by Caesar in 475 A.D. It became a part of France in 1527.

Avouchment - The regulations by which avouchments are to be governed appear to be three: (1) A Mason may vouch for another, if he has sat in Lodge with him. (2) He may vouch for him if he has subjected him to a skillful private examination. (3) He may also vouch for him if he has received positive information of his Masonic character from a competent and reliable Brother. Of these three, the first is the safest, and the last the most dangerous. It is essential that the voucher should be a skillful Mason, for it is better to subject the visitor to a formal examination, than to take the avouchment of an unknowing Brother, though he may declare that he has sat in Lodge with the person desirous of being admitted.

As Salaam Aleckam - A Maltese expression meaning "We come in peace," said to have been employed by the Knights in replying to an inquiry by the native Islanders as to whether the Knights were coming in peace.

Banner of Malta: The Banner of the Order of Malta is a square banner upon the center of which is a Maltese cross in white or silver; on a shield in the center of the cross is a shield in red with the cross of St. John upon it. Forming an arch above the Maltese Cross is written the legend "Rex regum et dominus dominorum." This banner, with that of the Banner of St. John, is placed in the East of the Asylum. The latter represents the original

Order of St. John; the former was the banner of the Order after it occupied Malta; thus, are the past and the present linked together.

Banner of St. John: The banner of St. John symbolizes the original organization of the Knights of St. John and is placed in the East of every Malta asylum in memory of the ancient founders of the Order. It is a red banner having upon it a Greek Cross of white with equal arms, or limbs. In the center of the white cross is a figure of the Paschal Lambs. In each of the four red squares, formed by the White Greek Cross, are the initials "F.E.R.T." alluding to the Latin motto: "Fortitudo eius Rhodum Tenuit" (His courage saved Rhodes). It refers to the Duke of Savoy, Amadeus, whose valor and timely assistance preserved Rhodes from the Turks.

Baldachin – The canopy over the oriental chair in the Master's Lodge also denotes the covering of the Lodge itself. Both are symbols of the star-decked heavens, and signs of the universality of Free-masonry. In Pritchard's catechism we meet with the following: "What has the Lodge for a covering?" Answer: "The vaulted skies of various colors, or the clouds." It is remarked by Krause that the "sense of this beautiful system of symbols is not well understood. Some think that the primitive Lodge was not covered above, and that the skies were literally its covering; hence the ceiling of a Lodge room is generally made to represent the celestial heavens above." The Baldachin, in this sense, is also a symbol of the extent of Free-masonry; for as the skies, with their troops of stars, spread over all regions of the earth, so Freemasonry holds in its embrace the entire world, and reaches through all time.

Baldric - A portion of military dress, being a scarf passing from the shoulder over the breast to the hip. In the dress regulations of the Grand Encampment of Knights Templar of the United States, adopted in 1862, it is called a "scarf," and is thus described: "Five inches wide in the whole, of white bordered with black, one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, In Hoc Signo Vincas; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection."

Ballot - When sitting in lodge, **Masonic** etiquette dictates that all of those present must **ballot**. It is considered discourteous when a brother does not vote because he will skew the **ballot** and become the weak link in a strong chain. One of the goals of Freemasonry is harmony amongst the brethren, thus by not voting a member can cause disharmony. **Balloting** in the election of candidates, lodges use white and black balls, and no person can be "admitted as a member of a private lodge, or made a **Mason** therein if any black balls appear against him the applicant must be refused.

Battle Flag (Templar): When going into battle the Templars carried a battle flag at the head of their troops. It was a simple flag of black and white and held a highly significant meaning to them. The Battle Flag is known as the "Beauceant."

The ritual spells the word beauceant, but the 1934 Constitution of the Grand Encampment spells it beuseant, and describes it to be silk, in two stripes of equal width running horizontally, the upper stripe black and the lower white—six feet fly and 3 feet six inches on the staff, swallow tailed one-third its length; the edges of the flag plain without fringe. The name of the Commandery on the upper stripe and its location on the lower stripe, lettering being in contra colors to the field. The staff is 9 feet, including crosshead which is of gold metal, consisting of a ball surmounted by Cross of Salem. Cords and tassels of black and white attached to base of crosshead.

Bay Tree - an evergreen plant and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the ritual of the Companion of the Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with truth, which Josephus makes Zerubbabel say is "immortal and eternal."

Beauceant - The Beauceant and was half white and half black; the black was the lower part of the flag or banner, and these two colors had great significance according to the Templars, for it signified that they were fair and favorable to their friends, but dark and terrible to all the enemies of Christ. Today it no longer bears the above import, but is borne as an incentive to emulate the sacrifices and suffering of our ancient forbears and as a tribute to their memory.

Belief - The most prominent scriptural teachings upon which Freemasonry bases its lectures are these: that there is a God; that he created man, and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent tempter; that, to alleviate his repentant contrition, a divine revelation was communicated to him, that in process of time a Savior should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favor; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again repopulated, he renewed his gracious covenant with several of the patriarchs; delivered his people from Egypt; led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah by a succession of prophets, extending throughout the entire theocracy and monarchy; that he instituted a tabernacle and temple worship which contained the most indisputable types of the religion which the Messiah should reveal and promulgate; and that when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem, as the prophets had foretold, in the reign of Herod (who was not of the Jewish royal line, nor even a Jew), of a pure virgin of the family of David.

Benediction - In **benediction**, the bene root is joined by another Latin root, dictio, "speaking", so the word's meaning becomes something like "well-wishing". Perhaps the best-known **Benediction** is the so-called Aaronic **Benediction** from the Bible, which begins, "May the Lord bless you and keep you".

Benjamin: The least numerous of the tribes of Israel. It gave the first King to the Jews—Saul, a Benjaminite. After the death of Solomon, Benjaminites united with those of Judah in forming a new Kingdom. Judah and Benjamin were the two leading tribes during the period portrayed in the Red Cross Order.

Bible (Red Cross): There has been much discussion over the use of the Bible in the Order of the Red Cross, especially those who drag out the usual Bible with its New Testament section. At the time the Order of Red Cross was said to have been founded there was no such thing as the Bible or the New Testament.

Biretta: A square cap with three or four projections above the crown, extending from the center outward and usually with a tassel at the center; it is worn by certain clerics; different colors denote different ranks of the clergy.

Birth: A significant word in the Order of Malta which refers to the Birth of Jesus Christ.

Blade: The blade of the sword is used to convey certain symbol-ism. In one place it represents the quality: Hope, Hope of Victory when the sword is drawn in a just and virtuous cause. In another place it refers to "Fortitude undaunted." Blessed Emmanuel: Also "Immanuel," and, in the English translation, meaning "God with us." It is referred to in the Book of Isaiah: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Christians interpret the word to refer to Christ.

Bread, use of: Knights of old, when leaving for the Holy Land on a Crusade, prepared themselves spiritually for the journey by a general confession and the reception of the Holy Eucharist, followed by the benediction of the church. During the ceremony they received the communion bread from the point of the sword and wine from the blade.

Bread and Water - The chunk of bread and the pitch of water are symbols of simplicity, pointing to the future initiate how he should conduct his life. The bread and water represent the elements necessary to life, but even though food and the material body are indispensable, they remind the candidate that the physical aspect should not be the main objective in one's existence. Moreover, these elements remind us of the biblical narrative regarding the prophet Elijah. I Kings 17: 8-11.

Broached Thurnal – This was the name of one of the original immovable jewels, and was used for the Entered Apprentice to learn to work upon. It was subsequently called the Brute Stone, or rough Ashlar.

Burning Taper: A taper is a small wax candle or any small light. A burning taper is said to serve symbolically as a shining light to others. It also symbolizes life and activity.

Burial – The Last Rites of a Sir Knight are covered by the following General Regulations

1. Burial – No Knights Templar can be buried with the funeral honors Knighthood, unless he is in good standings with his Commandery.
2. An unaffiliated Knight is not entitled to Templar Honors, but the Commandery may grant them, or it may withhold them, without breach of knightly duties.
3. It is the duty of the Eminent Commander to convene the Commandery upon notice of the death of a Sir Knight who may be entitled to receive funeral honors, upon request, made while living or by the family after his demise, for the purpose of attending the funeral ceremonies.
4. The Knights, on such occasions, will attend in full uniform, pursuant to the regulations, their sword-hilts and the banner of their Commandery being suitably dressed in mourning.
5. On the coffin of the deceased Knight will be placed his crown and sword and if a Grand Officer, his jewel, trimmed with crape.
6. The Eminent Commander will preside during the services, and assisted by the Generalissimo, Captain general, and Prelate, if Grand Officers are present, they will be allotted a place in the procession according to their rank.
7. When the public or religious services are concluded, six Sir Knights, as a Guard of Honor will form an arch of steel over the body, the Eminent Commander with the prelate at the head, the Generalissimo and the Captain General at the body, and the Senior and Junior Warden at the foot.

Cabul - A city in Galilee given to Hiram King of Tyre, by Solomon, as a reward for his assistance in building the temple. The history of this event is given in the degree of Intimate Secretary of the Ancient and Accepted Scottish Rite. The reward was twenty cities, and when Hiram King of Tyre came out of Tyre to see these cities that Solomon had given him; he said what cities are these which thou have given me, my brother? And he called them the land of Cabul (meaning displeasing) even unto this day. This legend is the subject of the Degree of Intimate Secretary in the Scottish Rite. 1 Kings 9:10-13

Calumny - the making of false and defamatory statements about someone in order to damage their reputation; slander.

Calvary – Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally was of notable size, but has, in more modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulcher.

There are several coincidences which identify Mount Calvary with the small hill where the "newly made grave," referred to in the Third Degree, was discovered by the weary Brother. Thus, Mount Calvary was a small hill ; it was situated in a westward direction from the Temple, and near Mount Moriah; and it was on the direct road from Jerusalem to Joppa, and is the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside the gate of the Temple; it has at least one cleft in the rock, or cave, which was the place which subsequently became the sepulcher of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting

Captain General – The third Officer in a Commandery of Knights Templar and the Officer in command when in drill formation. He presides over the Commandery in the absence of his superiors, and is one of its representatives in the Grand Commandery. His duties are to see that the Council Chamber and Asylum are duly prepared for the business of the meetings, and to communicate all orders issued by the Grand Council. His station is on the left of the Grand Commander, and his jewel is a level surmounted by a cock or rooster

Captain of the Guard – The 6TH Officer in a Council of Royal & Select Masters, whose duties equate to those of the Captain of the Host in a Chapter of Holy Royal Arch Masons. His jewel is a trowel and battle-ax within a triangle.

Cave – Solomon, according to Masonic tradition, had a deep cave dug underneath the Sanctum Sanctorum of the Temple, with many intricacies, over which he fixed a stone, wherein he put the ark and cherubim. According to Manasseh Ben Israel, the rabbis say he did this because he foresaw that that house would be destroyed and therefore made a secret place where the ark might be kept, so that its sanctity might not be profaned by heathen hands; and they are of opinion that subsequently Josiah secreted therein the ark. They prove it firstly from 1 Kings vi. 9: - "And the oracle within the house he prepared to place there the ark," where by prepare they understand a preparation for the future; they quote the passage, "And they were there until this day," a term in the Holy Scriptures to signify "to all eternity," as, "And no man knoweth of his sepulcher unto this day," that is, never.

Certificate – A diploma issued by a Grand Lodge, or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty brother and recommending him to the hospitality of the Fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a voucher for the bearer, nor can it be allowed to supersede the necessity of a strict examination. But after a stranger has been tried and proved by a more unerring standard, his certificate may properly come in as an auxiliary testimonial, and will be permitted to afford evidence of his correct standing in his Lodge at home; for no body of Masons, true 'to the principles of their Order would grant such an instrument to an unworthy brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge certificate be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity or shipwreck, should not debar a strange brother from the right guaranteed to him by our Institution, provided he can offer other evidence of his good character.

Chamber of Reflection. In the French and Scottish Rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the high degrees for a similar purpose. Its employment is very appropriate, for, "It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

Chapeau – The cocked hat covered with a white ostrich plume. It is worn as part of the Knights Templar Dress Uniform.

Chi-Rho Monogram - The Greek letter X (chi) transposed over the letter P (rho). The Chi-Rho monogram was a popular emblem from early Christianity for the name of Christ and is thought to have derived from the contraction of chi and rho into “Chr “, the first three letters in Christ. Also known as the Labarum (standard) of Constantine because of the prominence of the monogram on the standard.

Chinon Parchment - The **Chinon Parchment** is a historical document discovered in September 2001 by Barbara Frale, an Italian paleographer at the Vatican Secret Archives. On the basis of this document she has claimed that, in 1308, Pope Clement V absolved the last Grand Master, Jacques de Molay, and the rest of the leadership of the Knights Templar from charges brought against them by the Medieval Inquisition.

The Parchment is dated 17–20 August 1308 at Chinon, France, and was written by Bérenger Fredoli, Etienne de Suisy and Landolfo Brancacci, Cardinals who were of Saints Nereus and Achileus, St. Cyriac in Thermis and Sant'Angelo in Pescheria respectively. The Vatican keeps an authentic copy with reference number Archivum Arcis Armarium D 218, the original having the number D 217.

The existence of this document has long been assumed. In the bull *Faciens misericordiam*, promulgated in August 1308, Clement V explained that Templar leaders were supposed to be brought to Poitiers in order to be questioned by the Pope himself, but "since some of them were so unwell at that time that they could not ride and could not by any means be brought into our (*i.e. the Pope's*) presence" three cardinals were sent out to perform the necessary inquiries at Chinon. The commissioned envoys were instructed to create an official record of their investigations and, according to the bull, upon returning they presented the Pope with "the confessions and testimonies of the aforementioned Master and Commanders written down as spoken as a legal record by notarial attestation". In addition, a letter exists, supposedly written by the three Cardinals to King Philip IV, in which they inform him of the absolution granted to the high-ranking officers of the Knights Templar (published by Étienne Baluze). The text of the Chinon Parchment is also supported by records in register *Avignonese 48* of the Vatican Secret Archives, published in *Processus Contra Templarios*.

The Pope wrote: “*We hereby decree that they are absolved by the church and may again receive Christian sacraments.*” Signor Forgione said that the Pope had failed to make this absolution public because the scandal of the Templars had aroused extreme passions and he feared a church schism. Philip IV had de Molay and other Templar leaders put to death before the Pope’s verdict could be published, and it was subsequently lost.

700 years later: “The Roman Catholic Church graciously acknowledged that the Knights Templar were innocent (*Vatican Information Service, 25th Oct 2007*). The news was reported in the press exactly seven days before the 700th anniversary of the persecution of the Order. The persecution of the Templars began on Friday, 13 October 1307, when the medieval organization was unjustly attacked and driven underground.”

Circumspection – Circumspection means to look around. It is the basis for Prudence and Temperance. To be prudent, one must be well informed; having looked around and considered all aspects of the situation. You can not be Temperate unless you have appraised your surrounding and are able to judge what is reasonable and what is extreme.

Clandestine - characterized by, done in, or executed with secrecy or concealment, especially for purposes of subversion or deception; private or surreptitious.

Cock - The ancients made the Cock a symbol of courage and consecrated it to Mars, the god of war. Other authorities say that the cock was a symbol of the sun, as it heralds the dawn. If we consider this latter interpretation, we can appreciate the particular reference to it in the story of Peter denying our Lord. (Matt.26:75) For all of these reasons it was an important symbol in the early Church. Drawings of this symbol (the cock) can be seen in places such as the catacombs of Rome etc. It is used by our order as a monitor to avoid the breaking of a vow.

Commander - The presiding officer in a Commandery of Knights Templar. He is styled as "Eminent," and the jewel of his office is a cross, from which issue rays of light. In England and Canada, he is now styled "Preceptor." The Superintendent of a Commandery, as a house or residence of, the Ancient Knights of Malta, was also called commander.

Commandery - In the United States all regular assemblies of Knights Templar are called Commanderies, and must consist of the following officers: Eminent Commander, Generalissimo, Captain-General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard-Bearer, Sword-Bearer, and Sentinel. These Commanderies derive their warrants of Constitution from a Grand Commandery. They confer the degrees of Knight of the Red Cross, Knight Templar, and Knight of Malta.

In a Commandery of Knights Templars, the throne is situated in the East. Above it there are suspended three banners: the center one bearing a cross, surmounted by a glory; the left one having inscribed on it the emblems of the Order, and the right one, a paschal lamb. The Eminent Commander is seated on the throne; the Generalissimo, Prelate, and Past Commanders on his right; the Captain-General on his left; the Treasurer and Recorder, as in a Symbolic Lodge; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the northwest angle of the triangle, and on the left of the third division; the Standard-Bearer in the West, between the Sword-Bearer on his right, and the Warder on his left; and in front of him is a stall for the initiate. The Knights are arranged in equal numbers on each side, and in front of the throne. In England and Canada, a body of Knights Templars is called a "Preceptory." The houses or residences of the Knights of Malta were called Commanderies, and the aggregation of them in a nation was called a Priory or Grand Priory.

Commandery, Grand - When three or more Commanderies are instituted in a State, they may unite and form a Grand Commandery. A Grand Commandery meets at least annually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain-General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard-Bearer, and Grand Sword-Bearer.

Conclave - The word **Conclave** comes from a Latin term meaning "room that can be locked up." The English word formerly had the same meaning, but that use is now obsolete. Today, "**Conclave**" refers not to the locked rooms but to the private meetings and secret assemblies that occur within them. In the Roman Catholic Church, the assembly of Cardinals gathered to elect a new Pope is called a Conclave. When a Commandery meets, that gathering of Knights Templars is called a Conclave. When three or more Commanderies of the same jurisdiction meet; it is called a Grand Conclave.

Council of Knights of the Red Cross - A body in which the First Degree of the Templar system in this country is conferred. It is held under the Charter of a Commandery of Knights Templar, which, when meeting as a council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Dispatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder, and Sentinel.

Corner Stone - The corner stone is the stone which lies at the corner of two walls, and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the northeast; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Masons as the most important stone in the edifice. The symbolism of the corner stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surface, and in its solid contents a cube. Now the square is a symbol of morality, and the cube of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light and from ignorance to knowledge.

The permanence and durability of the corner stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Mason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life - a corner stone of immortality - an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Masonry, - the square, the level, and the plumb, themselves all symbolic in meaning, - and is then declared to be "well formed, true, and trusty." Thus, the Mason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted, "as living stones, for that house not made with hands, eternal in the heavens."

And lastly, in the ceremony of depositing the corner stone, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty. It has always denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the "chief corner stone." In Masonic symbolism, it signifies a true Mason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

Covenant of Masonry - As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Mason he enters into a covenant with the Institution. On his part he promises to fulfill certain promises and to discharge certain duties, for which, on the other part, the Fraternity bind themselves by an equivalent covenant of friend-ship, protection, and support. This covenant must, of course, be repeated and modified with every extension of the terms of agreement on both sides. The covenant of an Entered Apprentice is different from that of a Fellow Craft, and the covenant of the latter from that of a Master Mason. As we advance in Masonry our obligations increase, but the covenant of each degree is not the less permanent or binding because that of a succeeding one has been superadded. The second covenant does not impair the sanctity of the first.

This covenant of Masonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation stone which supports the whole edifice, and, unless it is properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Mason.

A matter so important as this, in establishing the relationship of a Mason with the Craft, this baptism, so to speak, by which a member is inaugurated into the Institution, must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solemnized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm it, Abraham, in obedience to the Divine command, took a heifer, a she-goat, and a ram, "and divided them in the midst, and laid each piece one against another." This dividing a victim into two parts, that the covenanting parties might pass between them, was a custom not confined to the Hebrews, but borrowed from them by all the heathen nations.

In the book of Jeremiah Chap. xxxiv. 18-20 it is again alluded to and the penalty for the violation of the covenant is also expressed. These ceremonies, thus briefly alluded to in the passages which have been quoted, were performed in full, as follows: The attentive Masonic student will not fail to observe the analogies to those of his own Order.

The parties entering into a covenant first selected a proper animal, such as a calf or a kid among the Jews, a sheep among the Greeks, or a pig among the Romans. The throat was then cut across, with a single blow, so as to completely divide the windpipe and arteries, without touching the bone. This was the first ceremony of the covenant. The second was to tear open the breast, to take from thence the heart and vitals, and if on inspection the least imperfection was discovered, the body was considered unclean, and thrown aside for another. The third ceremony was to divide the body in twain, and to place the two parts to the north and south, so that the parties to the covenant might pass between them, coming from the east and going to the west. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified.

Cross of Salem - Called also the Pontifical Cross, because it is borne before the Pope. It is a cross, the upright piece being crossed by three lines, the upper and lower shorter than the middle one. It is the insignia of the Grand Master and Past Grand Masters of the Grand Encampment of Knights Templar of the United States.

Crossed Legged Mason – The effigies on the tombs of the ancient Knights Templar are always represented with the legs crossed, in allusion to their character as Knights of the Cross. Consequently, in the sixteenth century, when some Knights Templar in Scotland joined the Masonic Lodge, at Stirling, they were called cross-legged Masons.

Crown of Thorns – The genuine Acacia also is the thorny tamarisk, the same tree which grew up around the body of Osiris. It was a sacred tree among the Arabs who made of it the idol Al-Uzi, which Mohammed destroyed. It is abundant as a bush in the desert of Thur; and of it the "Crown of Thorns" was composed which was set on the forehead of Jesus of Nazareth. It is a fit type of immortality on account of its tenacity of life.

Crucifix. A cross with the image of the Savior suspended on it. A part of the furniture of a Commandery of Knights Templar and of a Chapter of Princes of Rose Croix.

Crusades - There was between Freemasonry and the Crusades a much more intimate relation than has generally been supposed. In the first place, the communications frequently established by the Crusaders, and especially the Knights Templar, with the Saracens, led to the acquisition, by the former, of many of the dogmas of the secret societies of the East, such as the Essenes, the Assassins, and the Druses. These were brought by the knights to Europe, and subsequently, on the establishment by Ramsay and his contemporaries and immediate successors of Templar Masonry, were incorporated into the high degrees, and still exhibit their influence. Indeed, it is scarcely to be doubted that 'many of these degrees were invented with a special reference to the events which occurred in Syria and Palestine. Thus, for instance, the Scottish degree of Knights of the East and West must have originally alluded, as its name imports, to the legend which teaches a division of the Masons after the Temple was finished, when the Craft dispersed - a part remaining in Palestine, as the Assideans, whom Lawrie, citing Scaliger, calls the "Knights of the Temple of Jerusalem," and another part passing over into Europe, whence they returned on the breaking out of the Crusades. This, of course, is but a legend, yet the influence is felt in the invention of the higher rituals.

But the influence of the Crusades on the Freemasons and the architecture of the Middle Ages are of a more historical character. In 1836, Mr. Westmacott, in a course of lectures on art before the Royal Academy, remarked that the two principal causes which materially tended to assist the restoration of literature and the arts in Europe were Freemasonry and the Crusades. The adventurers, he said, who returned from the Holy Land brought back some ideas of various improvements, particularly in architecture, and, along with these, a strong desire to erect castellated, ecclesiastical, and palatial edifices, to display the taste they had acquired; and in less than a century from the first Crusade above six hundred buildings of the above description had been erected in Southern and Western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some

Cubical Stone - At the building of the Temple of Jerusalem, according to Masonic tradition, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest confusion. Our Ancient Operative Grand Master had sent to certain Fellowcraft thirteen stones, and directed that with these they should complete a small square near the capstone, being the only portion of the fabric, which remained unfinished. Every stone of the temple was formed into a square, containing five equilateral triangles, each equilateral triangle being equal to a cube, and each side and base of the triangles being equal to a plumb line. The space, therefore, which remained to be completed, was the last triangle of the last stone, and equal to the eighth part of the plumb-line, or one-eighth of the circle, and one-fifteenth of the triangle, which number is in Hebrew the great name of the Almighty. The thirteen stones consisted of all the fragments which remained from the building, and comprised two cubes in two divisions. In the first was contained one cube in an entire piece, and in the second a cube in twelve parts: viz., 4 1/2 parts in 1 piece, 2 parts in 4 pieces, 1 part in 1 piece, and 1/2 part in 6 pieces; total 12 pieces.

The Fellowcraft carried the broken cube to King Solomon, who in conjunction with Hiram, King of Tyre, directed that they should be placed along with the jewels of the Craft, on a cubic stone encrusted with gold, in the centre of a deep cavern within the foundations of the temple, and further ordered, that the door of this mysterious court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment. At the rebuilding of the temple, however, three Fellowcraft lately returned from Babylon, in the course of their labors inadvertently stumbled upon this mysterious recess. They discovered the fractured cube, and carried the pieces to Z. J. H., who recognized in the four pieces the XXXX, and accordingly advanced the Fellowcraft to a new order in Masonry for having accomplished this discovery.

Darius King of Persia - Darius I, King of Persia in 522–486 BC, one of the greatest rulers of the Achaemenid dynasty, who was noted for his administrative genius and for his building projects. Darius attempted several times to conquer Greece; his fleet was destroyed by a storm in 492, and the Athenians defeated his army at Marathon in 490. The Sovereign Master represents King Darius of Persia in the Knights of the Red Cross Degree.

Days' Work – The Senior Warden is in the West because the day's work closed when the sun set in the west. All the expressions used in Scripture about hired servants imply that they were hired by the day. Whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages when the sun goes down.

Degree – What does the word degree signify? As the word implies, is merely a grade or step, or preparation, as one grade is but preparatory to another higher, and so on to the sublime. A degree sometimes, means a class or order, but not in Freemasonry. Gen. 28:12

Degrees –Why are there degrees in Freemasonry? This question is asked by some men of the world, who say they are men and not schoolboys and that the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons can devote to it; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the lodge at the end of certain determinate periods, or immediately after each other, according to the regulations of the lodge, or the candidate's power of comprehension.

Degrees of Chivalry - The religious and military orders of knight-hood which existed in the Middle Ages, such as the Knights Templar and Knights of Malta, which were incorporated into the Masonic system and conferred as Masonic degrees, have been called Degrees of Chivalry. They are Christian in character, and seek to perpetuate in a symbolic form the idea on which the original Orders were founded. The Companion of the Red Cross, although conferred, in this country, in a Commandery of Knights Templar, and as preliminary to that degree, is not properly a degree of chivalry.

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

Dome of the Ascension - The Dome of the Ascension (Arabic: Qubbat al-Miraj; Hebrew: Kippat Ha'Aliyah) is a small, free-standing domed structure built by Crusaders that stands just north the Dome of the Rock on the Temple Mount in Jerusalem. Although called "Dome of the Ascension" in Arabic, and said by Arabic tradition to mark the spot from which Muhammad ascended to Heaven during his "Night Journey," it is understood by scholars as having been built as part of the Christian *Templum Domini*, probably as a baptistry. An Arabic inscription dated to 1200-1 describes it as rededicated as a waqf.

Dome of the Rock - The Dome of the rock was erected in the late 7th century under the 5th Umayyad Caliph Abd al-Malik ibn Marwan at the site of the former Jewish Second Temple (or possibly added to an existing Byzantine building dating to the reign of Heraclius, 610–641). After the capture of Jerusalem in the First Crusade (1099), the Dome of the Rock was given into the care of Augustinian Canons Regular, who turned it into a Christian church.

Dove – The Dove is one of the sacred emblems or symbols of the order. It is symbolical of the Almighty Comforter (Holy Spirit). The presence of the Holy Spirit is reported in Matthew (3:16) appearing as a dove when our Lord was baptized in the river Jordan by John the Baptist. The dove is thus a symbol of peace and reconciliation. It also refers to certain theological virtues. Sometimes one will find in old churches a hollow receptacle in the shape of a dove that is designed to contain the Blessed Sacrament. The dove, representing the Holy Spirit, is often associated with the symbolism of the sacrament of confirmation, as the Holy Spirit is specifically invoked and conferred at the moment of the laying on of hands by the Bishop.

Dubbing - to strike lightly with a sword in the ceremony of conferring knighthood; make, or designate as, a knight

Due Form – When opened by any other Officer than the Grand Master, the Grand Lodge is opened only in “**Form.**” If a Past Grand Master, or the Deputy Grand Master presides, it is opened in “**Due Form.**” When the Grand Master himself is in the Chair, the Grand Lodge is opened in “**Ample Form.**”

Duty - The duty of a Mason as an honest man is plain and easy. It requires of him honesty in contracts, sincerity in affirming, simplicity in bargaining and faithfulness in performing. To sleep little, and to study much; to say little and to think and hear much; to learn, that he may be able to do; and then to do earnestly and vigorously whatever the good of his fellows, his country and mankind requires, are the duties of every Mason.

Eheyeh asher Eheyeh. The pronunciation which means, I am that I am, and is one of the Pentateuchal names of God. It is related in the third chapter of Exodus, that when God appeared to Moses in the burning bush, and directed him to go to Pharaoh and to the children of Israel in Egypt, Moses required that, as preliminary to his mission, he should be instructed in the name of God, so that, when he was asked by the Israelites, .he might be able to prove his mission by announcing what that name was; and God said to him, (Eheyeh), I am that I am; and he directed him to say, "I am hath sent you." Eheyeh asher Eheyeh is, therefore, the name of God, in which Moses was instructed at the burning bush.

Maimonides thinks that when the Lord ordered Moses to tell the people that (Eheyeh) sent him, he did not mean that he should only mention his name; for if they were already acquainted with it, he told them nothing new, and if they were not, it was not likely that they would be satisfied by saying such a name sent me, for the proof would still be wanting that this was really the name of God; therefore, he not only told them the name, but also taught them its signification. In those times, Sabaism being the predominant religion, almost all men were idolaters, and occupied themselves in the contemplation of the heavens and the sun and the stars, without any idea of a personal God in the world. Now, the Lord, to deliver his people from such an error, said to Moses, "Go and tell them I AM THAT I AM hath sent me unto you," which name (Eheyeh), signifying Being, is derived from (heyeh), the verb of existence, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if he had said, "Explain to them that I am what I am: that is, that my Being is within myself, independent of every other, different from all other beings, who are so alone by virtue of my distributing it to them, and might not have been, nor could actually be

Esoteric Masonry - That secret portion of Masonry which is known only to the initiates as distinguished from exoteric Masonry, or Monitorial, which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, and were first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the degree of 'initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds - the one exoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectured on more elementary subjects to a promiscuous audience. These different lectures he called His Morning and His Evening Walk.

Emblem – The emblem is an occult representation of something unknown or concealed by a sign or thing that is known. Thus, a square is in Freemasonry an emblem of morality; a plumb line, of rectitude of conduct; and the level, of equality of human conditions. The word Emblem is very generally used as synonymous with symbol, although the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, including every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words. Hence an action or event, as described, a myth or legend, may be a symbol; and hence, too, it follows that while all emblems are symbols, all symbols are not emblems.

Encampment - Is a place that can be used as a shelter or garrison, temporarily or permanent, where Sir Knights gather. When three or more Grand commanderies meet it is called a Grand Encampment. Oklahoma belongs to The Grand Encampment of Knights Templar, USA, PHA.

Equilateral Triangle - The Equilateral Triangle is to be found scattered throughout the Masonic System. It forms in the Royal Arch as the figure within which the jewels of the officers are suspended. It is in the Ineffable Degrees it appears as the Sacred Delta; everywhere presenting itself as the symbol of the Grand Architect of the Universe. This perfect figure was adopted among the ancient nations as a symbol of Deity, the principle and author of all sublunary things; the essence of Light and Truth, who was, who is, and who shall be.

Equivocation - Derived from two Latin words meaning equal and voice, and indicating doubtful interpretation, something most questionable. To equivocate is to say something with the intention to deceive. The words of the covenant of Freemasonry require that it should be made without evasion, equivocation or mental reservation. This is exactly in accordance with the law of ethics in relation to promises made.

Eunuch – The physical and moral deterioration which emasculation produces in men of a most marked character. The whole nature is degraded. The affections are blunted, generous dispositions are destroyed, the intellect is impaired, and the man is entirely incapacitated for performing any deeds which require a high and magnanimous disposition. For this reason, they were excluded by the Jewish law from "the congregation of the Lord," and for this reason cannot be received into the Masonic brotherhood.

Eute Glict Al Glict: The Malta inquiry "Do you come in peace?" asked of the Knights of Malta when they occupied the Island of Malta.

Executive Session - An Executive Session is a term for any block within an otherwise open meeting in which minutes are taken separately, outsiders are not present, and the contents of the discussion are treated as confidential. In a deliberative assembly, an executive session has come to mean that the proceedings are secret and members could be punished for violating the secrecy. Depending on the organization or governmental body involved, business that is conducted in executive session could include legal issues, discussion on contracts (such as to purchase land, or offer tax incentives to a corporation moving to an area), and personnel issues (such as hiring and firing).

Exoteric - From the Greek combining word, ego, meaning outside. Public, not secret, belonging to the uninitiated. Opposite of Esoteric.

F. E. R. T.: The initials of the Latin motto Fortitudo eius Rhodes tenuit." The words appear on the Banner of St. John. See "Fortitudo Eius Rhodes Tenuit." Faith: A Divine virtue by which we accept and firmly believe in the truths which God has revealed. Red Cross Knights are taught, by the hilt of the sword, to have Faith in God. The initial "D" on the Red Cross Banner symbolizes this Faith.

Free Will and Accord - That a person enters of his own free will and accord means that he is a man free from all prejudices and attitudes which are not based on his own self-examination; that he is prepared to judge all attitudes, including his own, with intellectual integrity; that he is free and ready to make a moral judgment and to defend it even when he is in the minority or under strain for holding such a view; and, even more important, that he is aware he must place limits on his own freedom if he is to insure other men the same right to theirs.

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

Forty - The multiple of two perfect numbers - four and ten. This was deemed a sacred number, as commemorating many events of religious signification, some of which are as follows: The alleged period of probation of our first parents in Eden: the continuous deluge of forty days and nights, and the same number of days in which the waters remained upon the face of the earth; the Lenten season of forty days' fast observed by Christians with reference to the fast of Jesus in the Wilderness, and by the Hebrews to the earlier desert fast for a similar period; of the forty years spent in the Desert by Moses and Elijah and the Israelites, which succeeded the concealment of Moses the same number of years in the land of Midian. Moses was forty days and nights on the Mount.

Genuflexion - Means to Bow or take a knee in order to show obedience, reverence, greeting, or Sign of submission. We, as Knights Templars, perform this act during the opening ceremony when the Triangle is formed.

Goat – The vulgar idea that "riding the goat" constitutes a part of the ceremonies of initiation in a Masonic lodge has its real origin in the superstition of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns and hoofs and shaggy hide, and called him "goat footed." When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the Devil was represented by a he-goat and his best-known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, it was said, the Devil appeared riding on a goat. These orgies of the witches, where amid fearfully blasphemous ceremonies, they practiced initiation into their Satanic rites, became, to the vulgar and illiterate, the type of the Masonic mysteries: for, as Dr. Oliver says, it was in England a common belief that the Freemasons were accustomed in their lodges "to raise the Devil." So, the "riding of the Goat" which was believed to be practiced by the witches, was transferred to the Freemasons; and the saying remains to this day, although the belief has very long since died out.

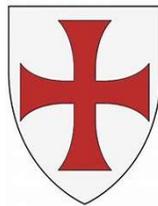
G.O.D. - A belief in the existence of God is an essential point of Speculative Masonry - so essential, indeed, that it is a landmark of the Order that no Atheist can be made a Mason. Nor is this left to an inference; for a specific declaration to that effect is demanded as an indispensable preparation for initiation. And hence Hutchinson says that the worship of God "was the first and corner stone on which our originals thought it expedient to place the foundation of Masonry." The religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church." There never has been a time since the revival of Freemasonry, when this belief in God as superintending power did not form a part of the system. The very earliest rituals that are extant, going back almost to the beginning of the eighteenth century, contain precisely the same question as to the trust in God which is found in those of the present day; and the oldest manuscript, Constitutions, dating as far back as the fifteenth century at least, all commence with, or contain, an invocation to the "Mighty Father of Heaven." There never was a time when the dogma did not form an essential part of the Masonic system.

God is the highest and most perfect intelligence: in Him all things exist, and from Him all things depend. The belief in God is not the result of teaching, not the result of the exercise of reason, not a deduction from the order and regularity of the universe; for faith in a Supreme Being was universal among men in the infancy of the race, and before the human mind was capable of that power of analysis, or had attained to that degree of science which this study of the universe and of the laws of nature supposes. As the notion of an Infinite Being transcends the circle of sensible and material objects, and is clearly beyond the power of a finite being to create, therefore that notion must have been communicated directly to man by God himself. Man believes in a God; therefore, God exists; because, were there no God the notion of such a being could not exist. The crowning attribute of man, and what distinguishes him from the brute, is not the faculty of reason; for that, the brute has in common with man; but the power of seeing and aspiring to the ideal. Thus, man had no sooner looked upon the grandeur, and glory, and beauty of the world, then he saw enthroned far above the world that which was vaster, more beautiful, more glorious than the world, the Ideal, that is to say, God. Therefore, Freemasonry accepts the idea of God, as a supreme fact, and bars its gates with inflexible sternness against those who deny his existence. No atheist can become a Mason.

Grand Master - The Grand Master of the Knights Templar was the supreme commander of the holy order, starting with founder Hugues de Payens in 1118. Some held the office for life while others resigned life in monasteries or diplomacy. Grand masters often led their knights into battle on the front line and the numerous occupational hazards of battle made some tenures very short.

Each country had its own Master, and the Masters reported to the Grand Master. He oversaw all of the operations of the order, including both the military operations in the Holy Land and Eastern Europe, and the financial and business dealings in the order's infrastructure of Western Europe. The Grand Master controlled the actions of the order but he was expected to act the same way as the rest of the knights. After the Pope issued a bull on behalf of the Templars, the Grand Master was obliged to answer only to him.

Grand Masters of the Knights Templars



Hugues de Payens or **Payns** (c. 1070– 24 May 1136) was the co-founder and first Grand Master of the Knights Templar. In association with Bernard of Clairvaux, he created the *Latin Rule*, the code of behavior for the Order.



Robert de Craon or **Robert Burgundio** (died 13 January 1147) was the second Grand Master of the Knights Templar from June 1136 until his death. He was a member of the Craon family, son of Renaud le Bourguignon and Ennoguen de Vitré.



Everard des Barres (also **Eberhard von Barres** or **Eberhard De Bären**) (died 1174) was the third Grand Master of the Knights Templar from 1147 to 1151.

As Preceptor of the Templars in France from 1143, he was one of the highest dignitaries of the Order when Robert de Craon died in 1147. He was chosen to succeed Robert, and as soon as he was elected, he accompanied Louis VII of France on the Second Crusade, and was among those sent ahead to Constantinople before Louis' arrival there. He later saved Louis during a battle with the Seljuk Turks in Pisidia.

Grand Masters of the Knights Templars

continued



Bernard de Tramelay (died 16 August 1153) was the fourth Grand Master of the Knights Templar.

He was born in the castle of Tramelay near Saint-Claude in the Jura. According to Du Cange, he succeeded a certain Hugues as Master of the Temple, although this Hugues is otherwise unknown. He was elected Grand Master in June 1151, after the abdication of Everard des Barres, who had returned to France following the Second Crusade. King Baldwin III of Jerusalem granted him the ruined city of Gaza, which Bernard rebuilt for the Templars.



André de Montbard (5 November c. 1097 – 17 January 1156) was the fifth Grand Master of the Knights Templar and also one of the founders of the Order.

The Montbard family came from the high nobility in Burgundy. He entered the Order in 1129 and went to Palestine, where he quickly rose to the rank of Seneschal, Deputy and second-in-command to the Grand Master. After the Siege of Ascalon on 22 August 1153, he was elected Grand Master to replace Bernard de Tremelay, who had been killed during an assault on the city on 16 August.

He died on 17 January 1156, in Jerusalem and was succeeded by Bertrand de Blanchefort.

Grand Masters of the Knights Templars

continued

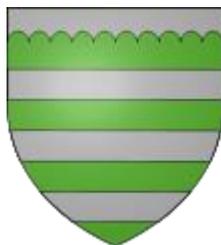


Bertrand de Blanchefort (or **Blanquefort**), (c. 1109 – 13 January 1169) was the sixth Grand Master of the Knights Templar, from 1156 until his death in 1169. He is known as a great reformer of the order.

He was born around 1109, although no exact date is recorded. The Obituary at Reims gives his death as 2 January 1169. He was the youngest of a family of boys, the children of Lord Godfrey de Blanchefort of Guyenne. He trained in combat from a young age, but during his time as Grand Master, placed more emphasis on reform and negotiation. This helped to foster the Templars image as guardians, not brutes.



Philip of Milly, also known as **Philip of Nablus** (Latin: *Philippus Neapolitanus*; c. 1120 – April 3, 1171), was a baron in the Kingdom of Jerusalem and the seventh Grand Master of the Knights Templar. He briefly employed the troubadour Peire Bremon lo Tort in the Holy Land.



Eudes de St. Amand (or **Odo** or **Odon**; 1110 – 9 October 1179) was the 8th Grand Master of the Knights Templar, between 1171 and 1179

St Amand was born to a family from Limousin, France. He was Marshal of Jerusalem and later Viscount. He was a headstrong leader of the order, which earned him praise and resentment in equal measure. An example of this can be found 1172. When a Templar knight, Gauthier du Maisnil, was accused of murdering an Assassin dignitary to King Amalric I of Jerusalem, St. Amand refused to hand him over. He cited the Papal Bull which stipulated the only power over the Templars was Rome.

Grand Masters of the Knights Templars

Continued



Arnold of Torroja (Catalan: *Arnau de Torroja*; ? – 30 September 1184) was a knight of Crown of Aragon and the ninth Grand Master of the Knights Templar from 1181 until his death in 1184.

While no date of birth survives for Torroja; he was very old at his death, being in excess of 70 years when he was elected as Grand Master. He had served in the order for many years and was the Templar Master in both Crown of Aragon and Provence. His stage of government is marked by the quarrels that are fought between Templars and Hospitallers.



Gérard de Ridefort, also called **Gerard de Ridefort** (died 4 October 1189), was Grand Master of the Knights Templar from the end of 1184 and until his death in 1189.

Gerard de Ridefort is thought probably to have been of Flemish origin, although some nineteenth-century writers suggested an Anglo-Norman background, apparently through misreading his designation as "of *Bideford*". It is uncertain when he arrived in the Kingdom of Jerusalem. He appears in the charter record in the service of Baldwin IV of Jerusalem in the late 1170s, and by 22 October 1179 held the rank of Marshal of the kingdom.

Grand Masters of the Knights Templars

continued



Robert IV de Sablé (1150 – 23 September 1193) was Lord of Sablé, the eleventh Grand Master of the Knights Templar from 1191 to 1192 and Lord of Cyprus from 1191 to 1192. He was known of as the Grand Master of the Knights Templars and the Grand Master of the Holy and Valiant Order of Knights Templars.

In popular culture, Robert de Sablé is the secondary antagonist in the 2007 video game *Assassin's Creed*. He is the leader of the Knights Templar who are the main antagonists and are depicted as acting behind the scene on both sides of the holy war, to further their own ideological goals and to obtain the Piece of Eden. Al Mualim, the leader of the Assassins orders Altaïr to kill Robert, which is depicted as taking place in 1191 at the battle of Arsuf.



Gilbert Horal or **Erail** (died December 1200) was the 12th Grand Master of the Knights Templar from 1193 to 1200.

Gilbert Horal was born in Aragon (modern-day Spain), and entered the Templars at a young age. He stayed in the provinces of Provence and Aragon, where he took part in the battles of the Reconquista on the Iberian Peninsula, and became Grand Master of the province until 1190. Then he became the Grand Preceptor of France, and in 1193, after the death of Robert de Sablé, he became Grand Master of the Order. In 1194, Pope Celestine III gave the Templars more privileges.

Horal was known for wanting peace between the Christians and the Muslims, though some disagreed and thought that this showed treason and collusion with the enemy.

During his leadership, the quarrel between the Templars and Hospitallers increased. The arbitration of Pope Innocent III was in favor of the Hospitallers because the Pope could not forgive the Templars for making the agreements that they had with Malek-Adel, brother of Saladin.^[2]

Another of Gilbert Horal's accomplishments was that he took the time to organize and consolidate the possessions of the Templars in France and Apulia. In Spain, the Templars took an active part in the Reconquista, and in 1196 were given the fortress of Alfambra by Alfonso II of Aragon as a reward for their efforts in the battles.

Grand Masters of the Knights Templars

continued



Philippe du Plessis (1165 – 12 November 1209) was the 13th Grand Master of the Knights Templar. He was born in the fortress of Plessis-Macé, Anjou, France. In 1189 he joined the Third Crusade as a simple knight, and discovered the Order of the Temple in Palestine. After the death of Gilbert Horal he became Grand Master. He helped uphold the treaty between Saladin and Richard I. In the renewal of this treaty in 1208 he suggested that the Teutonic Order and Hospitallers should make a new peace treaty offer with Malek-Adel. The accord was criticized by Pope Innocent III.

There were few military actions during his rule; the Fourth Crusade never arrived in the Holy Land. The King of Armenia was in opposition to the Knights regarding the Gastein stronghold. The Templars were initially expelled from Armenia, but the pope intervened in the dispute.

Relations with the Hospitallers were tense. During his rule the Order of the Temple reached its greatest height in Europe.

His name is last documented in 1209



Guillaume de Chartres (Guilielmus de Carnoto, Willemus de Carnoto), (c. 1178 – 1219) was Grand Master of the Knights Templar from 1210 – 26 August 1218.

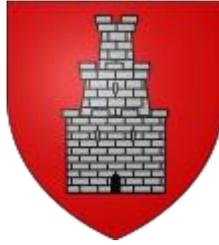
He was the son of Milo IV, the Count of Bar-sur-Seine.

In 1210, Guillaume de Chartres assisted at the coronation of Jean de Brienne as King of Jerusalem. In 1211, he arbitrated between Leo I of Armenia and the Templars, regarding the castle of Bagras. During his rule, the order flourished in Spain, achieving important victories against the Moors. He had contact with the Mongols under Genghis Khan and was accused of treason as a result.

Guillaume died in 1219 of pestilence, (possibly endemic typhus), as a consequence of being wounded during the siege of Damietta, in Sebarga in the Holy Land.

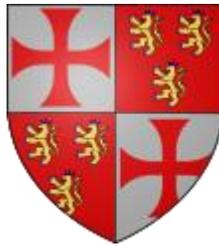
Grand Masters of the Knights Templars

continued



Peire de Montaigu (also known as Peter or Pedro de Montaigu) (? – 28 January 1232) was Grand Master of the Knights Templar from 1218 to 1232. He took part in the Fifth Crusade and was against the Sultan of Egypt's conditions for raising the siege of Damietta. He was previously Master of the Crown of Aragon.

As a close friend of Guillaume de Chartres, it was most likely the trust the previous Grand Master had in him which meant he himself was elected so quickly in 1218. At the same time, the Grand Master of the Knights Hospitaller was Guérin de Montaigu, who is likely to have been Peire's brother. The close relationship between the two military orders during this period was probably a result of this.



Armand de Lavoie (or Hermann de Lavoie (Périgord)) (1178–c.1244/1247) was a descendant of the Counts of Périgord and a Grand Master of the Knights Templar.

Armand, possibly from Guienne, was preceptor of the Province of Calabria and Sicily. In 1232, he was elected Grand Master of the Templars. He organized attacks on Cana, Safita, Sephoria and Praetoria, and against the Muslim positions around the Sea of Galilee. All of these expeditions were failures and diminished the Templars' effectiveness.

In 1236, on the border between Syria and Cilicia, 120 knights, along with some archers and Turcoples, were ambushed near the town of Darbsâk (Terbezek). In the first phase of the battle, the Templars reached the town but they met fierce resistance. When reinforcements from Aleppo arrived, the Templars were massacred. Fewer than twenty of them returned to their castle in Bagras, fifteen km from the battle.

In September 1239, Armand arrived at Acre. He made a treaty with Sultan of Damascus, in parallel with the Hospitaller treaty with the Sultan of Egypt. In 1244 the Sultan of Damascus demanded that the Templars help repel the Seljuks from Asia Minor. In October 1244, the Templars, Hospitallers and Teutonic Knights, together with the Sultan of Damascus, confronted the Sultan of Egypt and his Khwarezmian allies at the Battle of La Forbie. The Christian-Muslim coalition was defeated, with more than 30,000 deaths. Some Templars and Hospitallers reached Ascalon, still in Christian hands. Armand may have been killed during the battle, or may have been captured and died soon after

Grand Masters of the Knights Templars

continued



Richard de Bures (? – May 1247) may have been seventeenth Grand Master of the Knights Templar, from 1245 to 1247, although many sources make no mention of him. It is possible he simply acted as a Master during Périgord's captivity.



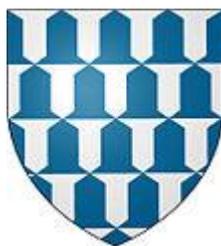
Guillaume de Sonnac (died 6 April 1250) was Grand Master of the Knights Templar from 1247 to 1250.

De Sonnac was born to a noble family in the French region of Rouergue. No date of birth survives for the Grand Master. He was described by Matthew Paris as "a discreet and circumspect man, who was also skilled and experienced in the affairs of war".

De Sonnac was an established member of the order before his election as Grand Master. He was the Preceptor of Aquitaine in France for the Templars and arrived in the Holy Land around autumn of 1247, finding "the remnants of the Kingdom of Jerusalem in a precarious state. Grand Master Armand de Périgord had been taken prisoner at the Battle of La Forbie in 1244, and after negotiations for his release failed two years later, De Sonnac was proposed as a replacement.

Grand Masters of the Knights Templars

continued



Renaud (Reginald) de Vichiers (? – 20 January 1256) was the 19th Grand Master of the Knights Templar from 1250 to 1256.

He joined the Knights Templar and was appointed Preceptor of Saint-Jean-d' Acre in 1240 and Master of France from 1242 to 1249.

He was a supporter and comrade-in-arms of Louis IX of France, who helped him be elected Grand Master in place of Guillaume de Sonnac, killed in Egypt at the Battle of Al Mansurah, February 11, 1250. He shortly quarreled with Louis, though, over a diplomatic mission of Hugues de Jouy, the Templar Marshal, to Damascus. In 1252 Hugues was banished from the Kingdom of Jerusalem.

In 1252 Renaud de Vichiers retired to a monastery where he stayed until his death on 20 January 1256.

Grand Masters of the Knights Templars

continued



Thomas Bérard (also **Béraud** or **Bérault**), (? – 25 March 1273) was the 20th Grand Master of the Knights Templar, from 1256 to 1273.

He wrote several letters to the King Henry III of England describing miserable situation in the Holy Land. He initiated cooperation with other two military orders since there had been much rivalry among them before. This was agreed upon by their Grand Masters: Hugo de Revel of Hospitallers and Anno von Sangershausen of Teutonic Knights.

In 1266 the large Templar fortress of Safed was besieged by Egyptian Mameluks under Baibars, the new Sultan of Cairo, after a failed attempt to conquer Pilgrim's Castle. It appears that the fortress garrison was betrayed by a hired Syrian soldier. All Templars (and Hospitallers) were beheaded after they refused to convert to Islam. Other fortresses fell next, among them Beaufort, only recently acquired by the Templars. Also, the city of Antioch fell to Baibars and was never again held by Christian forces. The fall of Antioch left Templar fortresses in the Amanus Mountains easily accessible to attackers. Gaston, an immensely strong fortification on the road to Syria, was defended only by a small Templar garrison. Nevertheless, they decided to hold the fortress, but were betrayed by one of the brothers. Meanwhile, the Grand Master Thomas Bérard sent a messenger carrying an order to retreat to La Roche Guillaume. In February 1271, he ordered the surrender of Chastel Blanc with permission to retreat to Tortosa. In June, Montfort, the last inland fortification of Christians in the Holy Land, was yielded.

Bérard sent messages to the pope asking for help, and the pope responded by calling for an Eighth Crusade, which never arrived. After the loss of Crac des Chevaliers by the Hospitallers in 1271 a ten-year truce was agreed between the Christians and the Muslims.

According to "The Chronicle of the Templar of Tyre", Bérard died on 25 March 1273

Grand Masters of the Knights Templars

Continued



Guillaume de Beaujeu, aka **William of Beaujeu** (c. 1230 – 1291) was the 21st Grand Master of the Knights Templar, from 1273 until his death during the siege of Acre in 1291. He was the last Grand Master to preside in Palestine.

Guillaume was born around 1230, to be the youngest son of Guichard II of Beaujeu, Seigneur of Montpensier and Catherine, daughter of Guillaume VIII son of Dalfi d' Alvernha.

He joined the Knights Templar in 1253, where he probably participated in the Seventh Crusade. He later went to the Kingdom of Jerusalem by 1260 or 1261, then he was captured during an ambush in the region of Tiberias,^{[4][5]} but released shortly after along with John II of Beirut and John de Embriaco. He was also part of the War of Saint Sabas, which deeply divided the nobility of the Crusader States and military orders. Hence, Baibars, Mamluk Sultan of Egypt, took the opportunity to conquer many Christian fortresses including Beaufort Castle, and destroy the Principality of Antioch.

In 1271, he became commander of the Templars in Tripoli. Later on, he was appointed as Grand Master of the Knights Templar to succeed Thomas Bérard in 1273. During his tenure the new Mamluk Sultan, Qalawun, easily conquered Latakia, after an earthquake in March 1286, which was the only remaining port in the Principality of Antioch, followed by the County of Tripoli in 1289, which had ignored Beaujeu's warnings. In 1290, Qalawun marched on Acre, the capital of the remnant of the Kingdom of Jerusalem, but died in November before launching the attack. His son Al-Ashraf Khalil, however, decided to continue the campaign. Beaujeu led the defense of the city.

At one point during the siege, he dropped his sword and walked away from the walls. His knights remonstrated. Beaujeu replied: "Je ne m'enfuis pas; je suis mort. Voici le coup." ("I'm not running away; I am dead. Here is the blow.") He raised his arm to show the mortal wound he had received - an arrow had penetrated his mail under his armpit so that only the fletches were visible. Beaujeu died of his wound and the city fell to the Mamluks, signaling the end of Crusader occupation of the Holy Land.

Grand Masters of the Knights Templars

continued



Thibaud Gaudin (1229? – April 16, 1292) was the Grand Master of the Knights Templar from August 1291 until his death in April 1292.

The history of Thibaud Gaudin within the Order is rather mysterious. Born to a noble family in the area of Chartres or Blois, France, he entered the Knights Templar well before 1260, because on that date he was taken prisoner during an attack on Tiberias. His great piety was deemed worthy of the nickname of "Gaudin Monk".

In 1279, Sir Thibaud fulfilled the function of "Commander of the Land of Jerusalem",^[1] the fourth most important function in the Templar hierarchy. In 1291, he rode at the side of Guillaume de Beaujeu to defend the town of Acre, besieged by the formidable army of Mamluk Sultan Al-Ashraf Khalil. On 18 May, upon the death of Guillaume de Beaujeu, Gaudin remained in the city of Acre. The remaining knights of the order, men, women and children found shelter in the Temple, the great fort of the Templars. Pierre de Sevry, Marshal of the Order, Thibaud Gaudin, treasurer of the order, and their knights were the last to defend Acre. After trying to break in for a whole week without success, Al-Ashraf Khalil offered the marshal of the order to embark for Cyprus with all their possessions. Pierre de Sevry agreed. An Emir and 100 mameluks were permitted to enter the fort, but they began to molest some women and boys. Furious at this act, the knights slaughtered the mameluks and barricaded themselves again. That night Pierre sent the treasure of the order with its commander, Thibaud Gaudin and some non-combatants, by boat to Sidon. Acre fell the following day.

In October 1291, a general chapter of the order met in Cyprus. This meeting confirmed the election of Thibaud Gaudin as Grand Master and named new dignitaries in the important positions within the hierarchy of the order. On that occasion, Jacques de Molay was named Marshal, to succeed Pierre de Sevry, who died at Acre. Thibaud Gaudin tried to reorganize all the Templars after the devastation of the recent battles. Moreover, it was necessary for him to defend the Kingdom of Armenia from the encircled Turkish Seldjoukides and the island of Cyprus, occupied by a multitude of refugees. Apparently the task proved daunting for Thibaud Gaudin; he died in 1292, leaving an enormous rebuilding task for his successor.

Grand Masters of the Knights Templars

continued



Jacques de Molay (French: c. 1240–1250^[1] – 11 or 18 March 1314), also spelled "**Molai**", was the 23rd and last Grand Master of the Knights Templar, leading the Order from 20 April 1292 until it was dissolved by order of Pope Clement V in 1312. Though little is known of his actual life and deeds except for his last years as Grand Master, he is one of the best-known Templars.

In 1265, as a young man, he was received into the Order of the Templars in a chapel at the Beaune House, by Humbert de Pairaud, the Visitor of France and England. Another prominent Templar in attendance was Amaury de la Roche, Templar Master of the province of France. Around 1270, de Molay went to Outremer. **Outremer** was also known as The **Crusader States**. They were the four Roman Catholic realms in the Middle East that lasted from 1098 to 1291 AD.

Jacques de Molay's goal as Grand Master was to reform the order, and adjust it to the situation in the Holy Land during the waning days of the Crusades. As European support for the Crusades had dwindled, other forces were at work which sought to disband the order and claim the wealth of the Templars as their own. King Philip IV of France, deeply in debt to the Templars, had Molay and many other French Templars arrested in 1307 and tortured into making false confessions. When Molay later retracted his confession, Philip had him burned upon a scaffold on an island in the River Seine in front of Notre-Dame de Paris in March, 1314. Both the sudden end of the centuries-old order of Templars and the dramatic execution of its last leader turned Molay into a legendary figure.

Grand Standard - The Grand Standard of the Order of the Temple is white in color. In the center of the standard is a blood red Passion Cross. Over the cross are the words "In Hoc Signo Vincas," which is the motto of the Templar, meaning "By virtue of this Sign you shall conquer." Under the Cross is the motto: "Non Nobis, Domine, Non Nobis; Sed Nomini Tuo da Gloriam," meaning "Not unto us, Oh Lord, not unto us, but unto thy name give glory." Each Commandery once carried a Grand Standard in parades; likewise, the Grand Commandery and the Grand Encampment had their Grand Standards, sometimes very elaborate and expensive.

The Grand Encampment prescribes the Grand Standard to be of white woolen or silk material 5 feet by 3 feet, tri-partite at the bottom; fastened to top by nine rings; in the center a blood-red Passion Cross, over which is the motto "I.H.S.V." and under "N.N.D.N.N.T.D.G." The cross to be 3 feet in height and the upright bar 6 inches in width. On top of the staff a gilded ball 4 inches in diameter, surmounted by the Cross of Salem, 12 inches in height, the Cross to be crimson edged with gold.

Group - A collection of individuals who work together in completing a task. When two or more individuals are classed together either by the organization or out of social needs, it is known as a **Group**.

Hah - The Hebrew definite article "the."

Hand - In Freemasonry, the hand as a symbol holds a high place, because it is the principal seat of the sense of feeling so necessary to and so highly revered by Masons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollon says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was deemed the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early Medieval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction. The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the symbols of Phrygian and Eleusinian Priests or Hierophants, who used it in their mystical processions, presents a singular analogy, which will be interesting to Mark Master Masons, who will recognize in it a symbol of their own ritual. In the benediction referred to, as given in the Latin church, the thumb, index, and middle fingers are extended, and the two others bent against the palm. The church explains this position of the extended thumb and two fingers as representing the Trinity; but the older symbol of the Pagan priests, which was precisely of the same form, must have had a different meaning. A writer in the British Magazine thinks that the hand, which was used in the Mithraic mysteries in this position, was symbolic of the Light emanating not from the sun, but from the Creator, directly as a special manifestation; and he remarks that chiromancy, or the divination by the hand, is an art founded upon the notion that the human hand has some reference to the decrees of the supreme power peculiar to it above all other parts of the microcosmos - man. Certainly, to the Mason, the hand is most important as the symbol of that mystical intelligence by which one Mason knows another "in the dark as well as in the light."

Handwriting - The petition must be signed in the handwriting of the petitioner. This appears to be the general usage, and has the sanction of all ritual writers. The Grand Lodge of England expressly requires it to be done, and assigns, in its Constitutions, as a necessary deduction from the requisition, that those who cannot write are ineligible for initiation. Much carelessness, however, exists in relation to this usage, and it is by no means an uncommon practice for a member to sign a petition on behalf and at the request of the petitioner. This practice is, nevertheless, to be condemned. The signature should always be made by the applicant himself. In this way, if there were no other good reason, we should at least avoid the intrusion of wholly uneducated persons into the fraternity.

Harodim - In 2d Chronicles, ii. 18, it is recorded that Solomon "set three score and ten thousand people to be bearers of burdens, and four score thousand to be hewers in the mountains, and three thousand six hundred overseers to set the people at work." The overseers were called Harodim, or Princes.

Hecatomb - Hecatomb means literally a hundred oxen. Strictly the offering of a hundred bullocks in sacrifice to the Gods. Sometimes the whole hecatomb, but more often the thighs, legs and hides were burned as a part of the ceremony, the flesh of the beasts being eaten by the worshipers.

Hilt: The hilt of the Templar sword is endowed with the quality of Justice impartial according to the ritual, although it is hard to imagine any other sort of Justice. To the Knight of the Red Cross; the hilt refers to Faith—Faith in God.

Holy Sepulcher - The site of the Church of the **Holy Sepulchre** in Jerusalem is identified as the place both of the crucifixion and the tomb of Jesus of Nazareth. The church has long been a major pilgrimage center for Christians all around the world.

Honorarium - An honorarium is an *ex gratia* payment, i.e., a payment made, without the giver recognizing themselves as having any liability or legal obligation, to a person for his or her services in a volunteer capacity or for services for which fees are not traditionally required. It is a common remuneration practice in schools or sports clubs, for teachers and coaches. Another example includes the payment to guest speakers at a conference meeting to cover their travel, accommodation, or preparation time.

Hourglass - This object is a reminder of mortality. It also brings to mind that time runs fast, just as the sand runs through the hourglass. It also conveys the meaning that we should make good use of the time given us. Moreover, our candidate is reminded that therefore, he should write his answers and philosophical testament within the allotted time.

Hugh de Payens - The first Grand Master of the Order was Hugh de Payens, he was the Head of the Order from A.D. 1118 to 1138. The organization remained active until A.D. 1314, the last Grand Master of the Order being Jacques de Molay (1298 - 1314) who gave up his life in defense of the Christian principles of the Order.

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

Idiot - This word did not always have the meaning which is now attached to it. It is derived from the Greek, idiotes, which signified a private citizen. In Sparta it denoted one who felt no interest, and took no part, in public affairs, and hence came to mean an ignorant person. It was used in this sense in the Middle Ages, and this is its Masonic meaning. The modern meaning - fool - would be out of place; for it would be as absurd to establish a rule that no fool should be made a Mason as it would be to enact a law that no horse, or infant, or dead man, should be admitted to the mysteries of Freemasonry. The word means, masonically, not a fool, but a listless, indifferent, ignorant fellow, who could only be a disgrace to the Craft.

Ignorance - The ignorant Freemason is a drone and an encumbrance in the Order. He who does not study the nature, the design, the history, and character of the Institution, but from the hour of his initiation neither gives nor receives any ideas that could not be shared by a profane, is of no more advantage to Masonry than Masonry is to him. The true Mason seeks light that darkness may be dispelled, and knowledge that ignorance may be removed. The ignorant aspirant, no matter how loudly he may have asked for light, is still a blind groping in the dark.

Illiteracy - Any individual who cannot write, is ineligible to be admitted into the Order. This rule is observed, yet I have known a few instances in which men incapable of writing have been initiated. And it was in reference to a fact of this kind that the Grand Lodge of South Carolina, in 1848, declared that though "there is no injunction in the ancient Constitutions prohibiting the initiation of persons who are unable to read or write; yet, as speculative Masonry is a scientific institution, the Grand Lodge would discourage the initiation of such candidates as highly inexpedient."

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

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

Inculcate - To impress (something) upon the mind of another by frequent instruction or repetition; *ex. inculcating sound principles.*

Innocent Maidens - The care of the innocent and charity for the orphan and widow are cardinal tenets of the Templar Order.

Intention. The obligations of Masonry are required to be taken with an honest determination to observe them; and hence the Mason solemnly affirms that in assuming those responsibilities he does so with-out equivocation, secret evasion, or mental reservation.

Irregular - without symmetry, even shape, formal arrangement; not characterized by any fixed principle, method, continuity, or rate; not conforming to established rules, customs, etiquette, or morality.

Jacques de Molay - Jacques de Molay was the twenty-second and last Grand Master of the Knights Templar. He was born about 1240 at Besancon, in the Duchy of Burgundy, and was of noble but poor family. He was admitted to the order of knighthood, in 1265, at Beaune and proceeded shortly to the Holy Land, under the Grand Master William de Beaujeu, to fight for the Holy Sepulcher.

Justice: Fairness. Justice is one of the grand characteristics of the Order of Red Cross, together with Truth and Liberty; there is no such thing as Justice without Truth. Justice cannot be dispensed except by those who are free.

Knight of the Red Cross. This degree, whose legend dates it far anterior to the Christian era, and in the reign of Darius, has no analogy with the chivalric orders of knighthood. It is purely Masonic, and intimately connected with the Royal Arch Degree, of which, in fact, it ought rightly to be considered as an appendage. It is, however, now always conferred in a Commandery of Knights Templar in this country, and is given as a preliminary to reception in that degree. Formerly, the degree was sometimes conferred in an independent council, which Webb defines to be "a council that derives its authority immediately from the Grand Encampment unconnected with an Encampment of Knights Templars." The embassy of Zerubbabel and four other Jewish chiefs to the court of Darius to obtain the protection of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Red Cross Degree. The history of this embassy is found in the eleventh book of the Antiquities of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians. The legend is as follows: After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem, for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighboring nations, and especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince, Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favorable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the Knights of the East. They afterward assumed their present name from the red cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtedly took it from the Sixteenth Degree, or Prince of Jerusalem of the Ancient and Accepted Rite. It has, within a few years, been carried into England, under the title of the "Red Cross of Babylon."

Knights Templar. The piety or the superstition of the age had induced multitudes of pilgrims in the eleventh and twelfth centuries to visit Jerusalem for the purpose of offering their devotions at the sepulcher of the Lord and the other holy place in that city. Many of these religious wanderers were weak or aged, almost all of them unarmed, and thousands of them were subjected to insult, to pillage, and often to death, inflicted by the hordes of Arabs who, even after the capture of Jerusalem by the Christians, continued to infest the sea coast of Palestine and the roads to the capital.

To protect the pious pilgrims thus exposed to plunder and bodily outrage, nine French knights, the followers of Baldwyn, united, in the year 1118, in a military confraternity or brotherhood in arms, and entered into a solemn compact to aid each other in clearing the roads, and in defending the pilgrims in their passage to the holy city.

The Templars soon became preeminently distinguished as warriors of the cross. St. Bernard, who visited them in their Temple retreat, speaks in the warmest terms of their self-denial, their frugality, their modesty, their piety, and their bravery. "Their arms," he says, "are their only finery, and they use them with courage, without dreading either the number or the strength of the barbarians. All their confidence is in the Lord of Hosts, and in fighting for his cause they seek a sure victory or a Christian and honorable death." Their banner was the Beauseant, of divided white and black, indicative of peace to their friends, but destruction to their foes. At their reception each Templar swore never to turn his back on three enemies, but should he be alone, to fight them if they were infidels. It was their want to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, at first exceedingly simple in its organization, became in a short time very complicated. In the twelfth century it was divided into three classes, which were Knights, Chaplains, and Serving Brethren.

Knights Templar , Nine Original Members –

Hugues de Payens - A Frankish knight from the Champagne Region. Hugh de Payens was a vassal of Hugues I, Count of Champagne. Little information of Hugues de Payens exists and no sources on his later career give details of his early life. Information depends partly on documents that may not refer to the same individual, partly on histories written decades or even centuries after his death. However, Hugh de Payens was a founding member and first Grand Master of the Knights Templar. He created the Latin Rule, the code of behavior for the Order, along with Saint Bernard of Clairvaux. Hugh de Payens left no descendants.

Godefroy de Saint-Omer - (known also as Geoffroi or Godfrey) was a Flemish knight and a founding member of the Knights Templar in 1129. He is said to have come from the family of the Lords of Saint Omer in Pas-de-Calais, possibly a son of William I de Saint-Omer and Arganitrude de Brugge. Godfrey probably came to Jerusalem in 1099 with William I de Saint-Omer and Hugh de Saint-Omer. According to legend, Godfrey and Hugues de Payens were so poor that between the two of them they had only one horse. This gave rise to the famous image on the seal of the Knights Templar, of two men riding a single horse. Godfrey left no descendants. However, William II de Saint-Omer (possibly Godfrey's younger brother) and Millesende de Picquigny (great-granddaughter of Templar member Guermond de Picquigny) had a son William III and a daughter Matilda, whose descendants married prominent nobility and English royalty.

André de Montbard - (5 Nov. 1097-17 Jan. 1156) came from the Montbard family of Hochadel of Burgundy and was an uncle to Saint Bernard de Clairvaux as half-brother of Bernard's mother. He was a vassal of Hugues I, Count of Champagne. André de Montbard entered the Order in 1119 and went to Palestine, where he quickly rose to the rank of seneschal and became deputy and second-in-command to the Grand Master. André de Montbard was elected fifth Grand Master of the Knights Templar on 22 August 1153 to replace Bernard de Tremelay, who had been killed on 16 August during the Siege of Ascalon. He died in Jerusalem on 17 January 1156 and was succeeded by Bertrand de Blanchefort. André de Montbard left no descendants.

Hugues I or Hugh - (c. 1074 – c.1125), the third son of Theobald II, Count of Blois and Adele of Valois, was known as Count of Champagne although he preferred Count of Troyes. His first recorded act was a monastic gift in 1094, which became the oldest document of the comital archive. However, his grant of lands in 1115 to the monk Bernard de Clairvaux of the reformed Benedictines is the longest remembered. Although Hugh was married twice, he considered himself impotent and never claimed Odo as his son (who left descendants) by his second wife Isabella. Instead, he transferred his titles to his nephew, who became Theobald II of Champagne. Hugh became a Knight Templar in 1125.

Geoffroi Bisol - was a founding knight of the Knights Templar, but no information was found. Apparently, little is known of his origins.

Archambaud de St. Amand - was a founding knight of the Knights Templar, but no information was found. Apparently, little is known of his origins.

Payen de Montdidier - was related to the Counts of Flanders and a founding knight of the Knights Templar, established a Preceptory at Oxford, England because of strong support from Queen Matilda. The Queen, wife of Stephen I, King of England (1135-1154) and a niece of Baldwin I of Jerusalem and Godfrey of Bouillon, made Oxford one of the richest and most important centers of the Templars in England. Payen de Montdidier established another Preceptory, Temple Guiting near Cheltenham.

Rossal - was a monk and a founding member of the Knights Templar, but no other biographical information was found. Apparently, little is known of his origins.

Knights Templar , Nine Original Members – Cont'd

Gondemar (Gondamer or Gondemare) - a monk of Portuguese origin, was a founding member of the Templar Knights. Gondemar is listed as one of the Masters of the Knights Templar of Portugal, but no other biographical information was found.

Warmund de Picquigny (1080-July 1128, known also as Guermond, etc.) - a Crusader and Latin Patriarch of Jerusalem (1118-1128). He was Regent of Jerusalem (1123-1124) during the captivity of Baldwin II. Warmund was approached by a group of Christian knights who requested permission to elect a master to lead them to defend the kingdom. Hugues de Payens was chosen as the first master of the Knights Templar. Warmund charged them with the duty of keeping the roads safe from thieves and others who were routinely robbing and killing pilgrims in route to Jerusalem. Warmund de Picquigny's descendants include Henri I, King of Navarre and his daughter Jeanne, Princess of Navarre who married Philip IV "the Fair" of France (grandparents of Edward III, King of England).

Lamb - In ancient Craft Masonry the lamb is the symbol of innocence; thus, in the ritual of the first degree: "In all ages the lamb has been deemed an emblem of innocence." Hence it is required that a Mason's apron should be made of lambskin. In the high degrees, and in the degrees of chivalry, as in Christian iconography, the lamb it is a symbol of Jesus Christ. The introduction of this Christian symbol-ism of the lamb comes from the expression of St. John the Baptist, who exclaimed, on seeing Jesus, "Behold the Lamb of God;" which was undoubtedly derived from the prophetic writers, who compare the Messiah suffering on the cross to a lamb under the knife of a butcher. In the vision of St. John, in the Apocalypse, Christ is seen, under the form of a lamb wounded in the throat, and opening the book with the seven seals. Hence, in one of the degrees of the Scottish Rite, the seventeenth, or Knight of the East and West, the lamb lying on the book with the seven seals is a part of the jewel.

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

Libation – a drink poured out as an offering to a deity.

2nd Libation - Lesson 1 - by the rules of the Order, you are required to extinguish one taper, to teach you that whoever violates his trust should suffer no better a destiny than that of Judas.

Libertine - The Charges of 1722 commence by saying that "a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine." The word "libertine" there used conveyed a meaning different from that which it now bears. In the present usage of language, it signifies a profligate and licentious person, but originally it meant a freethinker, or Deist. Derived from the Latin "libertinus," a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith, a doubter or denier.

Hence "a stupid Atheist" denoted, to use the language of the Psalmist, "the fool who has said in his heart there is no God," while an "irreligious libertine" designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. "But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." The expression "irreligious libertine," alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by anyone who doubts or denies their truth.

Libertinism - The word "libertine," which is used in the old Charges, conveyed, at the time when those Charges were composed, a meaning somewhat different from that which is now given to it. Bailey defines libertinism to be "a false liberty of belief and manners, which will have no other dependence but on particular fancy and passion; a living at large, or according to a person's inclination, without regard to the divine laws." A "religious libertine" is, therefore, a rejector of all moral responsibility to a superior power, and may be well supposed to be a denier of the existence of a Supreme Being and of a future life. Such a skeptic is, therefore, by the innate constitution of speculative Masonry, unfit for initiation, because the object of all Masonic initiation is to teach these two great truths.

Litigation - refers to **the process of resolving disputes by filing or answering a complaint through the public court system.** In federal courts, litigation is governed by a number of federal rules: the Federal Rules of Civil Procedure, the Federal Rules of Criminal Procedure, the Federal Rules of Appellate Procedure, the Federal Rules of Bankruptcy Procedure, and the Federal Rules of Evidence. These are supplemented by the local rules of each court and the standing orders of judges.

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

Mah - The Hebrew interrogative pronoun signifying what? It is a component part of a significant word in Masonry. The combination mahhah, literally "what! the," is equivalent, according to the Hebrew method of ellipsis, to the question, "What! is this the ____?"

Magnanimous Order - Magnanimous is that which exhibits the nobleness of soul. Knights Templars are charged with being magnanimous, or great in mind; the Order teaches justice, equity and tolerance; therefore, it may be regarded as magnanimous .

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

Mantle - To this day, the white mantle and red cross is an internationally recognized symbol for the Knights Templar. Part of the reason why this mantle is so associated with the Knights is due to the importance the Knights themselves placed upon the mantle. It was so much a part of their life that they were not to eat or converse with their brothers if they did not have their white mantle upon them. The white color of the mantle has been associated with chastity and some have claimed that even the married men that were allowed to join the order were banned from wearing the white mantle. It was true that Knights Templar were forbidden from having any physical contact with women including members of their own family. However, this rule was true for sergeants who wore a black or brown mantle instead of the white one. The knights wore a white surcoat with a red cross Over it they wore a white mantle also with a red cross. The white mantle was assigned to the Templars at the Council of Troyes in 1129.

Mediator – A person who attempts to make people involved in a conflict come to an agreement; a go-between. The main difference between mediation and arbitration is that Mediation is **collaborative**, i.e., where two parties work together to arrive at a decision whereas arbitration is adversarial in nature.

Metal - Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow-beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is the man that is received into Freemasonry, not his rank or riches.

Mediterranean Pass and Order of Malta - This Order actually consists of two: The Order of St. Paul, or the Mediterranean Pass, which is a preparatory order, and the Order of Malta itself. The Order of Malta must be conferred in and is quite elaborate and beautiful. The Order of St. Paul is based on the story of Paul's shipwreck on the island of Melita (Malta). The candidate represents a knight about to depart for the Crusades in the Holy Land. He receives sustenance, both spiritual and physical, to prepare him for the ardors of his journey. The Order of Malta is a suitable preparation for the Order of the Temple, in that it provides the candidate with additional New Testament instruction, particularly in the eight Beatitudes. The symbol of the order is the Maltese Cross, symbolic of the Beatitudes and the eight languages which once were spoken by its members. The candidate is created a Knight of Malta and invested with words and signs specific to the Order. The body is called a Priory.

Ne Varietur – “That it may not be changed.” When a brother receives a certificate from his Lodge, he is required to write his name on the margin, so as to guard against imposture. Should a person claim to be a Mason, and present a certificate to a lodge he desired to visit, he would be asked to write his name in a book kept for the purpose. If the writing corresponded with the name - that is, was a fac simile of it - it would be a proof of the brother's identity; but if the hand writing were different it would be a proof that the person was an impostor, and had either stolen or found the certificate. These words, "ne varietur," refer to this practice.

Non Nobis, Domine, Non Nobis, Sed Nomini, Tuo Da Gloriam: Translated this means "Not unto us, Oh Lord, not unto us, but to thy name give glory." It is the motto of the Templar Order and appears on the Grand Standard.

Order of Malta - This Order actually consists of two: The Order of St. Paul, or the Mediterranean Pass, which is a preparatory order, and the Order of Malta itself. The Order of Malta must be conferred in and is quite elaborate and beautiful. The Order of St. Paul is based on the story of Paul's shipwreck on the island of Melita (Malta). The candidate represents a knight about to depart for the Crusades in the Holy Land. He receives sustenance, both spiritual and physical, to prepare him for the ardors of his journey. The Order of Malta is a suitable preparation for the Order of the Temple, in that it provides the candidate with additional New Testament instruction, particularly in the eight Beatitudes. The symbol of the order is the Maltese Cross, symbolic of the Beatitudes and the eight languages which once were spoken by its members. The candidate is created a Knight of Malta and invested with words and signs specific to the Order. In some Jurisdictions this body is called a Priory.

Order of the Temple - The Order of the Temple was instituted by the Crusaders during their attempts to wrest control over the Holy Land from the infidels, having as its chief objects to provide for the helpless and destitute, and the care of the sick and wounded. The first Grand Master of the Order was Hugh de Payens, who was the Head of the Order from A.D. 1118 to 1138. The organization remained active until A.D. 1314, the last Grand Master of the Order being Jacques de Molay (1298 - 1314) who gave up his life in defense of the Christian principles of the Order.

Original Points - Ancient Masonry admitted twelve original points, which constitute the basis of the entire system, and without which no person ever did or can be legally received into the Order. Every candidate is obliged to pass through all these essential forms and ceremonies, otherwise his initiation would not be legal. They are - opening, preparing, reporting, entering, prayer, circumambulation, advancing, obligated, entrusted, invested, placed, closing.

Palestine - The Land of Canaan - Judea. There are two periods in the history of the country which are peculiarly interesting to Free-masons, viz: that which included the reign of Solomon, during which the temple was built, and the one when that country was the theater of the exploits of the crusades, from which time many knightly orders date their existence. The Christian kingdom of Jerusalem was founded in 1099, by the Crusaders. Its constitution was European: a patriarchate, four archbishoprics, several earldoms and baronies, and three orders of knighthood, were instituted; an army of from 12,000 to 20,000 men was kept on foot; and the mosque built by the caliph Omar, in 638 upon the site of Solomon's Temple, was changed into a magnificent cathedral. During this period the order of Knights Hospitallers of St. John of Jerusalem arose, and also that of the Knights Templar. 2. Palestine has been styled the Father-land of the Masonic orders; and a large number of degrees derive their names from its cities and other noted localities, and events that have transpired in its history.

Paschal Lamb: The word "paschal" refers to anything connected with the Passover. The Paschal Lamb is the lamb slain and eaten during the period of the Passover; hence, Christ, referred to as Agnes Dei, the Lamb of God.

Patriarchal Cross: It was borne before the Patriarch of the Roman Church, whence its name. It is formed by two horizontal bars crossing an upright bar, the top bar being shorter than the lower. It is worn by officers of the Grand Encampment.

Poor Fellow-Soldiers of Christ and of the Temple of Solomon (Latin: *Pauperes commilitones Christi Templique Salomonici*), also known as the **Order of Solomon's Temple**, the **Knights Templar** or simply the **Templars**. They were a Catholic military order founded in 1118, headquartered on the Temple Mount in Jerusalem through 1128 when they went to the Vatican and were recognized in 1139 by the papal bull *Omne datum optimum*. The order was active until 1312 when it was perpetually suppressed by Pope Clement V by the bull *Vox in excelso*.

The Templars became a favored charity throughout Christendom and grew rapidly in membership and power. They were prominent in Christian finance. Templar knights, in their distinctive white Mantles with a Red Cross, were among the most skilled fighting units of the Crusades. Non-combatant members of the order, who made up as much as 90% of their members, managed a large economic infrastructure throughout Christendom, developing innovative financial techniques that were an early form of banking, building its own network of nearly 1,000 Commanderies and fortifications across Europe and the Holy Land, and arguably forming the world's first multinational corporation.

The Templars were closely tied to the Crusades; when the Holy Land was lost, support for the order faded. Rumors about the Templars' secret initiation ceremony created distrust, and King Philip IV of France – deeply in debt to the order – took advantage of this distrust to destroy them and erase his debt. In 1307, he had many of the order's members in France arrested, tortured into giving false confessions, and burned at the stake. Pope Clement V disbanded the order in 1312 under pressure from King Philip. The abrupt reduction in power of a significant group in European society gave rise to speculation, legend, and legacy through the ages.

Pope Clement V - born Raymond Bertrand de Got, was head of the Catholic Church and ruler of the Papal States from 5 June 1305 to his death. He is remembered for suppressing the order of the Knights Templar and allowing the execution of many of its members, and as the pope who moved the Papacy from Rome to Avignon, ushering in the period known as the Avignon Papacy.

Pope Clement XII. - A pope who assumed the pontificate on the 12th of August, 1730, and died on the 6th of February, 1740. On the 28th of April, 1738, he published his celebrated bull of excommunication, entitled in *Eminentissimi Apostolatus Specula*, in which we find these words, "For which reason the temporal and spiritual communities are en-joined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palace, or elsewhere, under pain of excommunication ipso facto, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Firrao, to issue on the 10th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty.

Clement XII was succeeded by Benedict XIV as Pope in 1740. He was born in 1675 and died in 1758. He was distinguished for his learning and was a great encourager of the Arts of Sciences. He was, however, an implacable enemy of secret societies, and issued on the 18th of May, 1751, his celebrated bull, renewing and perpetuating that of his predecessor which excommunicated Freemasons.

On the 13th of August, 1814, Pope Pius VII issued an edict for-bidding the meeting of all secret societies, and especially the Free-masons, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods or a pecuniary fine. The edict also renewed the bull of Clement XII., by which punishment of death was incurred in attending the meetings of Freemasons.

Proclamation - a public or official announcement, especially one dealing with a matter of great importance.

Pythagoras, Symbols of. The esoteric or secret instructions of Pythagoras were explained with the aid of symbols, as the readiest and most efficient method of impressing upon the mind of the candidate for the mysteries the sublime truths and moral lessons for which the school of that justly celebrated philosopher was distinguished.

Red Cross of Constantine - A Degree founded on the circumstance of the vision of a cross, with the inscription "In this sign conquer.", which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosaic Rite, and is now practiced in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Conclaves," and the presiding officer of the Grand Imperial Council of the whole Order, "Grand Sovereign." Its existence in England as a Masonic degree has been traced, according to Bro. R. W. Little to the year 1780, when it was given by Bro. Charles Shirreff. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present ritual. The ritual of the Order contains the following legend: "After the memorable battle fought at Saxa Rubra, on the 28th October, A.D. 312, the emperor sent for the chiefs of the Christian legion, and - we now quote the words of an old ritual - 'in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto In hoc sign vinces round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross.' It is also said that this Cross, together with a device called the Labarum, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order."

Renunciation of Masonry - For reasons which may or may not be justifiable a man may sever his connection with a Masonic Lodge; but it is utterly impossible for any Mason who has been honest and understanding in accepting the Rites of Freemasonry to repudiate his Masonic Obligations. Nor can any man, in all good conscience with himself, toward man, and toward God, denounce his principles, tenets, symbolic instructions, inner workings, and uplifting benedictions of Freemasonry, once he has fully understood Freemasonry and fully assimilated its teachings.

Resurrection - The word refers to the Biblical story of the resurrection of the Savior after his crucifixion. It is unnecessary to go into detail concerning this for it is the basis of Christian teaching.

Resolution - a formal expression of opinion, will, or intention voted by an official body (as a legislature) or assembled group.

Return Swords - When the swords are drawn, they are returned to their scabbards by the command "return swords."

Revenue - The recorder is charged with the responsibility of collecting all amounts due the commandery, referred to in ritual as "collecting the revenue."

Rex Regum et Dominus Dominorum - The Latin for "King of Kings and Lord of Lords;" used as the motto on the Banner of Malta.

Rhetoric - The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Freemason in the Fellow Craft's Degree. It is one of the seven liberal arts and sciences, the second in order, and is described in the ancient *Constitutions* as "retoricke that teacheth a man to speake faire and in subtile terms."

Rite - The Latin word *ritus*, whence we get the English *rite*, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis from the Greek, whence literally it signifies a trodden path, and, metaphorically, a long-followed custom. As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of degrees. It is, in other words, the method and order observed in the government of a Masonic system.

Rosslyn Chapel - Rosslyn Chapel is a place wreathed in legend and most of the legends are associated with the Knights Templar. According to legend, the Templars then fled to Scotland and took up residence there. Why Scotland? Well, Scotland's King Robert the Bruce had once murdered one of his rivals in a church and, as a consequence, had been excommunicated. Scotland was therefore one of the few places in Europe where the writ of the Papacy did not run. The founder of the Templar Order, Hugo de Payens, had also been married to Catherine de St Clair of Roslin so the order had historical connections to Scotland.

According to the legend, the Templars then put down roots in their new country. Having accumulated a vast store of occult knowledge in the East where they had been exposed to a variety of mystical traditions, they chose to embody it in the carvings of Rosslyn Chapel when construction began on it in 1446, perhaps even burying their fabled treasure within its vaults – which some say included the Holy Grail itself. Rumors of mysterious artefacts, either contained within secret vaults beneath the chapel, or embedded within The Rosslyn Chapel Trust will have none of this, however. Nor is Historic Scotland, the government agency whose responsibilities include safeguarding historic buildings, likely to look favorably on such proposals. There would even be legal barriers to such a course of action. Since Rosslyn chapel is a burial site, the legal Right of Sepulcher would apply, and a series of complex legal procedures would have to be gone through before excavation could take place. A non-invasive seismic survey, undertaken in the 1980s, did reveal metal objects contained within the vaults, but proposals for further scans met a chorus of opposition in 2003 and no further investigation seems likely to take place in the near future.

Salt - In the Helvetian ceremonies of Masonry, salt is added to the corn, wine and oil, because it was a symbol of the wisdom and learning which characterize Masons' lodges. Pierius makes it an emblem of hospitality and friendship, and also of fidelity. In the Scriptures, salt is considered as a symbol of perpetuity and incorruption, and used as a covenant. The formula used by our ancient brethren, when salt was sprinkled on the foundation-stone of a new lodge was, "May this under-taking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

Sacred Word - A term applied to the chief or most prominent word of a degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Masonry are secret. Only certain ones are sacred.

Secrecy - Secrecy is one of the first duties of a Freemason, but those Masons err much who think they do their duty by only exercising it in things concerning the Order of the lodge. It is not for this reason only that secrecy is so often inculcated in the lodge as a Masonic duty, it is that he ought to use secrecy and caution in all his transactions out of the lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow-men.

Freemasonry, in laying its foundations in secrecy, follows the Divine order of Nature, where all that is grand and beautiful and useful is born of night, and, mystery. The mighty labors which clothe the earth with fruits and foliage and flowers are "wrought in darkness." The bosom of Nature is a vast laboratory, where the mysterious work of transmutation of substances is perpetually going forward. There is not a point in the universe, the edges of which do not touch the realms of night and silence. God himself is environed with shadows, and "clouds and darkness are around about his throne;" yet his beneficence is felt, and his loving Spirit makes itself visible through all worlds. Freemasonry works in secrecy, but its benignant fruits are visible in all lands. Besides, this principle of secrecy furnishes a mysterious bond of unity and strength, which can be found nowhere else. The objection often urged against the Order on account of this peculiar feature is too puerile to be considered.

Secrecy and Silence. These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving admonitions in all degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte.

The same principles of secrecy and silence existed in all the ancient mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent." "If we turn our eyes back to antiquity," says Calcott, "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes." Apuleius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence." Lobeck, in his *Alaophamus*, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence.

And, lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

Setting-Maul - A wooden hammer used by Operative Masons to "set" the stones in their proper positions. It is in Speculative Masonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been affected by this instrument. In some lodges it is very improperly used by the Master as his gavel from which it totally differs in form and in symbolic signification. The gavel is a symbol of order and decorum; the setting-maul, of death by violence.

Sex - It is an unquestionable Landmark of the Order, and the very first prerequisite to initiation, that the candidate shall be "a man." This of course prohibits the initiation of a woman. This Land-mark arises from the peculiar nature of our speculative science as connected with an operative art. Speculative Masonry is but the application of operative Masonry to moral and intellectual purposes. Our predecessors wrought, according to the traditions of the Order, at the construction of a material temple, while we are engaged in the erection of a spiritual edifice - the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with a more exalted design. Thus, it is that in all our emblems, our language, and our rites, there is a beautiful exemplification and application of the rules of operative Masonry to a spiritual purpose. And as it is evident that King Solomon employed in the construction of his temple only hale and hearty men and cunning workmen, so our Lodges, in imitation of that great exemplar, demand as an indispensable requisite to initiation into our mysteries, that the candidate shall be a man, capable of performing such work as the Master shall assign him. This is, there-fore, the origin of the Landmark which prohibits the initiation of females.

Shroud of Turin - The Shroud of Turin, also called the Turin Shroud, is a length of linen cloth bearing the negative image of a man. Some believe the image depicts Jesus of Nazareth and the fabric is the burial shroud in which he was wrapped after crucifixion. Historical and scientific evidence points to it being a medieval creation. It is first securely attested in 1390, when a local bishop wrote that the shroud was a forgery and that an unnamed artist had confessed; radiocarbon dating of a sample of the fabric is consistent with this date. The linen cloth believed to be placed on Jesus Christ's body before burial.

Sigillum Militum Xpisti - A Seal of the Knights Templar, with their famous image of two knights on a single horse, a symbol of their early poverty. The text is in Greek and Latin characters, Sigillum Militum Xpisti: followed by a cross, which means "the Seal of the Soldiers of Christ".

Silver Cord - In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to earth as it was, and the spirit shall return to God who gave it." Dr. Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the third degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

Sincerity - A search after truth is the peculiar employment of Masons at their periodical meetings, and therefore they describe it as a divine attribute, and the foundation of every virtue. To be good men and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the lodge; sincerity and plain dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

Silence & Darkness - Select Master sign - Allude to that silence and darkness in which you should always keep the world without, with reference to the existence of the Secret Vault.

Silence and Secrecy - Silence and Secrecy are called "the Cardinal Virtues of a Select Master," in the ninth or Select Master's degree of the American Rite.

Spurious - something false or inauthentic is *spurious*. Don't trust *spurious* ideas and stories. *Spurious* statements often are lies, just as a *spurious* coin is a counterfeit coin — a fake. Anytime you see the word *spurious*, you're dealing with things that can't be trusted or accepted at face value. A spurious claim is one that's not backed up by the facts. A spurious argument relies on faulty reasoning — and maybe some lies. Politicians often accuse each other of saying things that are spurious and meant to deceive the voters. As long as you're honest, clear, and not trying to trick anyone, nobody can say you're being spurious.

Stipend - A **stipend** is a regular fixed sum of money paid for services or to defray expenses, such as for scholarship, internship, or apprenticeship. It is often distinct from an income or a salary because it does not necessarily represent payment for work performed; it is normally to a person to undertake a role that is normally unpaid or voluntary, or which cannot be measured in terms of a task.

Team - A **Team** is the collection of people, who are linked together to achieve a common objective. Members of a team are Interdependent. Accountability is shared mutually by all members.

Te Deum - The hymn Te Deum is a moving tribute to God in His triune majesty. Its authorship has been traditionally attributed to Saints Ambrose (it has often been called an Ambrosian Hymn) and Augustine from the latter part of the 4th century.

It was more likely written by St. Niketas, Bishop of Remesiana in about the same time period. It is still part of the Liturgy of the Hours, the public prayers of the Church that are recited daily by the clergy and other religious, along with many of the laity as well.

Te Deum has been set to music by such illustrious composers as Mozart, Haydn, Verdi, Dvorak, Britten and Penderecki. Its name comes from its opening words in Latin, “Te Deum Laudamus” (“O God we praise you”).

Templum Domini - (Vulgate translation of Hebrew: הַיְכָל ה' "Temple of the Lord") was the name attributed by the Crusaders to the Dome of the Rock in Jerusalem. It became an important symbol of Jerusalem, depicted on coins minted under the Christian Kingdom of Jerusalem.

Templar Rule - Mainly the handiwork of Bernard of Clairvaux (later canonized as a saint) who saw the Templars as a new type of religious warrior. The Rule was based heavily on the regulations governing the Cistercian order but modified so that Templars could operate effectively as Knights.

The Square - comprehends the union of the celestial and terrestrial elements of power; and was the emblem of Morality and Justice.

The Tetractys - was a sacred emblem, which was expressed by ten yods disposed in the form of a triangle, each side containing four. This was the most expressive symbol of Pythagoras. On it the obligation to the aspirant was propounded; and it was the conservator of many awful and important truths, which are explained as follows: The one point represented the Monad, or active principle; the two points the Duad, or passive principle; the three points the Triad, or the world proceeding from their union; the four, the Quarternary, or the liberal sciences. The Cube was the symbol of the mind of man, after a well-spent life in acts of piety and devotion, and thus prepared by virtue for translation into the society of the celestial gods. The Point within a Circle was the symbol of the universe. The use of this emblem is coeval with the first created man - the creation was the circle and himself the center. The Decadron, or figure of twelve sides, was also a symbol of the universe.

The letter Y - was a symbolical representation of the course of human life. Youth, arriving at manhood, sees two roads before him, and deliberates which he shall pursue. If he meets with a guide that directs him to pursue philosophy, and he procures initiation, his life shall be honor-able and his death happy. But if he omits to do this, and takes the left-hand path, which appears broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and bring on an old age of infamy and misery.

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Three Grand Offerings - These were all performed on the sacred mountain of Moriah. First, the offering of Isaac, when it pleased the Lord to substitute a more agreeable victim in his stead. The second consisted of the many pious prayers and ejaculations of King David, which appeased the wrath of God, and put a stop to the pestilence which raged among his people, owing to his inadvertently having had them numbered. And the third, of the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which King Solomon made at the dedication and consecration of the Temple.

Tiler's Sword - In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

Triple Triangle - The Triple Triangle is the Jewel of Office for the Prelate. This Jewel is described as a triple triangle with a red passion cross in the center of each triangle. This jewel, rich with symbolic interpretation, has long been taken as a symbol of Deity. For us as Knights Templars, the three Equilateral Triangles of the Prelate's Jewel represent the three figures of the Christian Godhead-Father, Son, and Holy Spirit. The triangles being the same size remind us of the equal importance of all three. Further, each triangle has three sides, symbolic of the omniscience, omnipresence, and omnipotence of the Holy Trinity. It is of interest that if we join the triangles with lines as in the figure at left, we produce a six-sided geometric shape known as a hexagon. It is the cross-section of the cell constructed by the bee, which is an ancient symbol of both industry and community.

We notice that the three triangles have a total of nine sides. In the New Testament, the number nine is significant because Jesus Christ expired at the ninth hour after being nailed on the cross; he appeared nine times to his disciples and apostles after his resurrection; and Saint Paul enumerated nine fruits of the Spirit: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control.

True Word - Used in contradistinction to the Lost Word and the Substitute Word. To find it is the object of all Masonic search and labor. For as the Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring - truth after error, light after darkness, life after death. Of all the symbolism of Speculative Masonry, that of the True Word is the most philosophic and sublime.

U. D. - Letters placed after the names of Lodges or Chapters which have not yet received a Warrant or of Constitution. They signify Under Dispensation. In the United States when a Lodge is started it is known as being Under Dispensation and after a certain time has elapsed and the members are found worthy they receive a regular Charter.

Uniformity. All Commandery's and Councils are particularly bound to observe the same usages and customs; every deviation, therefore, from the established mode of working is highly improper, and cannot be justified. In order to preserve this uniformity, and to cultivate a good understanding among Sir Knights & Companions, some members should be deputized to visit other Commandery's and Councils as often as may be convenient. Deputies shall be responsible to see that all proceedings and instructions are correct and regular, and that the mode of working there adopted has received the sanction of the Grand Council & Commandery.

Virtue - is moral excellence. A virtue is a trait or quality that is deemed to be morally good and thus is valued as a foundation of principle and good moral being. Personal virtues are characteristics valued as promoting collective and individual greatness.

Waqf - A Waqf, pronounced as Vox, also known as hubous or mortmain property, is an inalienable charitable endowment under Islamic law. It typically involves donating a building, plot of land or other assets for Muslim religious or charitable purposes with no intention of reclaiming the assets.

Weary Sojourners - Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.

It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Mishael, and Azariah, three holy men, who are better known by their Chaldean names of Shadrach, Meshech, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar?

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree. Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth, the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

Zerubbabel - Zerubbabel was the grandson of King Jehoiachin of Judah (1 Chronicles 3:17) and therefore a descendant of David. Born in Babylon during the exile of Judeans, Zerubbabel migrated to Judah after King Cyrus II allowed the banished tribe to return to their home to restore the temple. Zerubbabel was the head of the tribe of Judah during the time of the return from the Babylon exile. He was the prime builder of the second Temple, which was later re-constructed by King Herod. The candidate represents Zerubbabel during the Degree of The Knight of the Red Cross.