



LODGE VEGAS # 32

A Masonic Dictionary...to help Masons and Non-Masons

HIGH TWELVE

The Latin nonus referred to the ninth hour of the day, that is, nine hours after sunrise. In the Medieval church it referred to the middle hour between midday and sunset, that is, about three o'clock P.M. In the course of time it came to refer to any part of the middle of the day, and finally to twelve o'clock. The origin of our "High Twelve" is uncertain, but it is probable that it goes back to a time before "noon" was generally used for twelve o'clock; the "high" doubtless refers to the sun, which at that time was at its highest point in the sky.

HOODWINK

"Hood" goes back to old German and Anglo Saxon, in which it referred to head covering, as in hat, hood, helmet, etc.; "wink," in the same languages, meant to close the eyes, "wench," "wince," etc., being similarly derived. A hoodwink was therefore a headdress designed to cover the eyes. The popular use of the word is believed to go back to the old sport of falconry, once so popular, in which the falcon had a hood over its eyes until ready to strike at its prey.

INITIATION

The Latin initium means beginning, as in our initial"; initiatus, the participle from the verb initiare, referred to any act incident to the beginning or introduction of a thing. The word came widely into use in mysteries and sacred rites, whence it has come into our Masonic nomenclature. Back of it, as used by us, is the picture of birth, so that the Masonic initiation means that a candidate has been born into the Masonic life, making the same kind of beginning therein that a babe makes when born into the world.

INSTALLATION

Stallum was the Late Latin for place, or seat, or proper position, which meaning is preserved in our English "stall." To "install" therefore means that one has been placed in his seat or station—the "in" meaning here the same as in English. A Masonic installation

is a ceremony by which an elected officer is officially placed in the seat to which his brethren have elected him.

LABOR

The Latin labor meant toil, work, the putting forth of effort; it appears to be akin to robur, or strength, preserved in our “robust.” While labor and work are used interchangeably, the latter is a more generic word, and admits of a much wider range of uses. Work may be either hard or easy but labor is always hard; work is used of all sorts of effort; labor refers generally to muscular effort, followed by fatigue. When labor is kept up unremittingly it is toil; and when toil is uninteresting, uninspiring, and poorly paid it is drudgery. When working, one’s ambition is to succeed with it; when laboring, one looks forward to resting from it; hence, it is from labor that we seek refreshment, not from work.

LANDMARK

In the early Anglo Saxon, German, or Scandinavian languages the noun “land” meant the same as in modern English, although as a verb it meant “come to land,” a meaning reflected in our custom of saying a man lands from a ship, etc. “Mark” is found in almost all European languages, and derives from the Latin margo, edge, boundary, whence our margin, mark, and cognate terms. A “landmark” is some mark, line or object to indicate a boundary. The landmarks of Masonry are those principles by which the Craft is bounded, that is, marked off from all other societies and associations and without which it would lose its identity.

LEGEND

The Greeks had legein, speak; the Latins legere, read; from these we have legend, lecture, etc. In the early Christian church the legend was the Scripture selection read in a church service; later the term became applied to stories about the lives of the saints, especially to their wonders and miracles. The famous “Golden Legend,” a collection of such stories, was one of the most popular books of the Middle Ages. Legend’, as now used, is a story without historical foundations but told in the form of history, hence our “Legend of the Third Degree,” a narrative in dramatic form that Masons have long understood to be non-historical.

LEVEL

In Latin libra was a balance, the root of our libration, equilibrium; libella was the diminutive form of the same word, and from it has come our level, an instrument by which a balance is proved, or by which may be detected the horizontal plane. It is closely associated in use with the plumb, by which a line perpendicular to the horizontal is proved. The level is that on which there are no inequalities, hence in Masonry it is

correctly used' as a symbol of equality. "We meet upon the level" because Masonic rights, duties, and privileges are the same for all members with-out distinction.

LIGHT

A candidate is "brought to light." "Let there be light" is the motto of the Craft. It is one of the key words of Masonry. It is very ancient, harking back to the Sanskrit *ruc*, meaning shine. The Greeks had *luk*, preserved in many English words, especially such as *leuco* in their make-up, as in "leucocyte," a white blood corpuscle. The Latins had *luc* or *lux* in various forms, whence our *light*, *lucid*, *luminous*, *illumine*, *lunar*, *lightning*, etc. The word means bright, clear, shining, and is associated in its use with the sun, moon, fire, etc. By an inevitable asso-ciation the word came into metaphorical use to mean the coming of truth and knowledge into the mind. 'When a candidate ceases to be ignorant of Masonry, when through initiation the truths of Masonry have found entrance into his mind, he is said to be "enlightened" in the Masonic sense.

LIBERTINE

Liber was the Latin for "free," as in our *liberty*, *liberal*, etc. When the Romans gave a slave his freedom he was called *libertus*, so that in Roman history a *libertine* was a freed-man. In theology a *libertine* came to mean one who holds loose views, a *freethinker*; in morality, a *licentious* person, one who flouts moral laws. Whether the early Masons used "libertine" to mean a "freethinker" or a licentious man, is a point that has never been decided'; in practice, they probably used it in both senses.

LODGE

This word comes from the Old French, English and Medieval Latin, and meant gen-erally a hut, a cottage, a gallery, a covered way, etc.; our "lobby" had the same beginning. How the Operative Masons came to employ the term, and just what they meant by it, has never been determined; they had a symbolic Lodge, their building was a Lodge, the group of members was a Lodge, an as-sembly of Masons was a Lodge, and often times the whole body of Masons was called a Lodge. In our own usage the word has three technical meanings; the place where Masons meet, the assembly of the brethren duly congregated for labor, and a piece of furniture.

MASON

This is a word from the Middle Ages, with an uncertain origin. The old Gothic *maitan* meant to hew, or cut, and it is supposed the word carried that general meaning through Medieval Latin, English, German, and in the Scandinavian languages. If at first it was used only of a stone-cutter, it came later to mean a builder. Why the Operatives were called "Freemasons" is still an unsolved puzzle; the most likely view is that they were a society of builders free to move from one place to another in contrast to the gild Masons

who were confined in their labors to one community. In our Fraternity a Mason is a builder of manhood and brotherhood.

MASTER

The Latin root mag had the general meaning of great—as in “magnitude”; it was the source of the Latin magister, head, chief, principal, the word of which “magistrate” was made. During the Middle Ages it fell into use as a conventional title applied to persons in superior rank, preserved in our own familiar “mister,” always written “Mr”, a colloquial form of “master.” Also it came to be used of a man who had overcome the difficulties in learning an art, thereby proving himself to be greater than his task, as when it is said of an artist who has overcome all the obstacles and difficulties of painting, “He is a master.” A Master Mason is so called because he has proved himself capable of mastering the work; also because he belongs to a Degree so named.

MONITOR

The Latin monere meant to warn; it was the root of our admonish, admonition, etc.; a monitor was the man who did the warning. The term became widely used in early school systems of the senior pupils in a class whose duty it was to instruct his juniors; from this it passed to include the book, the blackboard and other instruments used by him in his teachings. Our use of it carries this last meaning; the Masonic Monitor is a book for teaching a candidate the exoteric work.

MOSAIC

This word has nothing to do with Moses. Its root was the Greek mousa, a muse, suggesting something artistic. The same root appears in our “museum,” literally a place where artistic work is exhibited. Through the Latin it came into modern languages and during the Middle Ages became narrowed down to mean a pattern formed by small pieces of inlay, a form of decorative work much in vogue during the time of the Operative Masons. Our “mosaic pavement is so called because it consists of an inlay pattern, small black and white squares alternating to suggest day and night.

MYSTERY

This word is used in Masonry in two senses entirely different; indeed, though spelled and pronounced the same, they are really two words. “Mystery” in the sense of strange, unknown, weird, secret, hails from the Greek, in which muein meant to close the eyes, lips and ears; from this came musterion, a secret ceremony or doctrine, appearing in Latin as mysterium. The word mystery, thus derived, means secrecy, hiddenness, and is properly used of the esoteric elements in Masonry. But in the phrase “arts, parts and mysteries” the word is from the Latin ministerium, having the meaning of trade, art, craft, occupation, etc., preserved in the familiar metier from the French, often used as an English word, and the much more familiar “minister,” “ministry,” etc.; in this sense -- the sense most often used in our Craft the “mysteries of Masonry” are its workings, just as

the mysteries of Operative Masonry were its trade secrets known only to those trained and skilled in the building arts. In the latter of the two senses “mystery” and “master” (see above) are closely affiliated in origin, a master being one who has become completely skilled in mysteries.

MYSTIC

In the Greek, muster was one who had been initiated. Originally, so Jane Harrison believes, the root word referred to pollution; but inasmuch as the Greek mysteries had for their aim the removal of moral pollution, the word became generally associated with the mysteries themselves, and at last was used to signify a man who had gone through them. Mystic in our own use of it, as in “Mystic Tie,” refers not to the mysterious in Freemasonry, or to any mysticism in it, but to the fact of our being a secret society, practicing initiation.

OBLIGATION

Obligate and oblige are sister words, deriving from the same Latin root, ob, a prefix meaning before, or about; and ligare, meaning bind, as in our ligament. An obligation is a tie, or pledge, or bond by which a man is tied to his fellows, or gives his word to perform certain duties. Accordingly we have obliging, referring to one who is willing to bind himself to do something for you, obligatory, etc. The obligation is the tie, or bond, itself; in Masonry a formal and voluntary pledge on the candidate’s part by virtue of which he is accepted as a responsible member of the family of Masons.

OBLONG

This has long been a puzzle word in Masonic nomenclature. How, it is asked, can a square be oblong, when a square is equal on all its sides? The answer is that in this connection “square” is used in the sense of rectangle; the angles are squared, not the sides. Oblong is derived from ob, near, or before, and longus, long; that is, it means something approximately long, so that the main axis is much longer than the others, as a slender leaf, a shaft, etc. An “oblong square is a rectangle of which two opposite sides are much longer than the other two. The Lodge symbolically is an oblong square in this sense.

OPERATIVE

We distinguish Operative Masons, builders of the Middle Ages, founders of Masonry, from Speculative Masons, present members of the Fraternity, using the builders’ tools as emblems and symbols. The Latin for toil, or work, was opus, still used in that form in English to signify a musical or literary achievement. Opus was the root of operari, to work, whence we have our operate, operative, operation, opera, operator, and many others. The Operative Mason was one who toiled at building in the plain, literal sense of the word. “Speculative” will be explained farther down.

ORNAMENT

Ornare was the Latin verb meaning to adorn, to equip, of which the noun was *ama-men turn*, trappings, embellishment, furniture, etc., from which was derived our “adorn-ment” and “ornament.” In church usage “ornaments” was the name given to all the equipment used in the services of divine worship. We speak of the mosaic pavement, the indent-ed tessellated, and blazing star as “ornaments of the Lodge;” whether the term was used by Lodges originally because they were considered to be adornments, or because they were part of the Lodge equipment it is impos-sible to say, though the latter alternative ap-pears to be the more likely.

PASSWORD

The Latin *passus* meant pace, step, track, passage; it contains the picture of a path, road, aisle, or door through which one can make his way, hence our “pass,” derived from it. From it also we have our word “pace.” A password is any agreed word or counter-sign that permits one to pass through an en-trance or passage otherwise closed.

PENALTY

It is significant that our “penal” derives from the Latin for pain, *paena*, the root of our penance, penalty, penitence, penitentiary, punish, primitive, pine, and a circle of similar English words. It has the meaning of pain inflicted for the purpose of correction, discipline, or protecting society, never the inflic-tion of pain for its own sake. Our own penalties are symbolical in form, their language being derived from early English forms of punishment for heresy and treason.

PILLAR

The Latin *pila* was a pile,—such as a pile under a house—a pier, a pillar, or a mole,— the last named a massive stonework enclosing a harbor. In ancient times pillars were used for all manner of religious and symbolical purposes, as when Jacob erected a pillar at a grave, or Solomon set up two great pillars—the prototype of ours—on the Porch before his Temple. (See in connection with this the notes on “column” given above.)

PLUMB

Plumbum was the Latin for lead, and was used also of a scourge with a blob of lead tied to it, of a line with a lead ball at its end for testing perpendicularity, etc., the source of our plumb, plumber, plunge, plump, plumbago, plummet, etc. A plumb-line is accordIngly a line, or cord, with a piece of lead at the bottom to pull it taut, used to test vertical walls with the line of gravity, hence, by a simple expansion of reference, an emblem of uprightness.

Up means up, right means straight; an upright man is one who stands straight up and down, doesn't bend or wobble, has no crooks in him, like a good solid wall that won't cave in under pressure.

PROFANE

This has a technical meaning in Masonry, nevertheless it adheres closely to the original significance of the word. *Fanum* was the Latin for temple; *pro* meant "before," in the sense of "outside of." It is the picture of man standing on the outside, not permitted to enter. It has the same sense in Masonry; the "profane" are those men and women who stand outside of Masonry. The word here, of course, has nothing to do with profanity in the sense of sacrilegious language.

QUALIFICATION

Qualify comes from the same word as quality. The root of it is the Latin *qua*, preserved in our "what." The quality of a thing was its whatness, the stuff of which it was made, its nature. The *fy* in "qualify" is from *facere*, to make, so that "qualify" means that a thing is made of the required stuff; and qualification means the act by which a thing is made of the required nature, or is declared to have it. The candidate for the Degrees of Masonry must possess certain characteristics in his nature; must be a man of lawful age, etc., and these are his qualifications.

QUARRY

The Latin *quadratum* was a square; originally, *quadrate* and *quarry* meant the same. The word became applied to the pit from which rock is hewn because the principal task of workmen therein was to cut, or square, the stones; hence, literally a quarry is a place where stone-squaring is done. In Masonry "quarry" sometimes refers to the rock pits from which Solomon's workmen hewed out the stones for his Temple; at other times it refers to the various arenas of Masonic activities, as when it is said of an active Lodge member that "he is a faithful laborer in the quarry."

RAISE

In the Anglo Saxon *arisan* was used of any motion up or down, but in English it became used only of an upward motion, as in *arise*, *rising*, *raise*, *rear*, etc. *Raise* means to hoist, or carry, or lift, a body upward in space. There is no need to explain to a Mason why it is said of a candidate who has completed the Third Degree that he has been "raised," or why the climactic ceremony in that Degree is described as "raising." One is "initiated" an Entered Apprentice, "passed" a Fellowcraft, "raised" a Master Mason.

REFRESHMENT

Friscus, or *frescus*, in the Latin had the meaning of new, fresh, recent; the *re* meant again; so that *refresh* means to renew, to make over, to undo the ravages of use and time, in

Shakespeare's phrase, "to knit up the raveled sleeve of care." To "pass from labor to refreshment" is to find rest and recreation so as to undo the wearing effects of toil, as when a laborer knocks off at noon to eat his lunch and have a rest.

REGULAR

The Latin rex, king, sovereign, ruler, was a root from which many words have sprung, regal, royal, etc.; the Latins themselves had regula, or rule, and regere, to rule or govern. From this source has come our "regular." It means a rule established on legitimate authority. In Masonry "regular" is applied to those rules which have been established by Grand Lodges and Grand Masters. A "regular Lodge" is one that conforms to Grand Lodge requirements; a "regular Mason" is the member of such a Lodge who conforms to its laws and by-laws.

RIGHT

This, one of the noblest words in the English language, is also one of the oldest, being found in the very ancient Sanskrit in the form raj meaning rule. It appeared in Latin as rectus, meaning direct, straight, a rule,— rule being used in the sense of our ruler, a device for drawing a line which is the shortest distance between two points. Such words as regent, rail, direct, rector, rectify, rule, came from this Latin term. Right means "straight," as in a "right line," a "right angle," etc.; through a familiar metaphorical application it has come to stand for conduct in conformity with moral law. Our "rights" are those privileges which strict law allows to us. A "horizontal" is a right line on the level; a perpendicular" is a right line up and down, or at right angles to the horizontal. "Right" and "regular," discussed just above, originally were close together in meaning.

RITUAL

A ritual is a system of rites. "Rite," like "right," is very old; it has been traced to the Sanskrit riti, meaning usage, which in turn was derived from ri, meaning flow, suggesting the regular current of river. In Latin this became ritus meaning in general a custom, more particularly a religious custom, or usage. In taking over this word the church applied it to the acts in solemn religious services which had to be performed according to strict rules. In Masonry the ritual is the prescribed set of ceremonies used for the purpose of initiation. It should be noted that a set of ceremonies does not become a ritual until it has been prescribed by some official authority.

SEAL

This, like our words "sign" and "insignia," is derived from the Latin sigillum, diminutive of signum, meaning a mark, or sign. It is some kind of device affixed to a document in place of a signature or in close connection with a signature for the purpose of showing that the document is regular or official. A document bearing the seal of a Lodge shows

that it is officially issued by the Lodge, and not by some irresponsible person or persons. The word is also used of the tool by means of which the device is stamped into wax, or whatever similar material may be used for the purpose.

SECRECY

From *Se*, apart, and *cernere*, separate, the Latins had *secretum*, suggesting something separated from other things, apart from common knowledge, hidden, covered, isolated, hence “secrecy.” There is a fundamental difference between “secret” and “hidden,” for whereas the latter may mean that nobody knows where a thing is, nothing can be secret without at least one person knowing it. The secrets of Freemasonry are known to all Masons, therefore are not hidden; they are secrets only in the sense that they are not known to profanes. A similar word is “occult,” which means a thing naturally secret, one, as it were, that secretes itself, so that few can know about it. See also the paragraphs on “clandestine” and “mystery” in the preceding pages. There is also another less familiar word in Masonry meaning hidden, covered up, concealed, secret; it is pronounced “hail” but is spelled “hele.”

SECRETARY

The present use of this word has departed widely from its original meaning. The Latin *secretus* meant secret, private; *secretarium* was a conclave, a caucus, a council behind closed doors, consequently a *secretarius* was some very confidential officer, and was used of a secretary in our sense, of a notary, a scribe, etc. Since the handling of correspondence and the keeping of records is usually a confidential service the man who does it has come to be called a secretary. The secretary of a Lodge cares for all its correspondence and its records.

SIGN

This comes from the Latin *signum*, a word which appears in a dozen or more English words, as signature, signet, signify, consign, countersign, resign, etc. Where a seal is used principally on documents and for the purpose of showing them to be official, sign is used much more variously and widely; it is some kind of gesture, device, mark, or design which indicates something, or points to something, and which often has a meaning known only to the initiated. Masonic signs are gestures that convey a meaning which only Masons understand, and which most frequently are used for purposes of recognition.

SPECULATIVE

The Latin *specere* meant to see, to look about; *specula* was a watchtower, so called because from it one could look about over a wide territory. It came to be used metaphorically of the mental habit of noting all the aspects of a subject; also, as applied to theoretical knowledge as opposed to practical skill. “Speculative Masonry” was knowledge of the science, or theory, of building; “Operative Masonry,” trained skill in putting that knowledge into practice. When Operative Masonry was dropped out of the

Craft in the eighteenth century, only the speculative elements remained and these became the basis of our present Fraternity. It is for this reason that we continue to describe it as Speculative Masonry. The word has nothing to do with philosophical speculation, or with theorizing merely for its own sake.

SQUARE

As noted in the paragraph on “quarry” the Latin quad ratum was a square. Quatuor meant “four;” from it we have square, four, quad, quadrangle, squadron, etc. In geometry a square is a four-sided straight-lined figure having all its sides equal and all its angles right angles; and since early carpenters and Masons had to use an instrument for proving the angles to be right, they fell into the habit of calling that instrument a square. In Masonry the square is used in at least three distinct senses; as a sharp instrument, as a working tool, and as a symbol, the last named when used with the compasses on the Holy Bible. As a symbol it refers to the earth, for so long a time supposed to be square in shape; as a working tool, it refers to all those forces by means of which one prepares himself to fit into his own proper place in the Brotherhood, like a Perfect Ashlar in a wall.

STEWARD

This came into general use through the church, in which it was adopted as the name for an important official and also for an important theological doctrine; the doctrine of stewardship. The word itself had a peculiar origin. In Anglo Saxon stigo was a sty or place in which domestic animals were kept; I weard (see “warden” on following page) was a guard, or keeper; therefore the steward was the keeper of the cattle pens. Its meaning became enlarged to include the duties of general overseer, one who is in charge of a household or estate for another; and still more generally, one who provides for the needs for food, money, and supplies. In the history of Masonry the office of steward has performed a variety of functions; the caring of funds, distribution of charity, preparing for banquets and similar services.

SUBLIME

Sublimis, in Latin, referred to something high, lofty, exalted, like a city set on top of a hill, or an eagle’s nest atop some lonely crag. It refers to that which is eminent, of superlative degree, moral grandeur, spiritual exaltation. Inasmuch as the Third Degree is at the top of the system of Ancient Craft Masonry, it is known as “The Sublime Degree.

SUMMONS

Like the word monitor, explained some pages back, summons is derived from the Latin term of which the verb was monere, meaning to warn, or to remind, as in “admonish;” the “sum” is the combining form of sub, under, or privy to, in the secret of, as in the old phrase “sub rosa.” A summons is an official call sent out by persons in authority to some person acknowledging that authority to appear at some place, or to perform some duty; in other words a person who is “on the inside,” who is a member, is admonished by his

superiors, and must obey under penalty. The duty involved and the penalty attached distinguishes a summons from a mere invitation. A Lodge, Grand Lodge, or some official issues a summons; a fellow Mason not in official position makes a sign; a Mason is under obligation to respond to either, if it be due, official, or regular.

SYMBOL

It is interesting to compare this word with “emblem” with which it is so often confused. The Greek symbolon was a mark, or sign, or token, or tally; it is derived from sun, together, and ballein, put, or throw, from which we have ball, ballistics, etc. Symbolon indicated two things put together, thrown together, or matched together. If, for example, the numeral 9 is matched to a pile of marbles, one to one, the 9 is a symbol of the number of marbles. From this came the custom of calling a symbol some object, device, design, picture, etc., used not for its own sake, but for the purpose of referring to some other, and perhaps very different, thing with which it has been associated. It is any visible, audible, or tangible object used to typify some idea, or truth, or quality, as when a wedding ring is made the symbol of marriage, the square is made the symbol of the earth, or the cross is made the symbol of Christianity, the crescent of Mohammedanism, etc.

TEMPLE

The Greeks had temenos, a sacred enclosure, a plot of ground marked off to be a holy place; the Latins had templum, a consecrated place. A temple is a building set apart because it is holy, dedicated to religious uses. It has its place in Masonry largely because of the prominence of Solomon’s Temple in the Ritual. It is interesting to note that in Masonic nomenclature the ideal life, here and hereafter, is described metaphorically as a temple, one of a thousand examples of the extent to which Freemasonry is saturated with religious language and emotions.

TILER

Also spelled “tyler.” In the Latin tegere (from which came “thatch”) meant cover, roof; tegulae were the tiles, pieces, slabs, used for roof-coverings. A tiler, therefore, is one who makes, or fastens on, tiles. Since in Operative Masonry the tiler was the workman who closed the building in, and hid its interior from outside view, the guardian of the entrance to the Lodge was figuratively called by this name. It was once supposed that “tiler” came from the French tailleur, a cutter, a hewer (from whence we have “tailor”), and it was accordingly spelled “tyler;” that, however, is incorrect, “tiler” being the correct spelling.

TOKEN

This is from the Greek deigma.. meaning example, or proof—the origin of the word “teach,” and in its original sense had much the same meaning as sign and symbol, for it was an object used as the sign of something else. It is generally used, however, in the sense of a pledge or of an object that proves something. In our usage a token is something

that exhibits, or shows, or proves that we are Masons—the grip of recognition, for example.

VOUCH

This harks back to the Latin *vocare*, to call, to summon, and is the origin of *voice*, *vouchsafe*, *vocation* (in the sense of a “calling”), *vocal*, etc. To *vouch* is to raise one’s voice in testimony, to bear witness, to affirm, to call to witness. If we *vouch* for a brother we raise the voice to testify that we know him to be a regular Mason.

WAGES

Wage, of which *wages* is the collective plural, remotely descended from the Latin *vas*, having the meaning of pledge, security, pawn, or a promise to pay backed up by security. After it entered into modern languages it had a peculiar history; it became “*gage*,” a pledge or pawn, appearing in our *engage*, *disengage*, etc., but having no relation with *gage*, one of our Working Tools; “*wager*” in the sense of a bet; in another context it became “*wed*,” the act of marrying, so called because of the pledges given; and “*wage*” in the sense of compensation for service given. An “*allowance*” is a one-sided form of payment, depending on the will of the giver; a “*stipend*” is a fixed sum, usually nominal, and is supposed to be paid as per a permanent arrangement; a “*salary*” (from *sal*, or salt, the old pay given soldiers) is an amount fixed by contract, and estimated over a relatively long period of time, year or month; “*wages*” are paid to laborers over short periods of time, or at the completion of the required task. In Speculative Masonry the Master Mason symbolically receives “*wages*,” rather than salary, because they represent the rewards that come to him as rapidly as he does his work; and, as the etymology of the word suggests, they are certain, something one may bank on.

WARDEN

“*Ward*” is of Medieval origin, having been used in early English, French, German, etc., always in the sense of to guard something, a meaning preserved in *warden*, *guard*, *guardian*, *wary*, *ware*, *ward*, etc. A *warden* is guardian of the west gate of the Temple, the Junior *Warden* of the south gate.

WARRANT

This also derives from the same source, and carries the general meaning of “to de-fend,” “to guard.” *Warrant* is sometimes used as a pledge of security; in Masonry it is a document officially issued to authorize the formation of a Lodge, and consequently acts as the pledge, or security, for the future activity of it.

WORK

The idea behind this noble old word is one that has powerfully appealed to all European peoples and is found in nearly every Euro-pean language. The Greek ergon meant work, organ on. was the instrument by which work was done; from this source we have energy, organ, erg, and it appears in combination in such words as metallurgy. To work means to put forth effort in order to accomplish something; play is also a putting forth of effort, but in that case the effort is its own end, and is done for its own sake. Work has an end beyond itself. The official ritual of the Lodge is called the Standard Work; it came to be so called by analogy, the ritual of Speculative Masonry corresponding to the daily labor of the Operative Masons.

WORSHIPFUL

The Anglo Saxon worth was something honorable, deserving of respect, a meaning that shows up in worth, the value of anything, also in worship, which is deference paid to some object or person of great importance. Worshipful describes something full of the qualities calling for such deference. It was used in Medieval times of one's parents, officers of the state, prelates, etc., signifying that such persons were of high station or entitled to deferential respect. It is so used in our term, "Worshipful Master."

Prepare By, Br. Florian for the benefit of the Craft, October, 2013