



LODGE VEGAS # 32

Alarm

The Latin for weapons, or arms, was arma.

Our "art" and "article" came from the same root, art meaning something originally made by the use of the arms, hands and fingers.

The English "alarm" goes back directly to the Italian alle arme, and ultimately to the Latin ad arma so that "alarm" means "to arms, signifying that something has happened of possible danger.

A knock at the Lodge door is so named because it calls for alertness, lest the wrong man be permitted to enter.

- Source: 100 Words in Masonry

DISCALCEATION

'While this is not as familiar to Masons as the preceding words, it should come into more popular use because it is the technical name to describe an important element in the ceremony of initiation. Calceare was the Latin for shoe, calceatus meant shod. When united with the prefix dis, meaning apart, or asunder, our discalceate was originated, the obvious meaning of which is the removal of one's shoes, as suggested in the familiar Bible passage, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The ceremonial removal of the shoes is properly called the "rite of discalceation."

- Source: 100 Words in Masonry

DISCALCEATION, RITE OF

The ceremony of taking off the shoes, as a token of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus (iii, 5), where the angel of the Lord, at the burning bush, exclaims to Moses: "Draw not nigh hither;

put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua (v, 15), in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And lastly, it is alluded to in the injunction given in Ecclesiastes (v, 1): "Keep thy foot when thou goest to the house of God." The Rite, in fact, always was, and still is, used among the Jews and other Oriental nations when entering their temples and other sacred edifices. It does not seem to have been derived from the command given to Moses; but rather to have existed as a religious custom from time immemorial, and to have been borrowed, as Mede supposes, by the Gentiles, through tradition, from the patriarchs. The direction of Pythagoras to his disciples was in these words in Greek: *Avvroonos AVf KQL TpoKvMeL* that is, in English, Offer sacrifice and worship with they shoes off. Justin Martyr says that those who came to worship in the sanctuaries and temples of the Gentiles were commanded by their priests to put off their shoes. Drusius, in his notes on the Book of Joshua, says that among most of the Eastern nations it was a pious duty to tread the pavement of the temple with unshod feet. Maimonides, the great expounder of the Jewish law, asserts (in the Beth Habbechirah, chapter vii) that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet." Rabbi Solomon, commenting on the command in Leviticus (xix, 30), "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject, Oliver (Historical Landmarks ii, 471) observes: "Now the act of going with naked feet was always considered a token of humility and reverence, and the priests, in the temple worship, always officiated with feet uncovered, although it was frequently injurious to their health." Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, King of Abyssini, to John III. of Portugal, as saying: "We are not permitted to enter the church except barefooted." The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practiced the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun. Adam Clarke (Commentary on Elodus) thinks that the custom of worshiping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family. Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his Commentaries: "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses or the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

- Source: Mackey's Encyclopedia of Freemasonry

DOTAGE

This is not a very beautiful word but it is interesting. It first came into existence among the early English, Dutch, German, and Scandinavian peoples, generally in the form dotten, dutten, meaning to nod with drowsiness, to nap. Since it was old people who most frequently sat nodding in their chairs it became associated with old age. "An old man in his dotage" is one who nods or prattles like a sleepy child, and whose faculties have begun to decay through old age. Old age is never a bar to Masonic membership unless it has reached this stage.

The regulations of Freemasonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

- Source: Mackey's Encyclopedia of Freemasonry

INNER GUARD

An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.



- Source: Mackey's Encyclopedia of Freemasonry

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