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AB

A. (א, *Aleph.*) In the Accadian, Greek, Etruscan, Pelasgian, Gallic, Samaritan, and Egyptian or Coptic, of nearly the same formation as the English letter. It originally meant *with* or *together*, but at present signifies *one*. In most languages it is the initial letter of the alphabet; not so, however, in the Ethiopian, where it is the thirteenth. The sacred Aleph has the numerical value of one, and is composed of two Yods, one on either side of an inclined Vau. It is said to typify the Trinity in Unity. The word *Aleph* signifies "ox," from the resemblance to the head and horns of that animal. The Divine name in Hebrew connected with this letter is יהא, A H I H.

Aaron. Hebrew אהרן, Aharon, a word of doubtful etymology, but generally supposed to signify *a mountaineer*. He was the brother of Moses, and the first high priest under the Mosaic dispensation, whence the priesthood established by that lawgiver is known as the "Aaronic." He is alluded to in the English lectures of the second degree, in reference to a certain sign which is said to have taken its origin from the fact that Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua was waging with the Amalekites, when these two supported the weary arms of Moses in an upright posture, because upon his uplifted hands the fate of the battle depended. See Exodus xvii. 10-12. Aaron is also referred to in the latter section of the Royal Arch degree in connection with the memorials that were deposited in the ark of the covenant. In the degree of "Chief of the Tabernacle," which is the 23d of the Ancient and Accepted Rite, the presiding officer represents Aaron, and is styled "Most Excellent High Priest." In the 24th degree of the

same Rite, or "Prince of the Tabernacle," the second officer or Senior Warden also personates Aaron.

Aaron's Band. A degree instituted in 1824, in New York City, mainly for social purposes, and conferred in an independent body. Its ceremonies were not dissimilar to those of High Priesthood, which caused the Grand Royal Arch Chapter of the State to take umbrage, and the small gathering dispersed.

Aaron's Rod. The method by which Moses caused a miraculous judgment as to which tribe should be invested with the priesthood, is detailed in the Book of Numbers (ch. xvii.). He directed that twelve rods should be laid up in the Holy of Holies of the Tabernacle, one for each tribe; that of Aaron, of course, represented the tribe of Levi. On the next day these rods were brought out and exhibited to the people, and while all the rest remained dry and withered, that of Aaron alone budded and blossomed and yielded fruit. There is no mention in the Pentateuch of this rod having been placed in the ark, but only that it was put before it. But as St. Paul, or the author of the Epistle to the Hebrews (Hebrews ix. 4), asserts that the rod and the pot of manna were both within the ark, Royal Arch Masons have followed this later authority. Hence the rod of Aaron is found in the ark; but its import is only historical, as if to identify the substitute ark as a true copy of the original, which had been lost. No symbolical instruction accompanies its discovery.

Ab. אב. 1. The 11th month of the Hebrew civil year and corresponding to the months July and August, beginning with the new moon of the former. 2. It is also a Hebrew word, signifying *father*, and will be readily recognized by every Mason as a compo-

uent part of the name *Hiram Abif*, which literally means *Hiram his father*. (See *Abif*.)

Abaciscus. The diminutive of Abacus, and, in architecture, refers to the squares of the tessellated pavement or checkered flooring of the ground floor of the Solomonian Temple.

Abacus. A term which has been erroneously used to designate the official staff of the Grand Master of the Templars. The word has no such meaning; for an abacus is either a table used for facilitating arithmetical calculations, or is in architecture the crowning plate of a column and its capital. The Grand Master's staff was a *baculus*, which see.

Abaddon. A Hebrew word אַבָּדָן, signifying *destruction*. By the Rabbis it is interpreted as the *place of destruction*, and is the second of the seven names given by them to the region of the dead. In the Apocalypse (ix. 11) it is rendered by the Greek word Ἀπολλύων, *Apollyon*, and means the destroyer. In this sense it is used as a significant word in the high degrees.

Abazar. The title given to the Master of Ceremonies in the Sixth Degree of the Modern French Rite.

Abbreviations. Abbreviations of technical terms or of official titles are of very extensive use in Masonry. They were, however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson's *Constitutions*. Within a comparatively recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student. Frequently, among English and always among French authors, a Masonic abbreviation is distinguished by three points, . . ., in a triangular form following the letter, which peculiar mark was first used, according to Ragon, on the 12th of August, 1774, by the Grand Orient of France, in an address to its subordinates. No authoritative explanation of the meaning of these points has been given, but they may be supposed to refer to the three lights around the altar, or perhaps more generally to the number three, and to the triangle, both important symbols in the Masonic system.

Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation. Thus, in French, F. . . signifies "Frère" or "Brother," and FF. . . "Frères," or "Brothers." And in English, L. . . is sometimes used to denote "Lodge," and LL. . . to denote "Lodges." This remark is made once for all, because I have not deemed it necessary to augment the size of the list of abbreviations by inserting these plurals. If the reader finds S. . . G. . . I. . . to signify "Sovereign Grand Inspector," he will be at no loss to know that SS. . . GG. . . II. . . must denote "Sovereign Grand Inspectors."

A. . . Dep. . . *Anno Depositionis*. In the Year of the Deposit. The date used by Royal and Select Masters.

A. . . and A. . . Ancient and Accepted.

A. . . and A. . . S. . . R. . . Ancient and Accepted Scottish Rite.

A. . . and A. . . Ancient and Accepted Rite as used in England.

A. . . F. . . M. . . Ancient Freemasons.

A. . . F. . . and A. . . M. . . Ancient Free and Accepted Masons.

A. . . Inv. . . *Anno Inventionis*. In the Year of the Discovery. The date used by Royal Arch Masons.

A. . . L. . . *Anno Lucis*. In the Year of Light. The date used by Ancient Craft Masons.

A. . . L. . . G. . . D. . . G. . . A. . . D. . . L'U. . . *A la Gloire du Grand Architecte de l' Univers*. To the Glory of the Grand Architect of the Universe. (French.) The usual caption of French Masonic documents.

A. . . L'O. . . *A l'Orient*. At the East. (French.) The seat of the Lodge.

A. . . M. . . *Anno Mundi*. In the Year of the World. The date used in the Ancient and Accepted Rite.

A. . . O. . . *Anno Ordinis*. In the Year of the Order. The date used by Knights Templars.

A. . . Y. . . M. . . Ancient York Mason.

B. . . A. . . *Buisson Ardente*. Burning Bush.

B. . . Bruder. (German for Brother.)

B. . . B. . . Burning Bush.

B'n. . . Brudern. (German for Brethren.)

C. . . C. . . Celestial Canopy.

C. . . H. . . Captain of the Host.

D. . . Deputy.

D. . . G. . . G. . . H. . . P. . . Deputy General Grand High Priest.

D. . . G. . . H. . . P. . . Deputy Grand High Priest.

D. . . G. . . M. . . Deputy Grand Master.

D. . . Prov. . . G. . . M. . . Deputy Prov. Grand Master.

Dis. . . D. . . G. . . M. . . District Deputy Grand Master. (England.)

D. D. G. M. (America.)

E. . . Eminent; Excellent.

E. . . A. . . Entered Apprentice or E. . . A. . . P. . . E. . . C. . . Excellent Companion.

Ec. . . *Ecossaise*. (French.) Scottish; belonging to the Scottish Rite.

E. . . G. . . C. . . Eminent Grand Commander.

E. . . V. . . *Ere Vulgaire*. (French.) Vulgar Era; Year of the Lord.

F. . . Frère. Brother. (French.)

F. . . C. . . Fellow-Craft.

F. . . M. . . Freemason. Old Style.

G. . . Grand.

G. . . A. . . S. . . Grand Annual Sojourner.

G. . . A. . . O. . . T. . . U. . . Great Architect of the Universe.

G. . . C. . . Grand Chapter; Grand Council.

G. . . Com. . . Grand Commandery; Grand Commander.

G. . . D. . . Grand Deacon.

G. . . D. . . C. . . Grand Director of Ceremonies.

G. . . E. . . Grand Encampment; Grand East.

G. . . G. . . C. . . General Grand Chapter.

G. . . G. . . H. . . P. . . General Grand High Priest.

ABBREVIATIONS

ABDIEL

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G.: H.: P.: Grand High Priest.
 G.: L.: Grand Lodge.
 G.: M.: Grand Master.
 G.: N.: Grand Nehemiah.
 G.: O.: Grand Orient; Grand Organist.
 G.: P.: Grand Pursuivant.
 G.: P.: S.: Grand Past Sojourner.
 G.: R.: Grand Registrar.
 G.: R.: A.: C.: Grand Royal Arch Chapter.
 G.: S.: Grand Scribe; Grand Secretary.
 G.: S.: B.: Grand Sword Bearer; Grand Standard Bearer.
 G.: T.: Grand Treasurer.
 H.: A.: B.: Hiram Abif.
 H.: E.: Holy Empire.
 H.: K.: T.: Hiram, King of Tyre.
 H.: R.: D.: M.: Heredom.
 Ill.: Illustrious.
 I.: N.: R.: I.: *Iesus Nazarenus, Rex Iudeorum.* (Latin.) Jesus of Nazareth, King of the Jews.
 I.: P.: M.: Immediate Past Master. (English.)
 I.: T.: N.: O.: T.: G.: A.: O.: T.: U.: In the Name of the Great Architect of the Universe. Often forming the caption of Masonic documents.
 J.: W.: Junior Warden.
 K.: King.
 K—H.: Kadosh, Knight of Kadosh.
 K.: H.: S.: Knight of the Holy Sepulcher.
 K.: M.: Knight of Malta.
 K.: S.: King Solomon.
 K.: T.: Knights Templar.
 L.: Lodge.
 LL.: Lodges.
 L.: R.: London Rank. A distinction introduced in England in 1908.
 M.: Mason.
 M.: C.: Middle Chamber.
 M.: E.: Most Eminent; Most Excellent.
 M.: E.: G.: H.: P.: Most Excellent Grand High Priest.
 M.: E.: G.: M.: Most Eminent Grand Master (of Knights Templar).
 M.: L.: *Mère Loge.* (French.) Mother Lodge.
 M.: M.: Master Mason.
 M.: M.: *Mois Maçonnique.* (French.) Masonic Month. March is the first Masonic month among French Masons.
 M.: W.: Most Worshipful.
 M.: W.: S.: Most Wise Sovereign.
 O.: Orient.
 OB.: Obligation.
 P.: Past.
 P.: G.: M.: Past Grand Master.
 P.: M.: Past Master.
 Prov.: Provincial.
 Pro.: G.: M.: Pro-Grand Master.
 Prov.: G.: M.: Provincial Grand Master.
 P.: S.: Principal Sojourner.
 R.: A.: Royal Arch.
 R.: C.: or R.: \ddagger : Rose Croix. Appended to the signature of one having that degree.
 R.: E.: Right Eminent.
 R.: F.: *Respectable Frère.* (French.) Worshipful Brother.

R.: L.: or R.: \square : *Respectable Loge.* (French.) Worshipful Lodge.
 R.: S.: Y.: C.: S.: Rosy Cross (in the Royal Order of Scotland).
 R.: W.: Right Worshipful.
 S.: Scribe.
 S.: C.: Supreme Council.
 S.: G.: I.: G.: Sovereign Grand Inspector General.
 S.: P.: R.: S.: Sublime Prince of the Royal Secret.
 S.: S.: Sanctum Sanctorum or Holy of Holies.
 S.: S.: S.: *Trois fois Salut.* (French.) Thrice greeting. A common caption to French Masonic circulars or letters.
 S.: W.: Senior Warden.
 T.: C.: F.: *Très Chere Frère.* (French.) Very Dear Brother.
 T.: G.: A.: O.: T.: U.: The Great Architect of the Universe.
 V.: or Ven.: Venerable. (French.) Worshipful.
 V.: D.: B.: Very Dear Brother.
 V.: D.: S.: A.: Veut Dieu Saint Amour, or Vult Dei Sanctus Animus. A formula used by Knights Templar.
 V.: L.: *Vraie lumière.* (French.) True light.
 V.: W.: Very Worshipful.
 W.: Worshipful.
 W.: M.: Worshipful Master.
 \square : Lodge.
 \square : Lodges.
 \ddagger : Prefixed to the signature of a Knights Templar or a member of the A. and A. Scottish Rite below the Thirty-third Degree.
 \ddagger : Prefixed to the signature of a Grand \ddagger or Past Grand Commander of Knights Templar or a Mason of the Thirty-third Degree in the Scottish Rite.
 \ddagger : Prefixed to the signature of a Grand \ddagger or Past Grand Master of Knights Templar and the Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.
Abda. A word used in some of the high degrees. He was the father of Adoniram. (See 1 Kings iv. 6.) Lenning is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has confounded Abda with his son. (*Encyc. der Freimaurer.*)
Abdalon. The name of the orator in the Fourteenth Degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from *abād*, "to serve," although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew *Hab-damon*, "a servant"; but there is no such word in Hebrew.
Abdiel. (Heb., Servant of God.) The name of an angel mentioned by the Jewish Kabbalists. He is represented in Milton's *Paradise Lost*, Book V., as one of the seraphim, who, when Satan tried to stir up a revolt among the angels subordinate to his authority, alone and boldly withstood his traitorous designs.

Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal. (894-7.)

The name *Abdiel* became the synonym of honor and faithfulness.

Abditorium. A secret place for the deposit of records—a Tabularium.

Abellites. A secret Order which existed about the middle of the 18th century in Germany, called also “the Order of Abel.” The organization was in possession of peculiar signs, words, and ceremonies of initiation, but, according to Gädicke (*Freimaurer Lexicon*), it had no connection with Freemasonry. According to Clavel the order was founded at Grieswald in 1745.

Abercorn, Earl of. James Hamilton, Lord Paisley, was named Grand Master of England by the retiring G. Master, the Duke of Richmond, in 1725. He was at that time the Master of a Lodge, and had served on the Committee of Charity during that year. He succeeded his father as Earl of Abercorn in 1734.

Abercorn, Duke of. Grand Master of Ireland 1874-85.

Aberdour, Lord. Grand Master of Scotland, 1755-6. Also of England 1757-61.

Abib. The original name of the Hebrew month Nisan, nearly corresponding to the month of March, the first of the ecclesiastical year. Abib is frequently mentioned in the Sacred Scriptures, and signifies green ears of corn or fresh fruits.

Abibale. The name of the first Assassin in the Elu of the Modern French Rite.

Derived most probably from the Hebrew *abi* and *balah*, בְּלָה, which mean *father of destruction*, though it is said to mean “*le meurtrier du Père*.”

Abide by. See *Stand to and abide by*.

Abif (or *Abiff*, or perhaps more correctly *Abiv*). An epithet which has been applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is אָבִי, and which may be pronounced *Abiv* or *Abif*, is compounded of the noun in the construct-state אָבִ, *Abi*, meaning “father,” and the pronominal suffix *י*, which, with the preceding vowel sound, is to be sounded as *iv* or *if*, and which means “his”; so that the word thus compounded *Abif* literally and grammatically signifies “his father.” The word is found in 2 Chronicles iv. 16, in the following sentence: “The pots also, and the shovels, and the flesh hooks, and all their instruments, did Huram his father make to King Solomon.” The latter part of this verse is in the original as follows:

שֶׁלָמָה לְמַלְךָ אָבִי חֹרֶם עֲשָׂה
Shelomoh lamelech Abif Huram onasah

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word *Abif*

is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: “Machte Huram Abif dem Könige Salomo.” The Swedish version is equally exact, and, instead of “Hiram his father,” gives us “Hyram Abiv.” In the Latin Vulgate, as in the English version, the words are rendered “Hiram pater ejus.” I have little doubt that Luther and the Swedish translator were correct in treating the word *Abif* as an appellative. In Hebrew, the word *ab*, or “father,” is often used, *honoris causa*, as a title of respect, and may then signify *friend*, *counselor*, *wise man*, or something else of equivalent character. Thus, Dr. Clarke, commenting on the word *abrech*, in Genesis xli. 43, says: “Father seems to have been a name of office, and probably *father of the king* or *father of Pharaoh* might signify the same as the *king's minister among us*.” And on the very passage in which this word *Abif* is used, he says: “**אָבִ**, *father*, is often used in Hebrew to signify *master*, *inventor*, *chief operator*.” Gesenius, the distinguished Hebrew lexicographer, gives to this word similar significations, such as *benefactor*, *master*, *teacher*, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything. This idiomatic custom was pursued by the later Hebrews, for Buxtorf tells us, in his “Talmudic Lexicon,” that “among the Talmudists *abba*, father, was always a title of honor,” and he quotes the following remarks from a treatise of the celebrated Maimonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: “The first class consists of those each of whom bears his own name, without any title of honor; the second, of those who are called *Rabbanim*; and the third, of those who are called *Rabbi*, and the men of this class also receive the cognomen of *Abba*, Father.”

Again, in 2 Chronicles ii. 13, Hiram, the King of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as “his father,” or *Abif* in the passage already cited, writes to Solomon: “And now I have sent a cunning man, endued with understanding, of Huram my father's.” The only difficulty in this sentence is to be found in the prefixing of the letter *lamed* ל, before *Hiram*, which has caused our translators, by a strange blunder, to render the words *l'Hiram abi*, as meaning “of Huram my father's,”* instead of “Huram my father.” Luther has again taken the correct view of this subject, and translates the word as an appellative: “So sende ich nun einen weisen Mann, der Berstand hat, Huram Abif”; that is, “So now I send you a wise man who has understanding, Huram Abif.” The truth, I suspect, is, although it has escaped all the commentators, that the *lamed* in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who

* It may be remarked that this could not be the true meaning, for the father of King Hiram was not another Hiram, but *Abibal*.

incorrectly employ **בָּ**, the sign of the dative for the accusative after transitive verbs. Thus, in Jeremiah (xl. 2), we have such a construction: *vayikach rab tabachim l'Yremyahu*; that is, literally, "and the captain of the guards took for Jeremiah," where the **בָּ**, **לְ**, or **for**, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv. 5, Job v. 2, etc. In like manner I suppose the **בָּ** before Huram, which the English translators have rendered by the preposition "of," to be redundant and a Chaldaic form, the sentence should be read thus: "I have sent a cunning man, endued with understanding, Huram my father"; or, if considered as an appellative, as it should be, "Huram Abi."

From all this I conclude that the word *Ab*, with its different suffixes, is always used in the Books of Kings and Chronicles, in reference to Hiram the Builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," *Hiram Abi*; and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—"his father," *Hiram Abi*. The only difference is made by the different appellation of the pronouns *my* and *his* in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of *Ab*, or "father," equivalent to *friend*, *counselor*, or *minister*. He was "Father Hiram." The Masons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word *Abi* as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple, as Dr. James Anderson suggests in his note on the subject in the first edition (1723) of the *Constitutions of the Free-masons*.

[E. L. H.]

Abiram. One of the traitorous craftsmen, whose act of perfidy forms so important a part of the Third Degree, receives in some of the high degrees the name of *Abiram Akirop*. These words certainly have a Hebrew look; but the significant words of Masonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligent root. They may be Hebrew or they may be anagrammatized (see *Anagram*); but it is only chance that can give us the true meaning which they undoubtedly have. The word "Abiram" means "father of loftiness," and may have been chosen as the name of the traitorous craftsman with allusion to the Biblical story of Korah, Dathan and Abiram who conspired against Moses and Aaron. (Numbers xvi.) In the French ritual of the Second Elu it is said to mean *murderer* or *assassin*, but this would not seem to be correct etymologically.

Able. There is an archaic use of the word able to signify *suitable*. Thus, Chaucer says of a monk that "he was able to be an abbot,"

that is, suitable to be an abbot. In this sense the old manuscript *Constitutions* constantly employ the word, as when they say that the apprentice should be "able of Birth that is free borne." (*Lansdowne MS.*)

Ablution. A ceremonial purification by washing, much used in the Ancient Mysteries and under the Mosaic dispensation. It is also employed in some of the high degrees of Masonry. The better technical term for this ceremony is *lustration*, which see.

Abnet. The band or apron, made of fine linen, variously wrought, and worn by the Jewish priesthood. It seems to have been borrowed directly from the Egyptians, upon the representations of all of whose gods is to be found a similar girdle. Like the zennaar, or sacred cord of the Brahmans, and the white shield of the Scandinavians, it is the analogue of the Masonic apron.

Aborigines. A secret society which existed in England about the year 1783, and of whose ceremony of initiation the following account is contained in the *British Magazine* of that date. The presiding officer, who was styled the Original, thus addressed the candidate:

Original. Have you faith enough to be made an Original?

Candidate. I have.

Original. Will you be conformable to all honest rules which may support steadily the honor, reputation, welfare, and dignity of our ancient undertaking?

Candidate. I will.

Original. Then, friend, promise me that you will never stray from the paths of Honor, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety, and True Friendship.

Candidate. I do.

Which done, the crier of the court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the servant, the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:

"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the Shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

Then rising, with the staff resting on his head, he received a copy of the laws from the hands of the Grand Original, with these words, "Enjoy the benefits hereof."

He then delivered the copy of the laws to the care of the servant, after which the word was given by the secretary to the new member, viz.: *Eden*, signifying the garden where *ADAM*, the great aboriginal, was formed.

Then the secretary invested him with the sign, viz.: resting his right hand on his left side, signifying the first conjunction of harmony.

It had no connection with Freemasonry, but was simply one of those numerous imita-

tive societies to which that Institution has given rise.

Abra. In the Leland MS. it is said that the Masons conceal "the wey of wynninge the faculte of Abrac." Mr. Locke (if it was he who wrote a commentary on the manuscript) says, "Here I am utterly in the dark." It means simply "the way of acquiring the science of Abrac." The science of Abrac is the knowledge of the power and use of the mystical *abrazas*, which see; or very likely "Abrac" is merely an abbreviation of Abracadabra.

Abracadabra. A term of incantation which was formerly worn about the neck as an amulet against several diseases, especially the tertian ague. It was to be written on a triangular piece of parchment in the following form:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

It is said that it first occurs in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, a favorite of the Emperor Severus in the 2d and 3d centuries, and is generally supposed to be derived from the word *abrazas*.

Abraham. The founder of the Hebrew nation. The patriarch Abraham is personated in the degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life. After the amicable separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine, and brought several of the smaller states into a tributary condition. Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities, Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves. Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Eshcol, and Mamre, three Amoritish chiefs, he pursued the retiring invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and goods that had been recovered from the enemy. On his way back he was met by the King of Sodom, and also by Melchizedek, King of Salem, who was, like Abraham, a worshiper of the true God. Melchizedek refreshed Abraham and his peo-

ple with bread and wine, and blessed him. The King of Sodom wished Abraham to give up the persons, but retain the goods that he had recovered; however, Abraham positively refused to retain any of the spoils, although, by the customs of the age, he was entitled to them, and declared that he had sworn that he would not take "from a thread even to a shoelatchet." (Genesis xiv.) Although the conduct of Abraham in this whole transaction was of the most honorable and conscientious character, the incidents do not appear to have been introduced into the ritual of the High Priesthood for any other reason except that of their connection with Melchizedek, who was the founder of an Order of Priesthood.

Abraham, Antoine Firmin. A Mason who made himself notorious at Paris, in the beginning of the present century, by the manufacture and sale of false Masonic diplomas and by trading in the higher degrees, from which traffic he reaped for some time a plentiful harvest. The Supreme Council of France declared, in 1811, all his diplomas and charters void and deceptive. He is the author of *L'Art du Tuileur, dédié à tous les Maçons des deux hémisphères*, a small volume of 20 pages, 8vo, printed at Paris in 1803, and he published from 1800 to 1808 a periodical work entitled *Le Miroir de la vérité, dédié à tous les Maçons*, 3 vols., 8vo. This contains many interesting details concerning the history of Masonry in France. In 1811 there was published at Paris a *Circulaire du Suprême Conseil du 33e degré, etc., relative à la vente, par le Sieur Abraham de grades et cahiers Maçonniques* (8vo, 15 pp.), from which it is evident that Abraham was nothing else but a Masonic charlatan.

Abraxas. Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven emanations, or æons, from the Supreme God; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent Lord—inferior, however, to the Supreme God—presided, whose name was Abraxas. Now this word Abraxas, in the numerical force of its letters when written in Greek, ΑΒΡΑΞΑΣ, amounts to 365, the number of worlds in the Basilidean system, as well as the number of days in the year, thus: A, 1., B, 2., P, 100., A, 1., E, 60., A, 1., Σ 200 = 365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus, among the Persians the letters of the name of the god Mithras, and of Belenus among the Gauls, amounted each to 365.

ABRAXAS

ACACIA

M = 40	B = 2
E = 5	H = 8
I = 10	A = 30
O = 9	E = 5
P = 100	N = 50
A = 1	O = 70
Σ = 200 = 365	Σ = 200 = 365

The word Abraxas, therefore, from this mystical value of the letters of which it was composed, became talismanic, and was frequently inscribed, sometimes with and sometimes without other superstitious inscriptions, on stones or gems as amulets, many of which have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.

There have been many conjectures among the learned as to the derivation of the word Abraxas. Beausobre (*Histoire du Manichéisme*, vol. ii.) derives it from the Greek, 'ΑΒΡΑΞΟΣ ΣΑΩ, signifying "the magnificent Saviour, he who heals and preserves." Bellermann (*Essay on the Gems of the Ancients*) supposed it to be compounded of three Coptic words signifying "the holy word of bliss." Pignorius and Vandelin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: "saving men by wood, i. e. the cross."

Abraxas Stones. Stones on which the word Abraxas and other devices are engraved, and which were used by the Egyptian Gnostics as amulets.

Absence. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Mason, and hence the old charges of 1722 (ch. iii.) say that "in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warn'd to appear at it, without incurring a severe censure, until it appear'd to the Master and Wardens that pure Necessity hinder'd him." At one time it was usual to enforce attendance by fines, and the By-Laws of the early Lodges contain lists of fines to be imposed for absence, swearing and drunkenness, but that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law. It is a duty the discharge of which must be left to the conscientious convictions of each Mason. In the case, however, of a positive summons for any express purpose, such as to stand trial, to show cause, etc., the neglect or refusal to attend might be construed into a contempt, to be dealt with according to its magnitude or character in each particular case.

Acacia. An interesting and important symbol in Freemasonry. Botanically, it is the *acacia vera* of Tournefort, and the *mimosa nilotica* of Linnaeus, called *babul tree* in India. It grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use as the tree from which the gum arabic of commerce is derived.

Oliver, it is true, says that "there is not the

smallest trace of any tree of the kind growing so far north as Jerusalem" (*Landm.*, ii., 149); but this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jericho, and still farther north. (*Exped. to Dead Sea*, p. 262.) The Rabbi Joseph Schwarz, who is excellent authority, says: "The Acacia (Shittim) tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic." (*Descriptive Geography and Historical Sketch of Palestine*, p. 308, *Leeser's translation. Phila.*, 1850.) Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

The acacia is called in the Bible *Shittim*, which is really the plural of *Shittah*, which last form occurs once only in *Isaiah xli. 19*. It was esteemed a sacred wood among the Hebrews, and of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the shewbread, and the rest of the sacred furniture. (*Exodus xxv.-xxvii.*) *Isaiah* (*l. c.*) in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia (or, as it is rendered in our common version, the *shittah*), the fir, and other trees.

The first thing, then, that we notice in this symbol of the acacia, is that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew, the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed would ever be viewed as more sacred than ordinary trees. The early Masons, therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The acacia, in the mythic system of Freemasonry, is preeminently the symbol of the **IMMORTALITY OF THE SOUL**—that important doctrine which it is the great design of the Institution to teach. As the evanescent nature of the flower, which "cometh forth and is cut down," reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in



the impressive funeral service of our Order, it is said that "this evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the Third Degree, the same sentiment is repeated, and we are told that by "the ever-green and ever-living sprig" the Mason is strengthened "with confidence and composure to look forward to a blessed immortality." Such an interpretation of the symbol is an easy and a natural one; it suggests itself at once to the least reflective mind; and consequently, in some one form or another, is to be found existing in all ages and nations. It was an ancient custom—which is not, even now, altogether disused—for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or the cypress, and to deposit it in the grave of the deceased. According to Dalcho,* the Hebrews always planted a sprig of the acacia at the head of the grave of a departed friend. Potter tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers."† All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies "never fading," would seem to indicate the true symbolic meaning of the usage, although archeologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says that the ancients substituted the acacia for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal—thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the sprig of acacia, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth that "the life of man, regulated by morality, faith, and justice, will be rewarded at its

* "This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the City; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the Acacia was used." (Dalcho, *2nd Oration*, p. 23, note.) I object to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Dr. Oliver. Blount (*Travels in the Levant*, p. 197) says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which they plant an evergreen, which seems to grow from the body and is carefully watched." Hasselquist (*Travels*, p. 28) confirms his testimony. I borrow the citations from Brown (*Antiquities of the Jews*, vol. ii., p. 356), but have verified the reference to Hasselquist. The work of Blount I have not been enabled to consult.

† *Antiquities of Greece*, p. 569.

closing hour by the prospect of Eternal Bliss."* So, therefore, says Dr. Oliver, when the Master Mason exclaims "my name is Acacia," it is equivalent to saying, "I have been in the grave—I have triumphed over it by rising from the dead—and being regenerated in the process, I have a claim to life everlasting." (See *Landmarks*, ii., 151, note 27.)

The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever-green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an Order all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave." But incidental to this the acacia has two other interpretations which are well worthy of investigation.

Secondly, then, the acacia is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For *ἀκακία*, in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Masonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: "We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures:—'Her tomb was in the rubbish and filth cast forth of the temple, and ACACIA wove its branches over her monument;' *ἀκακία* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where INNOCENCE survived, and under the banner of the divine Lamb; and as to ourselves professing that we were to be distinguished by our ACACY, or as true ACACIANS in our religious faith and tenets."†

But, lastly, the acacia is to be considered as the symbol of INITIATION. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and original; the others being but incidental.

* Dr. Crucefix, MS. quoted by Oliver. *Landmarks*, ii., 2.

† Hutchinson's *Spirit of Masonry*, Lect. IX., p. 180, ed. 1775.

It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites, so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

Thus, the *lettuce* was the sacred plant which assumed the place of the *acacia* in the mysteries of Adonis. (See *Lettuce*.) The *lotus* was that of the Brahmanical rites of India, and from them adopted by the Egyptians. (See *Lotus*.) The Egyptians also revered the *erica* or heath; and the mistletoe was a mystical plant among the Druids. (See *Erica* and *Mistletoe*.) And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids. (See *Myrtle*.)

In all of these ancient mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the *acacia* is substituted for the lotus, the *erica*, the ivy, the mistletoe, and the myrtle. The lesson of wisdom is the same—the medium of imparting it is all that has been changed.

Returning, then, to the *acacia*, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the Third Degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Great Master of the Universe, to a blissful immortality. Combine with this the recollection of the place where the sprig of *acacia* was planted—Mount Calvary—the place of sepulture of him who “brought life and immortality to light,” and who, in Christian Masonry, is designated, as he is in Scripture, as “the lion of the tribe of Judah”; and remember, too, that in the mystery of his death, the wood of the cross takes the place of the *acacia*, and in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

Acacian. A word introduced by Hutchinson, in his *Spirit of Masonry*, to designate a Freemason in reference to the *akacia*, or innocence with which he was to be distinguished, from the Greek word *akakia*. (See the preceding article.) The Acacians constituted an heretical sect in the primitive Christian Church, who derived their name from *Acacius*, Bishop of Cæsarea; and there was sub-

sequently another sect of the same name *Acacius*, Patriarch of Constantinople. But it is needless to say that the Hutchinsonian application of the word *Acacian* to signify a Freemason has nothing to do with the theological reference of the term.

Académie des Illumines d'Avignon. A Hermetic system of philosophy, created in 1785.

Academy. The Fourth Degree of the Rectified Rose Croix of Schroeder.

Academy of Ancients or of Secrets. (*Academie des Secrets.*) A society instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name, and which had been established at Rome, about the end of the 16th century, by John Baptiste Porta. The object of the institution was the advancement of the natural sciences and their application to the occult philosophy.

Academy of Sages. An order which existed in Sweden in 1770, deriving its origin from that founded in London by Elias Ashmole, on the doctrines of the *New Atlantis* of Bacon. A few similar societies were subsequently founded in Russia and France, one especially noted by Thory (*Act. Lat.*) as having been established in 1776 by the mother Lodge of Avignon.

Academy of Secrets. See *Academy of Ancients*.

Academy of Sublime Masters of the Luminous Ring. Founded in France, in 1780, by Baron Blaerfindy, one of the Grand Officers of the Philosophic Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three degrees. The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

Academy of True Masons. Founded at Montpelier, in France, by Dom Pernetty in 1778, and occupied with instructions in hermetic science, which were developed in six degrees, viz.: 1. The True Mason; 2. The True Mason in the Right Way; 3. Knight of the Golden Key; 4. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. The degrees thus conferred constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. It afterward changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entirely hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel (p. 172, 3d ed., 1844) from a discourse by Goyer de Jumilly at the installation of an Academy in Martinique. “To seize,” says the orator, “the graver of Hermes to engrave the doctrines of natural philosophy on your columns; to call Flamel, the Philalete, the Cosmopolite, and our other

masters to my aid for the purpose of unveiling the mysterious principles of the occult sciences,—these, illustrious knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of Count Trevisan, the pontifical water, the peacock's tail, are phenomena with which you are familiar."

Academy, Platonic. Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medicis. It is said by the Masons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which still remains, many Masonic symbols are to be found. Clavel (p. 85, 3d ed., 1844) supposes it to have been a society founded by some of the honorary members and patrons of the fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of Speculative from Operative Masonry.

Acanthus. A plant, described by Dioscorides, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. It is found in the Grecian islands on the borders of cultivated fields or gardens, and is common in moist, rocky situations. It is memorable for the tradition which assigns to it the origin of the foliage carved on the capitals of Corinthian and Composite columns. Hence, in architecture, that part of the Corinthian capital is called the *Acanthus* which is situated below the abacus, and which, having the form of a vase or bell, is surrounded by two rows of leaves of the acanthus plant. Callimachus, who invented this ornament, is said to have had the idea suggested to him by the following incident. A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acanthus root, which afterward grew up around the basket and curled over under the superincumbent resistance of the tile, thus exhibiting a form of foliage which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble. Dudley (*Naology*, p. 164) thinks the tale puerile, and supposes that the acanthus is really the lotus of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world. With him, the symbolism of the acanthus and the lotus are identical. See *Lotus*.

Accepted. The Worshipful Company of Masons of the City of London—a flourishing Guild at the present day—possesses as its earliest document now existing an account book headed

"1620.

The Accompte of James Gilder Mr (Master) William Ward & John Abraham wardens of the Company of ffremasons wthin the Citie of London beginninge the first day of Julie 1619 And endinge the day of Julie 1620 of all receipte & payment for & to the use the same company as ffolloweth, viz."

From the entries in this book it appears that besides the ordinary Freemen and Liverymen of this Company there were other members who are termed in the books the "Accepted Masons," and that they belonged to a body known as the "Accepcon," or Acceptation, which was an Inner Fraternity of Speculative Masons.

Thus in the year 1620 the following entry is found:

"They charge themselves also wth Money Receyued of the Ps ons hereafter named for theyr gratuтиe at theyr acceptance into the Lyvery viz" (here follow six names); and among the accounts for the next year (1621) there is an entry showing sums received from several persons, of whom two are mentioned in the entry of 1620, "At the making masons," and as all these mentioned were already members of the Company something further must be meant by this.

In 1631 the following entry of the Clerk's expenses occurs: "Pd in goeing abroad & att a meeeting att the hall about ye Masons yt were to bee accepted VII. VId."

Now the Company never *accepted* its members; they were always *admitted* to the freedom either by apprenticeship, patrimony, or redemption. Thus the above entries suggest that persons who were neither connected with the trade nor otherwise qualified were required, before being eligible for election on the livery of the Company, to become "Accepted Masons," that is, to join the Lodge of Speculative Masonry that was held for that purpose in the Company's Hall.

Thus in the accounts for 1650, payments are entered as made by several persons "for coming on the Livery & admission upon Acceptance of Masonry," and it is entered that Mr. Andrew Marvin, the present warden, and another paid 20 shillings each "for coming on the Accepcon"; while two others are entered as paying 40 shillings each "for the like," and as the names of the last two cannot be found among the members of the Masons Company it would seem as if it was possible for strangers to join "the Accepcon" on paying double fees.

Unfortunately no books connected with this Acceptation, or Lodge, as it may be called, have been preserved: but there are references to it in several places in the account books which show that the payments made by newly accepted Masons were paid into the funds of the Company, that some or all of this amount was spent on a banquet and the attendant expenses, and that any further sum required was paid out of the ordinary funds of the Company, proving that the Company had entire control of the Lodge and its funds.

Further evidence of the existence of this

Symbolical Lodge within the Masons Company is given by the following entry in an inventory of the Company's property made in 1665:

"Item. The names of the Accepted Masons in a faire inclosed frame with lock and key"; and in an inventory of 1676 is found:

"Item. One book of the Constitutions of the Accepted Masons.*

"A faire large table of the Accepted Masons." And proof positive of its existence is derived from an entry in the diary of Elias Ashmole—the famous antiquary—who writes:

"March 10th. 1682. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London.

March 11th. Accordingly I went and about noon were admitted into the Fellowship of Free Masons: Sir William Wilson Knight, Capt. Rich Borthwick, Mr Will Woodman, Mr Wm Grey, Mr Samuell Taylour, and Mr William Wise.[†]

I was the Senior Fellow among them (it being 35 years since I was admitted)."

He then mentions the names of nine others who were present and concludes: "We all dyed at the halfe Moone Taverne in Cheapside, at a noble dinner prepared at the charge of the New-Accepted Masons."

All present were members of the Masons Company except Ashmole himself, Sir W. Wilson and Capt. Borthwick, and this entry proves conclusively that side by side with the Masons Company there existed another organization to which non-members of the Company were admitted and the members of which were known as "Accepted Masons."

It may here be mentioned that Ashmole had recorded in his diary that he was made a Freemason at Warrington in Lancashire on October 16, 1646. In that entry the word "Accepted" does not occur.

No mention is made of the Accepted Masons in the accounts of the Masons Company after 1677, when £6—the balance remaining of the last Accepted Masons' money—was ordered to be laid out for a new banner; and it would seem that from that time onward the Lodge kept separate accounts, for from the evidence of Ashmole's diary we know it was at work in 1682; but when and why it finally ceased no evidence is forthcoming to show. However, it may fairly be assumed that this Masons Hall Lodge had ceased to exist before the Revival of Freemasonry in 1717, or else Anderson would not have said in the *Constitutions* of 1723 (p. 82): "It is generally believ'd that the said Company (i.e. the London Company of Freemen Masons) is descended of the an-

cient Fraternity; and that in former Times no Man was made Free of that Company until he was install'd in some Lodge of Free and Accepted Masons, as a necessary Qualification. But that laudable Practice seems to have been long in Desuetude," which passage would indicate that he was aware of some tradition of such a Lodge as has been described attached to the Masons Company admitting persons in no way operatively connected with the craft, who were called "Accepted Masons" to distinguish them from the Operative or Free Masons. (Conder's *Hole Craft and Fellowship of Masonry and Ars Quatuor Coronatorum*, vol. ix.)

Anderson in the 1738 *Constitutions* quotes from a copy of the old *Constitutions* some regulations which he says were made in 1663, and in which the phrases *accepted a Free Mason* and *Acceptation* occur several times. These regulations are found in what is known as the Grand Lodge MS. No. 2, which is supposed to have been written about the middle of the 17th century, so that Anderson's date in which he follows the *Roberts Old Constitutions* printed in 1722 as to the year, though he changes the day from December 8th to December 27th, may quite possibly be correct. And Bro. Conder (*Hole Craft*, p. 11) calls special attention to these regulations on account of the singular resemblance that one of them bears to the rules that govern the Masons Company.

The extracts given above from the books of the Masons Company, the 1663 Regulations (if that date be accepted), and the quotation from Ashmole's diary, are the earliest known instances of the term "Accepted" Masons, for although the Inigo Jones MS. is headed "The Antient Constitutions of the Free and Accepted Masons 1607," yet there is a consensus of opinion among experts that such date is impossible and that the MS. is really to be referred to the end of the 17th century or even the beginning of the 18th; and the next instance of the use of the term is in 1686 when Dr. Plot in *The Natural History of Staffordshire* wrote with reference to the secret signs used by the Freemasons of his time "if any man appear, though altogether unknown, that can shew any of these signs to a Fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him from what company or place soever he be in, nay, though from the top of steeple."

Further, in 1691, John Aubrey, author of *The Natural History of Wiltshire*, made a note in his MS. "This day (May 18, 1691) is a great convention at St. Pauls Church of the fraternity of the free Masons," in which he has erased the word *free* and substituted *accepted*, which, however, he changed into *adopted* in his fair copy.

In the "Orders to be observed by the Company and Fellowship of Freemasons att a Lodge held at Alnwick, Septr. 29, 1701, being the Genl Head Meeting Day," we find: "There shall noe apprentice after he have served seaven years be admitted or accepted but upon the Feast of St. Michael the Archangell."

* No doubt this was a copy of one of the *Old Charges*.

† In the edition of Ashmole's diary published in 1774 this was changed into "I went, and about noon was admitted . . . by Sir William Wilson &c." an error which has misled many Masonic historians. See *Ars Quatuor Coronatorum*, vol. xi., p. 6, for a facsimile of the entry as in the original diary.

And from that time onward the term *Accepted Masons* becomes common, usually in connection with *Free*: the term *Free and Accepted Masons* thus signifying both the Operative members who were *free* of their guild and the Speculative members who had been *accepted* as outsiders. Thus the Roberts Print of 1722 is headed, "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons," and in the *Constitutions* of 1723 Anderson speaks of wearing "the Badges of a Free and Accepted Mason" (p. 48) and uses the phrase in Rule 27, though he does not use the phrase so frequently as in the 1738 edition in which "the Charges of a Free-Mason" become "the old Charges of the Free and Accepted Masons," the "General Regulations" become "The General Regulations of the Free and Accepted Masons, and regulation No. 5." "No man can be made or admitted a Member" becomes "No man can be accepted a Member," while the title of the book is "The new book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons" instead of "The Constitutions of the Free-Masons," as in the earlier edition.

[E. L. H.]

Acclamation. A certain form of words used in connection with the battery. In the Scottish rite it is *hoshea*; in the French *vivat*; in Adoptive Masonry it was *Eva*; and in the rite of Misraim, *hallelujah*. (See *Battery*.)

Accolade. From the Latin *ad* and *collum*, around the neck. It is generally but incorrectly supposed that the accolade means the blow given on the neck of a newly created knight with the flat of the sword. The best authorities define it to be the embrace, accompanied with the kiss of peace, by which the new knight was at his creation welcomed into the Order of Knighthood by the sovereign or lord who created him. (See *Knighthood*.)

Accord. We get this word from the two Latin ones *ad cor*, 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." (See *Free Will and Accord*.)

Accuser. In every trial in a Lodge for an offense against the laws and regulations or the principles of Masonry any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may avail himself of that information, and out of it frame an accusation to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Mason; but it is gen-

erally held that an unaffiliated Mason is no more competent to prefer charges than a profane.

In consequence of the Junior Warden being placed over the Craft during the hours of refreshment, and of his being charged at the time of his installation to see "that none of the Craft be suffered to convert the purposes of refreshment into those of intemperance and excess," it has been very generally supposed that it is his duty, as the prosecuting officer of the Lodge, to prefer charges against any member who, by his conduct, has made himself amenable to the penal jurisdiction of the Lodge. We know of no ancient regulation which imposes this unpleasant duty upon the Junior Warden; but it does seem to be a very natural deduction, from his peculiar prerogative as the *custos morum* or guardian of the conduct of the Craft, that in all cases of violation of the law he should, after due efforts toward producing a reform, be the proper officer to bring the conduct of the offending brother to the notice of the Lodge.

Aceldama, from the Syro-Chaldaic, meaning *field of blood*, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitalers, and afterward by the Armenians, as a place of sepulture, and the Empress Helena is said to have built a charnel-house in its midst. Dr. Robinson (*Biblical Researches*, i. p. 524) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templars.

Acerrellos, R. S. A *nom de plume* assumed by Carl Rössler, a German Masonic writer. (See *Rössler*.)

Achad. One of the names of God. The word אֶחָד, *Achad*, in Hebrew signifies *one* or *unity*. It has been adopted by the Masons as one of the appellations of the Deity from the passage in *Deuteronomy* (vi. 4): "Hear, O Israel: the Lord our God is (*Achad*) one Lord"; which the Jews wear on their phylacteries, and pronounce with great fervor as a confession of their faith in the unity of God. Speaking of God as *Achad*, the Rabbis say, "God is one (*Achad*) and man is one (*Achad*). Man, however, is not purely one, because he is made up of elements and has another like himself; but the oneness of God is a oneness that has no boundary."

Acharon Schilton. In Hebrew אחרון שלטן, signifying *the new kingdom*. Significant words in some of the high degrees.

Achias. A corruption of the Hebrew *Achijah*, the brother of Jah; a significant word in some of the high degrees.

Achishar. Mentioned in 1 Kings (iv. 6)

under the name of *Ahishar*, and there described as being "over the household" of King Solomon. This was a situation of great importance in the East, and equivalent to the modern office of Chamberlain. The Steward in a Council of Select Masters is said to represent *Ahishar*.

Achtariel. A Kabbalistic name of God belonging to the Crown or first of the ten sephiroth; and hence signifying the Crown or God.

Acknowledged. When one is initiated into the degree of Most Excellent Master, he is technically said to be "received and acknowledged" as a Most Excellent Master. This expression refers to the tradition of the degree which states that when the Temple had been completed and dedicated, King Solomon received and acknowledged the most expert of the craftsmen as Most Excellent Masters. That is, he received them into the exalted rank of perfect and acknowledged workmen, and acknowledged their right to that title. The verb to acknowledge here means to own or admit, to belong to, as, to acknowledge a son.

Acousmatici. The primary class of the disciples of Pythagoras, who served a five years' probation of silence, and were hence called *acousmatici* or *hearers*. According to Porphyry, they received only the elements of intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of Mathematici. (See *Pythagoras*.)

Acquittal. Under this head it may be proper to discuss two questions of Masonic law. 1. Can a Mason, having been acquitted by the courts of the country of an offense with which he has been charged, be tried by his Lodge for the same offense? And, 2. Can a Mason, having been acquitted by his Lodge on insufficient evidence, be subjected, on the discovery and production of new and more complete evidence, to a second trial for the same offense? To both of these questions the correct answer would seem to be in the affirmative.

1. An acquittal of a crime by a temporal court does not relieve a Mason from an inquisition into the same offense by his Lodge; for acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community; and if the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity. In the language of the Grand Lodge of Texas, "an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own view of the facts." (Proc. G. L. Tex., vol. ii., p. 273.)

2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offense which a Mason commits is an

injury to the whole Fraternity, inasmuch as the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution; and hence we find the *Old Constitutions* declaring that Masons "should never be thieves nor thieves' maintainers." (Cooke MS., 1. 916.) The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. And, therefore, although it is a well-known maxim of the common law—*nemo debet bis puniri pro uno delicto*—that is, "that no one should be twice placed in peril of punishment for the same crime," yet we must also remember that other and fundamental maxim—*salus populi suprema lex*—which may, in its application to Masonry, be well translated, "the well-being of the Order is the first great law." To this everything else must yield; and, therefore, if a member, having been accused of a heinous offense and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the Craft comes to shame," then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of *autrefois acquit*, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for the well-being of the Order is the first great law in Masonry.

Acta Latomorum, ou Chronologie de l'Historie de la Franche-Maçonnerie française et étrangère, etc. That is: "The Acts of the Freemasons, or a chronological history of French and Foreign Freemasonry, etc." This work, written or compiled by Claude Antoine Thory, was published at Paris, in 2 vols., 8vo, in 1815. It contains the most remarkable facts in the history of the Institution from obscure times to the year 1814; the succession of Grand Masters; a nomenclature of rites, degrees, and secret associations in all the countries of the world; a bibliography of the principal works on Freemasonry published since 1723; and a supplement in which the author has collected a variety of rare and important Masonic documents. Of this work, which has never been translated into English, Lenning says (*Encycl. der Freimaurerei*) that it is, without dispute, the most scientific work on Freemasonry that French literature has ever

produced. It must, however, be confessed that in the historical portion Thory has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work will require much emendation. (See *Thory*.)

Acting Grand Master. The Duke of Cumberland (grandson of George II., brother of George III.) having in April, 1782, been elected Grand Master of England, it was resolved by the Grand Lodge "that whenever a prince of the blood did the society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the acting Grand Master." (*Constitutions of G. L. of England*, ed. 1784, p. 341.) The officer thus provided to be appointed was subsequently called in the Constitutions of the G. Lodge of England, ed. 1841, and is now called the *Pro Grand Master*.

In the American system, the officer who performs the duties of Grand Master in case of the removal, death, or inability of that officer, is known as the Acting Grand Master. For the regulations which prescribe the proper person to perform these duties see *Grand Master*.

Active Lodge. A Lodge is said to be active when it is neither dormant nor suspended, but regularly meets and is occupied in the labors of Masonry.

Active Member. An active member of a Lodge is one who, in contradistinction to an honorary member, assumes all the burdens of membership, such as contributions, arrears, and participation in its labors, and is invested with all the rights of membership, such as speaking, voting, and holding office.

Actual Past Masters. This term is sometimes applied to those who have actually served as Master of a Craft Lodge in order to distinguish them from those who have been made "Virtual Past Masters," in Chapters of the United States, or "Past Masters of Arts and Sciences," in English Chapters, as a preliminary to receiving the Royal Arch degree. (See *Past Master*.)

Adad. The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius (*Saturnal*, i., 23), an image surrounded by rays. Macrobius, however, is wrong, as Selden has shown (*De Diis Syris*, 1., 6), in confounding Adad with the Hebrew *Achad*, or one—a name, from its signification of unity, applied to the Great Architect of the Universe. The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Masonry, who have incorporated Adad, as a name of God, among their significant words.

Adam. The name of the first man. The Hebrew word אָדָם, ADA'M, signifies man in a generic sense, the human species collectively, and is said to be derived from אָדָם, ADA'MAH, the ground, because the first man was made out of the dust of the earth, or from ADA'M, to be red, in reference to his ruddy complexion. It is most probably in this collective sense, as the representative of the whole

human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Kabbalists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation. (See *Knight of the Sun*.)

Adam. * The Entered Apprentice degree symbolizes the creation of man and his first perception of light. In the Elohist form of the Creation we read, "Elohim said, 'Let us make man in our image, according to our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over all the earth, and over every reptile that creeps upon the earth!' And Elohim created man in his image; in the image of Elohim he created him; male and female he created them. . . . And Yahveh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man was made a living being." Without giving more than a passing reference to the speculative origin and production of man and to his spontaneous generation (*Principe Générateur*) as set forth by the Egyptians, when we are told that "the fertilizing mud left by the Nile, and exposed to the vivifying action of heat induced by the sun's rays, brought forth germs which spring up as the bodies of men," accepted cosmogonies only will be hereinafter mentioned; thus in that of Peru, the first man, created by the Divine Omnipotence, is called *Alpa Camasca*, "Animated earth." The Mandans, one of the North American tribes, relate that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, and the other that of Companion. Taeroa, the god of Tahiti, formed man of the red earth, say the inhabitants; and so we might continue. But as François Lenormant remarks in the *Beginnings of History*, let us confine ourselves to the cosmogony offered by the sacred traditions of the great civilized nations of antiquity. "The Chaldeans call Adam the man whom the earth produced. And he lay without movement, without life, and without breath, just like an image of the heavenly Adam, until his soul had been given him by the latter." The cosmogonic account peculiar to Babylon, as given by Berossus, says: "Belos, seeing that the earth was uninhabited, though fertile, cut off his own head, and the other gods, after kneading with earth the blood that flowed from it, formed men, who therefore are endowed with intelligence, and share in the divine thought," etc. The term employed to designate "man" in his connection with his Creator, is *admu*, the Assyrian counterpart of the Hebrew Adam. (G. Smith, *Chaldean Account of Genesis*.)

* This article is by C. T. McClenachan.

Lenormant further says, that the fragments of Berossus give Adoros as the name of the first patriarch, and Adiuru has been discovered on the cuneiform inscriptions.

Zoroaster makes the creation of man the voluntary act of a personal god, distinct from primordial matter, and his theory stands alone among the learned religions of the ancient world.

According to Jewish tradition in the Targumim and the Talmud, as also to Moses Maimonides, Adam was created man and woman at the same time, having two faces, turned in two opposite directions, and that during a stupor the Creator separated Havvah, his feminine half, from him, in order to make of her a distinct person. Thus were separated the primordial androgyn.

With Shemites and Mohammedans Adam was symbolized in the Lingam, whilst with the Jews Seth was their Adam or Lingam, and successively Noah took the place of Seth, and so followed Abraham and Moses. The worship of Adam as the God-like idea, succeeded by Seth, Noah, Abraham, and Moses, through the symbolism of pillars, monoliths, obelisks, or Matsebas (images), gave rise to other symbolic images, as where Noah was adored under the emblems of a man, ark, and serpent, signifying heat, fire, or passion.

Upon the death of Adam, says traditional history, the pious Gregory declared that the "dead body should be kept above ground, till a fulness of time should come to commit it to the middle of the earth by a priest of the most high God." This traditional prophecy was fulfilled, it is said, by the body of Adam having been preserved in a chest until about 1800 B.C., when "Melchizedek buried the body in Salem (formerly the name of Jerusalem), which might very well be the middle of the habitable world."

The Sethites used to say their prayers daily in the Ark before the body of Adam. J. G. R. Forlong, in his *Rivers of Life*, tells us that "It appears from both the *Sabid Aben Batri* and the Arabic *Catena*, that there existed the following 'short litany, said to have been conceived by Noah.' Then follows the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge:

"O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, the first made man; by the blood of Abel, thy holy one; by the righteousness of Seth, in whom thou art well pleased; number us not amongst those who have transgressed thy statutes, but take us into thy merciful care, for thou art our Deliverer, and thine is the praise for all the works of thy hand for evermore. And the sons of Noah said, *Amen, Lord.*"

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer: "But grant, we beseech thee,

that the ruler of this lodge may be endued with knowledge and wisdom to instruct us and explain his secret mysteries, as our holy brother Moses did (in his lodge) to Aaron, to Eleazar, and to Ithamar (the sons of Aaron), and the several elders of Israel."

Adam Kadmon. In the Kabbalistic doctrine, the name given to the first emanation from the Eternal Fountain. It signifies the first man, or the first production of divine energy, or the son of God, and to it the other and inferior emanations are subordinate.

Adams, John Quincy, the sixth President of the United States, who served from 1825 to 1829. Mr. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, who had an excellent opportunity of seeing intimately the workings of the spirit of anti-Masonry, says of Mr. Adams: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause." (C. W. Moore, *Freemasons' Mag.*, vol. vii., p. 314.) The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of *Letters on the Masonic Institution, by John Quincy Adams*. (Boston, 1847, 8vo, pp. 284.) Some explanation of the cause of the virulence with which Mr. Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an anti-Masonic work written by one Henry Gassett, and affixed to his *Catalogue of Books on the Masonic Institution*. (Boston, 1852.) "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Mason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.' These few words, undeniably, prevented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected."

Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Mr. Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Adar. Hebrew, אדר; the sixth month of