

Encyclopedia of Freemasonry

by Albert Mackey

Revised by William J. Hughan and Edward L. Hawkins

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Michael Poll
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A
NEW AND REVISED EDITION
AN ENCYCLOPÆDIA
OF
FREEMASONRY
AND
ITS KINDRED SCIENCES

COMPRISING
THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE
AS CONNECTED WITH THE INSTITUTION

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MASONIC JURISPRUDENCE," "SYMBOLISM OF FREEMASONRY," ETC., ETC.

THIS NEW AND REVISED EDITION

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PROFUSELY ILLUSTRATED

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ENCYCLOPEDIA OF FREEMASONRY

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PREFACE

I ONCE delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighth century.

The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent Brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time. It is probable that my reply was not altogether satisfactory for I told him that I knew of no course that he could adopt to attain that knowledge except the one that had been pursued by myself, namely, to spend his means in the purchase of Masonic books and his time in reading them.

But there are few men who have the means, the time, and the inclination for the purchase of numerous books, some of them costly and difficult to be obtained, and for the close and attentive reading of them which is necessary to master any given subject. It was this thought that, years ago, suggested to me the task of collecting materials for a work which would furnish every Freemason who might consult its pages the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of his Order.

But I was also led to the prosecution of this work by a higher consideration. I had myself learned, from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history. If Freemasonry was not at one time patronized by the learned, it was because the depths of its symbolic science and philosophy had not been sounded. If it is now becoming elevated and popular in the estimation of scholars, it owes that elevation and that popularity to the labors of those who have studied its intellectual system and given the result of their studies to the world. The scholar will rise from the perusal of Webb's Monitor, or the Hieroglyphic Chart of Cross, with no very exalted appreciation of the literary character of the Institution of which such works profess to be an exponent. But should he have met with even Hutchinson's spirit of Masonry, or Town's speculative Masonry, which are among the earlier products of Masonic literature, he will be conscious that the system which could afford material for such works must be worthy of investigation. Oliver is not alone in the belief that the higher elevation of the Order is to be attributed almost solely to the judicious publications on the subject of Freemasonry which have appeared during the present (nineteenth) and the end of the last (eighteenth) century. It is the press that is elevating the Order ; it is the labor of its scholars that is placing it in the rank of sciences. The more that is published by scholarly pens on its principles, the more will other scholars be attracted to its investigation. At no time, indeed, has its intellectual character been more justly appreciated than at the present day. At no time have its members generally cultivated its science with more assiduity. At no time have they been more zealous in the endeavor to obtain a due enlightenment on all the topics which its system comprehends.

It was the desire to give my contribution toward the elevation of the Order, by aiding in the dissemination of some of that light and knowledge which are not so easy of access, that impelled me years ago to commence the preparation of this work, a task which I have steadily toiled to accomplish, and at which, for several years, I have wrought with un-intermitted labor that has permitted but little time for other occupation, and none for recreation. And now I present to my Brethren the result not only of those years of toil, but of more than thirty years of study and research—a work which will, I trust, or at least I hope, supply them with the materials for acquiring a knowledge of much that is required to make a Masonic scholar. Encyclopedia learning is not usually considered as more than elementary. But knowing that but few Freemasons can afford time to become learned scholars in our art by an entire devotion to its study, I have in important articles endeavored to treat the subject exhaustively, and in all to give that amount of information that must make future ignorance altogether the result of disinclination to learn.

I do not present this work as perfect, for I well know that the emanating point of perfection can never be attained by human effort.

But, under many adverse circumstances, I have sought to make it as perfect as I could. Encyclopedias are, for the most part, the result of the conjoined labor of many writers. In this work I have had no help. Every article was written by myself. I say this not to excuse my errors for I hold that no author should wilfully permit an error to pollute his pages, but rather to account for those that may exist. I have endeavored to commit none.

Doubtless there are some. If I knew them, I would correct them, but let him who discovers them remember that they have been unwittingly committed in the course of an exhaustive and unaided task.

For twelve months, too, of the time in which I have been occupied upon this work, I suffered from an affection of the sight, which forbade all use of the eyes for purposes of study. During that period, now happily passed, all authorities were consulted under my direction by the willing eyes of my daughters, all writing was done under my dictation by their hands. I realized for a time the picture so often painted of the blind bard, John Milton, dictating his sublime verses to his daughters. It was a time of sorrow for the student who could not labor with his own organs in his vocation ; but it was a time of gladness to the father who felt that he had those who, with willing hearts, could come to his assistance. To the world this is of no import ; but I could not conscientiously close this prefatory address without referring to this circumstance so gratifying to a parent's heart. Were I to dedicate this work at all, my dedication should be, To FILIAL AFFECTION.

ALBERT G. MACKEY

*ENCYCLOPEDIA OF
FREEMASONRY
AND ITS KINDRED SCIENCES
by ALBERT C. MACKEY M. D.*

A

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. This familiar first letter of the alphabet comes down to our own modern times from the most remote period recorded of the world's history. The common form of the letter corresponds closely to that in use by the Phoenicians at least ten centuries before the Christian Era, as in fact it does to almost all its descendants. Men of Tyre were

Phoenicians, and we may trace the sound of the name they gave this letter by noting the pronunciation of the first letters in the alphabets of the Hebrews and the Greeks who took them from the same source. We derive the word alphabet from the first two Greek letters, and these are akin in their names to the Hebrew Aleph, or Awlef, and Bayth. Sounds of these letters, as in English words, must not be confused with the pronunciation of the names for them. The name of the Hebrew Aleph, signifies ox from the resemblance of the letter to the head and horns of that animal.

The sacred Aleph has the numerical value of one and is made up of two Yodes, one on each side of an inclined bar or Vawv. This combination of characters is said to typify the Trinity in Unity. The Divine name in Hebrew connected with this letter is, A H I H.

A. A. O. N. M. S.

These letters are the initials of the words Ancient Arabic Order Noblea Mystia Shrine (see shrine).. They may be rearranged to spell out the words A Mason. The claim has been made in all sincerity that this peculiarity was prearranged and is not at all accidental. Such a probability is not as rare as in type as may at first be imagined.

For instance the York Roll No. 1, about 1600 A.D., starts out quaintly with such an endeavor in the form of an anagram, the letters of words or phrases transposed to make different words or phrases, thus:

An Anagraimee upon the name of Masonrie
William Kay to his friend Robert Preston
upon his Art of Masonrie as Followeth :
Much might be said of the O noble Artt
A Craft that'a worth estieming in each part
Sundry Nations Noobles & their Kings also
Oh how they fought its worth to know
Nimrod & Solomon the wisest of all men
Reason saw to love this Science then
Ile say noe more lest by my shallow verses I
Endeavoring to praise should blemish Masonrie.

AARON

Hebrew, A-har-ohne, a word of doubtful etymology, but generally supposed to signify a mountaineer. Mackenzie says the name means the illuminated. 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 Masonic. He is mentioned 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 or Grade of Chief of the Tabernacle, which is the Twenty-third of the Ancient and Accepted Scottish Rite, the presiding officer represents Aaron, and is styled Most Excellent High Priest. In the Twenty-fourth 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 similar to those of the Order of High Priesthood, which caused the Grand Royal Arch Chapter of the State to take offence, and the small gathering dispersed in 1825.

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 (chapter 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 Saint 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

1. The 11th month of the Hebrew civil year and corresponding to the months July and Augustus, beginning with the new moon of the former.
2. It is also a Hebrew word, signifying father, and will be readily recognized by every Freemason as a component 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 surface of the ground floor of King Solomon's 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 ab-ad-done, 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 (Revelation ix, 11) it is rendered by the Greek word Apollyon, and means the destroyer. In this sense it is used as a significant word in the high degrees.

ABAZAR

Probably from the Hebrew word ab-ee-ay-zer, meaning helpful. 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 Freemasonry. 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.

A representative list of abbreviations is given, and these will serve as a guide to the common practice, but the tendency to use such conveniences is limited only by personal taste governed by the familiarity of the Brethren using them with one another. This acquaintance may permit the mutual use of abbreviations little known elsewhere. All that can be done is to offer such examples as will be helpful in explaining the usual custom and to suggest the manner in which the abbreviations are employed. With this knowledge a Freemason can ascertain the meaning of other abbreviations he may find in his Masonic reading.

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 we 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:.&A:. Ancient and Accepted.

A:.&A:. R :. Ancient and Accepted Rite as used in England.

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

A:.&P:. R :. Ancient and Primitive Rite.

A.:C.: Anno Coadio. Latin, meaning the Year of Destruction; referring to the year 1314 in Knights Templar history.

A.:D.: Anno Domini. Latin, meaning Year of Our Lord.

A.:Dep.: Anno Depositionis. Latin, meaning In the Year of the Deposit. The date is used by Royal and Select Masters.

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

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

A.:H.: Anno Hebraico. Latin, meaning Hebrew Year.

A.:Inv.: Anno Inventionis. Latin, meaning In the Year of the Discovery. The date used by Royal Arch Masons.

A.:L.: Anno Lucis. Latin, meaning In the Year of Light. The date used by Ancient Craft Freemasons.

A.:L.:G.:D.:G.:A.:D.:L.:U.: A la Gloire du Grand Architecte de l'Universe. French, meaning To the Glory of the Grand Architect of the Universe. The usual caption of French Masonic documents.

A.:L.:O.: A L Orient. French, meaning At the East. The Location or seat of the Lodge.

A.:M.: Anno Mundi. Latin, meaning In the Year of the World. The date used in the Ancient and Accepted Rite.

A.:O.: Anno Ordinis. Latin, meaning In the Year of the Order. The date used by Knights Templar.

A.:Q.:C.: Ars Quatuor Coronatorum, the Latin name for the printed reports of the Quatuor Coronati Lodge, No. 2076, London.

A.:V.:L.: An du Vraie Lumière. French, meaning Year of the True Light.

A.:V.:T.:O.:S.:A.:G.: Ad Universi Terrarum Orbis Summi Architecti Gloriam. Latin, meaning To the glory of the Grand Architect of the Universe.

A.:Y.:M.: Ancient York Masons or Ancient York Masonry.

B.: Bruder. German, meaning Brother.

B.:A.: Buisson Ardent. French, meaning Burning Bush.

B.:B.: Burning Bush.

Bn.: Brudern. German, meaning Brethren.

Comp.: Companion. Used by Brethren of the Royal Arch.

C.:C.: Celestial Canopy.

C.:H.: Captain of the Host.

D.: Deputy.

D.:A.:F.: Due and Ancient Form.

D.:D.:G.:M.: Sometimes abbreviated Dis .

D.:G.:M.: District Deputy Grand Master.

D.:G.:B.:A.:W.: Der Grosse Baumeister aller Welten. German, meaning The. Grand Architect of all Worlds.

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.:M.:J.: Deus Meumque Jus. Latin, meaning God and my right.

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

Deg.: Degree or Degrees. Another way is as in 33 ,meaning Thirty-Third Degree.

Dis.: District.

E.:Eminent; Excellent; also East.

E.:A.: Entered Apprentice. Sometimes abbreviated E.:A.:P.:.

E.:C.: Excellent Companion.

Ec.: Ecossoise. French, meaning Scottish; belonging to the Scottish Rite.

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

E.:G.:M.: Early Grand Master. A central Authority had been made to control the Knights Templar of Ireland independently of the Grand Lodge and at the very first meeting of the Lodge "at High Noon of St. John." 1779, the Worshipful Master appended to his name the letters E. G. M., that is, Early Grand Master. There was then no governing body in Freemasonry except the Grand Lodge (see "Templar Legends," by Brother W. J.Chetwode Crawley, Transactions, Quatuor Coronati Lodge, 1913, volume xxvi).

E.:O.:L.: Ex Oriente Lux. Latin, meaning Out of the East comes Light. E.:V.: Era Vulgus. Latin, meaning Common Era, also stands for Ere Vulgaire, French, meaning Vulgar Era; Year of the

Lord.

F.: Frère. French, meaning Brother.

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

F.:E.:R.:T.: According to the statutes of the United Orders of the Temple & Saint John of Jerusalem, etc., the standard of Saint John is described as gules, on a Cross Argent, the Agnus Dei-meaning Red on a Silver Cross with a representation of the Lamb of God-with the letters F.E.R.T. These letters are the initials of the words of the motto Fortitudine Ejus Rhodum tenuit, meaning By his courage he held Rhodes. Brother Gordon P. G. Hills, Transactions of Quatuor Coronati Lodge, 1914, volume xxvii page 233, says, "I suppose it refers to the gallant defense by the Grand Master in 1522, when however, the Island was surrendered, although the garrison were permitted to depart with the honors of war." A writer in the Pall Mall Gazette, June 4, 1901, states that the legend appears on the coinage of Louis of Savoy in 1301 and on that of Thomas in 1233.

F.:C.: Fellow Craft.

F.:M.: Freemason.

G.:Grand- Sometimes read as Great; Geometry. Also has another meaning well known to the Craft.

G.:A.:O.:T.:U.: Grand Architect of the Universe.

G.:A.:S.: Grand Annual Sojourn.

G.:C.: Grand Chapter; Grand Council; Grand Cross; Grand Commander; Grand Chaplain; Grand Conclave; Grand Conductor; Grand Chancellor.

G.:C.:G.: Grand Captain General; Grand Captain of the Guard.

G.:C.:H.: Grand Captain of the Host; Grand Chapter of Herodome.

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

G.:D.: Grand Deacon.

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

G.:E.: Grand Encampment; Grand Bast; Grand Ezra.

G.:J.:W.: Grand Junior Warden.

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

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

G.:G.:K.: General Grand King.

G.:G.:M.:F.:V.: General Grand Master of the First Veil.

G.:G.:S.: General Grand Scribe.

G.:G.:T.: General Grand Treasurer.

G.:H.:P.: Grand High Priest.

G.:K.: Grand King.

G.:L.: Grand Lodge. Grande Loge, in French. Grosse Loge, in German.

G.:M.: Grand Master; Grand Marshal; Grand Monarch.

G.:N.: Grand Nehemiah.

G.:O.: Grand Orient; Grand Organist.

G.:P.: Grand Pursuivant; Grand Prior; Grand Prelate; Grand Preceptor; Grand Preceptory; Grand Patron; Grand Priory; Grand Patriarch; Grand Principal.

G.:P.:S.: Grand Principal Sojourner

G.:R.: Grand Registrar; Grand Recorder.

G.:R.:A.:C.: Grand Royal Arch Chapter.

G.:S.: Grand Scribe; Grand Secretary; Grand Steward.

G.:S.:B.: Grand Sword Bearer; Grand Sword Bearer.

G.:S.:E.: Grand Scribe Ezra.

G.:S.:N.: Grand Scribe Nehemiah.

G.:S.:W.: Grand Senior Warden.

G.:T.: Grand Treasurer; Grand Tyler.H.:A.:B.: Hiram Abif.

H.:E.: Holy Empire.

H.:J.: Heilige Johannes. German, meaning Holy Saint John.

H.:K.:T.: Hiram, King of Tyre.

H.:R.:D.:M.: Heredom.

Ill.: Illustrious.

I.:N.:R.:I.: Jesus Nazarenus, Rex Iudaeorum. Latin, meaning Jesus of Nazareth, King of the Jews. The Letters are also the initials of a significant sentence in Latin, namely, Igne Natura Renovatur Integra, meaning by fire nature is perfectly renewed.
 I.:P.:M.: Immediate Past Master. English title of an official last promoted from the chair.
 I.:T.:N.:O.:T.:G.:A.:O.:T.:U.: In the Name of the Grand Architect of the Universe. Often forming the caption of Masonic documents.
 J.:W.: Junior Warden.
 K.:King.
 K.:E.:P.: Knight of the Eagle and Pelican
 K.:H.: Kadash, Knight of Kadosh.
 K.:H.:S.: Knight of the Holy Sepulcher
 K.:M.: Knight of Malta
 K.:S.: King Salomon (Suleiman)
 K.:T.: Knights Templar; Knight Templar.
 L.: Lodge. Lehrling, the German for Apprentice.
 L.:R.: Lonon Rank. A distinction introduced in England in 1908.
 L.:V.:X.: Lux Latin, meaning Light.
 M.: Mason; Masonry; Marshal; Mark; Minister; Master. Meister, in German. Maitre, in French.
 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.:E.:M.: Most Excellent Master.
 M.:E.:Z.: Most Excellent Zerubbabel.
 M.:K.:G.: Maurer Kunst Geselle. German, meaning Fellow Craft.
 M.:L.: Maurer Lehrling. German, meaning Entered Apprentice.
 M.:L.: Mère Loge. French, meaning Mother Lodge.
 M.:M.: Master Mason. Mois Maçonique. French, meaning Masonic Month. March 18 the first Masonic month among French Freemasons.
 Meister Maurer. German, meaning Master Mason.
 M.:P.:S.: Most Puissant Sovereign.
 M.:W.:Most Worshipful.
 M.:W.:G.:M.: Most Worshipful Grand Master; Most Worthy Grand Matron.
 M.:W.:G.:P.: Most Worthy Grand Patron.
 M.:W.:M.: Most Wise Master
 M.:W.:S.: Most Wise Sovereign
 N.: Novice.
 N.:E.:C.: North-east Corner.
 N'o.:P.:V.:D.:M.: N'oubliez pas vos décorations Maçoniques French, meaning Do not forget your Masonic regalia, a phrase used in France on the corner of a summons.
 O.: Orant.
 O.:A.:C.: Ordo ab Chao. Latin, meaning Order out of Chaos.
 OB.: Obligation.
 P.: Past; Prelate; Prefect; Prior.
 P.:C.:W.: Principal Conductor of the Work.
 P.:G.:M.: Past Grand Master; Past Grand Matron.
 P.:J.: Prince of Jerusalem.
 P.:K.: Past King.
 P.:M.: Past Master.
 P.:S.: Principal Sojourner.
 Pro.:G.:M.: Pro-Grand Master.
 Prov.: Provincial.
 Prov.:G.:M.: Provincial Grand Master.
 R.:A.: Royal Arch; Royal Art.
 R.:A.:C.: Royal Arch Captain; Royal Arch Chapter.
 R.:A.:M.: Royal Arch Mason; Royal Arch Masonry; Royal Ark Mariner. R.:C.: or R.:t.: Rose Croiz.

Appended to the signature of one having that degree
 R.:E.: Right Eminent.
 R.:E.:A.:et A.:Rite Ecossaise Ancien et Accepte. French, meaning Ancient and Accepted Scottish Rite.
 R.:F.: Respectable Free. French, meaning Worshipful Brother.
 R.:L.: or R.:[]: Respectable Loge. French, meaning Worshipful Lodge.
 R.:S.:Y.:C.:S.: Rosy Cross (in the Royal order of Scotland).
 R.:W.: Right Worshipful.
 R.:W.:M.: Right Worshipful Master.
 S.:Scribe,Sentinel, Seneschal, Sponsor.
 S.:C.: Supreme Council.
 S.:G.:D.: Senior Grand Deacon.
 S.:G.:I.:G.: Sovereign Grand Inspector General
 S.:G.:W.: Senior Grand Warden.
 S.:M.: Secret Master; Substitute Master; Select Master; Secret Monitor; Sovereign Master; Supreme Master; Supreme Magus.
 S.:O.: Senior Overseer.
 S.:P.:R.:S.: Sublime Prince of the Royal Secret.
 S.:S.: Sanctum Sanctorum. Latin, meaning Holy of Holies. Formerly also used for Sovereign of Sovereigns
 S.:S.:M.: Senior Substitute Magus.
 S.:S.:S.: The initials of the Latin word Salutem, meaning Greeting, repeated thrice and also found similarly in the French, Trois Fois Salut, meaning Thrice Greeting. A common caption to French Masonic circulars or letters
 S.:W.: Senior Warden.
 Sec.: Secretary.
 Soc.:Ros.: Societas Rosicruciana
 Sum.: Surveillant. French, meaning Warden.
 T.:C.:F.: Tres Cher Frère. French, meaning Very Dear Brother.T.:G.:A.:O.:T.:U.: The Grand Architect of the Universe. T.:S.: Tres Sage. Meaning Very Wise, addressed to the presiding officer of French Rite.
 U.:D.: Under Dispensation.
 V.:or Ven.: Venerable. French, meaning 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. The expression Veut Dieu Saint Amour means literally, Wishes God Holy Love, which in correct English might be expressed by Thus wishes God (who is)holy love. Vult Dei Sanctus Animus is the Latin Version of the same phrase. Only in this case God is in the genitive case and therefore the exact translation would be The holy spirit of God wishes or Thus wishes God's holy spirit.
 V.:E.: Viceroy Eusebius; Very Eminent.
 V.:F.: Venerable Frère. French, meaning Worshipful Brother.
 V.:L.: Vraie Lumiere. French, meaning True Light
 V.:S.:L.: Volume of the sacred Law.
 V.:W.: Very Worshipful
 W.: Worshipful
 W.:M.: Worshipful Master. Wurdiger Meister, in German, meaning Worshipful Master.
 []Lodge.
 [][]Lodges.

An equilateral triangle is an emblem of the Trillity and also of the Chapter in Royal Arch Masonry. The Swastika or Pylfot or Jaina Cross, as it bears all three names which are explained else where, has been used as a part of the signatures of members of Hermetic bodies and is then called the Hermetic Cross, which is attached to documents. The position of such a Cross in relation to the signature and the color of the ink indicates the rank of the signer and these particulars are subject to change.

This combination of the Maltese Cross and the equilateral triangle is not only sometimes found as a designation for the Knight of Rose Cross but was used as early as 1725 to mean a reference to a Lodge of Saint John.

The supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, has on page 36 of the book entitled information for Bodies and Officers (this being a part of the report of the Committee on Rituals and Ritualistic Matters in the Proceedings of 1870, pages 64, 65), the following illustrated Instructions :

The Sovereign Grand Commander shall prefix the triple cross, in red ink, to his signature, thus:-

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, has in the Statutes as amended to October, 1921, Article xiv, section 3, the following illustrated instructions: The distinctive symbol to be used before the signature of the Sov.:Gr.: Commander is a Cross with three cross-bars, near that extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (violet ink to be used). The Symbol Cross to precede the signature of a Sov.:Gr.:Insp.:General has two cross-bars near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (purple ink to be used);the title to be written Sov.:Gr.:Insp.:Genl:.. The Symbol Cross to precede the signature of an Inspector Honorary is a plain cross with two crossbars (no crossbars at the extremities), followed by a rayed equilateral triangle enclosing the figures 33, the title to be written Insp.:Genl.:Hon.:(crimson ink to be used). The rest of the symbols to precede signatures and titles to remain the same as given in the present edition of the Statutes (the ink to be red). In each of the above the cross-bar are to be horizontal and except where shown differently the shaft is inclined to the right to correspond with the angle of the strokes of slanting writing. The shafts of the crosses used by the Court of Honor are vertical, the ends of the shaft and cross-bars being provided with a cross-bar at the extremities.

For the Rose Croix the symbol is a Passion Cross set on the apex of a pyramid or equatorial triangle.

ABDA

A word used in some of the high degrees. He was the father of Adoniram (see First Kings iv, 6). Lenning in the Encyclopedie der Freimaurerei 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.

ABDAMON

The name of the Orator in the Fourteenth Degree of the Rite of Perfection, or the Sacred Vault of James VI. The word means a servant, from abed, to serve, although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Habdamon, meaning a servant; but there is no such word in Hebrew.

ABDIEL

A Hebrew word meaning servant of God. The name of an angel mentioned by the Jewish Cabalists. He is represented in Milton's Paradise Lost, Book V, lines 894-7, 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 un-seduced, un-terrified,
His loyalty be kept, his love, his zeal.

The name Abdiel became the synonym of honor and faithfulness.

ABDITORIUM

A secret place for the deposit of records

ABELITES

A secret Order which existed about the middle of the eighteenth 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 Gadicke, Freimaurer Lexicon, it had no connection with Freemasonry. According to Clavel the order was founded at Griefswald in 1745.

ABERCORN, DUKE OF

Grand Master of Ireland 1874 to 1885.

ABERCORN, EARL OF

James Hamilton, Lord Paisley, was named Grand Master of England by the retiring Grand 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.

ABERDOUR, LORD

Grand Master of Scotland, 1755 to 1756. Also of England 1757 to 1761.

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 com or fresh fruits.

ABIBALE

The name of the first Assassin in the Elu of the Modern French Rite. The word is derived most probably from the Hebrew *abi* and *balah*, which mean father of destruction, though it is said to mean *le Meurtrier du Pere*, this phrase meaning in French the Murder of the Father.

ABIDE BY

See stand to and abide by.

ABIF

(or ABIFF, or perhaps more correctly ABIV).

A name appeared 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 ...and which may be pronounced *Abiv* or *Abif*, is compounded of the noun in the construct-state ...*Abi*, meaning father, and the pronominal suffix *i*, 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 second Chronicles iv, 16, in the following sentence:

"The pots also, and the shovels, and the flesh hooks, and all their instruments, did Hiram his father make to King Solomon." The latter part of this verse is in the original as follows: *shelomoh lamelech Abif Hiram gnasah*

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 Hiram *Abif* dem Konige Salomo." The Swedish version is equally exact, and, instead of "Hiram his father," gives us Hiram *Abiv*. In the Latin Vulgate, as in the English version, the words are rendered Hiram *pater ejus*. We have little doubt that Luther and the Swedish translator were correct in treating the word *Abif* as a surname.

In Hebrew, the word *ab*, or father, is often used as a title of respect, and may then signify friend, counselor. wise man, or something else of equivalent character.

Thus, Doctor 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: "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 Ethiopia it is spoken of one who excels in anything.

This idiomatic custom was pursued by the later Hebrews, for Buxtor 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 Second Chronicles^{11, 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 Hiram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter lamed, before Hiram, which has caused our translators, by a strange blunder, to render the words Hiram abi, as meaning of Hiram my father's, instead of Hiram my father. Brother Mackey remarked that Hiram my father's could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibal.

Luther has again taken the correct view of this subject, and translates the word as a surname: "So sende ich nun einen weisen Mann, der Berstand hat, Hiram Abif"; that is, "So now I send you a wise man who has understanding, Hiram Abif." The truth, we 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 incorrectly employ, the sign of the dative for the accusative after transitive verbs.

Thus, in Jeremiah XL 2, we have such a construction, vayikach rab tabachim I Yremyahu; that is, literally, "and the captain of the guards took for Jeremiah,"

Where the I, 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 we suppose the .. before Hiram 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, Hiram my father;" Or, if considered as a surname, as it should be, Hiram Abi.

From all this we 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 Abif. The only distinction 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 Freemasons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word Abif as an appellative, surname, or title of honor and distinction bestowed upon the relief 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 Freemasons.

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 Freemasonry 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 intelligible 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 the two words in combination undoubtedly possess. 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. Brother Mackenzie suggests that Akirop may be from, Karab, the Hebrew meaning to join battle. He also offers Abi-ramah, to mean in Hebrew destroyer of the father.

ABLE

There is an old use of the word able to signify suitable. Thus, Chaucer says of a monk that "he was able to ben an abbot," that is, suitable to be an abbot. In this sense the old manuscript Constitutions constantly employ the word, as when they say, in the Lansdowne Manuscript, that the apprentice should be "able of Birth that is free borne," the ff then meaning F.

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 advanced degrees of Freemasonry. 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.

ABOMINABLES, LES

Terms of contempt used in some of the foreign rites, referring more particularly to Philippe le Bel and Bertrand de Got, persecutors of the Knights Templar.

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, namely: Eden, signifying the garden where ADAM, the great aboriginal, was formed.

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

This organization had no connection with Freemasonry, but was simply one of those numerous imitative societies to which that Institution has given rise.

ABOYNE, GEORGE, EARL OF

From 1802 to 1803 Grand Master of Scotland.

ABRAC

In the Leland Manuscript it is said that the Masons conceal "the way of wyninge the facultye of Abrac." John Locke (though it is doubtful if it was he who wrote a commentary on the manuscript) is quoted as saying: "Here I am utterly in the dark." However, 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 abraxas, which see ; or very likely Abrac is merely an abbreviation of Abracadabra

ABERDEEN Alter, THE LODGE

The second quarter of the Twentieth century in the 'Literature of Freemasonry was characterized above everything else by the publication (in some twenty languages) of Lodge histories. Taken collectively, and in their impact as a single body of writings, these histories have worked some two, or possibly three, fundamental changes in the older conception of the history of the Fraternity, and their data have caused the revisions of many details-this last applying particularly to the work of the pioneers of modern historical scholarship, Gould, Hughan, Crawley, Lane, Sadler, etc., and Gould especially. Of the Lodge histories some five or six are indubitable masterpieces, both in their literary form and in their scholarship.

Among the more slender books of the last named class is Notes on the Early History and Records of The Lodge, Aberdeen, No. Alter, by A. L. Miller, a Past Master of it; Aberdeen; University Press; 1919. It is written modestly, with a fine spirit, and with a just sense of proportion ; it is a model for Lodge historians everywhere to pattern on; moreover it contains the clearest of pictures of a Lodge of the Transition Period, as it was and as it worked, a century before the first Grand Lodge of 1717.

Only three Lodges take precedence of it on the rolls of the Grand Lodge of Scotland, Mother Kilwinning, Mary's Chapel, and Melrose St. John.

There is a written record of a Mason in Aberdeen in 1264, a Provost. In 1357 Andrew Scott came with other Masons from Melrose to rebuild the Cathedral. The records of the Burgh of Aberdeen, unbroken since 1398, contain many references to Masons. Masons came from everywhere to build King's College, In those same records is a reference to the Mason "Lodge" (a building) in 1483. In the Burgh minutes of 1483 is the wording of an oath taken by the masonry of the luge; offenders were to be "excluded" (expelled). In 1486 the Burgh adopted rules governing Masons. In 1493 three Masons were permanently employed by the Burgh (now called "town"). A record of 1544 refers to the Lodge building, which was a permanent Masonic headquarters.

In 1527 the Masons were incorporated (by a Seal of Cause) and given disciplinary powers over their own members.

A Warden over the Masons was appointed in 1590. Masons, unlike most workers, could work inside or away from the town; they were "free." An early Masons' Lodge "supposed to have been situated on the southern slope near the top of st Katharine's Hill, was built of Wood and was burned by enemies of the Craft, who were said to have been numerous, and to have in cludet the clergy "(From Wycliff down "the clergy"have been the hardest workers in it. The Roman Church has been officially against it ever since the General Council of Afignon, when all secret societies"were condemned) Another Lodge was afterwards built near where Aberdeen's St. Paul's now stands, but was burned down, and many old records with it, probably by the Marquis of Huntly when he ravaged Aberdeen with 2000 soldiers.

In 1700 the members built yet another Lodge, out upon the links, well apart ; the father of the famous architect James Gibbs lived in part of it.

Thus the written records prove a continuing existence of Masonry in Aberdeen from 1264, and doubtless Aberdeen iter is in a direct and unbroken line of descent from the Thirteenth Century. It is probable that the Masons have had a separate and organized society, self-governing, since at least as early as 1541, which was in the earliest period of Protestantism.

The Work Book written in 1670 contains pictures of Working Tools. Of the members at that date ten of the forty-nine were Operative Masons; among the non-operatives were four noblemen. The oldest known written record of a non-Operative in Scotland is 1600.

In Aberdeen records mention is made of "the Mason Word" : of "the oaths we received." The Officers in 1670 were a Master, Warden, Boxmaster, Clerk and Officer (Tiler). Masons' sons (the "Lewis") received special privileges. Until 1754 "intrants" (apprentices) made presents of aprons and gloves; they were trained by "Intenders." A permanent Charity Fund (in the "Box") was set up in 1670.

The most interesting among the records are these two: "No Lodge be holden within a dwelling house where there is people living in but in the open fields, except it be ill weather, and then let there be a house chosen that no person shall hear nor see us." And : "We ordain likewise that all entering Prentices be entered in our ancient outfield Lodge in the Mearns in the parish of Nigg at the sources [piers or bulwarks] at the point of the Ness." the principal point made by the members when they wrote the Work Book of 1670 was that they were making sure that old customs were to be continued.

The first Freemason to come to America was John Skene, in 1684, of which the record was discovered by Bro. David McGregor. John Skene was a member of the Aberdeen Lodge. the first name in the list of members in the Work Book of 1670 was Harrie Elphingston, the Master; he was the booking agent who arranged passage on the vessel Henry and Francis on which a number of Aberdeenians emigrated to New Jersey, in America. The arrangement was made under the patronage of the Earl of Perth, one of the chief proprietors of New Jersey, also a Freemason, Robert Gordon, George Alexander, John Forles, also on the same list of members, purchased an interest in New Jersey. John Forbes came to East Jersey in 1684, then returned to Scotland. John Skene settled at Burlington, capital of East Jersey, and was Deputy Governor from 1685 until his death in 1690.

ADULTERINE GILDS

In the Anglo-Saxon period of English history the majority of gilds ("frith gilds," "crich ten gilds") were religious, military, or social fraternities. In the Twelfth Century a number of "secular gilds" began to arise, and it was these which later came to be called City Companies or (because certain of their members wore a prescribed costume) Livery Companies. The Exchequer Rolls of London show that by 1180 a number of these were legally organized; and because they could enforce laws, enact rules, levy fines and other penalties, etc., they had to have legal sanction for these governmental functions. This sanction was obtained in two ways : first, by having their rules and records approved at certain times by the Court of Aldermen, which was called Prescription ; or, second, by receiving a Charter of Incorporation from the King.

If a company, society, fraternity, or gild undertook to perform gild functions without the required legal authorization it was called an Adulterine (illegal) Gild; and after being tried and found guilty was heavily fined or otherwise punished, or was destroyed.

In 1181 no fewer than 18 such gilds were found in London, and each was heavily fined. The fact is important in Masonic history because it shows why Masons attached so much importance to their

Charters, Old Charges, etc. To act in association or hold assemblies or enforce rules and regulations without legal authorization would have made of them an adulterine Guild. The Masons Company of London became a recognized body not later than 1220, and by prescription. In 1481 it received its "Enfranchisement," or permission to wear Livery. In 1677 it received a Charter (a very expensive luxury) from Charles II. What Prescription, Enfranchisement, and Charter were to a City Company, the Old Charges must have been to Lodges; once such a Lodge set itself up as a permanent society its first thought would be to have a written sanction lest it be condemned as adulterine. By the same token the new Grand Lodge of 1717 began as soon as possible to have a written legal instrument of its own, which took the form of the Book of Constitutions in 1723, and it compelled each new Lodge to have written warrant from it, and later, it began to issue Charters of its own to new Lodges.

A clandestine Lodge of the present time, which is a body without a regular Charter, is nothing other than the modern form of the ancient "adulterine gild."

AFRICA, CONTINENT OF

The historic mission of Freemasonry in Africa has been for its Lodges and other Bodies to serve as a center of union and unity in communities of which the majority of citizens belong to a conglomerate of nationalities, languages, and races. The first Lodge in South Africa was Goede Hoop, of Holland origins, constituted in the Transvaal in 1772. (See article in this Supplement under Slavery, etc.) The English founded British Lodge, No. 334, at Cape Town, in 1811. In 1860 a Lodge under Scotland was constituted as Southern Cross, No. 398. The earliest Lodge under an Irish warrant was Abercom No. 159, in 1895. Haille Selassie, the Emperor, was preparing to establish Lodges in Abyssinia shortly before the Italian conquest.

By 1936 there were on the Continent 389 Lodges recognized by Grand Lodges in the United States, and an undiscoverable number not recognized, many of the latter being of French, Spanish, and Italian origin. There were 254 Lodges under English Constitutions 103 under Scotland, 31 under Ireland. Since very little of Africa is under any Exclusive Territorial Jurisdiction the way is open for Lodges for Africa. nationals, of which there are many in port cities businessmen, sailors, men of the Navy, airmen etc. In size African Lodges range from 25 to 301 members.

Egypt at the Sudan had in 1936, 25 Lodges; Province of Natal, 46; Union of South Africa and the Transvaal, 228; Johannesburg, 31; Cape Town, 12 Nigeria, 21; Rhodesia, 24; West Africa, 17; East Africa, 11; Tanganyika Territory, 6; Cape Colony, 9 Orange Free State, 2; etc. The English Lodges have five District Grand Lodges, Ireland has a Provincial Grand Lodge of South Africa, Southern. The Scottish Rite has two Grand Inspectors General among Lodges under English Constitutions. The Knights Templar and the Royal Arch are vigorous. The Transvaal Bodies have a Masonic Home. the majority of Bodies have a Benevolence Fund. A possible United Grand Lodge for South Africa is discussed, but appears unlikely.

ALCHIMY, THE ORDINALL OF

This is the title of a book by Thomas Norton, of Bristol, England, which was reproduced in facsimile by Williams & Wilkins Company, Baltimore, 1929, taken from *Theatrum Chemicum Britannicum* with annotations by Elias Ashmole (made a Freemason at Warrington Lodge, in 1646). It contains an introduction, tantalizingly brief, by E. J. Holmyard. the study of chemistry, then called alchemy, is said to have been introduced into Europe in 1144 when Robert of Chester

translated Book of the Composition of Alchemy. (See Renaissance of the Twelfth Century, by Haskins.)

Thomas Norton's father was Mayor of Bristol in 1413, and was a member of Parliament. Thomas himself was a man of much education and wealth. He learned his art (mystery it was then called, meaning craft or trade) from a study of the works of George Ripley, born fifteen years after the death of Chaucer. The Ordinal is one of three books on alchemy written by Thomas Norton. It is somewhat cryptic ; presupposes a certain amount of erudition; is written in a loose imitation of Chaucer's verse; is not a great work of literature but is easy to read, and surpasses on most counts books written in the first half of the Fifteenth Century.

In addition to Ashmole's interest in it, the original has two particular points of interest for Masonic students. First, in describing the contemporary craze for chemistry, Norton declares that common workmen are as curious about it "as well as Lords," and among them, along with weavers, goldsmiths, tailors, etc., he names "Free Masons" and it is interesting that he used that form of the word.

Second, on page 33, he tells how the "Master" from whom he learned alchemy refused to instruct him in writing, therefore Norton had "to ride to my Master an hundred miles and more" for oral, and secret, instruction (chemistry was an unlawful science) ; and on the same page, addressing prospective pupils he writes:

"Wherefore it is need that within short space,
We speak together, and face to face;
If I should write, I should my fealty [oath] break,
Therefore mouth to mouth I must needs speak."

This passage caught Ashmole's eye. In a long annotation he gives a paragraph about famous instances of secret, mouth to-ear instructors and instructions, including Aristotle, and hints that because of dangers from the vulgar and prohibitions from princes and prelates "divers" arts and sciences have been thus propagated.

In a page contributed by him to *Ars Quatuor coronatorum*, 1894, entitled "The Medical Profession and Freemasonry" Robert Freke Gould devotes a paragraph to each of a number of famous physicians (Michael Scott, Lully, Paracelsus, Jerome Cardan, etc.) who had been alchemists, kabbalists, or had engaged in other forms of Hermetism. After quoting Dr. Stukeley as having averred that Freemasonry may be suspected to be "remains of the Mysteries of the Ancient," Gould continues: "With very little latitude of interpretation, the conclusion he arrived at, may be safely accepted as a correct one. the mysteries of Freemasonry are evidently the fragments of some ancient and nearly forgotten learning." Gould then admits it as possible that "the Cabbalists, the Hermetical [or Occult] Philosophers, and the Rosicrucians, are the intermediaries" by whom those "fragments" have come down to us.

These remarks, coming as they do from one whom Hughan described as the premier Masonic historian, are interesting in themselves, and also may serve as the point of departure for a set of comments which it is now (a half century later) possible to make:

1. The remarks show that the veteran historian, with both his *History* and his *Concise History* behind him, and after eight years of the Quatuor Coronati Lodge of Research, was not yet sure in his own mind about the origin of Freemasonry ; for if Freemasonry came from Medieval chemists, mathematicians, astronomers, etc., it did not come from the cathedral building and other Freemasons.

2. Hermetism was not a vague, floating or "occult" tradition ; but derived from a book full of Greek materials on the sciences and entitled Hermes Trismegistus, copies and fragments of which came into Europe via Constantinople, Sicily, and Spain.

3. The physicians named by Gould had not been "occultists," they had been physicians and chemists; the 'alchemy" they studied was chemistry, and they studied it for medical uses. The fact that they studied chemistry (along with botany, etc.) affords no ground for believing that they had any reason to be "the channel" for transmitting fragments of the Ancient Mysteries-in their day they had heard fragmentary reports of ancient mythologies, of old forms of secret knowledge and of mysteries in the sense of skilled or professional trades, but they had never heard of the Ancient Mystery Cults properly so called; even Mithraism which had been the createst of the Mystery cults, had been wholly forgotten in the Middle Ages, and continued to be so until the Renaissance, and was not fully recovered until modern archeology unearthed the data.

4. Rosicrueianism was not " Medieval " It was a fantasy of the seventeenth Century. Freemasonry was full blown long before it was invented.

5. Documentary evidence, external evidence internal evidence Craft traditions, The Old Charges and the kind of reasoning which historians use, combine into one body of evidence to show that Freemasonry had its origin among the Medieval Freemasons, who were builders or architects scarcely a one of which, as far as any records show (and the names of hundreds are known, and as far back as the Twelfth Century) was ever an occultist or a mystic except in some such pedestrian, commonplace sense as could be applied to the Church in the Middle Ages.

Hermetism, properly so called, connected with a book, a collection of writings, composed in Alexandria in Ptolemaic times, and containing many portions on Greek and Alexandrian science. (Almost everything Medieval men, even scholars, knew about Egypt came to them via Alexandria. The Crusaders, contrary to assumptions of some Masonic writers, were little in Egypt but were established in Palestine, Syria, Armenia, etc.) Kabbalism was a form of religious mysticism concocted by Jews in Spain; and Graetz, whose knowledge of Jewish history was encyclopedic, believes it was a reaction to the science and rationalism of Maimonides (a modern man astray in the Middle Ages.) Medieval astrology was a vague version, or half memory, as if written on a palimpsest, of Ptolemy's astronomy; and that, as present-day astronomers now admit, if his "cycles theory" were deleted out of it, was very sound astronomy. It is admitted that the texts and nomenclature of Medieval materials on those subjects (Cornelius Agrippina wrote the most dreadful nonsense) were cryptic and queer; but for that there are several explanations the need for secrecy, the mixture of languages owing to the many living and dead languages of the sources used, the need to keep laymen from endangering themselves with drugs they could not understand (Norton's Ordinal mentions this), a general use of symbols in an illiterate age, etc. To throw Hermetism, alchemy, astrology, Kabbalism, and Rosicrucianism into one pot, to stir them up into an olla podrida, and then to call the mixture by the one misleading name of "hermetism" is not history but is obscurantism.

It certainly has nothing to do with Masonic history, because no Freemason ever built a cathedral, abbey, or priory from a recipe found in the Kabbala, nor was he in the practice of medicine.

ALL-SEEING EYE, THE

On page 52 Dr. Mackey interpreted the All-Seeing Eye as a symbol of God's omniscience, and in doing so had at the time (about 1870) the support of the Masonic students of his generation. The soundness of that interpretation need not be questioned in the sense that it represents the logical goal toward which any other possible interpretation may be aimed; but it is doubtful if it can be

supported by Masonic history. Almost less is known about the symbol (and it is a symbol!) than any other; it did not once come into the purview of the studies on which this Supplement is based, and if any researcher has found anywhere solid data on the origin of the symbol it must be hidden in a book of more than average obscurity. There are a number of considerations based on other known data which throw some sidelights on the question :

1. During the long formative period of the Ritual from about 1717 to about 1770 Lodges were small, convivial, worked while seated about their dining table; they were serious, reverent, and the great majority of Masons were members of a church, but they were neither theological nor mystical, and they instinctively shrank from anything which bordered too closely upon the province of the Church. It is a sound rule in the interpretation of the symbols on the Tracing Boards used by those Lodges not to begin by assuming a theological meaning, because as a rule they shrank from theology. In Freemasonry before 1717 they shrank from it even more. They were a Brotherhood, a Fraternity, carrying on the traditions of the building craft, and they never had any consciousness of standing in the tradition of religion. Solemnity, seriousness, symbolism, ritualism, these do not betoken theology because they belong to man by nature and are found everywhere. Though the All-Seeing Eye is one of the religious symbols, it does not follow that the early Speculative Masons used it as a religious symbol.

2. The All-Seeing Eye may have denoted the Divine omniscience. Also, it may have symbolized any one or more of some five or six other truths or ideas. It may have denoted the sun originally, as it came up at dawn - it had been thus used by Shakespeare and many other writers. It may have meant the Grand Master or the worshipful Master, and been a reminder of the fact that wherever a man is and in whatever he may be doing he continues to be a Mason, and the eye of the Craft is on him. It may have stood for enlightenment, wisdom, intelligence ; and it may have been the Tracing Board representation of the Blazing Star in the Tessellated Pavement, in which case it was again the sun, or day-star, which shines on through day and night. (Note: Until modern astronomy made a number of its difficult facts familiar to everybody the majority of men did not see any necessary connection between daylight and the sun, because the day begins before the sun appears, and remains after it has sunk.) There are many omnisciences in addition to those known to theology and metaphysics-the omniscience of the law, the omniscience of the Government which keeps its eye on every citizen, etc.; if the first Freemasons had a symbol for omniscience it does not follow that it was therefore the Divine Omniscience that was meant.

3. If their symbol signified the Divine Omniscience it does not follow that it would have had for them a depressing meaning, as if that Omniscience were for no other purpose than a final Judgment Day. Omniscience needs not search a man out in order to condemn him for sins he has tried to hide ; it may search him out to honor him for virtues he has tried to hide. The Sword Pointing at the Naked Heart is another emblem which need not have a depressing meaning; it should have, rather, a cheerful meaning, because when justice searches out every heart it means that men have security, live in civil order, and therefore can be happy. We could use the All-Seeing Eye as a symbol of the Divine Omniscience we could use it at the same time as a symbol for what ought to be the Fraternity's own omniscience (the word need not be defined so absolutely as many think it should) in the sense that it never loses sight of a man once that man has become a member, not even if he does not attend Lodge, or is confined at home by illness or accident, or has moved away.

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 friendly 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 people 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 Freemason who made himself notorious at Paris, in the beginning of the nineteenth 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 Tiler, dédié à tous les Maçons des deux hémisphères*, French for *The Art of the Tiler*, dedicated to all the Freemason of the two hemispheres, a small volume of 20 pages, octavo, printed at Paris in 1804, and he published from 1800 to 1808 a periodical entitled *Le Miroir de la vérité, dédié à tous les Maçons*, French for *The Mirror of Truth*, dedicated to all the Freemason, 3 volumes, octavo. This contains many interesting details concerning the history of Freemasonry in France. In 1811 there was published at Paris a *Circulaire du Conseil Suprême du 33e degré, etc., relative à la vente, par le Sieur Abraham de grades et cahiers Maçonnesques*; French, meaning. A Circular from the Supreme Council of the Thirty-third Degree, etc., relative to the sale by the Mr. Abraham of Masonic information in books and grades. This announcement, in octavo, sixteen pages, shows that Abraham was nothing else but a Masonic fraud.

ABRAXAS

Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven outflowings, emanations, or aeons, 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, ABPAZAE, 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...,Z,60...,A,1...,E 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 along the Gauls, amounted each to 365.

M = 40
E = 5
I = 10
O = 9
P = 100
A = 1
Z = 200
= 365

B = 2
H = 8
A = 30
E = 5
N = 50
O = 70
Z = 200
= 365

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

Beausobre, in his History of Manicheism, volume 2, derives it from the Greek, A., signifying the magnificent Savior, 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 man by wood, that is, 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 Freemason, and hence the Old Charges of 1722 say that "in ancient

Times no Master or Fellow could be absent from it [the Lodge] especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure Necessity hindered 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.

Attendance is a duty the discharge of which must be left to the conscientious convictions of every Freemason. 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.

The absence of an officer is a far more important matter and it is now generally held in the case of the absence of the Worshipful Master or Wardens the inferior officer assumes the duties of the office that is vacant. The Wardens, as well as the Master, are entrusted with the government of the Lodge and in the case of the absence of the Master at the time of opening, the Senior Warden, if present and, if not, then the Junior Warden may open the Lodge and the business transacted will be, regular and legal.

While this is the practice in the United States of America, the same rule is not followed under the Grand Lodge of England, where it is provided in Rule 141 of the Book of Constitutions that in the absence of the Worshipful Master the Immediate Past Master shall take the chair. In the event that the Immediate Past Master is not present, then the Senior Past Master of the Lodge or, if no Past Masters of the Lodge are in attendance, the Senior Past Master who is a subscribing member of the Lodge shall officiate. But failing all of these, then we have the Senior Warden or, in his absence, the Junior Warden shall rule and govern the Lodge, but shall not occupy the Master's chair and no degree can be conferred unless a Master or Past Master in the Craft presides at the ceremony.

Thus it will be seen that the general rule does not apply to both countries in the same way.

ABSENCE OF WORSHIPFUL MASTER

Rule 141 of the English Book of Constitutions states that the Immediate Past Master or in his absence the Senior Past Master of the Lodge, or, if no Past Master of the Lodge be present, the Senior Past Master who is a subscribing member of the Lodge shall take the chair. Failing all of these the Senior Warden, or, if he is absent, the Junior Warden, is to rule the Lodge, but without occupying the Master's chair. No initiation is to take place or Degree be conferred unless a Master or Past Master in the Craft occupies the chair. In the United States, however, especially where many Candidates await their Degrees, the custom has developed for the Worshipful Master at his pleasure to place in the chair temporarily any Brother in his judgment competent to properly give the ritualistic work.

ABYSSINIA

A Lodge at Adis-Ababa was constituted by the 'Grand Orient of France on October 20, 1909.

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. The acacia arabica grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use at 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" (Landmarks, volume 2, page 1490). But this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jericho, and still farther north (Expedition to the Dead Sea, page 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, page 308, Leeser's translation, Philadelphia, 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.

Hastings' Dictionary of the Bible, page s51, states that the acacia seyal and the acacia tortilis are plentiful around the Dead Sea.

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 (XLI, 19), 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 Freemasons, 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 pre-eminently 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 renewal 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 evergreen and ever-living

emblem of immortality, the acacia" the Freemason 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.

There 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 box, 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.

Dalcho says, in his Second Oration (page 23), "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." Brother Mackey could not agree to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Doctor Oliver. Blount, Travels in the Levant (page 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 (page 28), confirms his testimony. We borrow the citations from Brown, Antiquities of the Jews (volume 2, page 356), but have verified the reference to Hasselquist. Potter, Antiquities of Greece (page 569), 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 general 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 closing hour by the prospect of Eternal Bliss" as in the manuscript of Doctor Crucefix quoted by Brother Oliver in his Landmarks (11, 20). So, therefore, says Doctor 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 11, 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, 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 Freemasonry, 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 east forth of the temple, and ACACIA wove its branches over her monument, acacia 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" (see Hutehinson's Spirit of Masonry, Lecture IX, page 160, edition of 1775). '

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. 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. Thus it was 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 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 instruction 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 Freemasonry, 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.

Therefore, 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 book, *The Spirit of Masonry*, to designate a Freemason in reference to the akakia, or innocence with which he was to be distinguished, from the Greek word axaxia (see the preceding article on the Acacia). The Acacians constituted a heretical sect in the primitive Christian Church, who derived their name from Acacius, Bishop of Caesarea from 340 to 365. The doctrine of these Acacians was that Christ is not of the same substance as God, but merely resembles Him. There was subsequently another sect of the same name under Acacius, who was Patriarch of Constantinople from 471. He died in the year 489. 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.

ACADEMIE DES ILLUMINES D'AVIGNON

meaning, literally, the School of the Enlightened Ones at Avignon. The words Illumines and Illuminati have been used by various religious sects and secret societies in their names. A Hermetic system of philosophy created in 1785, and making some use of the doctrines of Emanuel Swedenborg.

ACADEMY

The Fourth Degree of the Rectified Rose Croix of Schroeder who founded a Rite by this name.

ACADEMY OF ANCIENTS OR OF SECRETS

The French name is Académie des Secrets. A society instituted at Warsaw, in 1767, by M. Thoin de Salverte, and founded on the principles of another which bore the same name, and which is said to have been established at Rome, about the end of the sixteenth 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 one credited with being 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 in his book, *Acta Latomorum*, 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

The French name of this society is Académie des Sublimes Maîtres de l'Anneau Lumineux. Founded in France, in 1780, by Baron Blaerfindy, one of the Grand Officers of the Philosophy 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

The French name of the society is Académie des Vraies Maçons. Founded at Montpellier, in France, by Dom Pernetty in 1778, and occupied with instructions in Hermetic Science, which were developed in six Degrees, namely :

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 (page 172, third edition, 1s44), 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 Philaete, 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. This organization is said by the Freemasons 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 Doctor Mackey reported was remaining in his time, many Masonic symbols are to be found. Clavel (page 65, third edition, 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, a Greek physician and botanist of the first century, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. Found in the Grecian islands on the borders of cultivated fields or gardens, it 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 or upper parts of Corinthian and Composite columns. Hence, in architecture, that part of the Corinthian capital is called the Acanthus which is situated below the abacus or slab at the top, 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 under the weighty 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, page 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 Gild at the Present day-possesses as its earliest document now existing an account book headed:1620.

The Account of James Gilder Mr William Warde & John Abraham wardens of the Company of freemasons within the City of London beginning the first day of Julie 1619 And ending the day of Julie 1620 of all receipts & payments for & to the use the same company as followeth, 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 Acception, which was an Inner Fraternity of Speculative Freemasons.

Thus in the year 1620 the following entry is found: