

Chapter 1 : Freemasonry - Wikipedia

*Encyclopedia of Freemasonry Part 1 [Albert G. Mackey, H. L. Haywood] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Freemasonry An occult movement of the seventeenth century. Freemasonry emerged as the British form of revived gnosticism analogous to the Rosicrucian movement in Germany. While having its roots in the architectural and construction guilds of the Middle Ages , modern masonry is rooted in the post-Reformation revival of Gnostic thought and occult practice. The mythical history of masonry served to protect it in the religiously intolerant atmosphere operative in Great Britain at the time of its founding. History and Mythic Origin Although it would not be exactly correct to say that the history of Freemasonry was lost in the mists of antiquity, it is possible to say that although to a certain degree traceable, its records are of a scanty nature, and so crossed by the trails of other mystical brotherhoods that disentanglement is an extremely difficult process. The ancient legend of its foundation at the time of the building of the Temple at Jerusalem is manifestly mythical. If one might hazard an opinion, it would seem that at a very early epoch in the history of civilization, a caste arose of builders in stone, who jealously guarded the secret of their craft. Where such a caste of operative masons might have arisen is altogether a separate question, but it must obviously have been in a country where working in stone was one of the principal arts. It is also almost certain that this early brotherhood must have been hierophantic with a leadership adept in the ancient mysteries. Its principal work to begin with would undoubtedly consist in the raising of temples and similar structures, and as such it would come into very close contact with the priesthood, if indeed it was not wholly directed by it. In early civilization only two classes of dwelling received the attention of the architect—the temple and the palace. For example, among the ruins of Egypt and Babylon, remains of private houses are rare, but the temple and the royal residence are conspicuous everywhere, and we know that among the ruins of Central America temples and palaces alone remain, the huts of the surrounding dwellers having long ago disappeared. The temple was the nucleus of the early city. Commerce, agriculture, and all the affairs of life revolved around the worship of the gods. A medieval cathedral took more than one generation to erect, and in that time many masons came and went. The lodge was invariably founded near the rising cathedral or abbey, and apprentices and others started work as opportunity offered. Indeed, a man might serve his apprenticeship and labor all through his life on one building, without ever seeing any work elsewhere. The evidence as to whether the master-masons were also architects is very conflicting, and it has been held that the priests were the architects of the British cathedrals, the master-masons and operatives merely carrying out their designs. There is good evidence, however, that this is not wholly true. Of all arts, architecture is by far the most intricate. It is undoubtedly one that requires a long and specific training. Questions arise of stress and strain of the most difficult description, and it is obvious that ecclesiastics, who had not undergone any special training, would not be qualified to compose plans of the cathedrals. Professional architects existed at a very early period, though instances are on record where the priests of a certain locality have taken upon themselves the credit of planning the cathedral of the diocese. Be this as it may, the "mystery" of building was sufficiently deep to require extensive knowledge and experience and to a great extent this justifies the jealousy with which the early masons regarded its secrets. Again, the jealousy with which it was kept from the vulgar gaze may have been racial in its origin, and may have arisen from such considerations as the following: Why should we make it free to the heathen and the foreigner? Indeed, without stretching probabilities too far, the line of evolution so far as York is concerned is quite remarkable. Some have argued that the crypt of York Minster affords evidence of the progress of masonry from Roman to Saxon times. It is stated that it has a mosaic pavement of blue and white tiles laid in the form employed in the first degree of masonry. Undoubted is the fact that the craft occasionally met in this crypt during the eighteenth century. Masonic tradition goes to show that even in the beginning of the fourteenth century, masonry in Britain was regarded as a thing of great antiquity. Lodge records for the most part only date back to the sixteenth century in the oldest instances, but ancient manuscripts are extant which undoubtedly relate to masonry. Thus the old charges embodied in the Regius

manuscript, which was unearthed in by Halliwell Phillips, are dated at and contain a curious legend of the craft that tells how the necessity of finding work of some description drove men to consult Euclid , who recommended masonry as a craft to them. It goes on to tell how masonry was founded in Egypt, and how it entered England in the time of King Athelstan d. The necessity for keeping close counsel as regards the secrets of the craft is insisted upon in rude verse. The Cooke manuscript from the early fifteenth century likewise contains versions of the old charges. Egypt was regarded here as the motherland of masonry, and King Athelstan the medium for the introduction of the craft into the island of Britain. But that this manuscript was used among masons at a later date was proved by the discovery of a more modern version dated about and known as the William Watson manuscript. In all, about 70 of these old charges and pseudo-histories have been discovered since They all have much in common and are of English origin. The Birth of Speculative Masonry Whatever the ancient and medieval roots of masonry, in the seventeenth century it was given a new direction by the widespread acceptance into the lodges of non-masons who used the lodges as a home for their pursuit of spiritual wisdom apart from the theology of the established church, often while keeping a nominal membership in the Church of England. The first prominent speculative Freemason was astrologer Elias Ashmole , an officer in the court of Charles II. Ash-mole, and his contemporaries such as Robert Fludd , helped spread the revived gnosticism represented on the continent by Rosicrucianism. Through the century, speculative lodges consisting primarily if not exclusively of accepted masons spread throughout England and Scotland where they existed as a condoned and somewhat unrecognized form of religious dissent. The coming of age of speculative masonry was signaled by the formation of the Grand Lodge of England, inaugurated on St. John Theophilus Desgouliers, who became Grand Master in , was the chaplain to the Prince of Wales , and used his considerable influence to spread the movement both in England and France. The Grand Lodge provided the fraternity with its first central governing body, as prior to this time each lodge was self-governing. Many lodges speedily came under its aegis, and Ireland formed a Grand Lodge of her own in , but Scotland did not follow until , and even then many lodges held aloof from the central body, only 33 out of falling into line. From one or other of these three governing bodies all the regular lodges and variant rites throughout the world have arisen, so that modern masonry may truthfully be said to be of British origin. To say that Continental masonry is the offspring of the British lodges is not to say that no masonic lodges existed in France and Germany before the formation of the English Grand Lodge, but underscores the break between the masonry of the builders of the medieval architectural wonders and the speculative masonry of the seventeenth century. All of the modern speculative lodges in Europe date from the inception of the English central body. However, the Continental masonry possesses many rites that differ entirely from those found in the British craft. In Germany, which existed at this time as a number of independent states, it was said that the Steinmetzin approximated very strongly in medieval times to the British masons, if they were not originally one and the same, but again, the modern lodges in Germany all dated from the speculative lodge founded in We find the beginnings of modern French masonry in the labors of Martine de Pasqually, Louis Claude de Saint-Martin, and perhaps to a some extent Cagliostro who toiled greatly to found his Egyptian rite in France. It is noticeable, however, that Cagliostro had become a member of a London lodge before attempting work on the Continent. In France, masonry had a more political complexion, being a source of the democratic thought underlying the French and later the Italian Revolution. Because of the political alignment of continental Freemasonry, an extreme enmity developed between Free-masonry and the Roman Catholic Church , which had aligned itself to the royal families of Europe. Masonry in England, a country that broke with Rome during the Reformation of the sixteenth century, had a much more apolitical stance. Official opposition to Freemasonry by the Roman Catholic Church dates back to Papal bulls of and and is a tangled story of suspicion and intrigue relating to masonic secrecy and to complex political developments of the time. Much antagonism has been deliberately fostered by mischief makers. The motive appears to have been to embarrass the Roman Catholic Church , but it also added to traditional Church prejudices against Freemasonry and caused much trouble for masons. The plot involved the claim that a certain Diana Vaughan, claimed to have been a High Priestess of Satanic Freemasonry and dedicated to overthrowing Christianity and winning the world for Satanism, had been converted to the Roman Catholic faith. The memoirs of "Diana Vaughan,"

written by Jogand, were read by Pope Leo XIII , and Jogand himself was received in private audience by the pope, and an anti-masonic congress was summoned in at Trent. On Easter Monday , at a press conference to present Diana Vaughan, Jogand confessed to his conspiracy and the details of his complex hoax are now generally known. But, great damage had already been done to relations between Roman Catholics and Freemasons. In the church declared that anyone who joined a masonic lodge was automatically excommunicated. The Masonic Worldview The Freemasons instituted an initiatory degree system by which members were step-by-step brought into the inner working of the lodge. Initially there were three degrees, but these could never satisfy the true gnostics. Various elaborate systems of degrees were developed to picture the levels leading from this world to God and to symbolize the journey of the knowing soul back home. This system became integral to the dominant American masonic body, the Ancient and Accepted Scottish Rite, and its teachings as illustrated in the writings of Albert Pike , its dominant intellectual leader. As speculative masonry emerged, it espoused the idea that masonry was a restatement of the ancient religion of human-kind. At one time, the masons suggested, there were two religions, one for the educated and enlightened and one for the masses. The one religion of the enlightened became the base upon which the various historic faiths emerged. Through the centuries, however, adepts masters kept the original teachings intact, and they were eventually passed in their purity to the masonic leadership. In the modern age, due to the evolution of the race, more people are now capable of receiving and safely handling that secret wisdom that is now being disseminated by the masonic lodges. That secret wisdom came from the ancient East and Middle East , and both Eastern religions especially Hinduism and Western mystical systems such as Kabalism assist the process of describing it. The ancient wisdom myth of Freemasonry found an origin in the Bible , a significantly more acceptable source to a Christian establishment than Arabia and the Muslim countries of Rosicrucianism. In 1 Kings 7: Hiram was employed by King Solomon to work on the temple in Jerusalem. After his work, he disappeared from both the pages of the Bible and from history. Freemasons, however, developed his biography that included a murder by his artisan colleagues. Hiram, in working on the temple, became aware of the "Word of God" inscribed in the secret parts of the temple. He would not reveal what he had learned and his non-collegial reticence cost him his life. His death then became integral to the ritual initiation of members who symbolically die and are reborn into the craft. The masonic worldview begins with three fundamental realities. First, there is a omnipresent, eternal, boundless, and immutable principle that is ineffable, beyond any limiting descriptors of human language, the end-point of all metaphysical speculation, the rootless root and the uncaused cause. Natural law is a representation of the permanency of the absolute. Second, there exists what we term space in the abstract. Space is a symbol of divinity as it is basic to all experience; it is fathomless but at the same time integral to all human concepts. Third, there exists motion, another abstract notion, representing unconditioned consciousness that manifests as spirit and matter. Spirit and matter are two facets of the absolute. The universe is seen as a boundless plane, a playground upon which numerous universes come and go. There is an eternal flex in which new universes begin to develop and are absorbed back into the boundless space out of which they were formed. Creation of a universe begins as space becomes turgid and produces a first or potential matter called the akasa. Operating on this matter is absolute abstract motion, latent potential energy, consciousness, and cosmic ideation. Thus at the beginning is the universal energy fofat and the universal substance akasa behind which stands consciousness and ultimately the absolute. As creation proceeds, it will occur in steps of seven. Seven plans of creation will be formed from the purely spiritual to physical substance. These seven planes of existence are reflected throughout the universe.

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Shepherd, a former high ranking Mason; Rev. If in writing this, the facts contained herein set some Mason free from the satanic influence of the Lodge, we will give God the credit and glory. A Grand Chaplain Speaks Out. The following letter was written November 25, by Rev. Dear Servant of God: Knowing that you desire to serve the Lord with all your heart, I share this letter with you. Perhaps you have been struggling with the same situation. I invite you to prayerfully read it. There is much more that I could share with you. I have always responded, "No. The Lord Jesus Christ said: In order to be brief, I will quote only four masonic authorities that masonry is a religion. WARD, a masonic authority who has written several important books on masonry, wrote in his book: Freemasonry believes, according to Ward, "that though these paths appear to branch off in various directions, yet they all reach the same ultimate goal, and that to some men one path is better and to others, another. It is necessary now to ascertain whether masonry is a true religion or a false religion. Here are the three simplest tests by which any religion should be judged; FIRST, what is its attitude towards the Bible? In order to establish this charge, keep in mind the word of Christ, "In the mouth of two or three witnesses every word shall be established. One who has been truly "born-again" born from above , can see that the above statement from masonry totally rejects the crucial doctrine of an infallible, God-breathed, inerrant Bible. The only answer possible is clearly, He did not It manifests a satanic attitude towards the Bible, the Deity of Christ, and the vicarious atonement. It is a doctrine taught consistently by apostates. Also, the Bible makes it crystal clear that no organization, masonry included, can make better men. Page 9 According to a masonic creed, found in the Masonic bible, masonry teaches that "character determines destiny. Masonry is anti-Christian in its teachings. The Bible makes it clear that there is no other way to salvation except through Jesus Christ. A prominent college president said of masonry: We are fully aware of its diabolical origin and purpose. I believe that any born-again Christian, when the facts from the lips of masonic writers themselves are presented showing that masonry is a religion and is the worship of Satan, will immediately withdraw. It is as plain as possible that a man knowing what it is, and embracing it in his heart, cannot be a Christian man. To say he is is to disbelieve the very nature of Christianity. Here is another apparently sincere man, who has been taken in by Jewish propoganda concerning the Rapture - ED. Many ministers, elders, deacons, trustees, and Sunday School teachers belong to this cult. Today, my membership ends! Today a new ministry begins! There is a tremendous need to scrutinize the cultic nature of Freemasonry in view of the massive infiltration of its effects on the working body of the church. It should be exposed to the True Light - Jesus Christ. Love in Christ, For anyone interested in contacting Brother Taylor, his address is: Box 12, Newtonville, N. Box , Issaquah, WA The following information comes from an article titled: For further information contact: An earnest question is asked of us who minister to the Masons. Are they so bad? Are these innocent enough? This assumption neglects central principles found in the Holy Bible - the very Bible which is found reposing on the. The first question is one of spiritual authority. Surely no Christian parents needs to be reminded of the responsibility they have for the precious young souls God has entrusted to them. And, ye fathers, provoke not your children to wrath: Conversely, there are dire spiritual warnings for those who either fail to teach their children or who lead them in error-filled teachings: Page 12 "But whoso shall offend one of these little ones which believe in me Christ , it is better for him that a millstone were hanged about his neck, and that he be drowned in the depths of the sea" Matt. Thus God has given Christian parents ultimate spiritual authority, or headship over their children. The Lord has placed a strong hedge of protection around Christian families. What does all this have to do with Masonic youth orders? It is the same question of leadership. Masonry is a false religious system, and its god is not the Biblical God. Therefore, temples of Freemasonry are temples of a false god; and Freemasons are, knowingly or not, priests of a false, Baalish system. Please bear in mind that this is a spiritual principle and that it has little to do with the appearances or even the philosophies of these youth groups. They function solely under the charter of Masonic authority! They are also designed to draw

young people into the adult orders, which means that upon being initiated the young man or woman is spiritlely "adopted" into the Masonic family, even though they are not actually Masons. This cannot help but make them "double-minded" James 1: No matter how apparently "innocent" the ceremonies and teachings of these youth orders are, they function under Page 13 the shadow of an anti-Christian spiritual power which the Master Mason brings with him. No parent would knowingly permit their son or daughter to attend a coven of witches; and yet the same spiritual principality Eph. Thus the youth is walking innocently into a spiritual minefield, without warning, when they enter a Masonic youth order. They have broken down the hedge which God has placed around them! At the very age when powerful emotional drives are running at peak, they are surrendering themselves to a spiritual power which is engineered to provoke lust! The very elements and symbols of Masonry, even as in witchcraft, are sexual in spiritual content. A young person who is receiving sound instruction at home would be having it subtly undermined by submitting to the headship of Masonic authority! Masonry exalts human sexuality in a disguised way. The square and compass symbols actually represent the male and female reproductive organs. The "point within the circle" and the twin pillars are disguised forms of ancient talismans of paganism designed to invoke lust. Page 14 Thus, while teaching pious principles on the surface, these orders only serve to pour fuel on the already smoldering fires of adolescent emotion, and the God-given rights of the Christian parents are diluted by the very real authority of a strange god who appeals to all that is carnal in a young person. The desire to be "something special," and to "Lord it over others" is enhanced by these groups, which bestows impressive, high sounding titles upon the officers "Honored Queen," etc. Crowns and scepters, satin robes and chains of office: Certainly these orders make a show of teaching "religion," but religion is not what our youth need. They need the Gospel of Grace! Subtly but completely, a doctrine of salvation by works and labor is taught in these orders, contrary to Scripture. The secrecy and elitism of these groups is both uncharitable and forbidden by Jesus Christ Himself, who forbade the taking of oaths Matt. True Christian love does not exclude, but rather embraces "whosoever will may come. Listen to the Prophet Jeremiah: Page 15 Elsewhere God specifically commands: I lam the Lord" Lev. Now what is being spoken of was a particularly vile form of child sacrifice. Molech was a god of the Ammorites, an idol made of metal and heated up by flames from within. Yet, unthinkable as it sounds, the Israelites persistently fell into this precise sort of idolatry. They were so beguiled by the exquisite sounding promises of the priests of Baal and Molech that they willingly passed their sweet children through the fires; in spite of the repeated warnings of the prophets. Even the wise Solomon, one of the patron saints of Masonry, built an altar to this god 1 Kings Horrifying as this may seem, in Masonry the same thing is happening to the young person on a spiritual level! The fires of Molech only consumed the bodies of those innocent children; the spiritual fires of the Masonic order corrodes the very souls of our Notes: The "intention rites" which they put these young people through are unhallowed conflagrations which sear their consciences with a red-hot iron. In our society today, there are enough "fires" through which our children must walk: Most of these the child chooses for himself, however, unknowingly. But in the Masonic youth orders, the young person is often urged to join with the blessings of the parents. The very virtuous appearance of these Orders is what makes them the more dangerous. These teens are drinking spiritual poison in unlabeled bottles! They are coming under an un-Christian spiritual power which conflicts with the power of God and can only cause confusion to the teen. Solomon wrote that "He that troubleth his own house, shall in inherit the wind" Prov. His idolatry fractured the kingdom of Israel, and he did indeed "inherit the wind. We are creating subtle discord in their young hearts when we let them sit, week after week, under the shadow of Masonry, and yet expect them to be upright. Let us remember the "curse of the millstone," which Jesus said in Matthew

Chapter 3 : Mackey's Encyclopedia of Freemasonry - M

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His favorite pen name was Cryptonymus, a Latin word meaning One whose name is hidden. He was one of the founders of the Rosicrucian Society in England see Rosicrucianism. He was born at Charleston, South Carolina, March 12, 1771. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1845, and was buried at Washington, District of Columbia, Sunday, June 26, 1845, with all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1793, when he was graduated with honors at the Charleston Medical College, until he gave attention to the practice of his profession, but from that time on literary and Masonic labors engrossed his efforts. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington, District of Columbia, in 1801. From until he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1802 he was a founder member of Landmark Lodge No. 1. During the winter of 1803 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1803; and also elected Deputy Grand High Priest in 1804 and successively re-selected until 1808. From 1808 to 1812 he was each year elected as Grand High Priest of his State. Elected in 1812 to the office of General Grand High Priest, he continued in that position until 1815. Doctor Mackey also contributed freely to Masonic periodicals and edited several of them with conspicuous ability. In 1816 he established and edited the Southern and Western Masonic Miscellany for five years. In 1817 he undertook the publication of the Masonic Quarterly Review which continued for two years. Then he was invited to assume editorial charge of a department in the American Freemason which he accepted in July, 1818, and he held this position for one year. He was solicited to take charge of a department in the Masonic Trowel, his first article appearing in the September number of 1819, and he wrote for this publication for nearly three years. Although a periodical of great merit, after three years it was discontinued. In January, 1822, Doctor Mackey became one of the editors of the Voice of Masonry, and for over four years was a constant contributor to that periodical, when failing health necessitated his giving up this work. General Albert Pike wrote a touching and apt precative message at the time of the death of Doctor Mackey, which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction in which the various Masonic Bodies were instructed to "drape in black the altars and working tools and the Brethren will wear the proper badge of mourning during the space of sixty days. Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1845, at the venerable age of 74, and was buried at Washington on Sunday June 26, 1845, with the highest honors of the Craft, ah Rites and Orders of Masonry uniting in the last sad services over his remains. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labors in the service of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and vividly respected and beloved by the Masonic world. While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious Brother had been for many years an active member of this Body Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and insignia will be appropriately draped, and its members wear the usual badge of mourning for thirty days. A memorial page of our proceedings will also be dedicated to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them. He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloquent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience no fear or disfavor

or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete. The word mason, as it appears to us, is clear evidence of the development of the operative Gilds through the Norman-French artificers of the Conquest, who carried the Operative Gilds, as it were, back to Latin terminology, and to a Roman origin, In addition to the above paragraph by the Rev. Woodford, see Mason, Macemo and Macio. It is a very convenient word. The formation of the English language might permit the use of the equivalent word Masoness, if custom would sanction it. The designation of the four advanced grades of the French Rite. Bazot says that the name comes from the color worn in the fourth grade. The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macric soul in opposition to the Micric animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the *Mysterium Magnum*. Madagascar is an island, under the French Government, is miles long, with some three million inhabitants, and is in the Indian Ocean, miles from the east coast of Africa. The first Lodge in Southern India was established at Madras. A Provincial Grand Lodge was established in by the Athol Grand Lodge of England but after about seven years the state of warfare round about Madras caused its decline. The early attempts of the French to plant Freemasonry in Madras were even less successful than those of the English. The first Lodge, La Fraternelle Cosmopolite, meaning in French World wide Fraternity, was chartered in , but after lying dormant for some time finally ceased to exist. The Chief of Police of New Orleans was killed, following the severity of his course in hunting the murderers of an Italian. Several Mafiosi were implicated, six were acquitted but the verdict was credited to the fears of the jury, and the gaol was entered by a mob and eleven prisoners were lynched, March 14, see Carbonari, Camorra, and Secret Societies. In the *Freimaurerzeitung* appeared at Berlin, having only a short existence of six numbers. The *Journal fur Freimaurer*, which appeared in at Vienna, had a longer life of some three years. In England, the first work of this kind was *The Freemasons Magazine or General and Complete Library*, begun in , and continued until In Ireland, in , the *Sentimental and Masonic Magazine* appeared and ran to seven volumes In France the *Miroir de l'averite* seems to have been issued , followed by *Nermes* in In a new Masonic Magazine was issued, but it had not a very long existence. It was established in the year see Literature. The word is derived from mog or amp, signifying Priest in the Pehlevi language. The Illuminati first introduced the word into Freemasonry, and employed it in the nomenclature of their Degrees to signify men of superior wisdom. The traditional names of the three are Melchior, an old man, with a long beard, offering gold; Jasper, a beardless youth, who offers frankincense; Balthazar, a black or Moor, with a large spreading beard, who tenders myrrh. The patron saints of travelers. The Empress Helena caused their corpses to be transported to Milan from Constantinople. Frederick Barbarossa carried them to Cologne, the place of their special gloria as the Three Kings of Cologne. The three principal officers ruling the Society of the Rosicrucians are styled Magi. Ragon designates this sort of Freemasonry by the name of Occult Freemasonry But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man. Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras; it is reproduced in the Philosophy of Agrippa and of Cardan, and is recognized under the name of Magic in the marvelous results of magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. It is certain that onomatology, or the science of names, forms a very interesting part of the investigations of the higher Freemasonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the dogmas of magic; and hence magic furnishes a curious and interesting

study for the Freemason see Magic Squares and Alchemy. Higgins, for the study of Masonic symbolism see American Freemason, November, , and Miscellanea Latomorum, volume i, pages 63 and , new series. They wore in their Chapters the habit of members of the Inquisition. This must not be confused with a society of the same name but not claiming to be exclusively Masonic in the United States. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The accompanying figure of nine squares containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import. There was no talisman more sacred than this among the Orientalists, when arranged as in Figure The talmudists also esteemed it as a sacred talisman because 15 is the numerical value of the letters of the word JaH, which is one of the forms of the Tetragrammaton. The Hermetic Philosophers called these magic squares Tables of the Planets, and attributed to them many occult virtues. The Table of Saturn consisted of 9 squares, and has Just been given. The Table of Jupiter consisted of 16 squares of numbers, whose total value is , and the sum of them added, horizontally, perpendicularly, and diagonally, in rows, is always 34; as in Figure 3. So the Table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of These magic squares and their values have been used in the symbolism of numbers in some of the advanced Degrees of Freemasonry. This subject should not be dismissed as a purely imaginative study. The matter has for many years engaged the attention of mathematicians of the highest quality. The Magic Square has been worn as an emblem or talisman insuring good luck to the possessor and evidently it formed an essential part in the early symbolism connected with the Craft. That singular picture by Albrecht Durer of the sixteenth century, Malancolia, shows a Magic Square with many other symbols easily recognized by members of the Masonic institution. The history of the Magic Square goes back hundreds of years and there has been undoubtedly through this period a superstitious, as well as a scientific, esteem for this device. They have not been worked out to their present perfection in any other than by systematic methods. The earliest known writer on the subject was a Greek, Emanuel Moscopulus, who flourished in the fourth or fifth century. Since that time there have been many laborers upon this work. One of the very interesting of these Magic Squares is referred to above by Doctor Mackey.

Chapter 4 : New Encyclopedia of Freemasonry Part 1 by Arthur Edward Waite

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See Article History Alternative Titles: Free and Accepted Masons, Freemasonry Freemasonry, the teachings and practices of the secret fraternal men-only order of Free and Accepted Masons, the largest worldwide secret society. Spread by the advance of the British Empire , Freemasonry remains most popular in the British Isles and in other countries originally within the empire. Estimates of the worldwide membership of Freemasonry in the early 21st century ranged from about two million to more than six million. Freemasonry evolved from the guilds of stonemasons and cathedral builders of the Middle Ages. With the decline of cathedral building, some lodges of operative working masons began to accept honorary members to bolster their declining membership. From a few of these lodges developed modern symbolic or speculative Freemasonry, which particularly in the 17th and 18th centuries adopted the rites and trappings of ancient religious orders and of chivalric brotherhoods. In the first Grand Lodge, an association of lodges, was founded in England. FreemasonsA group of Freemasons in ceremonial dress, Freemasonry has, almost from its inception, encountered considerable opposition from organized religion , especially from the Roman Catholic Church , and from various states. Freemasonry is not a Christian institution, though it has often been mistaken for such. Freemasonry contains many of the elements of a religion; its teachings enjoin morality , charity, and obedience to the law of the land. In most traditions, the applicant for admission is required to be an adult male, and all applicants must also believe in the existence of a Supreme Being and in the immortality of the soul. In practice, some lodges have been charged with prejudice against Jews , Catholics, and nonwhites. Generally, Freemasonry in Latin countries has attracted those who question religious dogma or who oppose the clergy see anticlericalism , whereas in the Anglo-Saxon countries the membership is drawn largely from among white Protestants. The modern French tradition, founded in the 19th century and known as Co-Freemasonry or Le Droit Humain, admits both women and men. In most lodges in most countries, Freemasons are divided into three major degreesâ€”entered apprentice, fellow of the craft, and master mason. In many lodges there are numerous degreesâ€”sometimes as many as a thousandâ€”superimposed on the three major divisions; these organizational features are not uniform from country to country. In addition to the main bodies of Freemasonry derived from the British tradition, there are also a number of appendant groups that are primarily social or recreational in character, having no official standing in Freemasonry but drawing their membership from the higher degrees of the society. They are especially prevalent in the United States. In Britain and certain other countries there are separate lodges restricted to women. English Masons are forbidden to affiliate with any of the recreational organizations or quasi-Masonic societies, on pain of suspension.

Chapter 5 : Encyclopedia of Freemasonry Part 1 by Albert G. MacKey

American-British crime drama mystery film "Mr. Holmes". From Wikipedia, the free encyclopedia.

Grand Lodge Grand Lodges and Grand Orients are independent and sovereign bodies that govern Masonry in a given country, state, or geographical area termed a jurisdiction. There is no single overarching governing body that presides over worldwide Freemasonry; connections between different jurisdictions depend solely on mutual recognition. The largest single jurisdiction, in terms of membership, is the United Grand Lodge of England with a membership estimated at around a quarter million. Each Grand Lodge maintains a list of other Grand Lodges that it recognises. When two Grand Lodges are not in amity, inter-visitation is not allowed. There are many reasons one Grand Lodge will withhold or withdraw recognition from another, but the two most common are Exclusive Jurisdiction and Regularity. If two Grand Lodges claim jurisdiction over the same area, the other Grand Lodges will have to choose between them, and they may not all decide to recognise the same one. In , for example, the Grand Lodge of New York split into two rival factions, each claiming to be the legitimate Grand Lodge. Other Grand Lodges had to choose between them until the schism was healed. Regular Masonic jurisdictions Regularity is a concept based on adherence to Masonic Landmarks , the basic membership requirements, tenets and rituals of the craft. Each Grand Lodge sets its own definition of what these landmarks are, and thus what is Regular and what is Irregular and the definitions do not necessarily agree between Grand Lodges. Essentially, every Grand Lodge will hold that its landmarks its requirements, tenets and rituals are Regular, and judge other Grand Lodges based on those. If the differences are significant, one Grand Lodge may declare the other "Irregular" and withdraw or withhold recognition. The Grand Lodge should be established by an existing regular Grand Lodge, or by at least three regular Lodges. A belief in a supreme being and scripture is a condition of membership. Initiates should take their vows on that scripture. Only men can be admitted, and no relationship exists with mixed Lodges. The Grand Lodge has complete control over the first three degrees, and is not subject to another body. All Lodges shall display a volume of scripture with the square and compasses while in session. There is no discussion of politics or religion. Masonic bodies and List of Masonic Rites Blue Lodge Freemasonry offers only three traditional degrees, and in most jurisdictions, the rank of past or installed master. Master Masons are also able to extend their Masonic experience by taking further degrees, in appendant bodies approved by their own Grand Lodge. This system is popular in North America and in Continental Europe. Templar and Cryptic Masonry also exist. Ritual and symbolism Main article: A moral lesson is attached to each of these tools, although the assignment is by no means consistent. The meaning of the symbolism is taught and explored through ritual. During these three rituals, the candidate is progressively taught the meanings of the Lodge symbols, and entrusted with grips, signs and words to signify to other Masons that he has been so initiated. The initiations are part allegory and part lecture, and revolve around the construction of the Temple of Solomon , and the artistry and death of his chief architect, Hiram Abiff. The degrees are those of Entered apprentice, Fellowcraft and Master Mason. While many different versions of these rituals exist, with at least two different lodge layouts and versions of the Hiram myth, each version is recognisable to any Freemason from any jurisdiction. These painted depictions of Masonic themes are exhibited in the lodge according to which degree is being worked, and are explained to the candidate to illustrate the legend and symbolism of each degree. Accordingly, Masons swear at each degree to keep the contents of that degree secret, and to support and protect their brethren unless they have broken the law. In Progressive continental Freemasonry, books other than scripture are permissible, a cause of rupture between Grand Lodges. History of Freemasonry Origins Goose and Gridiron, where the Grand Lodge of London and Westminster, later called the Grand Lodge of England was founded Since the middle of the 19th century, Masonic historians have sought the origins of the movement in a series of similar documents known as the Old Charges , dating from the Regius Poem in about [38] to the beginning of the 18th century. Alluding to the membership of a lodge of operative masons, they relate a mythologised history of the craft, the duties of its grades, and the manner in which oaths of fidelity are to be taken on joining. The theory had also been postulated in by German professor; J. Many English Lodges joined the new regulatory body,

which itself entered a period of self-publicity and expansion. However, many Lodges could not endorse changes which some Lodges of the GLE made to the ritual they came to be known as the Moderns , and a few of these formed a rival Grand Lodge on 17 July , which they called the " Antient Grand Lodge of England. The Collector for the port of Pennsylvania, John Moore, wrote of attending lodges there in , two years before the formation of the first Grand Lodge in London. Grand Lodges developed within each state. Some thought was briefly given to organising an overarching "Grand Lodge of the United States," with George Washington who was a member of a Virginian lodge as the first Grand Master, but the idea was short-lived. The various state Grand Lodges did not wish to diminish their own authority by agreeing to such a body. In , an African American named Prince Hall , [56] along with 14 other African-American men, was initiated into a British military lodge with a warrant from the Grand Lodge of Ireland , having failed to obtain admission from the other lodges in Boston. When the British military Lodge left North America after the end of the Revolution, those 15 men were given the authority to meet as a Lodge, but not to initiate Masons. This lodge is not to be confused with the various Grand Lodges in Africa. As with the rest of U. By the s, such discrimination was a thing of the past. Grand Lodges recognise their Prince Hall counterparts, and the authorities of both traditions are working towards full recognition. From France and England, Freemasonry spread to most of Continental Europe during the course of the 18th century. Briefly eclipsed during the French Revolution , French Freemasonry continued to grow in the next century, [61] at first under the leadership of Alexandre Francois Auguste de Grasse , Comte de Grassy-Tilly. A career Army officer, he had lived with his family in Charleston, South Carolina from to the early s, after leaving Saint-Domingue now Haiti during the years of the Haitian Revolution. Schism The ritual form on which the Grand Orient of France was based was abolished in England in the events leading to the formation of the United Grand Lodge of England in However the two jurisdictions continued in amity mutual recognition until events of the s and s drove a seemingly permanent wedge between them. In the Supreme Council of the Ancient and Accepted Scottish Rite of the State of Louisiana appeared in the jurisdiction of the Grand Lodge of Louisiana, recognised by the Grand Orient de France, but regarded by the older body as an invasion of their jurisdiction. The new Scottish Rite body admitted blacks. The resolution of the Grand Orient the following year that neither colour, race, nor religion could disqualify a man from Masonry prompted the Grand Lodge to withdraw recognition, and it persuaded other American Grand Lodges to do the same. The new constitutions read, "Its principles are absolute liberty of conscience and human solidarity", the existence of God and the immortality of the soul being struck out. It is possible that the immediate objections of the United Grand Lodge of England were at least partly motivated by the political tension between France and Britain at the time. The result was the withdrawal of recognition of the Grand Orient of France by the United Grand Lodge of England, a situation that continues today. In , lodges favouring the compulsory recognition of the Great Architect of the Universe formed the Grande Loge de France. For the Continental lodges, however, having a different approach to Freemasonry was not a reason for severing masonic ties. The United Grand Lodge of England does not communicate with any of these jurisdictions, and expects its allies to follow suit. This creates the distinction between Anglo-American and Continental Freemasonry. Freemasonry and women and Co-Freemasonry The status of women in the old guilds and corporations of mediaeval masons remains uncertain. The principle of "femme sole" allowed a widow to continue the trade of her husband, but its application had wide local variations, such as full membership of a trade body or limited trade by deputation or approved members of that body. The French officially abandoned the experiment in the early 19th century. Having failed to achieve acceptance from any masonic governing body, she and Georges Martin started a mixed masonic lodge that worked masonic ritual. Meanwhile, the French had re-invented Adoption as an all-female lodge in , only to cast it aside again in The lodges, however, continued to meet, which gave rise, in , to a body of women practising continental Freemasonry. While they were not, therefore, recognised as regular, they were part of Freemasonry "in general". Anti-Masonry alternatively called Anti-Freemasonry has been defined as "opposition to Freemasonry", [84] [85] but there is no homogeneous anti-Masonic movement. Anti-Masonry consists of widely differing criticisms from diverse and often incompatible groups who are hostile to Freemasonry in some form. Critics have included religious groups, political groups, and conspiracy theorists. These often lack context, [86] may be outdated for various

reasons, [87] or could be outright hoaxes on the part of the author, as in the case of the Taxil hoax. The political opposition that arose after the "Morgan Affair" in gave rise to the term Anti-Masonry, which is still in use today, both by Masons in referring to their critics and as a self-descriptor by the critics themselves. Opposition to Freemasonry within Christianity Although members of various faiths cite objections, certain Christian denominations have had high-profile negative attitudes to Masonry, banning or discouraging their members from being Freemasons. The denomination with the longest history of objection to Freemasonry is the Catholic Church. The objections raised by the Catholic Church are based on the allegation that Masonry teaches a naturalistic deistic religion which is in conflict with Church doctrine. The Code of Canon Law explicitly declared that joining Freemasonry entailed automatic excommunication, and banned books favouring Freemasonry. Unlike its predecessor, the Code of Canon Law did not explicitly name Masonic orders among the secret societies it condemns. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion. His writings represented his personal opinion only, and furthermore an opinion grounded in the attitudes and understandings of late 19th century Southern Freemasonry of the USA. Notably, his book carries in the preface a form of disclaimer from his own Grand Lodge. No one voice has ever spoken for the whole of Freemasonry. Roberts was a vocal opponent of Freemasonry in the mid 19th century. Roberts opposed the society on moral grounds and stated, "The god of the lodge is not the God of the Bible. Freedom from secret societies is one of the "frees" upon which the Free Methodist Church was founded. In recent decades, however, reservations about Freemasonry have increased within Anglicanism, perhaps due to the increasing prominence of the evangelical wing of the church. The former Archbishop of Canterbury, Dr Rowan Williams, appeared to harbour some reservations about Masonic ritual, whilst being anxious to avoid causing offence to Freemasons inside and outside the Church of England. In he felt it necessary to apologise to British Freemasons after he said that their beliefs were incompatible with Christianity and that he had barred the appointment of Freemasons to senior posts in his diocese when he was Bishop of Monmouth. This has been generally affirmed throughout the whole Eastern Orthodox Church. The Orthodox critique of Freemasonry agrees with both the Catholic and Protestant versions: However, countries such as Turkey and Morocco have established Grand Lodges, [] while in countries such as Malaysia [] [] and Lebanon [] there are District Grand Lodges operating under a warrant from an established Grand Lodge. Lodge buildings were confiscated by the government. However, the position changed following the revolution, and all lodges were forced to close in In the wake of the French Revolution, the Unlawful Societies Act banned any meetings of groups that required their members to take an oath or obligation. This continued until, when the obligation of the provision was rescinded by Parliament. Reports of the "Morgan Affair", together with opposition to Jacksonian democracy Andrew Jackson was a prominent Mason, helped fuel an Anti-Masonic movement.

Encyclopedia of Freemasonry Part 1 by Haywood, H. L.; Mackey, Albert G. See more like this Encyclopedia of Freemasonry (A-L) by Albert Gallatin Mackey (English) Paperback.

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. 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. 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.

Chapter 7 : Grand Orient of the Netherlands - Wikipedia

An Encyclopedia of Freemasonry and Its Kindred Sciences, Comprising the Whole Range of Arts Item Preview.

Chapter 8 : Mackey's Encyclopedia of Freemasonry - Index

While freemasons may have taken part in the crime, Smith's successor, Brigham Young, also a freemason, held the Order of Freemasons blameless. The influence of the rituals of freemasonry upon the ceremonies and rites of the Church of Jesus Christ of Latter-day Saints is still apparent today.

Chapter 9 : The Hidden Power Behind Freemasonry - Part 1 of 8

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