

Cambridge University Press
978-1-108-04406-6 - The Royal Masonic Cyclopaedia of History, Rites, Symbolism,
and Biography
Edited by Kenneth R.H. Mackenzie
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Magic, superstition, the occult sciences and esoteric knowledge appear regularly in the history of ideas alongside more established academic disciplines such as philosophy, natural history and theology. Particularly fascinating are periods of rapid scientific advances such as the Renaissance or the nineteenth century which also see a burgeoning of interest in the paranormal among the educated elite. This series provides primary texts and secondary sources for social historians and cultural anthropologists working in these areas, and all who wish for a wider understanding of the diverse intellectual and spiritual movements that formed a backdrop to the academic and political achievements of their day. It ranges from works on Babylonian and Jewish magic in the ancient world, through studies of sixteenth-century topics such as Cornelius Agrippa and the rapid spread of Rosicrucianism, to nineteenth-century publications by Sir Walter Scott and Sir Arthur Conan Doyle. Subjects include astrology, mesmerism, spiritualism, theosophy, clairvoyance, and ghost-seeing, as described both by their adherents and by sceptics.

The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography

The nineteenth-century writer and Masonic scholar Kenneth R.H. Mackenzie (1833–86) studied occultism with Frederick Hockley, and met the famous French occultist Éliphas Lévi in 1861. He was also involved in the foundation of the Hermetic Order of the Golden Dawn. This extensive encyclopaedia, first published in 1877, is considered to be a classic Masonic reference work. It includes detailed information on the symbols, rites, legends, terms, people and places associated with Freemasonry. Some of the symbols are illustrated and lists of rankings are given, including a 'traditional' list of Grand Masters of England that includes Sts Swithin and Dunstan, Alfred the Great, Sir Christopher Wren (twice) and Charles II. Mackenzie aims in his entries to be critical when relevant: as he says in the Preface, freemasonry has 'received a willing tribute' in his book, but he hints at difficulties encountered in publishing material about a famously secretive society.

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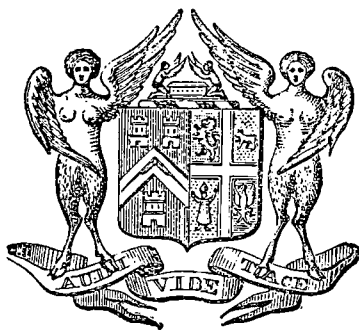
THE
ROYAL
MASONIC CYCLOPÆDIA
OF
HISTORY, RITES, SYMBOLISM,
AND BIOGRAPHY.

EDITED BY

KENNETH R. H. MACKENZIE, IX^o,
("CRYPTONYMUS,")

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Cyclopaedia of Freemasonry

IS

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JOHN HERVEY, Esquire, 32^o,

GRAND SECRETARY OF THE UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS
OF ENGLAND,

WITH EVERY FEELING OF FRATERNAL RESPECT AND REGARD,

BY HIS NEPHEW, THE EDITOR,

KENNETH R. H. MACKENZIE, IX^o.

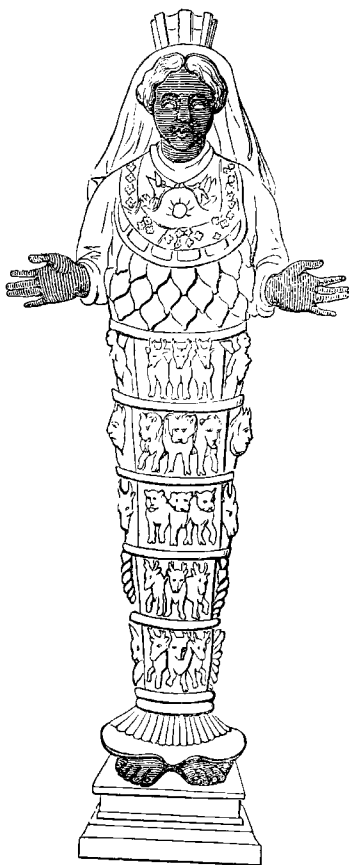
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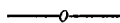
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P R E F A C E.



THIS book does not contain the accumulation of the knowledge of one person, but of many—nor does it express the opinions of an individual. It would be very inadequate to its purpose were it the former, and wholly impertinent were it the latter. It should also be remembered, that nothing can be truly effective of good without an attempt at impartiality; and to the merit of such an attempt the author or editor has throughout aspired. Had it not been for the valuable assistance obtained from brethren far more distinguished in the Craft than he can ever expect to be, many inaccuracies would have been perpetuated, and much important and valuable information continued unrecorded; but it may still be urged on the reader, that the best way of using this work is to study its pages with the sense of its presenting a coherency, from beginning to end, of great advantage to the Masonic Student. Perfection, in that which is progressive and hence incomplete, was an impossibility; but it has been endeavoured throughout to give a tone of consistency to the form in which the various topics have received illustration. Many collateral matters have been introduced, being of interest to a right comprehension of the scope of Masonic science; some digressions have not been excluded, as it was thought they would be found valuable in the ultimate aim of throwing new light upon the central idea of the Fraternity; and where, in certain articles, censure has been made of particular views, it has only been to strengthen the entire fabric, and eliminate errors of more or less danger. While the Craft, with all respect and affection, has received a willing tribute at the writer's hands, difficulties have been presented, and an open critical

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spirit allowed; and if certain legends have been treated with a free method of inquiry, it has always been essayed to perform the necessary labour with a due respect for the superior knowledge of special points possessed by experts in the various systems by which the spirit of Masonry has received expression. There has, therefore, been no attempt to glorify certain rites at the expense of others; there has been a constant endeavour to put things in the truest light attainable by archæological and historical research; and everywhere there has been kept in view the cardinal fact, that the three degrees of Craft Masonry form the substantial foundation and essence of the whole science. As Hutchinson wisely says: "Take away from the *spirit* of our mysteries and ceremonies, and they become ridiculous."

A remarkable author of the last century (Carl August Ragotzsky), in summing up his experiences of the Masonry of his time, which he found broken up into numerous fantastic sects, with an ever-varying standard of Masonic truth, observes, with a sort of prophetic felicity: "But, my dear brother, what is there that is not now loaded upon the shoulders of Masonry? Truths and fictions of the most dissimilar kind could not avoid becoming interwoven with Freemasonry. In one hundred years (if indeed it be possible that Freemasonry should stand so long!!!) —in one hundred years, if Freemasonry was continually to be exhibited in such an eccentric light, the necessity of a Masonic Lexicon of Lodges and Sects would become an absolute fact, and most certainly such a work would contain as many rubrics and singularities as the orthodox and heretical Lexicon of the Christian Church! But be that as it may, it has been of old, and will for ever remain, the first requirement of a Freemason to possess a pair of clearly-seeing eyes!" And certainly the prediction of Brother Ragotzsky—amid the confusion and whirl of

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class rites—has been fulfilled; the continual creation of new systems built upon the frailest of traditions has not ceased, nor does the fertility of imagination, on the part of founders of sects, exhibit many signs of flagging.

In the various new rites introduced within the memory of the present generation, it is not to be denied that many interesting features are present; but, at a time when every new idea is brought rigidly to the touchstone of truth, it must be confessed that works of supererogation abound, and the reconstructed sub-Masonic fraternities, however excellent their intentions, by no means satisfy historical conditions, or anywhere approach in grandeur of conception the original plan; while, in many instances, the substructure of these rites, on investigation, coincides in no accurate measure with the ascertained facts of history. In the last century, there continued a belief in the mystical, which the light of science has been insufficient to discourage; and at the present day, in various directions, we perceive this lingering love of the marvellous still holding the minds of many in thrall. This very attitude of the reduplicators of Masonic sects renders the whole suspicious to the very large majority of thinkers and students; and men accustomed to dissect history, like De Quincey, the essayist, and Carlyle, the historian, instinctively shrink from the inaccurate. But let it once be admitted that the basis of Freemasonry, like that of many other institutions, is of a purely symbolical and moral character, and there need be no such outcry. But, above all things, let it be clearly seen as a purely social institution, having no political or religious tendency at all, tending to make men friendly upon vastly different grounds than those of agrarian and political rights. In England, at any rate, agitation of a party kind is impossible in the Lodge, for men of all shades of political belief meet there on neutral ground,

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while the exercise of religious freedom is admitted and proclaimed to be the inalienable possession of each individual brother.

On the various theories concerning the origin of Masonry, it is advisable to be prudently reticent: there are of these so many that each student may select his own favourite theory without prejudice to any other. It is only requisite to recognise the actual good effected by Masonic association to perceive that its enemies are at fault. And whatever opposition may be brought against Masonry, or ridicule heaped upon it, it has too firmly established itself in the minds of benevolent and far-seeing men to be in any danger of overthrow. To my brethren I need say no more, and to the general public I can only say—read in these pages, and see if there be anything worthy of reprehension.

I am greatly indebted to the personal kindness of many brethren for aid in my work—beyond the ordinary printed sources—and especially for the supervision of the proof-sheets, by the following eminent Members of the Craft—who have, in fact, formed a most efficient Committee of Aid in the present undertaking—often saving the reader from the redundance and reiteration unavoidable in works of this kind. My acknowledgments are therefore heartily offered to Bros. W. Hyde Pullen, W. J. Hughan, Captain F. G. Irwin, D. F. Ranking, M.A., John Yarker, Thomas Sampson, R. Wentworth Little, A. A. Pendlebury, Dr W. R. Woodman, Captain J. H. Lawrence Archer, Benjamin Cox, J. Leyland Feilden, and many others, who in various ways have contributed to ensure accuracy and perspicuity throughout the work. And I ought to add my special acknowledgments for the valuable assistance at all times rendered by my publisher, Bro. John Hogg.

KENNETH R. H. MACKENZIE, IX^o.