

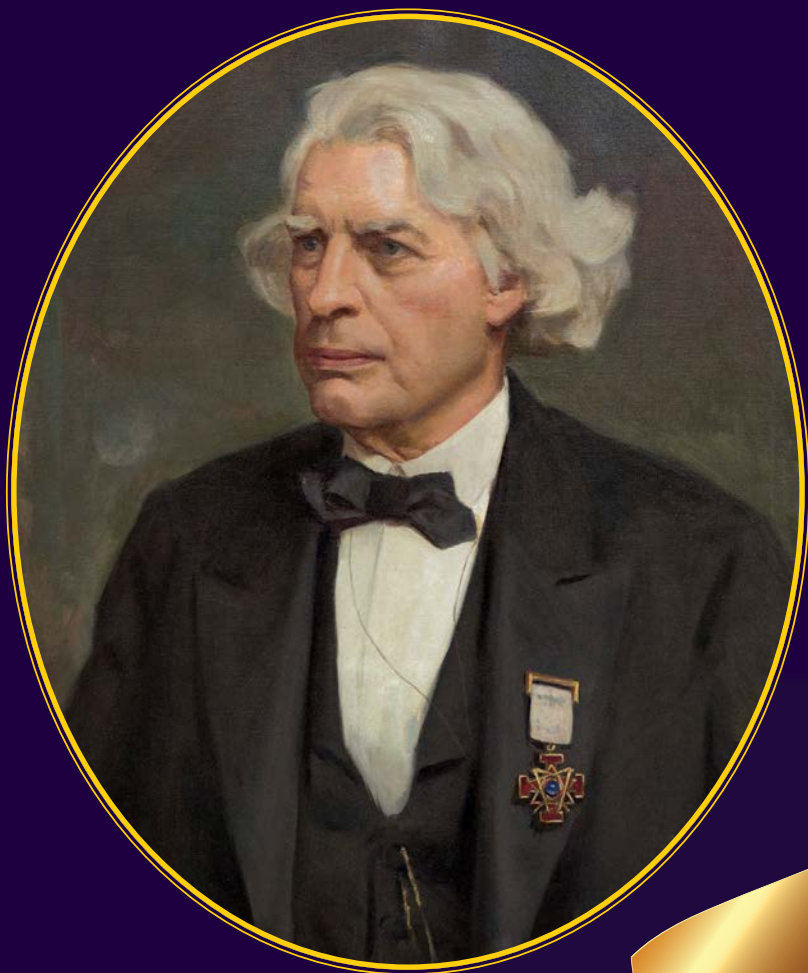


SCOTTISH RITE OF FREEMASONRY

BULLETIN

VALLEY OF WASHINGTON • ORIENT OF THE DISTRICT OF COLUMBIA **SPRING 2019**

The Other Albert



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DCSR's new
website! Social
media details.
(page 5)

SCOTTISH RITE CALENDAR • APRIL through DECEMBER 2019

The meeting time for these events is 7:30 p.m., unless stated otherwise, in the 2nd Floor Lodge Room. The meetings are limited to Scottish Rite Masons unless stated otherwise. All meetings are preceded by dinner at 6:00 p.m. in the Temple Refectory.

APRIL

- 2 Mithras Lodge of Perfection
- 9 Evangelist Chapter Rose Croix

12 SPRING REUNION

- 4:00-5:15 p.m. – Registration
- 9:15 p.m. – Recess to Saturday

13 SPRING REUNION

- 8:00 a.m. – Class Members report; Light Breakfast
- 5:30 p.m. – Reunion Concluded; Dinner & Festivities (Invitation Only)

- 16 Robert de Bruce Council of Kadosh
- 23 Albert Pike Consistory
- 27 JROTC Awards Ceremony
- 30 Fifth Tuesday – No DCSR Meetings

MAY

- 7 Mithras Lodge of Perfection
- 14 Evangelist Chapter of Rose Croix
- 21 Robert de Bruce Council of Kadosh
- 22 DCSR Golf Tournament
- 27 MEMORIAL DAY – DCSR OFFICES CLOSED
- 28 Albert Pike Consistory

JUNE

- 4 PEN/Faulkner Program
- 11 Evangelist Chapter of Rose Croix
- 18 Robert de Bruce Council of Kadosh
- 25 Albert Pike Consistory

JULY-AUGUST

- 4 INDEPENDENCE DAY – DCSR OFFICES CLOSED
- 20 33° Conferral
- 24 KCCH Investiture Ceremony

SUMMER RECESS – DCSR offices will be open Monday-Thursday, 8:00 a.m. - 5:30 p.m. to assist you.

SEPTEMBER

- 2 LABOR DAY – DCSR OFFICES CLOSED
- 3 Mithras Lodge of Perfection
- 10 Evangelist Chapter of Rose Croix
- 17 Robert de Bruce Council of Kadosh
- 24 Albert Pike Consistory

OCTOBER

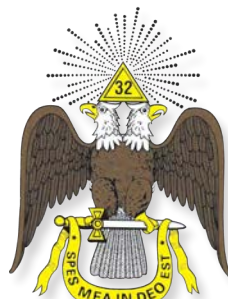
- 1 Mithras Lodge of Perfection
- 8 Feast of Tishri
- 14 COLUMBUS DAY – DCSR OFFICES CLOSED
- 15 Robert de Bruce Council of Kadosh
- 22 Albert Pike Consistory
- 29 Fifth Tuesday – No DCSR Meetings

NOVEMBER

- 5 Mithras Lodge of Perfection
- 11 VETERANS DAY – DCSR OFFICES CLOSED
- 12 Evangelist Chapter of Rose Croix
- 19 Robert de Bruce Council of Kadosh
- 26 Education & Community Service Awards Program
- 28 THANKSGIVING DAY – DCSR OFFICES CLOSED

DECEMBER

- 3 Mithras Lodge of Perfection
- 10 Evangelist Chapter of Rose Croix
- 17 BEGIN WINTER RECESS (No Meetings from December 17, 2019 to January 14, 2020)
- 23-31 DCSR OFFICES CLOSED



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SPRING | 2019

THE OTHER ALBERT

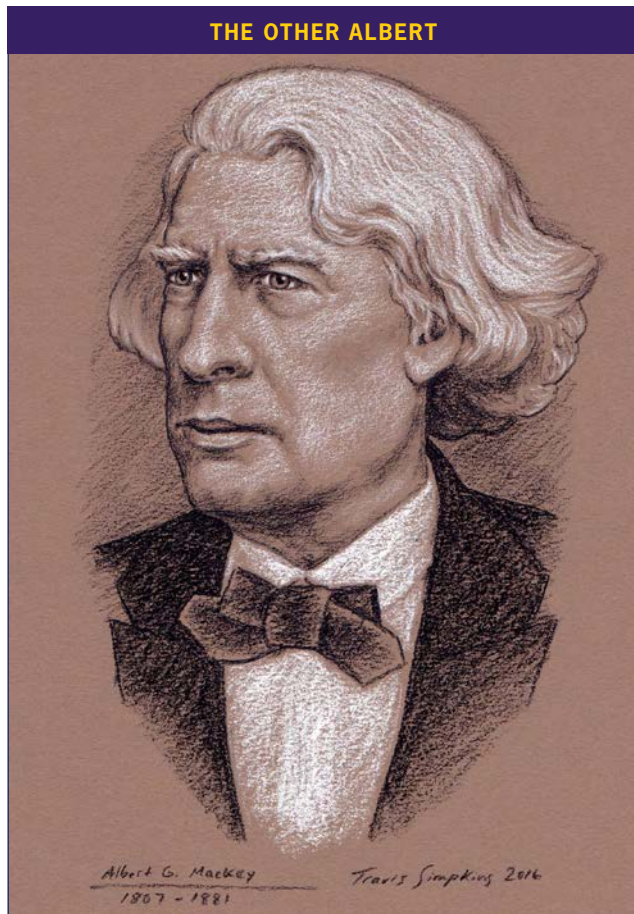


Illustration of Albert G. Mackey by Travis Simpkins

PUBLISHER

Ill. Leonard Proden, 33°

EDITOR

Ill. Carroll J. Collins, 33°

This Bulletin is published twice a year for members of the Valley of Washington, Orient of the District of Columbia, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction of the United States of America.

2800 Sixteenth Street, NW, Washington, DC 20009

SCOTTISH RITE OF FREEMASONRY
DISTRICT OF COLUMBIA



2800



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IN MEMORIAM: ILL. WILLIAM CHARLES MISKOVIC, 33°	INSIDE BACK COVER

Welcome New Candidates

BY ILLUSTRIOUS LEONARD PRODEN, 33°

SOVEREIGN GRAND INSPECTOR GENERAL OF THE
SUPREME COUNCIL IN WASHINGTON, DC

I am pleased to welcome our candidates to the Valley of Washington. Soon you will enter our Scottish Rite building and experience all the degrees (4° thru 32°) which will guide you to becoming a Master of the Royal Secret or better known as a 32° Scottish Rite Mason. Six allegorical play presentations of the 4°, 14°, 18°, 20°, 30° and 32° will take place in our Auditorium with all other Degrees communicated in our upstairs Lodge Room. Observe, listen and learn the important lessons of each degree.



Ill. Leonard Proden, 33°

I should like to call to your attention that the 20° Degree will be performed by Past Grand Masters of the District of Columbia. The only previous such occurrence was at the 1926 Reunion. To quote the then Deputy in D.C to the Supreme Council, Ellwood P. Morey, 33°, who served our Rite from 1921 to 1936:

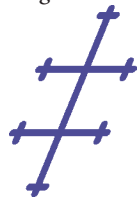
Brethren should not forget that the degree “Master of the Symbolic Lodge” will be a most unique event, inasmuch as this is to be put on by a cast composed of Past Grand Masters of this Jurisdiction. I doubt that this degree which so reverently shows the Scottish Rite attitude towards the Blue Lodge, has ever before been put on by so distinguished a cast.

So, the “most unique event” will happen again – just 92 years later. I would like to mention that all of our Degree casts, backed by the Stage Crew quietly assembling scenery, props, lights, sound systems and microphones; the Robe room dressing our actors; the Director of Work and Degree Directors reviewing scripts and managing casts—do an exceptional job to ensure that you have an outstanding Reunion experience. It is our hope that when you depart our building Saturday evening you will have enjoyed your progress through the Degrees and that you will think, reason and reflect on all that you have witnessed. More importantly that you will have obtained an enhanced framework for clarity in your Masonic life.

To our members—It's Reunion Time! Be advised that this will be the only Reunion in 2019. We need you in the auditorium along with our candidates to review and renew the lessons taught in our Degrees. Let me quote Ill. Morey, 33° in his February **Cathedral Calendar** as he exhorted all members to attend the 1925 Reunion:

No man may see the degrees as well in memory as in fact; no man may hear the words in mental ears as plainly as he hears the men in the cast. Only a superman could get all that there is from any Scottish Rite Degree in one seeing and hearing; he is a good man, indeed, who ever can say, 'I have obtained it all.'

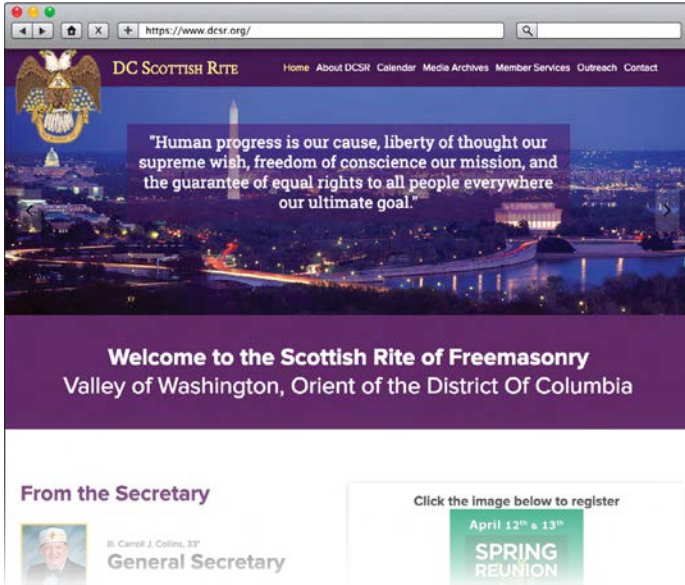
See you at the Reunion and thank you for being a Scottish Rite Mason.



Did you know that the DC Scottish Rite has a newly refreshed website?

Connect with us to stay up to date with what's going on at the Rite!

<https://www.dcsr.org/>



Are you following us on Facebook? Have you downloaded our app?



**DCSR - Orient of the District of Columbia,
Valley of Washington Facebook Group:**

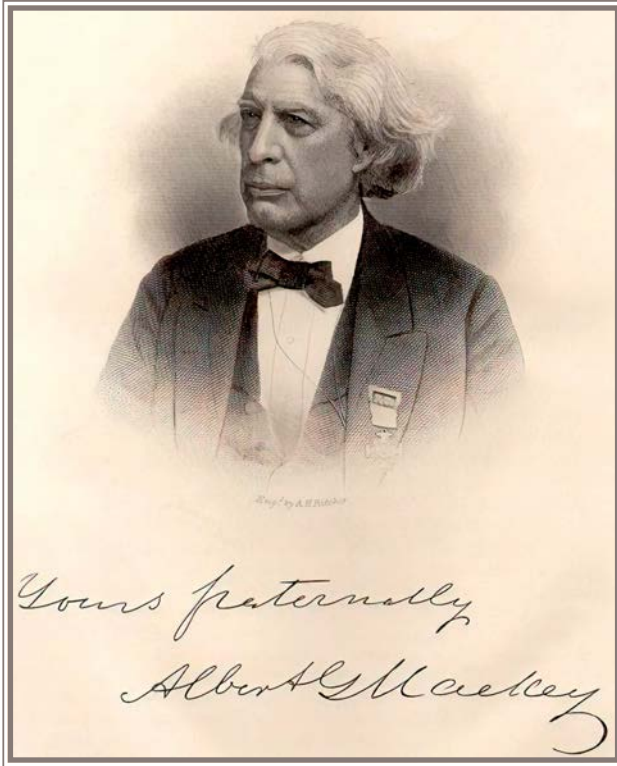
<https://www.facebook.com/groups/DCScottishRite/>

DCSR App available
on the App Store or Google Play



The Other Albert

Written by Walter P. Benesch, 32° KCGH
and contributions by Chris Ruli, 32°



Albert Gallatin Mackey (often referred to as “The Other Albert” in Masonic literature) was born in Charleston, South Carolina, on March 12, 1807 to Dr. John Mackey, a distinguished physician, journalist, and educator and his wife, Abigail Miles Mackey. Being born into an exceptionally well-educated household for the times, he seemed destined to follow in his father’s example. His father, besides being a medical doctor, published numerous articles including the most comprehensive work on arithmetic that had ever been published in America.

Subsequent to completing his undergraduate education, Albert Mackey taught school for a few years, to save money for medical school. In 1832,¹ he graduated, with honors, from the Charleston Medical College and set up practice. In 1838, he was appointed as a “demonstrator of anatomy” at his alma mater.

¹ Some references place the date of his MD as 1834.

Dr. Mackey maintained an active medical practice until 1854 when his literary efforts and growing participation in Masonry shifted his focus. He studied Latin, Greek, and Hebrew; the Kabbalah, the Talmud, and esoteric philosophy from ancient times through the Renaissance; and the influence of alchemy, Hermetic philosophy, and comparative religions on Freemasonry.

In 1841, Mackey was initiated, passed, and raised in St. Andrews lodge, No. 10, Charleston, South Carolina. He also affiliated with, and became Worshipful Master of Solomon's Lodge No. 1, the oldest lodge in Charleston in 1842; and was a founding member of Charleston's Landmark Lodge, No. 76, in 1851. Quickly recognized for his zeal and abilities, he became Grand Secretary of the Grand Lodge of South Carolina in 1842, and held that office until 1867.

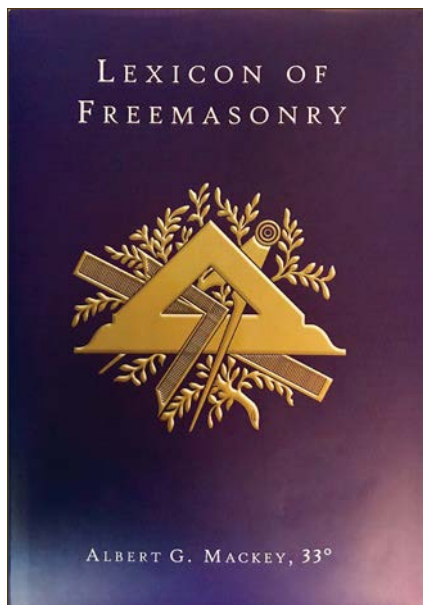
Dr. Mackey became a Masonic lecturer and quickly earned a national reputation with his interesting and instructive talks. According to reports, he possessed an excellent speaking ability, which deeply inspired and impressed an audience. He was unrivaled as an after-dinner speaker with a keen wit and remarkable anecdotal ability.

Brother Mackey's interests were not restricted to the Symbolic Lodge. Two years after being exalted in Royal Arch Masonry during the winter of 1841-1842, he was elected High Priest. Four years later, he was elected Deputy Grand High Priest, and re-elected to that position until 1855. In 1867, he was elected as Grand High Priest of South Carolina, and served as the General Grand High Priest from 1859 until 1868. Brother Mackey was dubbed and created a Knight Templar in South Carolina Commandery No. 1, in 1842, serving as its Eminent Grand Commander in 1844. He was later honored with the title Past Grand Warden of what would become the Grand Encampment of the United States. His devotion to the York Rite of Freemasonry was recognized nationwide through his articles and lectures.

Mackey explored subjects which were considered slight taboo in the mid 1800's. Freemasonry allowed the safe environment for the study of subjects which 19th Century Christian America might consider dangerous or even sacrilegious. Alchemy, Kabbalah, and Hermetic philosophy were particularly frowned upon, except in the Lodge where their concepts and symbolism had already had an influence.

Many of these teachings influenced the creation of what were called the "higher degrees," including the twenty-five degrees developed and/or influenced by Stephen Morin, and brought by him to the West Indies in 1763. It was these higher degrees, eventually expanded to include four through thirty-three, which became the foundation of the Scottish Rite in America. The Scottish Rite Supreme Council was founded in 1801 in Charleston, South Carolina, Mackey's hometown.

In a written statement that survives, Brother Mackey averred that he became a member of the Scottish Rite in May 1844, likely at the instigation of Alexander McDonald, an active Charleston Mason, and one of the four members of the Supreme Council. McDonald, who was to follow Moses Holbrook as Sovereign Grand Commander, and perhaps recognizing the need for new and vibrant energy to guide the development of the Scottish Rite, as-



sembled a few serious Masons, such as Mackey, to assist in that effort.

At a meeting in Baltimore in December, the Supreme Council numbered seven, and Mackey was coroneted a Sovereign Grand Inspector General of the 33° and appointed Grand Secretary General. Some attribute the growth of the Scottish Rite to Dr. Mackey's efforts, and one reference incorrectly reports him as the founder² of American Scottish Rite Masonry. While not true, this is an understandable mistake.

In 1845 he published his first Masonic work, entitled *A Lexicon of Freemasonry*. The subtitle gives a clue to the contents: "A Definition of all its communicable terms, Notices of its History, Tradition, and Antiquities, and an Account of all the Rites and Mysteries of the Ancient

World."³ Mackey continued working on various Masonic volumes over the remainder of his life, and a list of his major works is listed at the end of this article.

Doctor Mackey also contributed to and edited several Masonic periodicals. In 1849, he established and edited the *Southern and Western Masonic Miscellany* for five years. In 1857, he undertook the publication of the *Masonic Quarterly Review* for two years. This led to an invitation to assume editorial charge of *The American Freemason* which he accepted in July 1859, and held for one year. He was asked to take charge of a department in *The Masonic Trowel*, with his first article appearing in September of 1865: he continued to contribute to this periodical for the next three years.

His writings were not without their critics. Some Masons did not agree with his philosophy nor interpretation of the rituals and ceremonies of the Craft. Yet, Dr. Mackey was willing to debate opponents without resorting to personal attacks, always with a grace and demeanor which would sway many who heard him. Books like *An Anthology of Writings Related to Occult, Esoteric, Rosicrucian and Hermetic Literature, Including Freemasonry, and Theosophy and Ancient Wisdom, Volume 1* which he co-authored with a young E.A. Wallis Budge (famous for his later translation of the *Egyptian Book of the Dead*), fueled some of his critics.

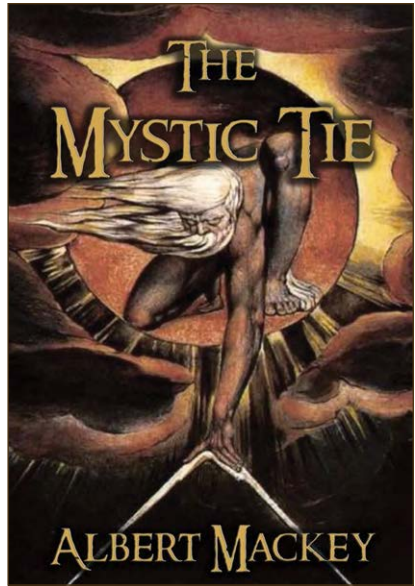
The book *A Lexicon of Freemasonry* was followed by *The Mystic Tie* published in 1851, and the following year, he edited a version of the *Ahiman Rezon* for South Carolina. What separates those writings from the ones that followed, is they caught the attention of a young Mason named Albert Pike. It was during the 1850's Mackey and Albert Pike began to share their mutual interest in the Capitular Degrees. Pike had received the Capitular Degrees in

² en.wikipedia.org/wiki/Edmund_William_McGregor_Mackey

³ Plumblines p. 250

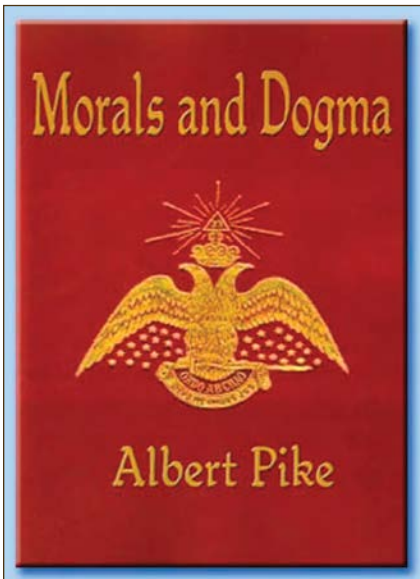
November 1850, the Cryptic Degrees in December 1852, and the Chivalric Degrees in February 1853. The following month the forty-three year old Pike visited Charleston, South Carolina, and met Mackey. Both were serving as Grand High Priests of their respective Grand Chapters, South Carolina, and Arkansas when they met in 1853. Mackey soon learned Pike was an adept scholar and eager for knowledge. Mackey convinced Albert Pike to join the Scottish Rite.

At the time, the Scottish Rite Degrees were mostly in short outline form and not detailed. Still, they offered keys to symbolism which, when examined would link to the mystical teachings of a number of schools of thought which had cropped up since the birth of the Renaissance, and continued through the Age of Enlightenment: the era which saw the birth of Freemasonry.



On March 20, 1853, Pike received the degrees of the Scottish Rite from his mentor Dr. Albert G. Mackey. Walter Brown in his *A Life of Albert Pike* says, "...Mackey's greatest contribution to the Scottish Rite was his sponsorship of Pike."

Mackey recognized Pike's thirst for knowledge, and loaned a substantial part of his manuscripts and ritual collection to Pike, who transcribed and subsequently bound them into a large volume now in the archives of the Supreme Council, 33°. Mackey later 'loaned' the same manuscripts to the Northern Masonic Jurisdiction, but they were never returned.

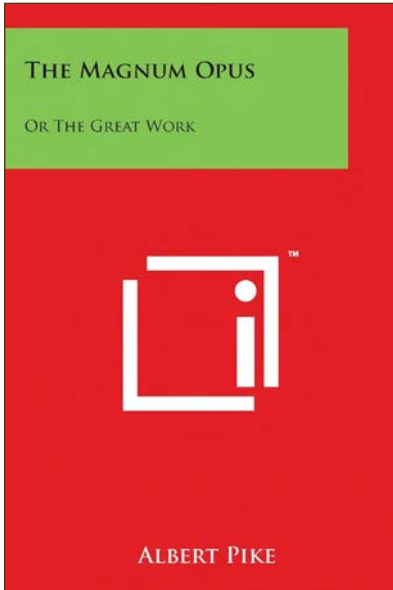


The collection included early Scottish Rite rituals, slightly modified versions of the French rituals written in the late eighteenth century.

These manuscripts were the inspiration for *Morals and Dogma*. They served as the basis for the revised rituals published by Pike in 1857, without permission by the Supreme Council. Mackey, upon receiving a copy of the revised rituals, labeled them Pike's *Magnum Opus*, which must have pleased Pike. In a letter to the Supreme Council to accept the revisions, Mackey wrote:

“Everything in it has been carefully and well considered, and I have tried to adopt the crude materials of the old rituals, as skillfully as I could, to the great, general connected purpose of the work. It forms now, one coherent system, and I am sure will, if adopted, give astonishing impetus to the movement of the Scottish Rite.”⁴

The publication proved to be a monumental step forward for the Scottish Rite in both jurisdictions.⁵ Pike’s completion of his first revision of the 4° - 32° which were privately printed in an edition of 100 copies at his own expense at a cost of \$1,200 (over \$25K in today’s money). It was shortly thereafter that the 33° was conferred upon Pike.



The publication of the new rituals created a debate within the Supreme Council. With Mackey’s encouragement for adoption, the Pike rituals were approved three years later. In August 1858, John H. Honour resigned as Grand Commander, and with Lt. Grand Commander Charles M. Furman inactive, seniority placed Mackey as next in line. However, Mackey wrote, “I waive, *absolutely*, my own claims as the oldest member now living.”⁶ Both of the next two Active Members declined the office, and one of them, Inspector General John R. McDaniel, nominated Albert Pike to be the next Grand Commander. Secretary General Mackey apparently conducted Pike’s election through correspondence, and in January 1859, informed Pike that he had been elected. So, Albert Pike assumed the position of Grand Commander with

the assistance, support, and encouragement of Dr. Mackey, who would continue to serve as Grand Secretary.

Subsequent to the closing of the Supreme Council Session in New Orleans on April 5, 1861, and the bombardment of Fort Sumter nine days later, the Supreme Council meeting planned for February 16, 1862 was adjourned *sine die*, and the Scottish Rite went dormant for the next four years.

Although a staunch Union man, Dr. Mackey remained in Charleston during the Civil War and after its conclusion was appointed by President Andrew Johnson Collector of the Port for that city. He later ran for the United States Senate from South Carolina, but was defeated by Senator Fredrick A. Sawyer.

In April 1866, the Southern Supreme Council was concerned with the problems the Northern Masonic Jurisdiction (NMJ) was having concerning the rituals and declining

⁴ W. L. Brown, p 421

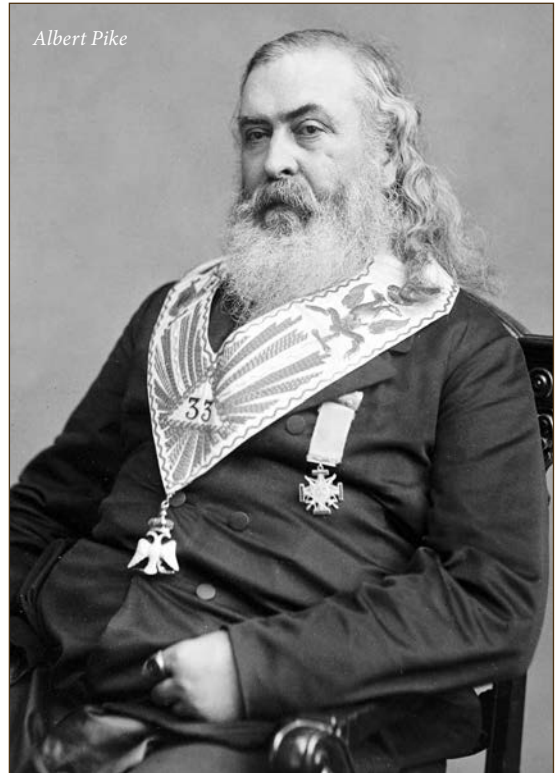
⁵ *The Scottish Rite Ritual Monitor and Guide* p. 118

⁶ *Lodge of the Double-Headed Eagle*, p, 54

interest. The NMJ was still suffering from the after effects of the Morgan Affair⁷ which occurred years earlier. Albert Pike formed a special committee to examine the degrees and councils in the NMJ. The conclusion of the report written by W.S. Rockwell, recommended the reassembling of the Supreme Council of the Northern Jurisdiction. A.G. Mackey, along with B.B. French, A.T.C. Pierson, and Henry Buist were the other members of the committee. The report, largely written by Mackey, eventually led to the re-organization of the NMJ which was supported by the Southern Jurisdiction. The NMJ adopted most of the degrees as confirmed in the Southern Jurisdiction and began to recover.

Pike did not always agree with Mackey. This is apparent in *Esoterika* where Pike and Mackey debated many aspects of the Masonic ritual. One such debate was over the M.M.'s word. Should it be three syllables or four? Pike favoring three, but Mackey wanted the four-syllable version found in parts of Europe.⁸ It is the Pike variation which is common throughout most of America.

Dr. Mackey moved to Washington, D.C. in 1870, and once there he affiliated with Lafayette Lodge No. 19, Lafayette Royal Arch Chapter No. 5, and Washington Commandery No. 1. He had published a number of books focusing on the York Rite while an officer in the Supreme Council, which led to some Scottish Rite Masons claiming Mackey was not earning his salary as Grand Secretary, his attention being focused on the Grand Chapter and Grand Encampment of Knight Templars.



Albert Pike

But Pike continued to support Mackey in his position and insisted Mackey be paid his annual salary as Grand Secretary General. After all, Pike asserted, many of the Scottish Rite Degrees borrowed heavily from some of the York Rite ceremonies. Not only that, but Pike continued to rely on Mackey for advice and suggestions.

In October 1871, Doctor Mackey again published a Masonic magazine of his own: *Mackey's National Freemason*. Unfortunately, the publication was discontinued after three years.

⁷ The Morgan Affair occurred when a Mason named William Morgan disappeared and was assumed killed by Masons after he threatened to publish the "secrets" of Freemasonry and its rituals.

⁸ *Esoterika*, p. 441

In January 1875, Doctor Mackey became one of the editors of the *Voice of Masonry*, and over the next four years, he was a regular contributor until failing health necessitated his giving up this work.

As the years progressed, Albert Mackey continued to have a commanding presence. His education came through in his intelligent and cultured presentations. He was gentle and dignified, repeatedly showing a sympathy towards the suffering of mankind: in many ways, he lived the Masonic ideal.

Upon Dr. Mackey's death Pike wrote, "*Brother Mackey had lived all his life among gentlemen, and had the manners and habits of a gentleman. Tall, erect, of spare but vigorous frame, his somewhat harsh but striking features were replete with intelligence and amiability; he conversed well, and was liked as a genial and companionable man, of a cheerful, tolerant, and kindly nature, who, if he had quarrels with individuals, had none with the world.*"

Brother Mackey died at Ft. Monroe, Virginia in 1881, and SGC Pike appointed William Morton Ireland as the Acting Secretary General to fill the void left by Brother Mackey's death.

The tributes came pouring in. Sovereign Grand Commander of the Southern Masonic Jurisdiction of the Ancient Accepted Scottish Rite, General Albert Pike wrote: "*Masonry will not soon lose as great a man, and she may well put dust upon her head and wear sackcloth in her lodges, where, in Masonry, his heart always was...*"

Upon reading Pike's letter, the Bodies of the Masonic obediences had the altars and working tools draped in black. At a Special Communication of the Grand Lodge of the District of Columbia, the following Memorial was presented by Past Grand Master Charles F. Stansbury:

"Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, VA., on the 20th day of June 1881, at the venerable age of 74, and was buried at Washington on Sunday, June 26, 1881, with the highest honors of the Craft, all 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 laborer 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 widely 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 [a widow and three sons survived Dr. Mackey] the assurance of our sincere and respectful sympathy, and direct that an attested copy of this minute be transmitted to them.”

The eulogy for Albert Mackey presented by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, included:

“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. Where others doubted, he was confident; where others faltered, he was immovable; where others queried, he affirmed. 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 funeral services in Washington on Sunday, June 26, 1881, were begun at All Souls Church, Unitarian, of which Dr. Mackey was a member. The service included all the rites and ceremonies of the various Masonic Bodies. Then followed the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Masonic Jurisdiction. Albert Pike and the officers of the Supreme Council conducted the



All Souls Church, Unitarian

services. Albert Pike wrote a touching and appreciative message at the time which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction. It instructed the various Masonic Bodies 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.”

Brother Clegg of Ohio gave a glorious report of the proceedings⁹:

⁹ *The Builder* - December 1922

“The long white flowing hair of the patriarchal Sovereign Grand Commander endowed him with a crowned glory as he from the pulpit uttered the solemn words over the dead body of his old friend. Their intimate fraternal relations quickened in the speaker a multitude of memories and he was deeply affected. Brother Pike’s stern lips trembled with emotion



Albert G. Mackey's grave

many times, especially when he descended from the pulpit, took the flaming torch in his hand, waved it, and repeatedly summoned with his loud resounding words “Brother, we mourn for thee; we call upon thee to answer us. Dost thou hear the call?”

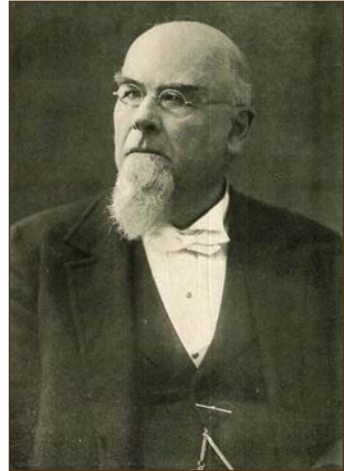
“Just as Brother Pike said these words, a ray of sunshine from the window at the west streamed in splendor across the church. His hoary head was thereby aflame with a glowing halo of light like unto the vision of some sturdy stately saint of old. The tang of sorrow in his tones

as he continued sadly with the words of the ritual - “Our Brother answers not our call” - heightened with the tinge of assurance the striking illusion.”

The remains were interred in Glenwood Cemetery with the rites of the Symbolic Lodge in charge of Most Worshipful Brother Noble D. Larner, Grand Master of the District of Columbia.

It is impossible to estimate the influence Dr. Mackey had on Masonry. It is safe to say without his guidance, sharing of ideas, and manuscripts with Albert Pike, the Scottish Rite would not be as commanding a presence as it is today.

The Southern Jurisdiction’s rituals and ceremonies were expanded by Pike but only after Mackey shared his personal research and notes. Pike was constantly in conciliation with Mackey. Though they may not have agreed on all aspects of the changes, the expansion, and modifications of the rituals from Europe, it was a joint research effort. It was Mackey’s encouragement and support that elevated Pike to the rank of Sovereign Grand Commander for the Southern Jurisdiction. Their combined understanding of symbolism and philosophy ultimately resulted in the Scottish Rite Degrees. Mackey approved of the ritual revisions proposed by Pike, which continue to be the basis of our ceremonies today.



MWB Noble D. Larner

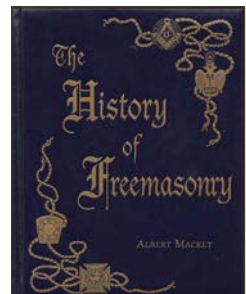
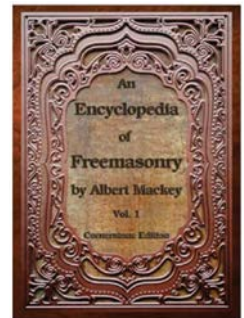
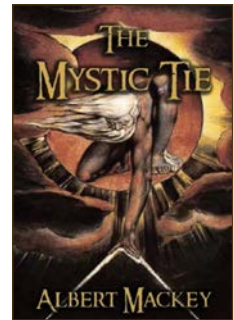
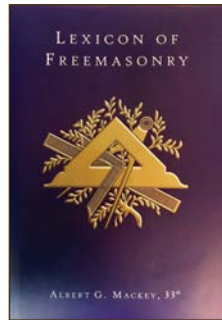
Albert Mackey insisted all true Masons should expand their knowledge of The Craft by reading, not only Masonic books, but books covering philosophy, history, and religion. This continues to be the philosophy of our Valley, its programs, and classes in the College of Philosophy and Master Craftsman, and additions to the library, continue to exemplify the principals and ideals Mackey promoted in the 19th Century to spread the light of Masonry.

It is hoped that when you view the portrait of Dr. Albert Mackey in the hallway of the Valley of Washington's Scottish Rite Temple, a deeper appreciation will come over you, knowing that without this "other" Albert our Temple would not be as bright a star in Masonry as it is today.

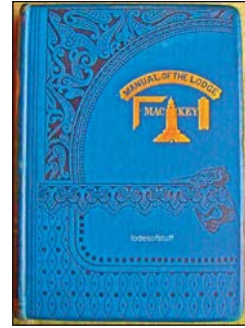
SELECTED MACKEY BIBLIOGRAPHY

Mackey's books were often revised and expanded during and after his lifetime, and re-published by many different publishers: most are available today. Here are some of the most notable:

- Albert Gallatin Mackey (1845).
A Lexicon of Freemasonry. 2nd ed., 1852
- A.G. Mackey (M.D.) (1869).
Lexicon of Freemasonry (30th ed.). Philadelphia.
- Albert Gallatin Mackey, *The Principles of Masonic Law*, 1856
- Albert Gallatin Mackey (1867).
The Mystic Tie.
- Albert Gallatin Mackey, *Encyclopedia of Freemasonry* (1873; reprinted in 1878. Subsequently, enlarged and revised by other authors into several volumes after his death). His largest and most important contribution to masonic literature.
- Mackey, Albert Gallatin, Edward L Hawkins, and William J. Hughan. *An encyclopedia of freemasonry and its kindred sciences: comprising the whole range of arts, sciences, and literature as connected with the institution* 1927.
- Albert Gallatin Mackey, *The Symbolism of Freemasonry*, 1882
- Albert Gallatin Mackey (with William R. Singleton) (1906).
The History of Freemasonry: Its Legends and Traditions.
- Masonry defined: a liberal masonic education; information every mason should have, compiled from the writings of Dr. Albert G. Mackey, 33° and many other eminent authorities. [5] 3rd ed. 1925



- Mackey, Albert G.: *A Manual of the Lodge: Or, Monitorial Instructions in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason, Arranged in Accordance with the American System of Lectures, to Which Are Added the Ceremonies of the Order of Past Master, Relating to Installations, Dedications, Consecrations, Laying of Corner Stones, Etc.* New York: Clark & Maynard, 1870. Print. [6]
- Mackey, Albert G.: *The Book of the Chapter: Or, Monitorial Instructions, in the Degrees of Mark, Past and Most Excellent Master, and the Holy Royal Arch.* New York: Clark & Maynard, 1870. [7]



An exhaustive bibliography of Mackey's works can be found at <https://www.biblio.com/albert-g-mackey/author/45847>

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Brown, Walter Lee: *A Life of Albert Pike*

Clegg, Robert I.: "Albert Gallatin Mackey", *The Builder* - December 1922

Gould, Robert Freke: *The History of Freemasonry*, John C. Yorston Publishing, 1898, Vol. IV,

de Hoyos, Arturo: *Scottish Rite Ritual Monitor and Guide* third edition

Fox, William L.: *The Lodge of the Double-Headed Eagle*

Pike, Albert: *Esoterika* transcribed and annotated by Arturo de Hoyos

Pike, Albert: *Morals and Dogma*, de Hoyos annotated edition

The Scottish Rite Research Society: *The Plumbline 1991 - 2016*, Facsimile Edition

Wikipedia:

- Wilson, James Grant; Fiske, John, eds. (1900). "Mackey, John". *Appleton's Cyclopædia of American Biography*. New York: D. Appleton.
- *Masonic Dictionary*: Mackey Albert

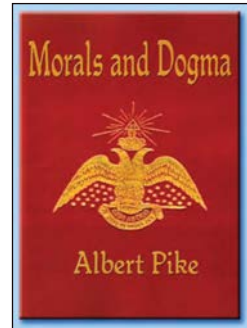
The *Principles of Masonic Law* was published 1856.

A book on Capitular Masonry with the title *Chapter* was issued in 1858, and was quickly followed by *Textbook of Masonic Jurisprudence* in 1859.

History of Freemasonry in South Carolina, 1861;

Manual of the Lodge, 1869;

Cryptic Masonry, 1877;



Symbolism of Freemasonry, and Masonic Ritual, 1869;
Encyclopedia of Freemasonry, 1874 (4 volumes);
Masonic Parliamentary Law, 1875; and many more.

A CHRONOLOGY OF ALBERT G. MACKEY'S LIFE

- 1807** Born in Charleston, South Carolina
- 1834** Graduated from Charleston Medical College and practiced medicine until 1854.
- 1841** Initiated, passed, and raised in St. Andrews Lodge No. 10, Charleston
- 1841** Exalted in Royal Arch Masonry
- 1842** Received the Orders of the Knights Templar, South Carolina Commandery No. 1
- 1843** Served as Master of Solomon Lodge No. 1, Charleston
- 1843** Served as Grand Secretary of South Carolina (until 1867).
- 1844** Joined and Crowned Sovereign Grand Inspector General of the Thirty-third Degree, SR.
- 1844** Elected Eminent Grand Commander, South Carolina Commandery No. 1
- 1848-1855** Served as Deputy Grand High Priest, Grand Chapter of R.A.M., South Carolina
- 1850** Organized first Council of Royal and Select Masters in South Carolina
- 1853** Communicated the Scottish Rite degrees, 4th through 32nd, to Albert Pike
- 1855-1867** Served as Grand High Priest, Grand Chapter R.A.M., South Carolina
- 1859** Informed Pike of his election as Sovereign Grand Commander for the Southern Jurisdiction
- 1859-1868** Served as General Grand High Priest, General Grand Chapter, R.A.M. USA
- 1861-1865** Spent the Civil War years in his native Charleston
- 1865** Appointed as Collector of the Port of Charleston by President Andrew Johnson
- 1867** Helps organize the Grand Chapter of R.A.M. in D.C. and acted as first installing Master.
- 1867** Elected ex-officio officer of the Grand Chapter of R.A.M. in D.C. and served as Chairman of the Jurisprudence Committee.
- 1868** Presided at the institution of Anacostia Lodge No. 21
- 1870** Moved to the District of Columbia, and affiliated with Lafayette Lodge No. 19, Lafayette Chapter No. 5, and Washington Commandery No. 1.
- 1871** Appointed chairman of the Jurisprudence Committee of the Grand Lodge of D.C.
- 1881** Died at Fort Monroe, Virginia. Masonic services conducted at All Souls Unitarian Church, Washington, DC, organized by Albert Pike. Later buried in Glenwood Cemetery with Masonic services.

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