

ANCIENT YORK MASONRY

held itself to be the source and centre of all English Masonry,¹ however the Art and Craft may have originated in Scotland and Ireland.

Under the auspices of Drake, whose EBORACUM, then of many years back, has been said to indicate acquaintance with the activities of London Masonry,² it is, I believe, understood that York was working Degrees, whether or not—as Crawley says of the Ancients—they did not suffer the “completion of the Master’s part to fall into disuse,” but “retained the conclusion of the legend.” We know that according to this zealous student the ROYAL ARCH of the Ancients “differed in origin, lessons and legend from that of the Moderns,”³ meaning no doubt that it corresponded less or more to the present Irish working. But ROYAL ARCH history in York is very obscure and indeed non-existent prior to the reconstruction of the GRAND LODGE in 1761.⁴ In that year, and therefore under Drake obviously, a GRAND CHAPTER is held to have been organised, and its records, which do not begin till 1762, continue for some eighteen years. It was not apparently till 1780 that the ORDER OF KNIGHTS TEMPLAR was recognised by the York Obedience as constituting a FIFTH DEGREE in Freemasonry. Finally Mr F. G. Harmer has told us that the MARK DEGREE “was evidently practised under an old CONSTITUTION derived from the GRAND LODGE of York” by the Old York Lodge at Bradford.⁵

¹ As illustrated by its GRAND LODGE title.

² Of such indications it must be said that I have failed to find the evidence, looking through the great folio. By possibility I may of course have missed it, though I have made more than one search, and it has not been confined to the index, *s.v.* “London.” One would have expected rather to find allusions to the Old York Lodge, but it does not seem to be mentioned. After all, the activities and concern of Drake may have been not unlike those of the Lodge itself *circa* 1736.

³ ARS QUATUOR CORONATORUM, vol. xvi, pp. 73 *et seq.*

⁴ Compare, however, Dassigny, who speaks—as we have found—of an Assembly in York of ROYAL ARCH Masons, from which city the Degree was taken to Ireland. In this case the ARCH at York would antecede 1743.—SERIOUS AND IMPARTIAL ENQUIRY, 1744.

⁵ THE MARK DEGREE AND MASONS’ MARKS, *with Special Reference to the Province of West Yorkshire*, 1919, p. 22. This unpretentious monograph

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Here is the open history, but is there anything that lies behind? The York tradition antecedes the York records, as we have seen; and I have registered on my own part a tentative notion that once in time there may have been roots of many things in that old city of Masonic Art and Craft, and deserves reading by those who are concerned with York Masonry. There is also in my collection a typed copy of a paper read before the Old York Time-Immorial Lodge at Bradford on November 28, 1911, by Mr. C. J. Schott, giving account of this Lodge, its tradition and of the Mark Lodge which was held within its bosom. The CONSTITUTION mentioned in the text is the HOPE MS., referred to the seventeenth century: it was printed by Hughan in OLD MASONIC MANUSCRIPTS and by Watson in WEST YORKSHIRE REPRINTS. The Time-Immorial Lodge is otherwise the Lodge of Hope, No. 302, and was constituted under a Warrant dated March 23, 1794, by the Provincial Grand Master of York, by "authority of his Royal Highness George Augustus Frederic, Prince of Wales, afterwards George IV." It is to be observed that this was under the Grand Obedience of the Moderns, and that at the date in question the GRAND LODGE of all England at York—revived, as we have seen, by Dr Francis Drake—had reached its last end. On the authority of a member whose name appears as Secretary in the Minutes of the second Meeting, it is believed that the Lodge of Hope was in the habit from its beginning of conferring the MARK DEGREE. It is on record also (1) that at the Union in 1813 the same Brother was appointed to represent the Lodge; (2) that in this capacity he attended the historical Meeting; (3) that he attended also the Lodge of Reconciliation "to ascertain the position of the Hope Lodge with regard to the MARK DEGREE" and reported on his return (4) "that, by authority of the Grand Master and the arrangements then come to, the Lodge of Hope was entitled to continue to confer the Mark under the authority of the Old York MS. CONSTITUTION, which has been uninterruptedly done until the Mark Lodge enrolled under the Banner of the GRAND LODGE OF MARK MASTER MASONS in 1872." The licence arose presumably from a free interpretation of a certain addendum to the Clause on "pure and ancient Freemasonry" in the Constitutions of the Union. This Clause will be a subject of future reference. I have also the "Ritual of the Old York Mark Lodge" as it was worked "prior to its enrolment under the Banner" of the GRAND MARK LODGE. It is an exceedingly curious relic of the past. The only points of resemblance to anything which passes now under the name of MARK MASONRY are (1) a casual reference in the historical part, (2) a clause in the Pledge, and (3) a single allusion in the CHARGE; but this is a complete anachronism in view of the procedure at large. The MARK DEGREE is thought to have been worked in the Lodge of Hope either at the end of any Craft business or prior to the CLOSING in the SECOND DEGREE. The last question before us is how it came about that its possession of the HOPE MS. was held to warrant the Hope Lodge to confer the MARK DEGREE. This is insoluble, as readers may see for themselves by consulting the text in Hughan's edition of THE HOPE, WAISTELL AND PROBITY MSS., 1892.

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that from these have developed others which are still extant among us, we knowing not whence they come. In his preface to Hughan's *ORIGIN*,¹ the question is raised by Whytehead whether it may not be possible that the ARCH had its beginning far back at York, "amongst a superior class of Operatives," and was only "revived" afterwards "as a Speculative Order."² I have wondered whether we should turn in this direction, if not exactly from this standpoint, seeking vestiges of the Hiramic Myth prior to 1717. According to John Yarker there was an old Master's Ceremony at York, which contained much that is now omitted, and "had many points of resemblance to the Ancient Mysteries."³ His other affirmations are (1) that the names of the criminals are given—referring to the Hiramic Myth—but we meet with their variants in many places ;⁴ (2) that after the death of Hiram the Superintendent Adoniram succeeds him and is Ruler of Perfect Masters ; (3) that the Father of Craftsmen is lamented for twice seven days ; (4) that the Fraternity is gladdened thereafter by a

¹ *ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, especially in Relation to the Royal Arch Degree*, 1884.

² It is this precisely which one is anxious to remove from the region of tentative hypothesis to that of certitude, and it is here also that we fail, for, so far, there is no vestige of evidence. It must be added that Whytehead's speculation seems antecedently improbable, as expressed, if at least there is any truth in the contention that the Master's part was once "complete," meaning—as it can mean only—that the quest was finished and the Word recovered or found within the measures of the THIRD DEGREE. We are not concerned with the ARCH *per se* as a thing in separation, not as a Fourth Degree in Freemasonry, but as the Master Mason's completed.

³ *THE ARCANE SCHOOLS*, p. 415.

⁴ In an early codex of the French Grade called INTENDANT OF BUILDINGS it is said that Abiram was the name of him who slew the Master Builder and that it means assassin or murderer, as if there were only one according to the Hiramic Myth. The reference is presumably to him who completed the crime. There is, however, the Grade of PERFECT SCOTTISH MASTER, as it appears in a manuscript Ritual of *circa* 1775-80, and according to this the three criminals were Giblim, Giblas and Giblum, the first of which names, according to ÉCOSSAIS TRINITAIRE, signifies Excellent Master. In the Masonic History attached to the Grade the alternative names are Miphiboseth, Cebal and Abiram, which may be compared with Cebal, Uterfate and Labaneck in an old version of ELECT OF FIFTEEN.

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“reappearance” in the person of Adoniram, described as Prince of the People; (5) that the York Ceremony was a good representation of the APHANISM and EURESIS of the Mysteries.¹

It is to be observed that there is a very clear issue embodied in this specific summary of a Ritual and its content. It offers no correspondence with any known Craft codex or with any Degree that is extant in High Grade Masonry, save only in the succession of Adonhiram. I have a wide acquaintance with these, both in manuscript and printed form: in particular it recalls nothing that I have met with in so-called Adonhiramite Masonry, or in any of the rather numerous versions of PERFECT MASTER.² It is manifestly possible that something may have escaped me, and if this be so it should not be beyond discovery by other searchers of records. In the alternative case it calls to be determined how we are to regard

¹ The alleged analogy is false unless Adoniram is Hiram risen, which is certainly not the case anywhere in English Masonry. In French MAÇONNERIE ADONHIRAMITE the Master Builder is Adoniram and not Hiram, and his resurrection or return does not take place in the symbolism.

² The succession in question belongs to English Masonry, under circumstances which cannot be specified, but nothing whatever attaches to it in the world of symbolism. We may compare an exceedingly scarce and possibly unique version in manuscript of the French Grade of GRAND ARCHITECT, according to which the erection of a third floor or storey for the completion of Solomon's Temple was reserved to the successor of the Master Builder, who emerges in the person of the Candidate and is ready to put his hand to the work, not in accordance with plans prepared by himself, as in the version of the EARLY GRAND SCOTTISH RITE, which has forgotten the memorials of Holy Scripture, but following those which were provided from the beginning by the Grand Architect of the Universe to His servant David. It may be noted at this point that the Craft Traditional History makes a corresponding blunder to that of the old Ayrshire obedience. In any case the Candidate passes through experiences in the course of which he is held symbolically to have erected the third floor, becoming in this manner the Hiramite heir, and after the passing of the original Master Builder has been commemorated in solemn form it is proclaimed that Hiram is indeed dead but Moabon, his successor, is alive—that is to say, the Candidate, who is constituted thereby the Grand Architect of the Temple and Tabernacle. It is regrettable that Albert Pike seems to have been unacquainted with this recension of the Ritual when he was at work upon the Twelfth Degree of the Scottish Rite, though it does not seem to have belonged to the Rite of Perfection. My own authority is COLLECTION MAÇONNIQUE, in MS., 12 vols., 8vo, vol. ii, pp. 169-228.

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the account. There is no question whatever that Yarker was a man of confused mind, who confused too often and often stultified his readers; that he had many "bees in his bonnet," as the trite saying goes; and that he left criticism continually in the lurch for want of references by which his statements could be checked. But I should not entertain a suggestion that he was capable of forging materials to serve his purpose. On the contrary I infer that there was some written document before him when he described this "Master Ceremony," whether its York attribution is to be taken seriously or not. That was possibly a matter of inference, and Yarker's inferences are part of the case against him. The first question therefore is what has become of the manuscript on which he worked, while a second is whether there is another copy anywhere available to research. I put forward a plea for the settlement of this problem among the scattered records of Yorkshire, and in its hidden places.

There is also another question, of which my last words remind me. It may be opened by recalling Hughan's reference¹ to a Meeting of the York Chapter on May 27, 1778, in "the ancient Lodge, now a sacred recess within the Cathedral Church at York."² This is drawn from an old memorial to which we shall see that there is a story attached, and he thought—I believe—that it accounted for many rumours about Masonic Meetings in the crypt. But there is a much more direct testimony available on this subject, though it lies buried in a great inchoate mass of erudition belonging to the first half of the nineteenth century.

Prior to the year 1836 Godfrey Higgins of Skellow Grange,

¹ See *ORIGIN OF THE ENGLISH RITE*, 1884, p. 67. The words are quoted from a Minute Book of the York GRAND CHAPTER, the particular entry being dated from York Cathedral as in the text above, namely, May 27, 1778. Hughan cites also the statement of Godfrey Higgins.

² I am assuming that the "sacred recess" can only signify the crypt, dubiously described in a sentence which is otherwise inexact, for the Lodge is not synonymous with the place in which it meets: the Chapter is distinct likewise from the House in which it is held.

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Doncaster, was made a Mason. He had devoted many years to research, the results of which are collected into *THE CELTIC DRUIDS*¹ and a monumental treatise entitled *ANACALYPSIS*, understood as an inquiry into the origin of languages, nations and religions.² They are valuable at the present day simply for their materials, which are not only exceedingly rich and strange but are accompanied by hosts of references, so that most statements can be checked. I mention this point to shew that Higgins was a sincere and zealous worker. He was out for the truth as he understood it, and though his speculations were wild I am very certain that he was to be trusted on a matter of fact within his knowledge, but more especially on his personal doings. He was of Doncaster, as I have said, and it happens that his studies made York of great importance,³ especially on Culdee questions, so it came about that he also in due course found it of great age in Masonry. He regarded the London GRAND LODGE as having no colourable pretensions in comparison with York and Scotland.⁴ The Sanctuary at York was the oldest of all Lodges,⁵ so far as could be traced, and its Meetings took place in the crypt, under the great cathedral,⁶ meaning those of the GRAND LODGE.⁷ "The circular Chapter House did very well for ordinary business, but the secret mysteries were held" below the ground.⁸ He affirms that he can prove this from a manuscript then in his possession. "I searched," he says, "the Masonic

¹ Godfrey Higgins: *THE CELTIC DRUIDS: An attempt to shew that the Druids were Priests of Oriental Colonies, who emigrated from India and . . . were the Builders of Stonehenge*, 1829.

² *ANACALYPSIS: An attempt to draw aside the Veil of the Saitic Isis*, etc. 2 vols., 1836.

³ He affirms a connection between [York] Culdees and Templars—i, 701—no doubt sufficiently proved for him by the fact of the York GRAND LODGE acknowledging the *TEMPLAR RITE*; identifies Culdees and Masons—i, 718—and so forth.

⁴ *Loc. cit.*, i, 817. It was merely "a modern offset."

⁵ *Ibid.*, p. 717.

⁶ *Ibid.*, p. 718. This is reaffirmed later, on the authority of a document which he had seen in the office of the London GRAND LODGE—i, 769.

⁷ *Ibid.*, also p. 723.

⁸ *Ibid.*, p. 718.

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records in London, and I found a document which upon the face of it seemed to shew that . . . the GRAND LODGE of all England had been held under the Cathedral in the crypt at York.¹ In consequence of this I went to York and applied ” —he does not say, unfortunately, at what date—“ to the only survivor of the Lodge, who shewed me, from the documents which he possessed, that the Druidical [*sic*] Lodge, or Chapter of ROYAL ARCH MASONS, or Templar Encampment,² all of which it calls itself ”—meaning of course that the three bodies in question met in the same place—“ was held for the last time in the crypt on Sunday, May 27, 1778.” He adds : “ At that time the Chapter was evidently on the decline, and it is since dead.”³ The last statement that calls to be quoted is this : “ The documents from which I have extracted the above information respecting the York Masons were given to me by — Blanchard, Esq.,⁴ and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness the Duke of Sussex.”

It will be observed that in this manner the temporary loss of certain York MSS. is explained by a faithful witness, who

¹ The title and all further particulars of this important document are wanting, unfortunately, in the text of Godfrey Higgins.

² When a “ Fifth Degree ” was added to the Ritual scheme it follows that the York GRAND LODGE accepted not only the Word in Christ as the last message of Masonry but took over the Templar claim and all connoted thereby. This is the implied position of the GREAT PRIORY of England and Wales, which makes the ROYAL ARCH a qualification for its MILITARY AND RELIGIOUS ORDER, as if a Fifth Masonic Degree.

³ The reference applies obviously to Drake’s GRAND LODGE of all England, which petered out gradually after his own death in 1771. The end came, according to Whytehead, about 1792.

⁴ Presumably the proprietor of THE YORK CHRONICLE mentioned by William Hargrove in his HISTORY AND DESCRIPTION OF THE ANCIENT CITY OF YORK, 1818, ii, 478, 479. Blanchard was Grand Secretary of the GRAND LODGE of all England, and Hargrove states that “ all the books and papers ” belonging thereto, after its presumed decease, remained in Blanchard’s hands. I am indebted to Gould—HISTORY, ii, 421—for this reference and the opportunity to verify it, as well as the statement of Higgins, whose visit to York may have been many years prior to the publication of ANACALYPSIS.

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dealt with them as might be expected from a Mason, while as regards the Grand Master it is to be said that on his part he delivered them to the UNITED GRAND LODGE, by which they were returned on request to their original and lawful custodians.¹ May it come about that the lost Minute Book will be restored also to its home.

For the rest, I would dissuade readers from supposing that it is my intention to overestimate the testimony of Godfrey Higgins. I should scarcely have quoted him *verbatim* at certain points with such a purpose in view. He was of singular inexperience as a Mason, and at a period when it had in no sense emerged from the world of fables his office was to cloud its issues. Moreover, we have seen that he lumped together the Craft and High Degrees as if their titles were synonyms for one and the same thing. He regarded the York GRAND LODGE as a relic of Culdee Mysteries and the latter as a thinly transformed Druidism.² It is unfortunate; but the origin of languages, nations and religions was a *chaos embrouillé* at the beginning of the nineteenth century and opened pitfalls everywhere beneath the feet of unwary investigators. The fact which remains and has no part in the main thesis and in the dreams which look like nightmare is that he met and talked with the sole surviving member of a Masonic Body—GRAND LODGE, CHAPTER, CONCLAVE, whatever it should be called—which met in the crypt of York Cathedral and was something

¹ In A.Q.C., xiii, *s.v.* THE YORK GRAND LODGE, already cited, Hughan mentions Higgins and his mistaken zeal. He records his discovery of two valuable volumes containing "York records and old manuscripts," which he was the means of returning from Freemasons' Hall to their proper place of custody. These are evidently the "documents" which were "transferred" by Higgins to the Duke of Sussex.

² It is questionable whether at the present day anyone is likely to investigate Culdee Mysteries for possible light on Emblematic or any other Masonry, but there is an account of the general Culdee subject in Gould's large HISTORY, i, 46-56, and it cites Godfrey Higgins among numerous other sources. As it does not appear from his materials that anyone but the author of ANACALYPSIS has ever affirmed that the Culdees were Masons, it is difficult to understand why an account of them should have been included by Gould in a History of the Order.

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apart from those ordinary gatherings which are said to have assembled in the Chapter House. I offer no opinion on the nature of the affirmed distinction, whether it was something less or more than quarterly or other communications of a GRAND LODGE of all England. It may be that some of those who are lovers of Masonry, and those among them in particular who would find, if possible, a way of escape from referring the root as well as development of their Emblematic Order to London of the early Georges, will "try one journey more," hoping to discover that the House of many Hallows which is Masonic York has not so far yielded up all its secrets. Its place meanwhile in Emblematic Masonry is scarcely less speculative than is the old London ACCEPTION.¹

I do not know that this is a day of discovery in a wider sense than a thousand days of old, so far as records of the past are concerned, but there is at least no end to the unveiling of things: the open eye and the eager heart are not without their rewards. Here then is the last message of this study. It follows that I have indicated only a possibility of things to come on the basis of a hypothesis that research and even accident may give up something so far hardly dreamed of in unexplored places of Yorkshire Masonry. If all that we hold as precious in the MASTER GRADE and the ROYAL ARCH did not originate in the most unlikely minds of all, it may be lying *perdu*, and this will have been no unprofitable contemplation if it should awaken the spirit of quest in that direction and the quest should not be barren of desired result.

However this may be, and whether or not the invitation here embodied is destined to produce nothing for want of further

¹ It is obvious that the kind of quest which has been followed in this study might be transferred to Ireland, where it is suggested by Dr. W. J. Chetwode Crawley that the type of Ritual adopted *post* 1717 by the London GRAND LODGE was practised by Irish Masons before that date. But as one of the evidences is the initiation of Elizabeth St Leger, the date of which is utterly uncertain—like that of her birth, marriage and death—I have foreborne to enter the morasses of this speculation, especially as there is little doubt in respect of its end.

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materials, I ask to be written down as one who loves York because of York Masonry, its great omen and enchantment. I have loved it from the beginning, as I have loved Mother Kilwinning and its fabled Mountain. They stand as witnesses and portents, as pillars of a porch which opens on the world of Instituted Mysteries. I look beyond York and Kilwinning to a Craft uplifted into the highest significance of its symbols, to the pregnant messages of the High Degrees, in which Hiram Abiff rises as another and Greater Master. It is in this sense, and in the words of the French writer already quoted, that "I also believe in the Resurrection of Hiram."

The next study might well be concerned with the possibilities which loom in the wide realm of the Scottish Operative Craft; but if I spoke of Masonic legends in that world of the imagined, world of myth and fable, I might need a volume and yet should reach therein no firmer ground. For the quest of Figurative Masonry in Mary's Chapel, Mother Kilwinning, Scone and Perth, Argyle and the Isles, prior to the eighteenth century, is like a quest for the Mountain of Initiation which is Heredom or for a Sanctuary of the **TEMPLAR RITE** in the hiddenness of I-corm-kill. So therefore here and now we have finished with speculations on matters of mere possibility: the origins of Freemasonry in its emblematic aspects, of the Hiramic Myth and kindred problems, are left, as they must be, open, or at the same loose end as the Traditional History of the **THIRD DEGREE**. It is obvious that whatever may be expressed concerning them can be couched only in the conditional mood, unless it be that thesis, which in the absence of all evidence to the contrary, places them on the hither side of 1717. I pass to the deeper issues belonging to things as they are.

IV

THE MYSTICAL QUEST IN FREEMASONRY

WHATEVER clouds of uncertainty encompass the origin of Craft Masonry, understood as a symbolical morality and not as an Operative Art, there is one thing at least which emerges clearly in the MASTER GRADE as we have it, and this is the Emblematic Quest in Freemasonry; but I have termed it Mystical in the title because of the high connotations which belong to the search, howsoever pursued, of a Lost or Hidden Word. Greece is behind it, with all her Logos philosophy of Plato and the galaxy of Platonic Successors—a great analogical world of thought and dream. The Secret Tradition of Israel is rich in intimations concerning one of its aspects, looking towards a time to come when the Sons of its Doctrine should enter into that spacious day, the day of Messiah and day of the King to come, at the end of all the exiles, concerning which it is said that God and His Name shall be one¹ and that the souls of the chosen shall dwell henceforward in the uppermost region of their being—which belongs to the World of the Supernals, otherwise the World of Deity, and never leaves the Supernals.² Hereof is the attainment of the Word, and life is the quest thereof.

¹ The metaphysical basis of this symbolism being a doctrine of identity between Thought and the Word, as taught in the Secret Tradition. In its primary sense the dogma is concerned only with Eternal Thought and its expression in the Eternal Word; but that which is below is in correspondence with that which is above, whence there is unity also between the thought and word of man, because of the truth of God.

² The reference is to the eternal archetype of the spirit of man in the Eternal Mind, as unfolded in the Kabalistic work entitled SEPHER HA ZOHAR.

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We have all heard and most of us know at first hand of a Mystical Lecture which fills an important place in Masonic Ritual, but the term Mystical Quest is likely to be obscure in its meaning,¹ and it is possible that the alternative word Emblematic, in such a connection, would darken further rather than elucidate. It is as if one chose a strange language to convey instructions, or as if these themselves were vague. It will be my hope, however, to avoid the charge of obscurity, at least in the use of words, because these STUDIES are addressed primarily to Masons, who would know better and further concerning their Hidden House of Initiation and that which it contains; but I have no warrant to assume that they have passed through a metaphysical curriculum or have done more than enter the precincts of the World of Symbolism. The Mystical Quest in Freemasonry signifies a search after things which are secret in the sense of being hidden but not—*ex hypothesi* at least—undiscoverable by the human mind, though they are also Things Divine, as shewn by my reference to an important section of the ROYAL ARCH, which is a body of Theosophical Doctrine expressed in brief but offering a wide vista through ways of Divine Life for those who have open ears and eyes to see within.²

¹ It may seem perilous to postulate the precise sense in which the qualification of mystical was first used to describe and therefore illustrate the particular ROYAL ARCH Lecture: it can be said, however, that one of the intentions was to distinguish it not only from matters historical but from those of a symbolical nature, while it must be inferred in the logic of the subject that the second sense exhibited the discourse as an investigation of the Mystery of God.

² Having established this point of departure there must be added one of distinction in case anyone outside myself should be acquainted by report with a Masonic Rite denominated THE MYSTIC GRADES, divided into Three Classes, or Apprentice, Companion and Master. They are of French origin, and it seems likely that I am the only person in England who has seen and read the Rituals during this or the preceding century. They are exceedingly curious but are not mystical in the sense of my text above. The First Degree includes the invocation of angels referred to the four quarters of heaven and is to this extent magical, though in a Prayer at Opening the Grand and Supreme Architect is implored so to aid the Brotherhood that they may erect a Temple in their hearts which shall be

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We shall find that the ROYAL ARCH occupies a position of notable distinction from that of CRAFT MASONRY, and of this indeed there is an illustration in the title ascribed to the Order, being the claim implied by the use of the term HOLY as its peculiar character or seal, whereas the Craft is a Morality in as agreeable in His sight as was that which Solomon built of old in Jerusalem. The thesis affirms otherwise that every man has four tutelary angels apart from whom he can succeed in nothing that he does. It is said further that such ministering spirits accompanied Christ in the time of His passion. Masonry is defined as the knowledge of those covenants which God has made with man, as communicated to Enoch and Moses, sealed with the True Name of God. In the Second Degree it is said that when Solomon undertook to build the Temple of Zion the Almighty sent for his assistance a Superior Power by the mediation of Hiram, King of Tyre; that the wise King was made acquainted, moreover, with the art of purifying metals in order that he might adorn the structure; that he was instructed also in the relations between man and his Creator; that he communicated with God and enjoyed the beatitude of the Divine Presence. When, however, Solomon fell away from wisdom and justice the Superior Power signified by the Master Builder was removed. The Third Degree is concerned with the True Name of Divinity, which is not, however, connected with the notion of a lost Masonic Word: on the contrary, it is again a thing of magical efficacy, by which marvels are operated in the universe, and in the Prayer at Opening recited by the Master in the East it is asked that the Lodge may be made acquainted with all virtues attaching to this Name, that it may be used to guide the Brethren during the "spiritual operations" which they are about to undertake. These operations are, however, the ordinary procedure of the Lodge in communicating the Mysteries of the Third Degree to a properly prepared Candidate, who is pledged never to profane it. Moreover, in the Closing Prayer it is implored that the elect Brotherhood who possess this Ineffable Word may pronounce it in the purity of a spotless heart, so that it may endow them with all those virtues which are requisite for success in spiritual works. But if the Grades of Mystical Masonry are not in reality magical it is certain that they do not answer to the qualification expressed in their title. For the rest, there are three notable intimations, which I have met with nowhere else in Masonic Ritual: (1) That the Masons who were delivered from the captivity of Babylon in the days of Cyrus went in quest of the Word amidst the ruins of the First Temple, thus supplying a connecting link of intention with the unfinished research of the THIRD CRAFT DEGREE; (2) that the Branch of Acacia signifies the Root of Jesse, from which the Messiah was to spring, though in another sense it typifies the olive branch which the dove brought back to the Ark after the Deluge; (3) that the number seven has reference to seven apparitions or manifestations of Christ, namely, under the forms of Enoch, Melchizedek, Aaron, Hiram Abiff, Zerubbabel, Jesus of Nazareth, and in fine the Christ Who is to come as Judge of the whole universe. I shall recur to this pregnant theosophical refuge at the close of these studies for a new light reflected on the Secret Tradition in Freemasonry.

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symbolism and—as it is said—in allegory also. At the same time there is a link within distinction, or what may be called a ground of union, for on the further side of the Craft MASTER GRADE there is a door which opens on the HOLY ROYAL ARCH, and ethics are also like a gate of entrance into spiritual and sanctified life. It follows that very early in these studies we are brought of necessity to consider the deeper issues of the Masonic subject.

Now, we are living at a crucial period, amidst the welter of a world in stress : we have come out of a great ordeal and we know not what is before us. It were well at all times, but well and desirable above our past days, could we realise by experience now that the Masonic Order in its various Rites and branches—of which the Craft is but a part of beginning—might become as a House of Intellectual Refuge, “apart from the outer world of our daily vicissitude.” If there be anything that can translate its plenary message into nobler terms of thought, if there be anything that can lead us to regard its greater Courts and Temples as more sacred places than some of us may have dreamed previously, then will this message and leading come to us like a gift of the spirit. We shall clasp thereafter a Fellow-Mason’s hand, discerning in a more vital manner that beyond “brotherly love” of the accepted, prevailing kind, and beyond those measures of “relief” which belong to the corporal works of mercy, there is that high, unrealised dedication of the Order which is understood as “truth,” being the identity of the word conceived in the human mind with the essential reality of being.¹ *Vel sanctum invenit,*

¹ It follows that the quest of the Word is the search of the soul after truth ; these two are one quest, in which connection it will be remembered that the Divine Word of the Fourth Gospel affirms that He is also the Truth : “I am the Way, the Truth and the Life.” Of the three Masonic principles, “brotherly love” and “relief” or charity are respectively a state of the inward heart and a practice by which that state is manifested without ; but “truth” is much more than the ethical correspondence between speech and fact ; it is eternal reality and is set for the soul’s attainment by the way of quest.

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vel sanctum facit: the truth is that which finds us holy, or it sanctifies. This at least is the kind of truth which we ought to be seeking in Masonry; in other words, it is that "something not ourselves" of Matthew Arnold "which makes for righteousness" by way of translation into life, in virtue of which it becomes a self in us. One of the titles of Osiris was "true of voice," but we as Masons are called to be true of thought and act as well as in outward service of the lips. Now, all this is a work of love: it is only by the practice of love that we can understand in the heart the riches of brotherly love; and to know the truth we must live it. There is, I believe, an old eastern saying that "those who live the life shall know of the doctrine"—the reason being that true doctrine is experience.

I have shewn that the word Mystical has high connotations when it qualifies the Quest at its highest, and it is to be understood that their reflections appear when I look personally at the Mystical Quest in Freemasonry; but I will make a beginning for the moment in a lower groove. It shall be that of the *Mystæ* at Eleusis who had been admitted to a certain Gradus and as such were initiates of a Hidden Mystery but were not as yet *Epopts*, who are affirmed by Psellus to have beheld the Divine Light apart from any form or figure, and by Plato before him to have ascended through contemplation to the Intelligible Beauty.¹

¹ The subject is discussed at considerable length in my *NEW ENCYCLOPÆDIA OF FREEMASONRY*, vol. i, pp. 233-252, *s.v.* ELEUSINIAN MYSTERIES, and with special reference to the vital alternative, whether the attainment of *Epopts* was in dramatic pageant or in direct mystical experience. My conclusion on the basis of the evidence is that they took part only in a great pomp of symbolism. It is not possible, unfortunately, at this slightly later day to revise or even qualify. But I have shewn at least—*ibid.*, p. 240—that in the mind of Greek mystical philosophy the things done and seen in the Mysteries served—to adapt Porphyry—as "auxiliaries to the perception of Intelligible Things," and became in this manner—for those who were prepared—a gate leading into direct experience. It is all that can be asked of the Mysteries and the highest that they have ever given on the authority of all their records. The Mysteries are therefore like the

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In Craft Freemasonry and its developments we are like the Mystæ, for if there is a Masonic Quest which can be called Mystical it is primarily in the sense of being hidden; by which I do not mean that its nature is concealed under pledges—this being an accident of the subject—but rather that it earns the title in virtue of a secret meaning. In other words, it is veiled in allegory and illustrated by symbols, as an official description states respecting the whole Craft subject. Now, it is certain at least that a Quest exists and, moreover, that it does not remain for our seeking in the OPENING and CLOSING of the Lodge according to the MASTER GRADE. It lies plain and explicit in the words and acts of the Officers who take part therein. This is on the point of fact, but there is no question also as to what is put forward as regards the term or object. It is the recovery, that is to say, of a lost or now unknown Word which, *ex hypothesi* of the symbolism, was communicated from one to another as a test of status by the three persons who alone held the MASTER GRADE in the days of King Solomon.¹

According to the logic of the mythos, there could be obviously no need of an official secret either to certify on status or as some other kind of warrant where a mere triad was concerned; but those who constructed the THIRD DEGREE for the advancement of Masons generally had to postulate a similar intention on the part of the three Grand Masters who presided over the SACRED LODGE—an intention, that is to say, of in the end throwing open the Grade to those who were

Mass, which communicates Divine Substance to those who are capable of receiving, but is for others an office of vain observance, as proposed by the Thirty-Nine Articles.

¹ There is no question that on the surface this kind of symbolism belongs to the world of Shibboleths, and we shall see at a later stage that it was made short work of in France, where the THIRD DEGREE—at least in some of the Rites—postulated three operative classes at work on the building of King Solomon's Temple, namely, Masters, Companions and Apprentice-Masons. Below the surface, however, the symbolism of the English Craft would be not only profound but pregnant, on the hypothesis that the veiled Word represented a Hidden Science and not a barren formula of the verbal kind.

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prepared properly—and they provided its Word accordingly.¹ The triad was broken by the death of the Master Builder, in consequence of which the Word was declared to be lost, and in the persons of their official spokesmen, being the Officers of the Lodge, all Master Masons certify that they are about the business of its recovery. This is the Craft Quest; but it is pursued amidst extraordinary confusion on the part of those who are concerned, for there was perhaps never an allegorical *corpus* which so embroiled its own issues or stultified more utterly the logic of its own design. Let it be supposed, by example, that the titular Master of the Lodge covenants to assist the Brethren in no uncertain terms concerning their search and implores Divine Aid on the proposed effort; but there can be no help forthcoming on his part and he must end, let us say, by approving from those who are below him any substitutes which they happen to have discovered. They assume, as if unawares, the position of certain Fellows who returned and reported to King Solomon towards the end of the Traditional History, and the Master is in the position of the King.²

¹ In the logic of an allegorical system, if that which is called a Word is literally and actually such, there is a rift in the lute of the symbolism and the whole scheme is stultified. When the so-called Word is lost, withdrawn or veiled, and when substitutes are offered in its place, these latter are properly communicated and understood as mere Words, while in French Freemasonry there is no secrecy about them because it is recognised that they do not matter. The Secret of Masonry implied by the logic of its allegory cannot be revealed, because it is the inner meaning behind the symbolism, which is not shewn forth by the makers and about which no two persons are agreed. It is in the same position as Masonic Landmarks which—as I have shewn elsewhere—no one can really remove, as no one knows what they are.) N!

² The case of course is postulated: that which occurs literally is known to those whom it concerns, and we shall see later on the records of French procedure prior to the Revolution. There is no need to say that under manifold obediences the Hiramic Myth has passed through various alembics and has emerged in different vestures of outward seeming, though the body-general remains. It should be indicated at this point that—as I have shewn in several places—the nearest kin of the Lost Word in Masonry is the loss which befell the Divine Name in Kabalism, the consonants of which—being JOD, HE, VAU, HE—remained, but the vowel-pointing

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But the analogy, in so far as it arises, is subject to one vital difference. The Master's mind is vacant of all knowledge in respect of any Hidden Word, but we have the testimony of the whole symbolism that it was known by the King of Israel and the King of Tyre, as well as by a third party, so that Solomon in the Traditional History is made to affirm fantastically when he declares that it is lost owing to the catastrophe of the THIRD DEGREE.¹ As regards any proffered substitutes there is no question as to their arbitrary nature; but this touches closely on the whole allegorical design. In the rationality of things, in the Craft contemplated at its highest, they could bear no relation—as of analogy, symbol or sacrament—to that which they purport to shew forth, because this belongs to the valid meaning behind the whole mythos.² I was lost, so that it cannot be uttered in the true and valid form. It does not mean that God removed the vowels as a visitation on human wickedness, but on account of such wickedness, the consequent exiles and suspensions, they passed out of memory. On the other hand, the Masonic Word was lost only in the sense that it was arbitrarily withdrawn and hidden.

¹ See NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 455-458, concerning the Grade of TRUE SCOTTISH MASTER, which belongs to ADONHIRAMITE MASONRY and came into existence for the purpose of shewing that the Word of the Master, the Word of Grace, was never lost in reality, having been engraven by Hiram Abiff on a plate of gold and hidden by him beneath the Pillar JACHIN, where it was discovered after the destruction of Herod's Temple and the sacking of Jerusalem by Titus. The fable is recited in a kind of historical discourse, the sub-surface intention of which was to account for the transmission of the great Palladium to modern times and to High Grade Masonry of the eighteenth century in particular. We may compare an obscure but very curious Rite of SUBLIMES ÉLUS DE LA VÉRITÉ, belonging to the first years of the nineteenth century. It affirms that the Word which is supposed to have been lost, according to the THIRD DEGREE, was in reality never possessed by those who paraded its importance. *Ibid.*, ii, 431-437. The camouflage concerning it was devised to deceive others and keep them in bonds corresponding to those of priestcraft. Of such is the Word on its travels through the world of Grades. Behind the particular intimation there dwelt perhaps the certitude that whether lost or found a Word is a word only, that it communicates nothing *per se*, and that from this point of view the consonants of a Sacred Name are not more efficacious than Shibboleth.

² One of my previous notes has made the position plain in this respect. That which is proffered as *signum* either connotes *signatum* or it is pure nonsense, a sign which does not signify. Those who constructed the mythos of the Lost Word had either an authentic and conscious intention

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have said somewhere that a Word of Death was substituted for the Word of Life, and this is literally true. It is like offering the Greek title which we translate as Christ in place of the Christ-Spirit. The conclusion is that any subsequent or supplementary Degree which produces a verbal formula as the True Word must be understood as making its communication within the measures of symbolism or it would be in the category of idle pretence.

It does not appear that King Solomon completed his work in symbolism by conferring some shadow or counterfeit of the postulated MASTER GRADE on those Craftsmen who returned with *simulacra*. He approved rather and proclaimed the substitutes, by which fact it is to be assumed, for the purpose of saving the myth, that they became Master Masons, in the sense that we are such now. But the death of the Master Builder left the Temple unfinished, as I have shewn elsewhere, and our Symbolical Masonry—in like manner—is without its coping-stone. Out of these facts, which are patent on the surface of things, a host of High Grades were evolved at a later time. The Continent in particular, with its better sense of continuity and logic, produced almost endless Masteries in succession to the THIRD DEGREE, supplementing what was deficient therein by other devices and substitutes. The besetting fatality of all or nearly all is that they forgot the allegory of the Craft-system and allied it to pseudo-histories.¹ A *chaos magnum informatum* buried yet deeper the type beneath the antitype, the excuse, if not the justification, of which is that the Fellow Crafts in the symbolism were left to fare as they

proportionate to their symbolical machinery or it must be supplied to save the THIRD DEGREE from the plight in which it would be placed otherwise. It is our part, however, to supply it in either case, as I have said that we do not know their intention: this is possibly as well upon the whole, for Masonic *literati* of the early eighteenth century were not exactly of that calibre which would convey meanings that should be valid for all time.

¹ We can suffer one traditional history and accept it as a devised symbolism, but a score of developments to patch up its weak places are beyond tolerance.

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could with *simulacra* of their own discovery in place of the hypothetical real secrets, while that which purports among us to be the **SUBLIME DEGREE OF MASTER MASON** is, on the faith of its proper evidence, a shadow of something in the hiddenness.

It follows that in the **CRAFT DEGREES** the Quest is suspended or left at a loose end,¹ awaiting a more favourable time and the expectation of better circumstances. But there is obviously something to come after, completing the woof of symbolism. By the hypothesis of the Union in 1813 it was the **HOLY ROYAL ARCH**, which leaves the *terminus ad quem* on its supposititious historical side in abeyance for a period approaching five hundred years and transfers us from the unfinished Temple of Solomon² to the preliminaries of the Second Temple, under

¹ The symbolic procedure differs in yet other French Degrees, preserved in manuscript form and almost unique. The Word is changed, as we shall see at a later stage, but again there is no pretence that it is lost, either in the **THIRD DEGREE** or at a later stage of symbolism. It follows therefore that there can be no quest as such to find it, though many quests are instituted. The **SECRET MASTER** and **PERFECT MASTER**, the **INTIMATE SECRETARY**, **PROVOST AND JUDGE**, the successive symbolic Architects, from lesser to greater, are in search of that and this, of deeper Masonic Secrets and of Mysteries in an ascending scale; there is a sense in which empty quests and batteries sounded at doors which have nothing behind them lead on to something at last which is like a term attained, the Hidden Secret of the Ancient Law. But the logic of the situation is saved throughout, whatever else is wanting; the House of Masonry has always its great treasures, and the Postulant who is in search of these proceeds forward, ever on the assumption that they await him somewhere, are in safe and faithful keeping, which is the reverse of being lost. I am not contrasting the two forms of allegory to exercise an art of preference because of mere consistence. There is no question that on the mystic side of symbolism the search for that which is lost and its ultimate finding are deeper and more pregnant than a process of advancement by means of emblematic tests to a Secret Holy of Holies, which is descried always in the mental distance for the simple reason that the Court of the Temple presupposes the Sanctuary. But the fatality of English Masonry is that it has mismanaged the more eloquent symbolism by the decree of 1813, and neither then nor subsequently has appeal been possible to any Higher Court.

² The Second Grade of **ELECT MASON** in the archives already cited recognises the suspension of the work at the death of the Master Builder, and the Traditional History explains that King Solomon ultimately appointed Nine Elect Masters to take up the work of construction, act as inspectors and have charge of the craftsmen until all was finished.

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Zerubbabel. On the assumption that our THIRD DEGREE embodied *ab origine symboli*—whether in the eighteenth century or earlier—the notion of a Word in concealment, an adopted substitute and a foreshadowed Quest, we do not know what was provided by the makers—if anything—to clear up all the issues.

Could we come across, even in vestiges, some elements of workings in England comparable to those which were incorporated on the Continent into the ROYAL ARCH OF ENOCH and its developments we might be in possession of a fuller *apologia* than is now possible for the ARCH of Zerubbabel, even with the late and exceedingly faltering help of the CRYPTIC DEGREES. There might emerge in this manner the more or less logical scheme of an ordered Rite,¹ but it cannot be said that there is evidence even of vestiges, nor can we trace the continental discoveries and inventions—except in rare cases—to an English source. It is difficult also to link up the ROYAL ARCH consistently with the Secret Tradition in Israel, which is one of our Masonic sources. The finding of UNITED GRAND LODGE on “pure and ancient Freemasonry,” its THREE DEGREES and their supplement, is a permanent stultification of any ordered research into the Quest in Craft Masonry and the conclusion to which it can be carried.² Were it otherwise,

¹ I mean of course a Rite which, having initiated a Quest in mystic symbolism, leads it ultimately to a proper term. It would contrast with a discovery which happens by an accident of things and apart from true intent, or indeed any. It would be apart also from insensate explanations and claims, like that of the so-called RITE OF SWEDENBORG, in which (1) it is affirmed that the Word is incommunicable and that no one can give it and live; (2) that this notwithstanding some of the old Craftsmen—not, be it observed, Masters—“have got the Lost Word of a Master Mason”; and (3) then at the end of all that “the Lost Word was the true invocation AUME, by which Deity was known amongst men in primitive times.” It was lost in patriarchal times and was restored “by a special revelation.” It connects, for the rest, in some unexplained or inexplicable manner with the Hebrew TETRAGRAM.

² It should be noted in justice to that which occurred at the Union that there was originally a supplementary wording to the clause on “pure and ancient Freemasonry,” by which individual Lodges were at liberty to exercise their own discretion as to additional workings approved by members.

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far off or near, there are ample materials available, by a selective appeal to Rites, of which a few are still in practice and the rest are extant in archives.

But however much or little the studious among the Brotherhood may feel disposed to be content with what they have—as Masons under the obedience of GRAND LODGE—there has been given them the ROYAL ARCH, and the next point of the present inquiry is to ascertain what quality and measure of light it casts upon the subject of the Quest, and how far the latter may be or is in the hypothesis led to its end thereby. In the course of its adventure the Secrets which were once lost are claimed to have been recovered, and there is a sense, let us suppose, in which the Candidate is concerned at once in the fact of their discovery, as in the reward which is consequent thereupon. It is to be noted, however, that according to extant workings of most English Chapters the motive of Quest is wanting. In the OPENING CEREMONY of the THIRD DEGREE the whole intent is fixed upon a specific discovery, and so great is the zeal about it that there is covered a symbolical distance between cosmic East and West. A halt is called in the CLOSING because the measures of possibility have been spanned and the rest belongs to Providence, watching within the veil of futurity.¹ But in the ROYAL ARCH, to all external seeming—on the surface, that is to say, of the Ceremony—those Master Masons in exile, who were neither ROYAL

The words are : “ But this Article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the Degrees of the Orders of Chivalry according to the Constitutions of the said Orders.” The clause was struck out at a later date, which could no doubt be established at need, but no question concerning it arises in the present connection.

¹ The intimation is that a loss sustained in the East is not recovered in the West, and its correspondence at a far distance is the old theosophical doctrine concerning the eternal East of antenatal life, which was forfeited by descent into generation, as if a journey to the West or into manifested being and the prison of flesh. The way of escape is that of return whence we came. The contradistinction is in the symbolism of a French High Grade, which presents the furthest extension of Masonic research as into the Isles of the West, the term being reached at the Mystical Mountain of Heredom, understood as a place of attainment.

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nor SELECT MASTERS, may have wept by the waters of Babylon when they remembered Zion, but they have forgotten how "once in time and somewhere in the world" they went seeking for a Lost Word, and it is owing presumably to Heaven—which shapes its ends for the insurance of Divine Events—that a memorable event occurs and against their own expectation the quest of a far past attains in fine its crown. *Ex hypothesi*, the ROYAL ARCH Mason is put in possession of that Palladium which was lost or placed in concealment as if to avenge the death of the Master Builder, according to the Hiramic Myth.¹ Those who have been exalted into the SUPREME DEGREE do not need to be reminded as to all that was communicated on that momentous occasion, and those among Masons who have not may begin to realise on the faith of these intimations that the experiment of their Masonic life is unfinished.

It is obviously impossible, either in this place or anywhere in the world of writing, to indicate that which is unfolded to the ROYAL ARCH Mason, any more than to him who has been Entered, Passed and Raised. But it does not lie beyond the law and the order to look at certain contrasts, as between things in the hiddenness, for the benefit of those who know at first hand about them. The distinguishing features which characterise the official communications of the CRAFT DEGREES belong to an agreed order of pure conventions, and if the Lost Word of the MASTER GRADE were of the same arbitrary kind, then it is certain that any substitute offered in its place would be as valid as the grand original. The "blessed word"

¹ That this is the sense of the symbolism there is and can be no question, on the hypothesis that we are dealing with a logical and ordered scheme. The True Word could have been communicated by its surviving custodians as a recompense to those who discovered the crime and the criminals, in the possession of which Word they would have become Master Masons, not by an arbitrary ascription but in the living fact. It was withheld, however, and it follows that all Fellow Crafts were adjudged guilty in the assassins, being denied that which the latter had attempted to obtain with violence and receiving a disdainful honour, conferred as if in the spirit of mockery.

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MESOPOTAMIA is no worse and no better as a formula than is that ABRACADABRA which comes to us from the past of putative Magic. It happens, however, that the Official Communications in the HOLY ROYAL ARCH belong to another category, and herein is the ground of affirmed distinction between the two fields of symbolism.

This is my first point in respect of the SUPREME DEGREE, and it leads up to a second. There is valid witness that the House of the Lord shall stand firm for ever, but the kind of stability connoted by the CRAFT DEGREES belongs to ethical law, and these Degrees are ethical. The just, upright and true Mason is built up and made according to an agreed and universal standard of the moral kind. He is qualified as such to begin the Quest which is adumbrated by the symbolical formula of seeking for a Lost Word. But we have seen that as Craft Mason he does not finish it. The reason is that the moral status is a *terminus a quo*, otherwise a starting-point, but the *terminus ad quem* can be reached only in virtue of another status.¹ Whether this truth was present to the minds of those Craft Artists who gave us, for better for worse, the *Palladia* of the THREE DEGREES I do not pretend to say. I bear my witness, in the sight of God and His mystics, to a fact in the nature of things. Morality is a Gate, and in the symbolism of our subject the Quest is beyond the Gate, if there is any connotation of reality belonging to the pursuit that it indicates. Alternatively, Morality is a Path, and those who follow the Path should attain its reward, passing beyond the ethical region.

In the ROYAL ARCH we have finished by the hypothesis with Symbolical Masonry, and by the hypothesis also we have been

¹ Compare NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 163-166. See also the original Grade of GRAND INSPECTOR or KADOSH, prior to the interpolation of any aggressive vengeance element. It affirms that the Masonic Order is based on an allegorical understanding of the Temple at Jerusalem. As SHEKINAH, otherwise the Majesty of God, abode therein, so is man the temple of the Holy Spirit. It is therefore this House not made with hands which must be built up on Christ the Corner Stone into a perfect and honourable structure meet for the habitation of the Divine.

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taught to be good, according to illustrations of symbolism and the veil of allegory. I am alluding to official designations, though it may not be found in the end that we move so easily outside the realm of types and the signology of sacramental things. In any case the CEREMONY OF EXALTATION transfers us into another region, or beyond the scheme of ethics into that of religion. We should remember in this connection that it is not referable to the London *cognomenta* of 1725. Within particular measures and the limits which are drawn by these, we are led to the contemplation of Divine Mysteries, the hope of the Divine Presence realised and the Blessed Vision, while—in its living understanding—that which is offered us as the Attained or Recovered Word is like a conveyance of the titles of our salvation and a restoration of the Old Hallows.¹

It follows that the Quest proclaimed in the CRAFT DEGREES wears a Divine Aspect as it is interpreted and unfolded and finished in the HOLY ORDER; but they offer on their own part no suggestion concerning it. While it is impossible therefore that this fact should emerge in the mind of a Craft Mason—as a consequence of his Masonic experience—it might be generally idle to propose that it is realised by all who enter the SUBLIME DEGREE, any more than the rank and file of the Brotherhood at large can be thought to realise that Emblematic Freemasonry is a Mystery of Birth, Life, Death and Resurrection. I speak of my subject at the highest, as one who has come to know, like Guenevere the Queen of Arthur, that “we needs must love the highest when we see it.” Those even who made the Rituals, as others before and after, may have written more wisely than they knew. Amidst the hollow conventions of the eighteenth century it looks more certain than probable,

¹ As, *e.g.*, the sense of our Eternal Source and End, the revelation of God transcendent but also of God manifest, for a basis of exalted religion, and the object or fruition in Divine attainment, which is the state of eye to eye, the soul of man abiding in the light of God. Beyond it is another state, of which “it has not entered into the heart of man to conceive” clearly, and it is not heard of in Masonry.

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but the question does not signify in any vital manner. In the last and best resource the important matter is not as to measures of original meaning but as to what it may be possible by a process of ordered reason to educe on our own part, so that Masonry—for us at least—may have the freedom of a world of validity, not of pretence or seeming.¹ It is like Matthew Arnold's "heap of letters," put into our hands to make of it "what word we will," and there is a very true sense in which we may suspect with him that we have not yet drawn out of its varied elements the truest and highest message.

What is called the Quest-formula is exceedingly old in folklore, like that of Exile and Return. In its highest understanding the latter tells us that the soul of man comes forth from an eternal centre and that the soul in fine goes back, or to that point within a circle from which the Master-Mason cannot err.² And such also is the message of the former, for

¹ It is again fortunate from this point of view that the old symbolists who gave us the things which they classified as veils of allegory and the imagery of the High Grades left, as I have said, no key to their real meaning. The reason is that their personal understanding—supposing it to have emerged clearly—would no doubt have been of consequence in their own day but without appeal in ours, and yet we should be bound thereto. As it is, the field is free before us within the measures offered by the veils, their metaphysical matter and texture. The dead school of Masonry will continue while it lasts to affirm that there is nothing behind them, but the dead school will pass and give place to a living Masonry, which is already in the world and is breathing its own spirit into the outward forms.

² In the greatest of all Legends concerning the Holy Graal, Galahad the High Prince is born in the Castle of Hallows, amidst the lights and shadows which encompass that which is called the Mystery of all Sacredness. It was therefore as one who knew whence he came and also whither he was in fine going that he was commissioned into the world, at the time of the declaration of Mystery, and yet he pursued the Quest, fulfilling all the conditions belonging to Exile and Return. More dimly we indeed, and yet some of us who divine our source and end, are in our highest moments like Galahad passing through a great pageant of symbols in the Quest Life of earth, and that which shines on our way is the light of the Grand Reality, at once before and behind. For us and those who are like us the pageant of the MASTER GRADE and the Sacred ARCH are as our own story in another manner of language and shadowed forth in other types, at times and moments eloquently, at others under a great cloud of seeming. We also have been in search of a Word and we have been raised in shadow, that we might be brought thereafter into a great light, at once a Morning Star

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the only Quest which matters is that of the soul after God.¹ It is also the one research which, given the conditions of research, never fails. I do not speak on my own authority—though the inmost heart knoweth its own certitude—but on that of the Great Masters of Doctrine in all ages and places, among religions and nations. The doctrine in its final reduction is that of St Paul : God is, and He recompenses those who seek Him out. I am only a Mason because I can discern vestiges of this teaching and its explicit guarantee behind the conventions and verbiage, the eternal platitudes and forced analogies of our eighteenth-century Rituals. At the back of all this there is what the old scholastics of the middle age used to term a form, an intrinsic character, essential or substantial, and this is the secret life, the inward spirit of the whole. “Of God moveth the High History of the Holy Graal,” it is said in the old romance, and of God move all the valid Rites and Degrees which are known to us under the name of Masonry. There are many imperfections, many and grave inconsequences, and the moving looks sometimes through dark paths remotely, as at a halting pace. But a light here and a light there may break for a moment through heavy cloud and mist. They are comparable to intimations of meaning within the literal sense,² though it might be questioned pertinently whether the gifts which we and an Orient which visits from on high. We have found the Word therein and it bears the same relation to the revelations of the ROYAL ARCH that Eternal Life bears to its earthly symbols. It comes about therefore that the ARCH is one of its sacraments, all laidly conventions of language notwithstanding, and in spite of all its editing in shallow and false interests.

¹ It is the end and crown of the same Graal Quest, for the soul of Galahad ascends into heaven, which is to say that he attains the state understood as the Blessed Vision, and this is the threshold of Eternal Union, beyond the world of images and the PARADISO of Dante.

² I have shewn elsewhere that the ethics of Masonry are by no means veiled in allegory, though they are illustrated obviously by symbols, being moralisations on working tools. The ethics are insistent and indeed are obtruded everywhere, the way of escape from their safeguards and conventions being offered by the ROYAL ARCH, while the authentic High Grades have entered into the light of the Christhood. The only veiled allegory of the CRAFT DEGREES is the inward meaning of that which is suffered by the Candidate in the Act of Death and Raising.

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can credit to the makers of Ritual *post* 1717 included that of inwriting allegory. The occasional lights are rather implicits which may be with or without intention, and are for us to unfold and explicate in a day more spacious than that of the dynasty of Hanover.

It is said in the prolegomena to the THIRD LECTURE that there are few who attain a perfect knowledge of the MASTER GRADE, but these receive their reward, as those who lift up their eyes to the Morning Star, Whose rising brings peace and salvation and a great inward light to those who sit in darkness and in the shadow of death. There are few also, and it may be fewer still, who attain a perfect knowledge of the ROYAL ARCH, after they have cast out the false images which abound therein.¹ But their reward is also with them, as if the Morning Star became the Ark of our Salvation and we saw through its windows some reaches of mental distance into the hiddenness of all the splendour, the glory of the Father Almighty, Immanent within the vast circle of cosmic being and the uncreated light of the Transcendent God breaking through divine darkness above the Triad of manifest Deity.²

¹ They recall Mr J. F. Smith, at large in that prince of penny dreadfuls THE LONDON JOURNAL, and I can imagine no person more ideally—if dates answered—likely to have edited the Craft and Arch Rituals in the interests of a theistic Duke of Sussex. There is nothing in the whole wide world in such bonds of spiritual affinity as (1) the ideology, theology and verbal conventions of historical, symbolical or mystical lectures, and (2) the set of moral notions and linguistic atmosphere of WOMAN AND HER MASTER, MINNIGREY and WE ARE ALL IN THE WRONG, unless it be the excellent Mr Thomas Peckett Prest in ELA THE OUTCAST, THE RIVALS and THE OLD HOUSE OF WEST STREET as a tolerable substitute for Smith and his creations in the manner born of story-telling.

² So, in his UTRISQUE COSMI HISTORIA, “the immediate presence of God in all Nature” is taught by Robert Fludd; and more even than this, for all things flowed from Him, “as from a secret and hidden spring to a revealed and manifest condition.” Prior to their creation they were “completely and ideally in God and of God.” According to PHILOSOPHIA MOSAICA, *Ipse est omnia in omnibus*—an affirmation concerning the present which is like that of St Paul in respect of things to come: “That God may be All in all.” Nature is *spiritus immensus, spiritus ineffabilis*, and God is *artifex* of all, thus dismissing in a sentence the charge of pantheism which has been sometimes preferred against Fludd. It will be observed that here

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Herein is the sense in which the ROYAL ARCH is Holy, for it calls those whom it exalts into the realisation of this Ineffable Presence, and hereof is the Blessed Vision. Towards such end moveth the high pageant of its dealing in Divine Names and Symbols, as in another world of types.¹ Here also is the Quest which is behind the Quest of Masonry.² It is that which remains over after all the Official Secrets have been communicated under the Official Pledges, as unto princes and rulers of an elect people. It seems to me that the makers of the SUPREME DEGREE had one great moment at least when they, being in doubt or dissatisfaction—as the case may be—about that which was signified by the Quest in the MASTER GRADE, turned over the whole subject to the affirmation of God in the Highest. Henceforth and for ever the THIRD DEGREE is like that ass which carries the Mysteries, the Golden Ass of Apuleius. As it is said in the LONGER PROSE PERCIVAL, this also is a beast on God's side.

It follows that the ROYAL ARCH is comparable within its own measures to those Greater Mysteries of old which advanced initiates from the condition of Mystæ to that of Epopots, and that the secret meaning of the Craft Quest is explained therein

also is the Masonic doctrine concerning a Great Architect of the Universe. In further illustration of this it is said that "the Divine Architect Who formed the universe" made man also as the image of His own greatness: see HISTORIA MICROCOSMI, Lit. iii, c. 3. As regards Trinitarian doctrine, the Son is in the Father, the Father with the Son, and the Holy Spirit is with both. Compare the symbols of the Equilateral Triangle and the Triple Tau.

¹ On the faith of the ARCH itself, as it prevails among us, I have maintained the distinction between so-called Symbols of Divinity and Divine Names, but it is obvious that these also are symbolical, as verbal sounds and written signs to which an agreed meaning is attached.

² In like manner, the Excellent and Perfect Princes belonging to the Grade of ROSE CROIX look to be united with Christ in a glorious and happy eternity, which is another manner of expressing the same state of attainment, the same term of Quest. In a now unknown Ritual of CHEVALIERS DU SAINT SÉPULCHRE it is affirmed that Christ is the Master of Masons, whence it follows that for Him only and in Him can the ends of the Order be pursued and reached. It is the Quest on the side of "the new and better covenant."

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to be concerned with the finding of God, with coming into the Divine Presence, as into Mansions of Bliss and Glory. In other words, this is the vision, from however far away, of Divine Light according to Psellus and the contemplation of Intelligible Beauty in the terms of Plato. I conclude that the ARCH contains the root-matter of a great intention, though it has forgotten the act of Quest, left Solomon's Temple unfinished and that of Zerubbabel in something less than its first stages. It remembers the Quest-End and regards it mystically, or as belonging to the Mystery of Union between the Soul and God.¹ Its Mansions of Eternal Bliss and Glory are, however, only the Pronaos of that Hidden Temple where the Soul abides in union and where there is no distinction in experience between the soul and the Holy One. But I might seem to speak in an unknown tongue for too many in the Masonic Circles if I dwelt on the Science of this Sacred Mystery.

The ARCH at least leaves us as on a threshold of the Eternal Presence, like the VISION of Dante, or perhaps more truly like Brother Lawrence's PRACTICE OF THE PRESENCE OF GOD, a Practice leading to the Vision by the hypothesis of all inspired symbolism which shines in Thomist lore.² Let us remember

¹ It has of course misconceived the union as it reflects the worst findings of Protestant theology at its worst period, much as its stilted and impossible imagery serves up the grossest notions on the thesis of a physical resurrection. Compare my SECRET DOCTRINE IN ISRAEL, pp. 183-189, on the subterranean travelling of the bones of Israel to the Holy Land for the fabled purposes of the last great day. The Latin DIES IRÆ and its

*Tuba mirum spargens somum
Per sepulchra regionum
Coget omnes ante thronum*

is veiled and spiritual in comparison.

² It is obvious that any development of this subject lies far beyond the measure of these studies. I can refer only to my LAMPS OF WESTERN MYSTICISM and especially Part iii, *passim*. It was published in 1923. I have said in the text above that the ARCH leaves us on a threshold of the Presence, and it cannot be held that even the image of the Seventh Circle in the Grade of ROSE CROIX, or any other type or intimation of Masonry, takes us further. Now that which leaves us at the threshold by no means brings to the term. It would be therefore comparable to the ineffectual

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on our part with St Monica that "life in God and union there" which is the end and bond of Brotherhood. Herein is the Love of men and angels. The highest quality of Relief is that which helps us—by even a single step—towards this great bourne of being, and this is Truth. Here therefore are Brotherly Love, Relief and Truth, transmuted as concepts of the mind in the higher understanding that God is All in all.

Of that which follows herefrom I will say only that He Who is Architect and Master of all our ends and ways may be therefore as much with Masons in their and our work-a-day world as He was ever in Theban deserts with anchorites and hermits of the early Christian centuries. And if we can take the inward message of the ARCH into our heart of life, the authentic practice of the Craft-Quest may become our daily work and our joyous venture. If we follow it for a symbolic year and a day, like the chivalry of King Arthur's Court on the Quest of the Holy Graal, it shall be also that we will meet and greet one another in the Mansions of Bliss and in the Presence of the Great I AM.

So far as it has proceeded, my study of the Word in its withdrawal and of the Word again in its manifestation has been of necessity a study, for the better part, of the ROYAL ARCH; but a further consideration of the SUPREME DEGREE must now follow.

message of the CRAFT DEGREES, with all their cymbals sounding about a gate of ethics, except that it is a higher gate and can also open on an eternal threshold, threshold of that state—LAMPS, p. 329—in which "the Soul has become the Presence."

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THE old distinction between BLUE and RED MASONRY has almost fallen into desuetude, so far as normal parlance is concerned, among members of the Craft in England ; but we know that a memorial remains among us in the colour-symbolism found in the ROYAL ARCH.¹ Blue is the connotation of Symbolical Masonry, and the latter is authentic as a descriptive term because the THIRD DEGREE is above all things a Figurative Mystery and it is a door which opens for some in the direction of other emblematical systems which are of great and high importance. It is not of our concern at the present time or we might dwell on the significant fact that the Candidate is told in Irish workings how even the conventional penalties allocated to the THREE DEGREES are to be regarded as a part integral of the symbolism which rules in all. The ROYAL ARCH, or Red Masonry, has passed by its hypothesis, as we have seen, out of the symbolical domain : on the surface at least it is dealing no longer with allegory and presenting no longer a traditional tale relegated to a far past. We are back in the past itself² and, from those who are supreme in the

¹ According to 2 CHRONICLES iii, 14, the Veil of the Temple was of blue and purple and crimson, but the rule which governed this choice does not emerge, nor is there any symbolical meaning ascribed to colours anywhere in the Holy Scriptures. It would seem also that either gradations and shades were not distinguished by the eye of ancient Israel, or that words were wanting to express them in the Hebrew language—*e.g.* indigo and orange in the rainbow. . . . The allusion to the Veil of the Temple will be understood by ROYAL ARCH Masons.

² This position is similar to that of the MARK DEGREE, which does not depend on any Traditional History to enforce its titles, but presents a

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Chapter to the very Novice of the day, each who is present fulfils a part therein. It is therefore a dramatic pageant instead of a typological Mystery, and bears precisely the same relation to the MASTER GRADE that, *e.g.*, Shakespeare's HENRY IV would bear to a stage version of THE PILGRIM'S PROGRESS. It is not so easy, however, to escape from the world of images, and I have suggested in the last study that this may prove to be the case with the ROYAL ARCH. The recovery of the Lost Word offers proof positive that it is still in the realm of symbols, while the illusory character of its supposed historical setting is exhibited by the pregnant fact that as the HOLY ORDER is worked in England and Wales under the obedience of SUPREME GRAND CHAPTER it belongs, as shewn already, to the time of Zerubbabel and the building of the Second Temple, but in Ireland the historical time of the Grade is earlier, being that of Josiah the King.¹ It is obvious therefore that the supposed historical aspect is merely a pretext for supplying a symbolical event with some given place in time. We reach in this manner a neglected point of contact between the Craft and ARCH which it is important to establish for the logic of their scheme of union, just as it was important for my own purpose to indicate previously their root of marked distinction, as between ethics and religion. The colour scheme with which I opened the present subject has reference to this distinction, for blue in the symbolical spectrum is allocated to mental things, according to the Higher Mysteries, and ethics are of this region, but

dramatic incident of high symbolical importance in the building of Solomon's Temple: we are carried back therefore into a living past. The analogy obtains also in another respect: as the ROYAL ARCH is imbedded in symbolism, though it is not supposed to form part of symbolical Masonry, so the MARK, which claims to be militantly operative, is among the most figurative and mystical of all Masonic Orders.

¹ See 2 CHRONICLES xxxiv, 8-32, concerning the restoration of the House of the Lord in the days of Josiah, with the consequent discovery of "the Book of the Law" within the precincts of the House, and all that ensued thereon. It follows that the ROYAL ARCH of Ireland is concerned with the reparation of the First Temple and not with the Building of the Second.

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red is of the desiring soul, of emotion on its deeper side, and this belongs to religion.¹

We have now considered the Quest in Symbolical Masonry, at least in some of its aspects, and we have seen its term attained as on a threshold of Divine Science, though it is clothed in veils of symbolism concerning the Mystery of Words and Names. If it appears to myself that the *theosophia* behind these diffuses rays of light, as the Immanent God shines through all creation, it must be acknowledged that there are conventions of expression and an atmosphere of anthropomorphic thought which are like a cloud upon the Masonic Sanctuary and that the real message is therefore missed by many. There are those also, and they are the rank and file of the Brotherhood, who are content to live among the images, and it would be idle with these to speak of a path to reality which lies beyond them: they remain therefore among the signs and symbols, profiting after their own manner in external Masonry, as in the letter of official religions and in the lessons, such as they are, of a simple "natural theology."

We have now to look at the ROYAL ARCH and its symbolism of a discovered Word as offering certain vestiges of a Secret Tradition, perpetuated by its hypothesis from an immemorial past and derived originally from sources behind Masonry. The fact of such vestiges presupposes certain Degrees

¹ It must not be supposed that I am laying down an authoritative canon of distinction on the basis of an exposition which I am not able to cite at length. I offer a statement of fact within my knowledge: it stands otherwise at its value and must be taken or left as such. It should be obvious, for the rest, that the symbolism ascribed to colours is like the mysticism of numbers, in part a matter of tradition and otherwise of individual development: about essential validity there is no question in either case. The meanings attached to colours have been exhibited in several systems, which are all dogmatic, all arbitrary and mostly at issue with each other, the numerologies being in like case. It may be argued that blue signifies benignity because of the cerulean heaven, that purple is like a covenant of union because it is a blending of two primaries, and that crimson signifies a high degree of dedication; but there is convention only in such attributions and they do not really explain the scheme of colour in the Veil of the Temple.

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antecedent to the ARCH, while other symbolical Paths open therefrom into Christian Grades of Masonry. Now, it is a notable fact that on the surface of the CRAFT DEGREES there is practically no intimation of this traditional inheritance. The scheme of Symbolical Masonry postulates three Grand Masters in possession of a Great Secret, but offers no explanation as to its source and how it came into their hands, whether it was indeed an inheritance or a matter of agreed invention for some undeclared purpose on the part of the headship which presided over the building of the First Temple in Israel. The second alternative is, however, ruled out implicitly by the Legend of the THIRD DEGREE, according to which the work of building was in the general charge of Overseers who were not Masters but were responsible to the headship, while Craftsmen and Apprentices followed their directions. The Grade or Status of Master loomed only far off in the scheme of things, and even a definite understanding concerning it has to be sought outside the Craft, among later efforts to harmonise and extend the subject-matter of Symbolical Masonry within its own limits.¹

Those who constructed the Traditional History concerning the Master Builder, either following any remnants which may have come into hands of the eighteenth century from the past of the North Country or creating on their own part, were in possession of two elements which do not belong to one another, though both are old in mythos: one of them was concerned with the loss and finding or concealment and

¹ I am speaking of CRAFT MASONRY as it is known in the ENGLISH RITE, and the reference is otherwise to the Cryptic Degree of ROYAL MASTER, where Adonhiram, the Conductor of Candidates, is in quest like them of the Lost Word, which however is not attained, the Traditional History explaining that it will be communicated only after the completion of King Solomon's Temple. But the symbolical time of the Grade is anterior to the catastrophe of the THIRD DEGREE, which changed the scheme of things. The point at its value therefore is that the Degree of ROYAL MASTER signifies an intention to confer the MASTER GRADE consequently upon a definite event to come.

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restitution of a certain Word ;¹ the other was concerned with figurative death and resurrection. I have shewn elsewhere that certain pregnant aspects of the former must be sought in Jewish Kabalism,² while as regards the latter it is of wide knowledge that they belong to the Ancient Mysteries. The makers of the MASTER GRADE decided to intermarry these distinct schools of symbolism, and as usual in work of this kind they went about it in such a manner that a signal confusion ensued : they slew the prototypical Master, whereas they raised the Candidate, creating a complete fissure in the logic of symbolism. So it has remained among us, but something like sixty years after the approximate date of construction the LOGE DE LA BIENFAISANCE at Lyons, which transmuted the RITE OF THE STRICT OBSERVANCE, intervened to save the situation, so far as French Freemasonry was concerned, and in the GRADE OF PERFECT MASTER OF ST ANDREW they raised Hiram as Christ, under circumstances with which we shall become acquainted at a later stage of our research.

If we pursue the subject of confusion from another point of departure, it follows from the catastrophe of the Hiramic Myth—as we have found at an earlier stage—that the Temple of Solomon is left unfinished in the MASTER GRADE,³ like the legend itself, from which consideration of simple fact it follows

¹ It is important to understand that there is no trace of a Lost Word in any of the Operative Records. The REGIUS MS. has indeed no vestige of secrets, trade or otherwise. HARL. MS., No. 1942, prior to 1650, provides that no person shall be accepted till he has taken an oath of secrecy, while HARL. No. 2054, of approximately the same period, specifies the secrecy as concerned with Words and Signs. It follows that at this period there was a Word in communication and not a Word in hiding.—NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 148.

² *Ibid.*, i, 416-427. See also my SECRET DOCTRINE IN ISRAEL, p. 22, and throughout in many places, on the lost vowels of the Divine Name and on that Name with the vocalisation of ADONAI.

³ The fact may be said to lie open on the surface of the Myth itself and is not therefore a matter of inference. Outside the CRAFT DEGREES, and extrinsic therefore to what is understood technically and conventionally as Symbolical Masonry, we hear of the finished Temple as an accomplished matter of fact ; but it lies far apart from any so-called Traditional History and is exceedingly late.

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that any subsequent completion should take up the story where it was left at a loose end and lead it to a logical conclusion. So far, however, from offering a sequel to the Hiramic Myth the ROYAL ARCH leaves unbridged in Ritual a space of several centuries, understood as historical time, and leaps to an examination of certain legendary events which in English working are preliminary to the building of the Second Temple. It follows that the THIRD DEGREE is—historically speaking—a story without an end, like Canova's German romance, while the English ROYAL ARCH is a prolegomenon to another story, which is not to be found in Masonry.¹

The sense in which the one is supplementary to the other is a matter of the Secret Tradition to which I have referred, a formula of loss and recovery, according to which—as we have seen—the HOLY ORDER seeks to elevate the Craft out of a region of untinctured symbolism to the threshold of Divine Science. It could have been done in a logical manner, preserving all the unities, and it seems indubitable that certain necessary elements were extant and ready to the hand, for the ARCH, as incorporated by the union of 1813, seems to have been lifted out of a Ritual sequence, apart from which its message is clouded and confused, if it must not be called lost. My purpose is to connect the links of the broken chain on this side of tradition and then join them up.²

¹ The term English is used here simply to distinguish the ROYAL ARCH of Zerubbabel from that of France, which is the ROYAL ARCH OF ENOCH. As it seems to me, however, beyond question that the HOLY ORDER originated within the British Isles, it may be well to add that in the opinion of Gould "the Degrees of INSTALLED MASTER and of the ROYAL ARCH had their inception in the 'Scots' Degrees which sprang up in all parts of France about 1740." *Op. cit.*, ii, p. 457. The evidence, if any, for this view is not produced. I hold no brief whatever for any makeshift Degree of INSTALLED MASTER, as it stood at its beginning, or for anything that may have passed or passes now under a similar name; but the origin of the ARCH itself is much too important for it to be determined in a sentence comprehending an affirmation that cannot be checked.

² Separated as they are one from another, scattered through various Rites and under obediences which are not in communion, the true constituent Degrees which make up the Order at large are like disjointed

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If the question be why does the Craft Candidate pass through a figurative experience which connotes the idea of death, and then through a shadow of resurrection, the answer is that the god died and rose in the Ancient Mysteries, as in the great prototypical example which is that of Osiris. He was of the Divine Pantheon and he returned thereto, as to former companions at once of toil and attainment. So also Iacchos was torn to pieces, but again he was restored to life; Tammuz died and rose; the dead Adonis was given back to the arms of Venus, even as Persephone to Demeter. If it be asked, on the other hand, why in the ROYAL ARCH there is a quest followed *ad interiora terræ*—though apart from the original Quest-motive—and a discovery consequent thereon, the answer is that it is precisely this which connects the HOLY ORDER with a thesis concerning the preservation of a Secret Tradition, which descended from Adam, of which Enoch was a notable custodian, which came down to the time of Solomon and is carried thereafter through several eloquent memorials of Masonic Rite.¹ It “pillars of a Temple once complete.” Their message is broken and their Tradition has lost all its force because it has lost coherence. I am not at the present stage concerned with the efficacy and validity of the Secret Tradition as it is enshrined in Masonry. That is an important and indeed a vital question, and will arise as such for consideration later on. A conclusion also must be reached because, alike in pageants and symbolism, Masonry is bound up therewith and stands or falls thereby. At the moment, however, the subject lies solely within the limits of an ordered procedure and the logic belonging thereto, apart from final values. The enactment of 1813 is a nonsense judgment certified by people who knew not what they did. To affirm that “pure and ancient Freemasonry” consists of the ENTERED APPRENTICE, FELLOW CRAFT and MASTER MASON Degrees, *plus* the HOLY ROYAL ARCH, is like affirming that PARADISE LOST consists of the first three books and the last: the answer in each case is that obviously it does not, for the creations in question do not happen to be complete within those limits. We shall find, however, that to enhance the difficulties of the Masonic case the most important links must be sought in Degrees which have long since ceased from working.

¹ It will be seen that the ROYAL ARCH makes an end of the brief connection between Masonry and the Ancient Mysteries and carries those two Craft elements to which I have referred still further apart from one another. The position is therefore this: (1) That the work on the person of the Candidate is left unfinished in the THIRD DEGREE, if we have regard to the logic of its symbolism, because if death is followed by resurrection it is

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was not invented altogether by Masonry, and if I speak here only of the mythos in Israel it is not peculiar thereto, for it appears under other aspects in other regions of traditional lore. But before linking up briefly the chain of Ritual, it is necessary to make a proviso with respect to the sources.

They are texts of what I am accustomed to call the Greater Exile of Israel, being that of the Christian centuries, and they are three in number: (1) The TALMUD BABLI; (2) The TALMUD HIEROSOLYMÆ; and (3) The SEPHER HA ZOHAR. The last is the latest of all in respect of time, its final redaction being referred by scholarship to the thirteenth century, though it contains old elements. It is the great text of the Secret Tradition in Israel, and this—according to the ZOHAR—began with Adam; for Latin theology and that which is termed Kabalism meet unawares and seem to clasp hands over things appertaining to the hypothetical state of unfallen man in Paradise. It was a state of supernal knowledge, of a science which—by the theosophical hypothesis—has its root in the Tree of Life, in the unity of Divine things, not in the duality and sophistication which is referable to the Tree of Knowledge. It is said that “when the Holy One, blessed be He, created Adam, He exhorted him to advance in the path of goodness and revealed to him the Mystery of Wisdom.” Adam contemplated indeed all wisdom and all highest mysteries. He was “encompassed by the glory from on high,” and was intended in the scheme of divine things to be united for ever with God, in Whose Image he had been made.¹ But from the path of the good and the One—all this notwithstanding—Adam fell into ways

certain that the latter is into a new life, but a Grade of Risen Life is unknown in Masonry; (2) That the ROYAL ARCH fails to account for the possession of its own Palladium. We are in fact at a loose end on all sides of the Masonic subject, and it is small wonder that High Grades rose up in their day to account for the deficiencies, so far as the latter were cognised by the eighteenth century. Unfortunately they produced imagined history instead of symbolical event and missed that vital issue to which I have just referred.

¹ THE SECRET DOCTRINE IN ISRAEL, pp. 71, 72.

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of separation and abandoned the Tree of Life, meaning the supreme theosophy of the inward Secret Doctrine. The penalty of this separation is described under the term "death" in the text of Genesis.¹

By the hypothesis of the ZOHAR, the Secret Doctrine, the Supreme Wisdom, in a word, that Hidden Treasure which was to be transmitted in perpetuity as a sacred tradition through the ages, was communicated to the First Man by means of a book, which came down from heaven in the hands of the angel Raziel and was delivered to Adam, the messenger in question being denominated Chief of Supreme Mysteries.² It remained in the possession of Adam till he was driven out of the Garden, when it was ravished away from his hands. But as it is obvious that there could have been no Secret Tradition—such as was conceived by the mind of Israel—unless its depository were restored, so we learn in due course that in answer to his tears and entreaties it was given back in the end to our progenitor by the angel Raphael. Adam transmitted it to Seth, from whom it passed to Enoch, who after he was taken by God became the great angel METATRON, the Angel of the Presence and Chief of the Celestial School. It is said that the School of METATRON is the School of the Holy One and that in his hands are the Keys of

¹ S.D.I., p. 99, and ZOHAR, Part i, fol. 12*b*, in which the doctrine of separation is shewn otherwise to be that of Samael and his serpent-wiles. On the contrary the duty of man is to recognise the unity of JEHOVAH and ELOHIM, otherwise of God and His SHEKINAH, from which all other sacred unity depends throughout the worlds. When this unity is recognised in the catholic sense it is said that the demon will depart from the material world, his place and office voided. Compare the vestiges of unity doctrine in Masonic High Degrees, reflected into those of the Craft as the idea of brotherly love.

² *Ibid.*, pp. 20-22. The ZOHAR is careful to specify—i, fol. 55*b*—that what Adam had in his possession was a book properly so called, a literal text and not, *e.g.*, an infused illumination of soul and mind. This should be of great interest to Masons, if any, who suppose that their Lost Word is perhaps a Divine Name composed *ex hypothesi* of Hebrew letters and elucidated by vowel-points. For the Zoharic text proceeds to explain that the BOOK OF RAZIEL contained the Mystery of Wisdom, otherwise the Sacred Name of Seventy-Two Letters, interpreted by the help of six hundred and seventy mysteries contained therein.

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Heaven. It came about for these reasons that the Secret Book is called the BOOK OF ENOCH, though it descended ultimately to Abraham. Thereafter the ZOHAR is silent regarding its travels and whereabouts, but the Secret Tradition of which it is the source was communicated to the elders by Moses and thence, in the myth concerning it, through succeeding generations to the doctors of the Zoharic school, the chief repository at the time of the fall of Jerusalem being Rabbi Simeon ben Yochai.

From Zoharic Kabbalism the tradition descended to the follies and iniquities of Jewish Ceremonial Magic, and so it comes about that in those dregs and lees there is a BOOK OF RAZIEL, which is a book of Divine Names and Conjurations based thereon. It is a favourable specimen of its class, in comparison with KEYS OF SOLOMON, texts of GOËTIA, SWORN BOOKS OF HONORIUS and things under the generic title of GRIMOIRES; but it presents a corrupted form of the tradition concerning Enoch. Antecedent to the ZOHAR, as I have intimated, are certain Talmudic fables, which exceed the scope of this notice. Antecedent to both are Josephus and a comparatively ancient apocrypha of the apocalyptic class under the name of the BOOK OF ENOCH.¹ To Josephus we owe a particular version of the well-known myth concerning the Pillars of Stone and Brick, on which were inscribed the mysteries of Knowledge belonging to the age before the Flood: there are many variations of the legend, which concerns broadly the origin and perpetuation of the Secret Tradition. It is not otherwise to our purpose. But the BOOK OF ENOCH, which

¹ THE BOOK OF ENOCH, translated and edited by Canon Charles in 1912 and by Professor Burkitt in JEWISH AND CHRISTIAN APOCALYPSES, 1913, is to be distinguished from THE SECRETS OF ENOCH, called 2 ENOCH or the SLAVONIC ENOCH. See W. R. Morfill: THE BOOK OF THE SECRETS OF ENOCH, *translated from the Slavonic*, 1896. The points to observe are that neither text contains any allusion to the Pillars of Knowledge mentioned by Josephus nor to the subterranean arches and the plate of gold inscribed with the Sacred Name. There will be further reference to this subject in a later study.

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is a series of visions beheld by the prophet when he was in the spirit, like the seer of Patmos, is a pretext for Masonic invention, and that especially which is reflected into the ROYAL ARCH. It is said in Masonic Tradition—reproducing and developing from this source—that God shewed Enoch nine vaults in a vision and that, with the assistance of Methuselah his son, he proceeded to erect in the bosom of the mountain of Canaan a secret sanctuary, on the plan of what he had beheld, being vaults beneath one another. In the ninth or undermost vault Enoch placed a triangle of purest gold, on which he had inscribed that which was presumably the heart, essence and centre of the Secret Tradition, the True Name of God, comprehending all grace, all power and the providence of Divine Mercy. It is the variations of this legend which can be followed through several Grades and various Rites of Masonry, the root of all being referable to the Traditional History in the THIRD CRAFT DEGREE. We know that which it was attempted to wrest by violence from the keeping of the Master Builder: we know what he died to preserve inviolable, and though in reality it did not perish with him—because we have seen that there were other keepers—we know that Masonry suffered a loss through the centuries and is represented as on the quest of its discovery in the OPENING and CLOSING of the Lodge in the MASTER GRADE. We know in fine what substitutes were accepted as distinctive tests, to prevail everywhere until—in some manner as yet unknown—the term of quest should be reached and the pearl of great price restored. When Moses, Aholiab and Bezeleel sat in the HOLY LODGE, at the foot of Mount Horeb, during the long wanderings of Israel in the desert of Sinai, by the great hypothesis of the tradition they were in plenary possession of all the Masonic treasures. When Solomon and others of the triad, who ruled the SACRED LODGE, sat on Mount Moriah, it was still as if the sun were at its meridian, a noon-tide glory of Masonry. But a change came over, by which the triad was broken and the light of the Art

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was obscured. It seems to me that in the deeper understanding our Craft Lodges are a memorial of this original loss : it is a logical inference from all that we are told in the story and from that which we claim to seek ; for it is with us as it was with those Brethren of old who, after the passing of the Master Builder, agreed—till they could do better—to be content with things casual, though they desired things essential, and with accidents in place of the noumenal. It is as if, having heard and followed a great call, and having been long on the quest of God, it came about that—for want of a term—we had to rest satisfied with His image, or with unconsecrated Bread and Wine in place of the Higher Eucharist and the Holy Graal.

But after nearly five hundred years—I am speaking still within the hypothesis of the symbolism—there rose up the GRAND or ROYAL LODGE, which was in the day of restoration and the day when things are reborn or made anew, when Zerubbabel, the prince of the people, with their prophet and priest, led back Israel out of exile. It came about that, having made a great discovery within the precincts of the First Temple, they held their Lodge at Jerusalem and proclaimed the glad tidings, which are called the climax of Freemasonry—at least within the measures and under the obedience of the Old Law. And the original of that which we call the ROYAL ARCH is the GRAND or ROYAL LODGE. In the sense of this symbolism, notwithstanding all disparities occasioned by things that are left at a loose end and all temporal lacunæ, it may be said that the HOLY ORDER does, within its own degree, complete the Masonic circle, though only within measures of the Craft—in virtue of that mystical recovery which made the glory of the THIRD GRAND LODGE even as the glory of the first, and Jerusalem in the days of Zerubbabel as Horeb in those of Moses, who first promulgated the beneficent Law of Masonry.

The ROYAL ARCH may be defined briefly as the Grade of the Word attained ; but while a certain expectation is intimated on the part of those who ruled, there is nothing—as we have

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seen—to shew that the Brethren who made the discovery were qualified by antecedent knowledge or were themselves dedicated to the work of quest. It was the providence of an accidental happening which brought about the event, and as such—on the surface—it does little honour to the important subject in hand. The discovery itself is unintelligible, as the story stands, since there is nothing leading up thereto—either in the Craft or ARCH.¹ But in Masonic Grades external to both the preliminary steps are found and the motive at work throughout. In view of this fact, I have suggested that the ROYAL ARCH has been lifted out of some Ritual series and utilised as an epilogue to the Craft, not a little to its own detriment because it was never intended originally to stand alone. In Masonic history we hear of the bare title, and of some undescribed symbol belonging thereto being carried in a Masonic procession, *tempus* 1743, while a year later there is an allusion to the Grade itself, but under circumstances which suggest that more than one version was about. The Grades which throw light on the subject are not in distinct evidence till a later period. If I may put forward a personal opinion, purely at its hypothetical value, it seems to me that as the ROYAL ARCH originated in these islands, almost certainly and beyond question, so also there were other Grades, side-steps or preliminaries, connected therewith and essential thereunto. It is impossible to speculate about their original form, in the absence of all evidence, or how far they have departed from it in the Degrees now extant: if we may judge by the vicious editing of the ARCH Degree itself, they have suffered drastic change.

The Grades in question are called respectively ROYAL and

¹ The implied appeal of the ARCH is to the wisdom, providence and foresight of the Master Builder, who did not leave the Art without a witness in respect of its great Palladium; but the scant and solitary intimation to which I refer, without being able to quote, has an air of late editing and is contradicted *in toto* by the Secret Tradition in Freemasonry as it is developed in other Rites. The Palladium belongs to the world before the Flood and so also the place in which it was hidden.

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SELECT MASTER. But before offering a brief description of their scope and motive—to which I have alluded previously—I must refer to the year 1754, when several important items were grouped together under the auspices of a French Rite, as if they had been manufactured suddenly or suddenly collected together. I refer to the COUNCIL OF EMPERORS OF THE EAST AND WEST, otherwise the RITE OF HEREDOM or RITE OF PERFECTION, working twenty-two Grades superposed on those of the Craft. In virtue of certain sub-titles attached to some of them, on the authority of rare MSS. now in my hands, it would appear that not all of them were of French origin, though it is impossible to have any assurance on such a debatable point. The examples include ENGLISH MASTER, as alternative to INTIMATE SECRETARY, and ILLUSTRIOUS IRISH MASTER, as substitute for PROVOST AND JUDGE. However this may be, we are concerned more especially with the thirteenth Grade of the Rite, called ROYAL ARCH OF ENOCH or—in early examples—Knight of the ROYAL ARCH. As there are two titles, so also there are two forms, and that which is the more important is, I think, perhaps the later: one of its versions is incorporated at the present day into the long series of the SCOTTISH RITE. It goes very near to the root-hypothesis of the Secret Tradition and delineates the circumstances under which the Sacred Word was placed in the hiddenness, long prior to the THREE PROTOTYPICAL GRAND LODGES. In this form I believe it to be of foreign invention as well as redaction: its importance for our purpose is that it places a Masonic complexion on an early epoch of the Tradition. In the alternative and possibly earlier form there is no question that it is of English origin as to its root-matter and derives perhaps from some early versions of the ROYAL and SELECT MASTER GRADES, but from the former more especially and at a time when both were in a state corresponding more nearly to the mode in which they were communicated, not so many years ago, under the auspices of the EARLY GRAND SCOTTISH RITE, rather than

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that of the CRYPTIC. The latter bears marks of editing by persons who had no acquaintance with the Secret Tradition. As regards all recensions, the time is that of Solomon, the Temple is still uncompleted, but the putative history in the case of ROYAL MASTER is antecedent to the Hiramic myth, which is still left at its original loose end in that of SELECT MASTER. The Grades in their several forms throw light on the central point of the ROYAL ARCH because they shew how a place of concealment was planned for the Secret Mysteries and how these were hidden therein until time or circumstances should render their restoration essential. The implicit throughout is that in such case the providence protecting what is understood as Masonry would intervene in favour of the Art, as it did *ex hypothesi* at the epoch of the Second Temple.

We shall follow the Secret Tradition at a later stage into strange places of Masonry, and if the intimations are often at variance they will be found in agreement on at least two points. The Tradition is always concerned with the power and grace of a Word, usually a Divine Name, and there is always an intention to shew that a hidden knowledge concerning it goes on from age to age. There is the Grade of KNIGHT OF THE EAST which in one of its versions—as I have shewn in a previous work—belongs to the Maccabean period, and the Candidate is in search of the Sacred Treasure after the profanations of Antiochus Epiphanus.¹ There is the Grade of TRUE SCOTTISH MASTER, which has been described already in a note and has the same purpose in view. It is pursued with such zeal that although the symbolical time of the Grade is in the days of Solomon, we are brought across the threshold of Christian Masonry, for the Grade is said to have been “revealed” by St John the Evangelist, and its Lodge was held by him, in succession to one which was opened on the banks of the Jordan by St John the Baptist. There is another recension

¹ See NEW ENCYCLOPÆDIA, i, 441, 442, and 1 MACCABEES i, 20-23.

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in manuscript which differs almost generically, is not of the Solomonic epoch and belongs to Apocalyptic Masonry.

When we pass definitely into Christian Masonry the Tradition is still with us, although under several mutations. It owes something to Philostorgus and his *ECCLESIASTICAL HISTORY*, written at the beginning of the fifth century. In connection with the baffled attempts to rebuild the Temple at Jerusalem he tells us of certain workmen let down by means of ropes into a deep well, at the bottom of which—emerging above the water—there was found a small column, and on the column a book wrapped in a linen cloth. When examined, it proved to be a copy of St John's Gospel. For the rest, according to Christian Masonry, the Keepers of the Secret Tradition are represented as Knights of the Morning, Knights of Palestine, Sons of the Valley, Thebaïd Brethren, a Secret Brotherhood perpetuated from generation to generation in the heart of Jewry, but unknown to Jewry at large. They looked for a Master who was to come, the Deliverer and Messiah. In the fullness of time they found the Word in Christ, which is the message of the Christian Grades.¹

We have been dealing with questions of fact in Ritual and with the tradition out of which they arise. I do not intend on the present occasion to dwell on the inferences to be drawn, however legitimate. They belong to the close of these studies. I have followed the Secret Tradition in its development through several paths, within and outside of Masonry. That there is a meaning behind the Tradition I am entirely certain, though it is of symbolism or allegory after its own manner and within its own measures, even as Masonry is. The great *BOOK OF THE ZOHAR* contains the whole doctrine of the Hidden Word and of the circumstances under which it shall be restored on the coming of Israel out of exile in the day of Messiah. But the *ZOHAR* is the book of the Secret Tradition in Jewry under the

¹ I am making here a summary allusion to much which will follow in one of the later studies.

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Christian ægis. As regards the Lost Word, it depends from a question of fact, which of itself is of minor consequence, being the loss—as we have seen—of the mode in which the High Priest pronounced the Divine Name when he entered the Holy of Holies once a year, to make atonement for the sins of the people. Over this the ZOHAR allegorised, and in their fervid hearts the doctors of the Greater Exile looked for *Magnalia Dei* when this Word should be put again into their mouths. But that which it meant in their symbolism was the coming of the Kingdom of God on earth—to the chosen race above all, but apparently by derivation from these to all tongues and tribes and peoples and nations. The Secret Tradition was taken over by zealous scholars of Christendom during the sixteenth and seventeenth centuries, and they sought to convince Jewry that all which was expected had come in Christ, that it was possessed by the Gentiles and might be enjoyed by Jews, if they would turn their hearts to Him. This is the philosophy of the Tradition in brief and crude summary. But in another form and aspect it is the philosophy of the Tradition in Masonry, which is another story of a Word in loss or hiddenness, and this fact, which might be one of coincidence, is linked up with the Secret Tradition because it is represented—invariably and only—by a Sacred Name, an omnific and ineffable message and the plenary past of a mystery abiding in a Name of God. But the Tradition of the Name in Masonry was taken over by other *zelatores*, who after all intimations of the ROYAL ARCH OF ENOCH, ARCH of Zerubbabel and ARCH of Josiah the King, after all that was said to be inscribed on sacred plates of gold, came forward in their later day and founded the Christian Grades—the ORDER OF THE TEMPLE, the ROSE CROIX, the RED CROSS OF CONSTANTINE and KNIGHT OF THE HOLY SEPULCHRE. Like other makers of legend, they testified that the Word is Christ. It follows that those rumours of a Secret Tradition which are conveyed in the ROYAL ARCH are not confined thereto.

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In one or another form they are in the body-general of Masonry.

What does this fact signify and where may it lead the Mason who is willing to dwell on such things and perhaps pursue them further? The answer to this question is the last word of this study and a kind of *obiter dictum*. It signifies that the Secret of Masonry, that Word too often lost, is the Secret of Christ realised in the heart of the Mason, and that from beginning to end our "peculiar system of morality, veiled in allegory and illustrated by symbols," has never had another object than to direct us with eyes uplifted to the bright Morning Star, whose rising brings peace and salvation to those who sit in tribulation and in the shadow of death.

Beyond the CRAFT DEGREES and that which is so justly denominated a HOLY ORDER there opens the almost illimitable realm of the High Degrees, and the beginning of their consideration from a new standpoint will now claim attention.

VI

THE SECOND BIRTH OF MASONRY IN CONTINENTAL RITES

WHEN we look upon that which is termed Emblematic Freemasonry, as it flourishes now about us, a great beneficent power extending to almost every part of the globe, under one or other of its multitudinous forms, it is difficult to believe that it came into manifest existence only about two hundred years ago, and we can sympathise with those imaginations which are still on the search of its traces in the far past behind. They are justified, moreover, for another and better reason. When we think of the first GRAND LODGE emerging at a date so recent as 1717, one is inclined to take it for granted that there is nothing more likely to be clear and beyond question than the circumstances of its origin. Such, however, is not the case, as we have found already on every side and under all aspects. It happens on the contrary that few historical problems are more hazardous in their attempted solution and few that have been more hotly debated than the subject of Masonic genesis. How comes it that such clouded and inscrutable antecedents characterise the beginning of an institution which seems in effect so recent, and is it possibly much older? It should be observed that the question is in respect of Emblematic Freemasonry and not of any Operative art and craft. The answer thereto is by no means the main purpose of this study, which is designed to look at the present universal diffusion of the Order from an original point of view, and to offer an explanation of the fact which may be held, I think, valid, so far as it goes. But the matters of

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origin and antiquity enter of necessity into my subject because it is possible that they may be an accounting cause, and I must deal with them in the first place.

It has been seen that Freemasonry came into manifest existence in 1717, when the first GRAND LODGE was founded, and the statement may obviously imply that something more or less in obscurity preceded the organisation which made its fact public at the date in question. It is essential, however, that we should choose our terms carefully and specify that which took place with great clearness. We know and have seen previously that Four London Lodges combined to incorporate as a GRAND LODGE, of which Anthony Sayer became the first Grand Master. We know also that there were other Lodges who had no share in the proceedings, that they were not only in London but scattered over the Britannic Kingdom, and that some of them were old and a few—especially in the North—very old indeed, as age goes in Masonry. They were survivals from the Operative past, and there is a general feeling among students that in the year 1717 most of them were in a languishing condition, as tends to happen with institutions that in the effluxion of time have lost their *raison d'être*. The Four Lodges were evidently languishing on their own part and likely to die of inanition. The proof is that one of the reasons for inaugurating a GRAND LODGE was to restore the quarterly communications. But there is no record of such meetings being required by the OLD CHARGES or being held by the Operative bodies of past times, and—as I have pointed out elsewhere—the reference is and can be only to quarterly convocations practised by the Four Lodges on their proper initiative. They were so moribund in 1717 that they had evidently ceased meeting, except indeed sporadically.

These are the particular antecedents of and belonging to the so-called Act of Revival, and it follows that nothing was manifested or made public in 1717 but the fact of Four London Lodges belonging to the Operative past making an unheard-of

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departure by forming themselves into a GRAND LODGE and cementing—as it was termed—under a Grand Master. If Emblematic Freemasonry, as distinct from the Operative Craft, or as combined therewith, had not emerged previously, it did not emerge then. Furthermore, the first BOOK OF CONSTITUTIONS offers no evidence as to a figurative or emblematic element in 1723. The Four Lodges changed their programme and issued REGULATIONS occasioned by the new order; they looked about them for records of the past which could be brought together as a history; and they formulated CHARGES as a guide to rule their members; but they remained that which they had been in other respects.

To the question what was that there is only one answer possible on the extant evidence. They were and had been Operative bodies which had survived their practical use, which had ceased to be or to do anything within the meaning of the word operative, which admitted persons outside the building trades, including those who answered to the denomination of gentlemen.¹ Prior to the establishment of GRAND LODGE, they were not incorporations of Emblematic or Figurative Masons who moralised on the Craft and its tools, who recited an allegory

¹ What was it that drew them within the Masonic circle? What inducement did it offer to John Boswell, laird of Auchinleck, in the year 1600? We can understand how it came about that the old House of Roslyn maintained a shadowy protecting office over the Scottish Building Guild from time immemorial, because it was said of them so far back as *circa* 1678 that they “have been great architects and patrons of building for these many generations.” (See HISTORICAL MSS. COMMISSION, vol. xiii, p. 56.) But no such concern prompted at the beginning of the seventeenth century, under the fungous growths of Reformation. What could have drawn Moray, a future and first president of the Royal Society? And who were those his makers, who deemed that they were sufficient and entitled to form a Lodge for his reception, almost on the field of battle? What in fine of Ashmole, or was it only that, like Anthony à Wood, his contemporary, he “hankered after antiquities,” and we know that afterwards he developed a plan to write on the subject of Freemasonry? As the years went on how came it that in such Lodges as we meet with, there and here, the non-operative element exceeded that of craftsmen? Is there something that escapes us altogether? Was there something going on which, if we could only learn about it, would explain the strange attraction?

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on this or that monument of architectural skill, who spiritualised temples or palaces. The proof is—as we have found—that there is no vestige of these suggestive and beautiful elements anywhere in the numerous written memorials of Operative Masonry, from the ancient REGIUS MS. to documents which are *post* 1717. This is the specific position of the subject when it is stripped of all adornment. It does not appear therefore that the clouded past behind Emblematic Freemasonry is one of great or indeed of any antiquity. It is on the contrary that at present inscrutable mystery which surrounds its seeming origin some years subsequently to the establishment of GRAND LODGE. Under the ægis of this institution there grew up between 1723 and the publication of a second BOOK OF CONSTITUTIONS in 1738 a Rite of THREE DEGREES which moralised on the art of building and on the tools used in that art. How it came about there is no evidence to indicate and the authors no one knows. Here is the historical problem to which I have referred and here the cloud upon our past. Moreover, the early eighteenth century is about the last period to which we should refer willingly the invention of an eloquent symbolism and the morality of a great myth. But we are driven by the force of circumstances, unless and until the past gives up some records which are now beyond our dreams.

This is how the Art stands, but when it was an accomplished fact and had come into public view, it had the Operative past behind it, personified—so to speak—in the Four Old Lodges. It followed that Emblematic Freemasonry had figurative trumpets to blow in respect of alleged antiquity, and they were sounded to some purpose by exponents of the Art and its claims for a full century and over. There are solitary “horns of elfland” blowing to this day, though there are comparatively few to listen. We remember but too well all that was said by men of a thousand dreams, who were held to be learned, shrewd and wise in the eighteenth and early nineteenth centuries. Putting aside—as already cited—the ineffable nonsense which

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regarded the Great Architect of the Universe as the First Freemason, which said and believed also that Masonry began in Paradise, which had incredible theses on Babel, Nimrod and so forth, there were myths portentous which presented the Emblematic Art as flourishing in Egypt during I know not what dynasties of old ; which affirmed that Greece and her Ancient Mysteries were concerned therein ; that it was in Babylon, Persia, India, Mexico, wheresoever men made bricks and hewed stones, wheresoever they erected temples or palaces.¹

All these and yet other testimonies were borne with no uncertain voice, but as if the past had given up its dead secrets to those who witnessed. The "voices were in all men's ears" who had any disposition to hearken. The result was a great number of pseudo-historical landmarks, but they have some time since fallen. A few that were set up much later, and are inscribed with such names as Roman Collegia and Comacini, have had axes laid at their roots and are now tottering.² The

¹ The historical thesis in the first BOOK OF CONSTITUTIONS is a memorial on the art of building written in this spirit, but apart from all moral applications.

² I do not mention Dionysian Fraternities, so called, the claims of which in connection with Masonic origins were brought forward in other days by people who did not happen to know for what these and their orgies stood, and who found that which they wanted to fortify and extend their dreams at all times and places in the world of the past. The Emblematic Freemasonry with which so many of us are acquainted at first hand came out of the LONDON GRAND LODGE, whatever it may have owed to the symbolism of spiritual building developed by people like Robert Fludd from intimations in Holy Scripture ; the LONDON GRAND LODGE came out of the Apple Tree Tavern ; and if anyone says that the Masonry of the Apple Tree Tavern was not derived from the Operative Lodges of England, represented by the OLD CHARGES, their only rational alternative is in English Hermetic Schools of the seventeenth century. If that is not always best "which lies the nearest," in spite of the old maxim, the sole excuse for seeking an explanation of things by an appeal to that which is remote is when real evidence offers that it does lie in the farthest. But it is entirely unlikely that the artificers of the Taj Mahal were the originators of the Hiramic Myth, and after reams of paper have been expended on the relations of Roman Collegia to Emblematic Freemasonry, it has not emerged that those old institutions were concerned with the art of being "built up as living stones into a spiritual edifice" meet for the habitation of God. The

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explanation is that the work of material builders, their art and craft, are one thing but figurative or emblematic architecture is another. The one is as old as civilisation in all its stages and aspects, or is indeed yet older, seeing that savages build. The other can be referred only to the epoch at which we can trace its first records. It is not of Egypt, Babylon or other empires of the ancient world; it is not—as we have seen—of mediæval times, but of GRAND LODGE and its yesterday of two hundred years.

Within this period there has been impressed its mark and seal on the life at large of humanity, and we are seeking now to understand the forces that were at work, leading it from small beginnings in the Apple Tree Tavern to the almost incredible ends amidst which we live and move and have our being as Masons at this day. Two of them are ready to our hand, and with one of them indeed we have been dealing already at some length. By virtue of its birth and development under the ægis of an incorporation of Lodges in the likeness of those which were

Comacini are the root-matter of a more recent fiction, but as I have indicated in the text it seems already to have had its day. We have learned a good deal concerning them and have dreamed more, with the help of Leader Scott and the speculators whom she has stimulated, but it remains that so far as figurative building is concerned the Isle of Como is as fabulous a place of its beginnings as the Isles of the West, Heredom and I-colm-Kill. There is no moralisation on working tools to be found in the records concerning it, nor do we find that Comacini were covenanted to raise up an honourable structure in their own persons so that they might be worthy of the Como Guild. The house of these speculations is a house of mythic archives. The Hittites of Syria and Asia Minor may have been—as one of the theses affirms—of "Hametic descent" and may have built the Temple at Jerusalem: it is no real concern of the Emblematic subject. The Etruscans—from whom building was learned by the Romans—may have been Hittites: it is a question for architectural history. At the downfall of Rome the Roman Collegia may have settled at Como and thus become Comacini: it is a question of evidence. The Comacini in fine may have merged into great Masonic Guilds of the Middle Ages: it is not to be thought that the proofs of this are before us, but this is what has been said. The only point at issue is whether these matters of fact or faith account for the "peculiar system of morality" veiled in an allegory of building and illustrated by symbolism of working tools, and the answer is that they do not.

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once of the building trade, it presented immemorial titles. The thing called Art and Craft of Masonry had changed its nature but it had not changed its name, and the kind of transformation signified that a mystery of general and even universal import had been substituted for the private reservation of a particular trade concern. The popular and uninitiated world was of course unaware of the change, which is recorded in no BOOK OF CONSTITUTIONS and in no Minutes. They learned with astonishment that there had been something among them for ages about which they had never dreamed.

This is the first and most obvious reason why the GRAND LODGE, though it stood only for Four Lodges out of an indefinite number, carried within it the elements of a great success and was enabled presently to cast its nets more widely over the Masonic world, a considerable initial hostility notwithstanding. The second was that it had acquired the attraction of a less or more elaborate Ritual; I have dealt with this subject otherwise and need not dwell thereon.¹ It is obvious, moreover, that these studies are addressed more especially to Masons, the majority of whom are likely to be acquainted at first hand with the chief authentic Rites, and they will know the kind of attraction, as I know it. In the early eighteenth century it was the great fact of Ritual which adorned and emblazoned the claim on an immemorial past. Here is another very obvious accounting cause for the spread of Emblematic Masonry, and why the CRAFT RITE OF THREE DEGREES, in spite of its transparent modernity, was fated to be adopted ultimately not only by the dissenting London Lodges of 1717 but throughout the kingdom. It followed that the GRAND LODGE grew in power and influence, for it and it only possessed and could deliver the goods, which compared strangely enough with those vestiges of primitive procedure in making Masons that can be traced in OLD CHARGES and in Scottish

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 290-299.

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Records.¹ There were feuds and divisions to follow at a later period, but they do not concern us here.

In addition to these two serious and important elements of success, something must be allotted to the fact that so early as 1720, or prior to the period of developed Ritual and prior, so far as can be ascertained, to the Emblematic epoch in its plenary sense, the new and then struggling GRAND LODGE began to have "noble Grand Masters," as the BOOK OF CONSTITUTIONS terms them, thus earning publicity at least and a certain precarious status in the world of fashion.

A Duke of Wharton might only tend to hinder and tend also to disgrace any cause that he espoused, but he was a peer of the realm, and it was a thing that counted then, as in a very much slighter sense it counts now. For the rest, we are far away from the time when Lodges became Temples. The Emblematic Art was and remained for long a Mystery observed in taverns, and how it impressed a cynical contemporary is exhibited by the art of Hogarth. It was rising assuredly in the scale as well as spreading, which notwithstanding it recalls rather the position of a commonly well-conducted Harmonic Club.

But it had the Rituals, and under circumstances which are at once very doubtful and altogether unprofitable to discuss in the present place, Emblematic Freemasonry crossed the channel and took root in France. It spread also into other continental countries. Let us remember that it regarded all men as brothers and that—by the hypothesis—within the four walls of any Lodge these brothers met on equal terms.

¹ Gould puts it tersely and accurately, so far as Scotland is concerned, when he says that Members were "admitted and sworn," otherwise "sworn and admitted," for these expressions occur literally in the records. We hear also of an Apprentice being "sworn by the points" at Aberdeen in 1701; while David Murray Lyon—HISTORY OF THE OLD LODGE OF EDINBURGH, p. 22—affirms "that Masonic Initiation was formerly a ceremony of great simplicity," and that "if the communication by Mason Lodges of secret words or signs constituted a *degree*—then there was, under the purely Operative *régime*, only one known to Scottish Lodges."

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The custom of accepting non-Operatives, both gentle and simple, into Operative Lodges of the past had made the English institution to some extent democratic, but never perhaps did a newer message enter the realm of Louis XV. There is no question that it must have been welcome in many quarters to the burdened people of that profligate reign. Moreover, it was the day of Voltaire, and we know what seeds were sowing.

In any case, Freemasonry began to flourish in France, but that which concerns me here is that there began also to come over it a certain change. We are not well acquainted unfortunately with the early state of our English Craft Rituals. The workings among us are many, and we are able to compare them with various accounts and excerpts in more or less surreptitious publications of the eighteenth century, including its first half. There is very little doubt that in however broad a sense some of these represented actual procedure in their day and generation,¹ though prevailing insincerity pretends to regard all printed Craft Rituals as spurious, including those which are in the hands of every one. There are many and grave differences between the surreptitious documents and our current ceremonial, and a considerable part of these, over and above original defects, may be results of the Lodge of Reconciliation and its laudable endeavours to reduce or remove the discrepancies of Ancient and Modern workings. Since 1813 many other changes have grown up, however, in the expository schools. But Emulation, Stability, Oxford, West End, whatever their names and claims, all are made in one mould and the variations are matters of detail. The case abroad was different—or at least in France and Germany, about which I know most—for the spirit of the High Grades—the great majority of which are *post* 1750, though the

¹ If we take Prichard's MASONRY DISSECTED as a particular and early case in point and compare it with the DEFENCE ascribed to Martin Clare, it is to be observed that the truth of the revelations which appear in the one are not challenged in the other. The DEFENCE is an *apologia* offered for things made public in the course of the DISSECTION.

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beginnings of their movement are some ten years older—seems to have reacted on the Craft and produced great transformations. We are in the presence of procedure which was regarded in the light of an exalted observance, as something high and holy in the world of thought and action.

There is a typical illustration available in Rituals which are now in my charge, the work of a careful and educated French scribe. They are written on watermark paper exhibiting the royal arms of France and probably are referable to *circa* 1770 or 1775. There is only one date mentioned throughout the twelve volumes, being 1761, and it arises in connection with a High Grade Rite of the utmost rarity which is said to have been established then as a METROPOLITAN AND SOVEREIGN CHAPTER at the ORIENT OF MARSEILLES. In the collection to which I refer the CRAFT DEGREES are naturally presented first, and they may be summarised sufficiently for my purpose in the following brief manner, it being presumed that they illustrate workings which had been in existence already for a not inconsiderable time.

The points of correspondence between the mode of making an *Apprentif-Maçon* and the ENTERED APPRENTICE DEGREE, as this is known among us, are in the physical preparation of the Candidate and some but not all of the official secrets. Otherwise the procedure differs in almost every respect. There is no exhibition of working tools and consequently no moralisation arising therefrom. The Lodge is a Hallowed Temple and the Mysteries practised therein are concerned with the attainment of beatitude by the cultus of real virtue. It is the asylum of a Brotherhood established by wisdom, nourished by union and conserved by peace, for which reasons it is likened also to a realm of perpetual spring. It is approached by those only who are in search of the true light, while the Brethren who abide therein are builders of temples for virtue and prisons for vice. It remains to say that the experiences of a Candidate before he is restored to light are of an

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exceedingly impressive kind, without and within the Lodge, which is situated symbolically in the Valley of Jehosophat, at the foot of a very high mountain, remote from all.¹

In the SECOND DEGREE, which is that of COMPANION, the Candidate receives an explanation of things experienced by him in the Lodge of an APPRENTICE : they symbolise the trials which must be surmounted by those who aspire to the Lodge of Heaven. He hears something also concerning the building of King Solomon's Temple, its artificers and their Masters. But the Degree is transitional like our own FELLOW-CRAFT, and does not compare with that which precedes or that which follows thereon.

The procedure of the THIRD DEGREE is in the broad likeness of our own, but amidst such distinctions of detail that their enumeration would reproduce the Ritual itself at length. It begins with a mournful vigil about the tomb of the Master Builder, whose part is assumed at the beginning by one of the Brethren. The Pledge is imposed and taken on the New instead of the Old Testament, an observance which seems to have characterised also the two preceding Degrees. The Traditional History is concerned of course with the Hiramic Myth, but the codex differs entirely, beginning with the plan of David to build the great Temple and relating nothing as to the discovery or punishment of the murderers.² Among points which are otherwise of importance it may be noted (1) that all Master Masons are affirmed to be received and raised as such on the grave of Hiram ; (2) that their symbolical occupation is building the funerary monument of their Master ; (3) that

¹ There may be mentioned in illustration of this statement (1) the Cabinet of Reflection, (2) the colloquy with the Conductor of Novices, who is clad in a black robe, (3) the discourse of the Orator, (4) the examination made by the Venerable Master, (5) the Ablution which follows the Pledge, (6) the visitation of a symbolic charnel, alleged to contain the bones of perjured Brethren, (7) the experience of the Cup of Bitterness, and (8) the sealing with the Emblematic Seal of the Order.

² The reason being that these are the subject of concern in several later Degrees, for an account of which and their variants see my NEW ENCYCLOPÆDIA OF FREEMASONRY, *s.v.* ELECT GRADES, i, 225-232.

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the word of the THIRD DEGREE is represented as withdrawn rather than lost, and as changed curiously enough by those who discovered the dead body, their reason being that the murderers might have obtained the secret; (4) that those who went in search of Hiram were Masters and not Craftsmen; (5) that the True Word was graven by Solomon on a gold plate and entombed with his Builder; (6) that in this manner it passed out of memory; (7) that it was destined, however, to be recovered among the ruins of the Temple in the days of Zerubbabel.

I have dwelt at a certain length on this transformation of the CRAFT DEGREES in a particular foreign country because it serves as a key to the living fact of continental Masonry in the eighteenth century, when it began to develop at a date which was in reasonable proximity, as it seems, to the birth of the Emblematic Art, in the sense that we attach to these words. I have seen other versions in manuscript of the French CRAFT DEGREES which differ from those herein summarised and yet are far enough from any workings extant to-day among us. It is evident that when Masonry came into the hands of our nearest continental neighbours it was as something that could be moulded to their own purpose and in the fashion of their own minds. Being presented to them, explicitly or by implication, as a system "veiled in allegory and illustrated by symbols," they recognised that its field was infinite, even as symbol and allegory, whence it could not be circumscribed within the narrow measures of English CRAFT DEGREES. Moreover, the question of its real though concealed origin was already a matter of debate. In 1737, and in a French Lodge, the Chevalier Ramsay delivered—as we shall see—an address which affirmed *ex cathedra* that the Masonic Order had its beginning in Palestine among Crusading Knights for the purpose of rebuilding Christian Churches; that it was carried into Europe by the returning chivalries; and that at a later period its chief centre was in Scotland. Out of this dream

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there arose later on, or onward from 1754, the Rites which are almost without number of Masonic Chivalry and innumerable ÉCOSSAIS GRADES.

We have seen also that the French makers of Ritual found little use or edification in moralities of working tools, and although they maintained a connection with Solomon's Temple, it was overshadowed by the idea of a House not made with hands, in which the Great Architect might be truly present because it was a House of Good Deeds, a House of Peace, a Preparatory School for a World Divine and a Lodge of the Father in Heaven.¹ But the new Rites, emerging from the new dreams, took the whole subject further from the realm of material art and craft. The Temple was to be built in the heart, though it must be confessed that there are recurring allusions to one which should be erected ultimately at Jerusalem as a memorial of Christian Masonry before the face of the whole world, and of a Secret Tradition descending from Enoch to Solomon, from Solomon to Zerubbabel, thence to Essenian Fraternities and through these to Crusading times.

The ÉCOSSAIS GRADES are thought to have been concerned more especially with the preservation of the Word in secret and with the maintenance of the Scottish claim; but Kilwinning and Heredom were more and more transcendentalised, till the one became a Mystical House of Initiation and the other a Spiritual Mountain and type of all the Mysteries. As regards the Masonic Chivalries, those which took precedence of all adapted the Ramsay thesis to a specific Order of Knighthood, being that of the Temple. It was this, in their traditional

¹ *Ab origine symboli*, therefore—as it does not need to say—Masonry belonged to religion in France of the eighteenth century, and the CRAFT DEGREES led up to those which are Christian by logical stages. In many indeed, which, symbolically speaking, were under the ægis of the Old Law, a recurring confusion and contradiction brought in Christian elements. There are bad instances, mostly in negligible Rituals, of King Solomon's representative in the Chair having to pledge the Candidate on one or all of the Gospels, the mentality of those who devised them being incapable of regarding the First Dispensation except in the light of the Second.

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stories, which brought Masonry to birth in Palestine ; it was this which carried the Royal Art and its secrets—after its own apparent suppression—into Scottish Isles and Highlands. Over all arose the great emblazoned banner of the STRICT OBSERVANCE, erected originally in Germany, a bid for supremacy over all that passed as Masonry, but originating by its hypothesis in France, and to France it was carried in fine, when it underwent a great transmutation, becoming as

“ A spiritual city, with all its spires
And gateways like a glory of one pearl.”

To speak of this Supreme Rite, remembering the unsearchable mystery of its origin and all that it became under the auspices of the *Régime Écossais Ancien et Rectifié, L'Ordre Intérieur* and certain things in the hiddenness which are beyond these, we are brought at once to the fuller consideration of claims on Masonic predominance and claims on origin. They were put forward by various ÉCOSSAIS SYSTEMS and ELECT SYSTEMS ; but outside the STRICT OBSERVANCE and the Areopagus of its Unknown Superiors, whose pretensions were withdrawn ultimately into the iridescent cloud out of which they emerged at first, there is one and one only which demands a word of notice, being that which was put forward *circa* 1777 by the German Rosicrucian Brotherhood.

This Order itself goes back to the first days of the seventeenth century, but it did not adopt officially an advanced ceremonial procedure till the date mentioned, when its own origin was put back far through the centuries and the Emblematic Art was affirmed to have issued from its House of the Holy Spirit. I am probably the only person in English-speaking countries who possesses its scheme of Ritual. In any case the last word has not been said on Rosicrucian-Masonic claims, but it is certain at least that the Eighteenth Degree of ROSE CROIX issued from the bosom of this most secret Order and was incorporated with the old RITE OF PERFECTION, going back to 1754.¹

¹ See THE BROTHERHOOD OF THE ROSY CROSS, pp. 424 *et seq.*

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I have now presented, as if in pictorial outline, the complete plan of the present study. It is indeed a question of looking on this picture and that, on the GRAND LODGE of 1717 in its outward and inward history, on the Masonry of Georgian Taverns, the Apple Tree Tavern, Goose and Gridiron, Rummer and Grapes *et hoc genus omne*, and the splendour of Templar Rites, Hermetic and Rosicrucian Rites, Mysteries of the Holy Sepulchre and Chivalries of the Holy City. It is indubitable and beyond challenge that there was a Second Birth of Masonry in Continental Rites. If Masonry began in a tavern it aspired subsequently to a *Palais Espériteux* of the Holy Graal. And the Great Rites remain among us, notwithstanding the imbecile decision of 1813, that something called "pure and ancient Freemasonry" consists of CRAFT DEGREES and the HOLY ROYAL ARCH. The fact of their existence offers a protest of centuries against that decree. They have been perverted like all Masonry in the Latin countries, but their light is shining among us, as in Denmark, Sweden and Norway. I have also the testimony of a German Mason that prior to 1914 the High Masonic Rites of his country were Grades of the Christ-Life.

And now to draw a conclusion. Having presented in summary outline the evolution of the Masonic subject, there is at least one lesson which can be taken into the hearts of all. Masonry is once again like Matthew Arnold's "heap of letters" placed into the hands of each and every Brother, and he can make of them what "word" he wills. It can be the word of the Rummer and Grapes or the word of the Holy City, but if it is the latter which finds expression in our lives, then whether we are Master Masons only or FRATRES LUCIS and KNIGHTS OF THE GOLDEN FLEECE, the highest message of the High Degrees will repose within us, coming down from the Lodge of Heaven, looking towards that time when we shall abide therein as "mystic citizens of the Eternal Kingdom."

VII

GRADES OF THE SECRET TRADITION

WITH the least possible repetition of all that has been written previously, I recur now to the fact of the Lost Word, passing over the substitutions offered in its place in the memorials of Masonic creation. Behind it extends the whole field of a Secret Tradition in Freemasonry. It is represented in the Craft by the Hiramic Myth under the kind of confusion which might be expected not only from the place, period and circumstances of its presumable origin but from the consequences of successive and not too intelligent editing. There is no intimation as to whence or how the three Grand Masters who presided over the SACRED LODGE derived their knowledge of the Word, and we do not hear that this Lodge was preceded by a HOLY LODGE which—on quite other authority—we know to have possessed the Palladium.¹ We are not told that before his untimely death the Master Builder took any measures for its preservation or that anything of this kind was done by one or other of the surviving Kings—that is to say, of Jerusalem and Tyre—by whom it was held in trust for the Masonic ages to follow. I have said that the story of the Word is left at a loose end, in the care of time or circumstances, and that the unfinished Quest is suspended.

But on the authority of 1813 and its Union we are called

¹ The authority in question is found in the High Grades with which I am about to deal. It is to be understood that there is no other. I have searched in vain the ancient theosophies, myths and folk-lore for records of a Lost Word. The Word in concealment is everywhere, and nowhere the Word that is lost. It is to be inferred therefore that the second is of Masonic invention.

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upon to accept the ROYAL ARCH, not only as a supplement and completion of the THIRD DEGREE but as a Sacred Observance in which the Word is found. Let us inquire a little more deeply into the circumstances of this discovery. The first thing which transpires concerning the Grand Palladium is the fact of its dual nature, like a two-edged Sword of the Spirit or the gold and silver side of the Shield of Faith, according to Bailey's FESTUS. As such, it is guarded in an important place of the Chapter, encompassed by those who serve in the ROYAL ARCH, like the Chivalry of Montsalvatch encompassing and guarding the Mystic Stone of the German Holy Graal. Some early experiences of the Candidate are connected with the manifestation of a certain document from its place in the hiddenness, as if it might be Divine Archives. This is a notable event, though not indeed on account of its relation to the ROYAL ARCH of Zerubbabel or the finding of a Lost Word. As nothing leads up thereto, so nothing arises therefrom ; but it makes a connecting link between the ARCH as it is allocated in England to the period of the Second Temple and the ROYAL ARCH in Ireland,¹ which commemorates another loss in addition to that of the Sacred Word itself. It is commemorated therefore in

¹ I offer the following citations from the Latin Vulgate for purposes of comparison. *Octo annorum erat Josias cum regnare cœpisset ; triginta et uno anno regnavit in Jerusalem. . . . Fecitque quod placitum erat coram Domino. . . . Anno autem octavo decimo regis Josiæ, misit rex Saphan . . ., dicens ei : Vade ad Helciam, sacerdotem magnum, ut confletur pecunia quæ illata est in templum Domini . . ., deturque fabris per præpositos domus Domini ; qui et distribuant eam his qui operantur in templo Domini ad instauranda sarta tecta templi. . . . Dixit autem Helcias, pontifex, ad Saphan, scribam : Librum legis reperi in Domo Domini ; deditque Helcias volumen Saphan, qui et legit illud. Venit quoque Saphan, scriba, ad regem. . . . Narravit quoque Saphan, scriba, regi, dicens : Librum dedit mihi Helcias, sacerdos. Quem cum legisset Saphan coram rege, et audisset rex verba libri legis Domini, scidit vestimenta sua. And thereafter, to the High Priest, Saphan and others ; Præcipit . . ., dicens : Ite, et consulite Dominum super me, et super populo, et super omni Juda, de verbis voluminis istius, quod inventum est ; magna enim ira Domini succensa est contra nos, quia non audierunt patres nostri verba libri hujus, ut facerent omne quod scriptum est nobis.—LIBER QUARTUS REGUM, cap. xxii, 1-13. It follows that the incident of the scroll belongs to the days of Josiah the King, not of the Second Temple.*

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both cases, but with due reason according to the Irish recension and to little purpose enough in that of England. We are concerned with the ARCH of Zerubbabel, so the second loss and finding can be dismissed herewith.

The Ceremonial has two points, the second reproducing the first after another and explanatory manner, but through an illogical arrangement the fact does not emerge. The first, moreover, is concerned mainly with the missing text and the second with the missing Word, otherwise, the long-lost Secret of the ROYAL ARCH. We can infer—if we please—that it was placed in concealment by the foresight of the Master Builder, but there is nothing to guide us, while so far as the logic of the law of evidence is concerned it is unescapably certain, on the basis of the whole mythos, that the Prince of the People, the Prophet, the High Priest and the other rulers had no canon of criticism to determine the relation between that which was lost and that which is represented as found, under peculiar circumstances, at or before the erection of the Second Temple. This is how it stands with the HOLY ORDER, and the fact is notable in view of its elevation at the Union into the sacred canon of pure and ancient Freemasonry.¹

I have indicated early in these studies the great and saving points of the Ceremony, and as regards the discovered Word the insistence on veneration of God by which it is accompanied shines among the most impressive things in Freemasonry. The verbal formula can be understood obviously and only as a matter of high symbolism—unless it is relegated to the domain of irretrievable nonsense—and as such it can of course convey nothing apart from the meaning behind it; but seeing that the subject calls for contemplation under all its aspects it

¹ It is proper to add that the decree of the Union does not specify the Craft Degrees and their Supplement as represented by a particular or by any sequence of Ritual whatsoever, nor subsequently thereunto has there been a definition put forward on this important subject. It follows that the Ritual of Masonry is in the same position as its Landmarks and what is termed the Body thereof.

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should be remembered that the doctrine of power in words is very old indeed, and this power was supposed to work automatically : to pronounce was to compel, even the gods themselves, and it is sometimes only by a precarious inference that any cited utterance can be regarded as carrying a known significance. Indeed the evidence is rather in an opposite sense, for ZOROASTRIAN ORACLES, so called, impose an anxious care for barbarous terms of evocation—words which were not understood—because of their accredited virtues. It would seem that the gods were influenced or coerced more easily by things which passed even their comprehension.

Now, the Secret Tradition in Freemasonry—which I am approaching here from another standpoint than that of my previous volumes devoted to this subject—was either invented to supply what is wanting in the ROYAL ARCH, namely, the history of the Word and the manner of its perpetuation, culminating in its ultimate recovery, or the event of the finding of the Word was lifted from the Secret Tradition without proper and practically without any explanation. The first alternative must be rejected decisively, because the Word of the Secret Tradition ¹ is not that of the ROYAL ARCH, nor does its history connect the discovery with the Second Temple, except as a late incident. What then is this Tradition which—presumably in an early form—has been levied on by the SUPREME DEGREE, to the detriment of the full story and the confusion of those ROYAL ARCH Masons who would penetrate beneath the bare surface of things? The question is asked because Masonry, apart from the traditional history of its own symbols and apart therefore from an account of its own warrants, is incomplete and indeed dismembered.

¹ I have followed the universal practice by speaking of one Lost Word, on the authority of all whatsoever that counts in High Grade Masonry and also by universal consent. It should be understood, however, that there is no evidence for or against a duality or multiplicity of Words, so far as the THIRD DEGREE is concerned. There are obscure Continental Grades outside those of the Craft which offer a complete sentence.

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We have seen that there are certain Degrees worked in England under the denomination of the CRYPTIC RITE and that they offer fragmentary particulars as vestiges of the Word in its past history. The first or SUPER-EXCELLENT MASTER was set aside at an early stage as containing nothing. The second or ROYAL MASTER represents the Master Word as held in reserve pending the completion of the Temple and then as communicable only in the presence of its three keepers. The latter provision at least arises indubitably from the THIRD DEGREE and the alleged loss owing to an untimely death. The third or SELECT MASTER is of a certain confused importance for the subject in hand. The proceedings—such as they are—take place in a Secret Vault or Crypt beneath the Temple, as constructed by Solomon under the Holy of Holies. It is a place of nine arches, from West to East, but the last alone is completed. The Ark of the Covenant is represented in the Council Room. At the end of his acceptance the Candidate learns that the vault was erected as a depository of the sacred treasures most revered by the people, that they might be preserved when the Temple and Holy City were destroyed, as foretold by the prophets.¹ It is mentioned especially that, according to the same alleged testimony, the Temple will be rebuilt after seventy years, thus leading up to the events of the ROYAL ARCH. It follows that this Degree has been devised or at least modified to serve as an introduction thereto. It is presumably subsequent to the ROYAL ARCH of Ireland.

It may be noted further that the place of deposition was the ninth arch, and that the treasures included copies (1) of the Ark of the Covenant, (2) Pot of Manna, (3) Aaron's Rod, (4) Book of the Law and (5) the Word of a Master Mason. This account is proof positive that the SELECT MASTER is an

¹ The authors or subsequent editors of this Degree would have done better if they had consulted the Scriptures or a chronological table attached to these. It happens that the prophets who testified to the disasters which would befall Israel are subsequent to the Solomonic period—that is to say, Isaiah and Jeremiah.

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afterthought, and of course stultifies itself, because the things thus safeguarded can be regarded only as substitutes in respect of the first three, the originals being in the fore-doomed Temple; while the last Degree of the Rite, otherwise SUPER-EXCELLENT MASTER, says that at the sack of Jerusalem the King of Babylon seized all the Holy Vessels.¹ I conclude that the CRYPTIC DEGREES are a late and unconvincing invention, and that in particular SELECT MASTER has been devised or modified²—as stated—to explain the ROYAL ARCH, but is not a valid accessory thereunto. It is possible that it reflects confusedly from anterior materials, as there is one sense in which it explains too much. The exploration of the Vault in the SUBLIME DEGREE learns nothing of the Ark of the Covenant, the Wand or Manna.

We must go further therefore in search of the Secret Tradition concerning the Sacred Word, and may glance in the first place at some additional points in the rare French Rituals, to some of which allusion has been made previously. There is a version of the Traditional History in a LOGE DE MAÎTRE, which says that the body of the Master was raised by the aid of the Master's Secret Token and with M.:B.:N.:, understood as a sacramental formula. The body lay in state by order of Solomon within the Sanctuary³ and thereafter was buried, a plate of gold being placed over the grave bearing the Hebrew inscription

¹ Compare 2 CHRONICLES xxxvi, 7: "Nebuchadnezzar also carried of the vessels of the House of the Lord to Babylon, and put them in his temple at Babylon."

² The Eighteenth Degree of the EARLY GRAND SCOTTISH RITE, in the only recension which I have found, corresponds by title and a certain skeleton of procedure with SELECT MASTER, but it knows only of three vaults, and in the third of these it is said that there were three pedestals surrounding a cube of white marble. The Omnific Word was engraven on the cube, while on the pedestals were placed the embalmed heart of the Master Builder, the crowns of Solomon and the King of Tyre. The BOOK OF THE LAW was also elsewhere, wrapped in linen and accompanied by coins of Solomon's reign.

³ Apparently the Holy of Holies in the understanding of this Grade and not the Holy Place. Compare what is said on this subject in English, Scottish and Irish workings.

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יהוה, described as the Ancient Master-Word, which was lost for long *pour ne l'avoir pas pratiqué*. It will be observed that there was no concealment about it and no mystery. It was found among the *débris* of the Temple long after Zerubbabel had rebuilt the tomb of Hiram,¹ and is purely and simply the Name of the Grand Architect of the Universe for the Grades of PERFECT MASTER and INTIMATE SECRETARY. In that of INTENDANT OF BUILDINGS it is said that the Holy of Holies is that space within the triangle in which is written the Name of the Grand Architect—a strange intimation, for the Temple of Solomon itself is beginning to dissolve in symbols, and in those moreover which do not belong to the Temple, as it was projected on the external plane.

We have been glancing at incidental points which in a manner have grown up within the Rites and have not been imposed thereon, so to speak, as an historical consideration. The Grade of CHEVALIER DE LA ROYALE ARCHE presupposes a rumour at least concerning a ROYAL ARCH in England: otherwise it would be described as CHEVALIER DE L'ARCHE ROYALE. It seems to draw, among other sources, from SELECT MASTER, or alternatively to be one of the prototypes on which the latter was formed; but in both cases there is the likelihood of inevitable coincidence between procedures which involve exploration below the ground. In this case we are concerned with the discovery of a subterranean arcade formed of nine arches. It is reached by raising a large square stone on the northern side of the Temple and thereafter by a descent of nine steps. There is the usual spectacular business of thunder pealing, the sun shining suddenly into the crypt, being obscured afterwards by clouds and then again shining. The Palladium discovered in the Vault was a triangular stone, bearing in its centre the Name of God in Hebrew and one of the three following letters

¹ This is likely to be taken as illustrating the ignorance of French Freemasons concerning the English ROYAL ARCH; but it is probably evidence of indifference rather than want of knowledge. There was surely opportunity of acquaintance, had the disposition existed.

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at the three angles : I.:B.:M.:, said to be "the initials of the True Name borne by our Grand Master."¹ The last letter is said to have been placed at the apex. It is to be observed that their significance is not communicated to the Candidate, nor is the Sacred Name lettered or spoken. A history of the Chivalry is appended and represents King Solomon, after the death of the Master Builder and the punishment of his murderers, taking refuge frequently in the Sanctuary of the Temple or in his cabinet, and there meditating upon some profound mystery. By consequence the Nine Elect Masons of the FIRST ELECT DEGREE conceive that there are further aspects of the ROYAL ART which are still unknown to them and implore their sovereign for an opportunity to advance in knowledge. The answer is that they are seeking that which cannot be given but must be discovered by their own labour : it is for them to toil and search, and the King prays that God will reward their zeal. On a day, the consequent activities have brought them to certain piles of rubbish in the North, being that place where the Master was interred hurriedly. In the act of removing these they came upon an iron ring in the centre of a squared stone, which they contrived to raise and so discovered the vault, as described in the Ritual, together with the Palladium concealed therein, otherwise the Masonic Secret which could not be communicated by Solomon. They became in this manner Brethren of the ROYAL ARCH, for we must commute as we can the absurdity of the supposed Knight-hood, which fortunately connotes no accolade. Masonic chivalries are often like those of the old romances, where the heroes—for example—of the RECUEIL OF THE HISTORIES OF

¹ I leave this to the consideration of ROYAL ARCH Masons. A crude coloured vignette is affixed to the beginning of the MS., representing the jewel of the Grade, an Arch, having a pedestal beneath and thereon a triangle inscribed with the word JABULUM, which cannot be translated as it stands. It may be compared with the initials cited in the text above and is evidently placed in apposition to the Divine Tetragram, described as the Name of God in Hebrew. But the initials stand also and obviously for Jacobus Burgundus Molay, the last Grand Master of Knights Templar.

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TROY are represented as Knights. In the recension which I have used the French ROYAL ARCH is only by implication and according to subsequent developments in a later Grade to be identified with that of Enoch. It is clear, however, from the Ritual and the history attached thereto that the Vault was not built in the days of Solomon. He explains subsequently to the Elect Brethren that it was once a Sacred Place in which was erected the throne of Israel and of the royal house : it served otherwise as a Council Chamber and a place of initiation. It became a Secret Vault after the death of the Master Builder.

There follows the Grade which is called GRAND ELECT, otherwise PERFECT MASTER and SUBLIME ÉCOSSAIS, filling an entire volume in the collection on which I depend and extending to nearly three hundred pages. As such it is the development and completion of KNIGHT OF THE ROYAL ARCH.¹ The Lodge represents a subterranean vault, and an illuminated transparency in the East exhibits a delta or triangle, described as that of the Burning Bush, emblazoned with the Sacred Name of the Great Architect of the Universe in Hebrew letters. It is called a Lodge of Perfection, and the Master represents Solomon ;

¹ A proemium to the Grade is given in a prefatory part and accounts among other things for the Écossais denomination of one of its sub-titles. (1) It occupies the fifteenth place in the archives before me, but is said to be the thirteenth Grade of the ROYAL ART, corresponding thus to the ROYAL ARCH OF ENOCH in the SCOTTISH RITE. (2) It is called chief and last of Ancient Masonry, as renewed by James VI, King of Great Britain and Ireland. (3) It is said to have been preserved in Scotland, his original realm, according to information received from the GRAND AND SOVEREIGN LODGE of Edinburgh. (4) The GRAND LODGES of England, Germany and France are suffragans of this Masonic centre. (5) Prior to the wars of 1740 the Grade was practically unknown in France, English Masons being too well acquainted with French fickleness and indiscretion. (6) It was disseminated, however, by English prisoners of war in recognition of the generous treatment received at the hands of their captors. (7) Among the first to be advanced by Admiral Mathews—included among the prisoners—was Stephen Morin, who made several visits to England in order to perfect his knowledge of the Grade, and founded Lodges subsequently in America and France, in conformity with powers received. (8) It was established at Martinique, Bordeaux, Paris, Toulouse, Marseilles, Montpellier, Brest, Rouen, Antigua, Port-au-Prince, St Domingo and elsewhere. It is affirmed that all these Lodges have the same laws and the same teaching.

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but it is a purely technical ascription, to which nothing corresponds in the Grade, while its long recitations speak of the Jewish King as of a person remote in the past, and of events subsequent to his death—for example, the destruction of the First Temple and of Masonic traditional history up to, though not including, the epoch of the Crusades. The object throughout is to present a complete picture of historical Freemasonry within defined limits. The ceremonial procedure is slight and is overshadowed entirely by the several discourses and their import as contributions to the Secret Tradition of the Order, here for the first time revealed—as it may be said—at full length.

The Candidate is advised that he is now at last to be made acquainted with those secrets for which substitutes were provided at the death of the Master Builder, and this not alone as regards the Sacred Name and its true pronounciation¹ but as to those who were acquainted with it in past ages and the mode of its hidden transmission. The secret of His True Name was revealed by God to Enoch, who was transported for this purpose to a high mountain, where he beheld a radiant triangle inscribed therewith. But the story is that he was forbidden ever to pronounce it. He was then taken to a subterranean place, into which he descended by nine arches, and in the ninth or undermost he beheld the same triangular plate. He constructed a temple subsequently—as we have seen in a previous study—that is to say, composed of nine analogous arches one above the other, according to the revelation of his vision. Methuselah, his eldest son, had charge of the work, which was performed in the land of Canaan, afterwards the Land of Promise and Jerusalem. But Methuselah did not know the designs of his father. Enoch prepared a duplicate of the golden plate, inscribed and erected it on

¹ It is pointed out to the Candidate that this has not been made known to him as a Knight of the ROYAL ARCH. The reference is presumably to the Divine Tetragram, but it should have been added that he remains unacquainted with the significance of I.:B.:M.:..

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a pedestal of white marble, fixed beneath the lowermost arch.

He had been warned also concerning the Deluge to come, and fearing that all knowledge might perish therein he built two Pillars on the highest mountain in that region, one being of bronze, to resist water, and one of brick, to withstand fire. We have seen that this story is told by Josephus,¹ but the Masonic account offers variants of its own making. On the Pillar of brick Enoch inscribed hieroglyphics, recording that a precious treasure had been deposited beneath the subterranean arches of the Temple which he had built to the Lord; and on the bronze Pillar he engraved the chief liberal arts, especially that of Masonry. The Pillar of brick was destroyed in the Deluge, but that of bronze survived and therefore also the arts. The titles of Masonic antiquity derive herefrom.

After the Captivity in Egypt the true pronunciation of the Divine Name was taught by God Himself to Moses;² but he and his descendants were forbidden to inscribe it, though he was told of a day to come when it should be discovered by his children, graven on a plate of gold. Meanwhile the pronunciation communicated to the Lawgiver became corrupted in the course of generations and years. Solomon was acquainted with the manifestation promised to Moses, and

¹ It is reproduced by Anderson in the first BOOK OF CONSTITUTIONS. According to Josephus, the Pillars were erected by "Some of the sons of Seth," while that which they inscribed was "the discoveries they had made in astronomy." We may compare a story of Porphyry concerning certain "very ancient Pillars preserved in the Island of Crete," but it should be mentioned that I cite this on the authority of Chevalier Ramsay's PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION. The "Mysteries of Religion" are said to have been graven on these monuments.

² "And God said unto Moses: I AM THAT I AM; and He said: Thus shalt thou say unto the children of Israel: I AM hath sent me unto you. . . . I appeared unto Abraham, unto Isaac and unto Jacob by the Name of God Almighty, but by my name JEHOVAH was I not known to them."—EXODUS iii, 14, and vi, 3. For "God Almighty" read ELOHIM in the Hebrew. The VULGATE substitutes ADONAI for JEHOVAH: *Et nomen meum ADONAI non indicavi eis.* In opposition to this there is all Theosophy of Israel.

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when he began to build his Temple the remains of a previous edifice were unearthed while laying the foundations ; but fearing that it had been erected to false gods, he removed his operations to another locality. After the death of the Master Builder, though prior to the completion of the Temple, the remains in question, being those of Enoch's vaults, were examined further, under circumstances similar to the particulars given in KNIGHT OF THE ROYAL ARCH. This resulted in discovering the ninth arch, the marble or agate pedestal and golden plate. The latter was removed into another vault, where the three Grand Masters who presided over the SACRED LODGE held their secret councils. It was also beneath the earth and is said to have held the Masonic Pillar of Beauty, which supported the Holy of Holies immediately above ground.

As regards the Master Word in use prior to the Builder's death, this was the Divine Name as corrupted in the course of the centuries. Its true characters were now at last revealed and the true method of its pronunciation ; but after what manner the latter became known to Solomon does not emerge in the story. It is said that after the dedication of the Temple many Perfect and Sublime Masters of this august Grade dispersed through neighbouring countries, and it is in this manner that Masonry became widely diffused. At the destruction of Jerusalem by the King of Babylon certain SUBLIME MASTERS melted down the gold plate, preserving the Word only in memory. It was spelt henceforward letter by letter, and this continued in the Temple built by Zerubbabel. Subsequently—according to the last Discourse of the Grade—the pronunciation and even the lettering were alike lost, except for the GRAND ELECT MASONS.¹ They are represented as

¹ It will be understood therefore that implicitly and otherwise the holders of this Grade were predominant over all inferior Masonry. Theirs was a Rite of Perfection. It may be noted in this connection that the first subdivision of the modern SCOTTISH RITE after that of the CRAFT GRADES is worked in a LODGE OF PERFECTION and comprises all Degrees from the Fourth

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scattering into Egypt, Syria, Scythia and the deserts of the Thebaïd. Others passed overseas to England, Scotland and Ireland ; but it is pointed out that they were and apparently remained Israelites. After several centuries a general degeneration is said to have taken place among them, a few only excepted, who became—as it were—an inner circle, faithful to the great tradition, true unto that which it exacted and transmitters of the treasured secret with all due precautions. The story is brought down in this manner to the important epoch of the Crusades.

As the GRAND ELECT GRADE is compelled by the necessity of its case—being an external Ritual—to remain, consciously or not, within the measures of symbolism, and has so little horizon beyond that it does not realise the inevitable symbology of every lettered word, there is no real call on our part to consider that which it proffers as the Great Palladium of its Rite, the supposed Masonic Sacrament revealed to Enoch and perpetuated from him through the ages. Yet it is likely that the present study would be considered incomplete by many, if nothing were said upon the subject. We may pass over the pretended communications of KNIGHT OF THE ROYAL ARCH, which is prefatory and comes to nothing. One Grand Word of the revelatory Degree is MACH-MA-HA-RABA-ACH, and it is said to signify : “ God be praised ; we have found.” But it is described otherwise as a Password given to the Guardian of the Sacred Depository.¹ It is obvious therefore that what

to the Fourteenth, the Thirteenth being ROYAL ARCH OF ENOCH and the last SCOTTISH KNIGHT OF PERFECTION, a shadow in dereliction of the elaborate creation summarised in the text above.

¹ There is a mammoth collection of Words, beginning with corruptions of the Sacred Name which had come to pass at various times. Apparently in one of its forms, though it is no better than nonsense, there were the following combinations : (1) JUD = Divine Brilliance ; JEO = Omnipotence ; JUA = Dazzling Light. (2) One divagation of the Name produced JOD, HEU, AN, HEE, deriving—it is said—from HAJATS or HAYAH = He was, and HAHIAH, presented as signifying He is, He was, He shall be. (3) Other corruptions were JEVA, JOVA, JUHA and JAVO, JAOU, JEHEVAH ; but I make a selection only. There are also collocations which serve no purpose except