

EMBLEMATIC FREEMASONRY

is called in French parlance the Tyler of the Grade, being the Repertory of its Official Secrets, furnishes mere camouflage in respect of the Word : it is relegated to a separate volume. We have seen that the revelation made to Enoch was the True Name of God as distinguished from the self-description of EXODUS iii, 14, which is אֶהְיֶה אֲשֶׁר אֶהְיֶה. It is said on p. 121 of the Ritual : " And Moses answered Him, saying : Who art Thou ? And God said unto him : J.:. is my name, signifying strong and jealous," the allusion being to EXODUS vi, 3 : " By my name JEHOVAH was I not known to them." It follows from the claim of the Grade *passim* that the secret communicated to GRAND ELECT MASONS was the lost pronunciation of the TETRAGRAM = יהוה, otherwise with its true vowel points and not with the "vocalisation" of אֲדֹנָי = ADONAI. They were therefore in a position to pronounce that Word which was reverberated once a year by the Jewish High Priest of old, alone in the Holy of Holies, amidst the engineered clamour of the people on the hither side of the veil : they had found that which the Kabalistic doctors of Israel look to be restored only in the golden days to come, which are days of Messias.

It remains to say that the claim of the Grade is not of course fulfilled and that there is no utterance of the Name, the way of escape therefrom being found with some subtlety. The Candidate has heard that a practice of lettering was adopted to swell the list, as, *e.g.*, (1) ADONAI = O Thou alone eternal ; (2) JAHABULUM = In God alone is my faith : compare note *ante*, p. 132 ; (3) JEHOVAH = Shining God. It should be understood that the attributed meanings are nonsense, like many of the words themselves. There is, thirdly, a collection of nouns and qualities out of which there can be formed what is called a perfect square, and this is given in a diagram : but it is foreign to Grade and Tradition. In the fourth place there is a password referable to each of the nine arches, as, for example, GOTH A, allocated to the fifth, and this will serve for the whole. There are, fifthly, various "covering words," like veils which must be raised successively to reach the penetralia of the Sacred Name. In their multiplicity the Name itself passes by intention out of view and is never disclosed formally, though cited as we have seen, as if casually and by accident, amidst a number of other words. But in a transparency it illuminates the Lodge throughout the whole proceedings.

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long ago in order to keep the secret. When therefore in the CLOSING of the Lodge the Grand Master asks the Senior Grand Warden what he has brought from Judea, the latter approaches and whispers in his ear, after which there is formed a Chain of Union between all the Brethren, the Word is lettered from one to another and so returns to the Master, who proclaims that the Lost Word is found and is to be hidden in the depth of the heart.¹ Amidst all evasions of supposititious attainment in Masonic symbolism, this is probably the most acute. When a Candidate withdrew finally from the particular Lodge of Perfection, he had heard so much and had heaped one upon another so many passwords, words of successive arches and covering words, that it must have been difficult for him to realise that he went forth in reality as he entered, with empty hands.

Hereof is the Grade of GRAND ELECT in respect of the Secret and Sacred Word inscribed on the GOLDEN DELTA, the Holy and Mysterious Name, called otherwise *parole innominable*. That which King Solomon affixed to the Pillar of Beauty in

¹ We may compare the Doctrine of the Grade, which covers most of its ground and is in the form of questions and answers. It follows the CLOSING, and was possibly provided for purposes of study rather than for use in the Lodge. Alternatively, the responsions were made by the Candidate or furnished on his behalf, and the salient points follow. "Q.—What did you behold on entering this Most Holy Place?—A.—The most brilliant of all lights, by which I was dazzled and filled with profound respect.—Q.—What was this brilliant light?—A.—The resplendent DELTA, a triangular plate of gold, belonging to the Sacred Depository known to patriarchs of old, otherwise the original GRAND ELECT, PERFECT and SUBLIME MASONS. The Name of the Divinity was graven thereon, and it was fixed upon a pedestal in the centre of the Sacred Vault. . . .—Q.—Give me this Name or Word.—A.—I cannot, Most Puissant.—Q.—How shall I know that you possess it?—A.—MAHABIN and MOABON were substituted for it in GABALON, prior to the Grand Password MACH-MA-HA-RABA-ACH, or the three times five word"—meaning SHIBBOLETH and signifying that this word was repeated thrice and called for five times. "The last covering word is ADONAI," alluding perhaps to the Hebrew practice of "vocalising" TETRAGRAMMATON by the pointing of this alternative Sacred Name. As regards GABALON, it is held elsewhere to signify Friend, Elect, Chosen, Favourite or Zealous Master; but it is also the name of a township situated at the foot of a mountain and said to have been bestowed on the mother of the Master Builder, after the death of her son.

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the vault beneath the Holy of Holies was JOD, HE, VAU, HE, the Divine Name of Four Letters, construed by us as JEHOVAH: it is this and no other which, after all his travelings, is revealed to the Candidate. But he knows or ought to know that he has been moving of his own free will through a world of types and can expect no higher wages than those which types convey. He cannot complain therefore that he has heard it from childhood at the Church in which he was born and has read it in sacred books. It is the same kind of discovery as the BOOK OF THE LAW when he became a KNIGHT OF THE ROYAL ARCH: he knew then already and heard again that the message of its first versicle is: *In principio creavit Deus cælum et terram*. It is indubitable that Words communicated in Official Mysteries must be either known or unknown, and that their Books delivered to a Candidate must be either strange or familiar. But as I have intimated elsewhere in these studies it can matter little which it is, for an unknown Book may convey less than one that is known well, and a strange word may be worse than one which is worn by daily service, for it may have no meaning at all. He who looks for a guerdon which is not in verbal formulæ and not in a written codex must pursue his quest and travelling in another mode of things than the world of types.

The Grade of GRAND ELECT offers the clearest individual presentation of the Secret Tradition in Freemasonry. It would be easy to extend the findings, for sources are many and varied, but it would not alter materially the position of Masonic Tradition. The latter would continue to draw on the near or further past, with modifications and added inventions, but would not depart from the groundwork here established. The summary of the whole subject is thus that there is in the first place an alleged myth, culminating in the symbolism of a Lost or Hidden Word, and that with such appeal to antiquity as was under the circumstances possible a tradition was manufactured to produce a point of departure for its supposed

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history, to extend the myth of its concealment and account for its transmission to the eighteenth century. Such is the Secret Tradition in Freemasonry, reserving for later consideration the question of values and for the immediate next study the modes of transfiguration which the Word underwent, and its history through centuries of secret life in Christendom.

VIII

CHRISTOLOGY OF THE SECRET TRADITION

IT has been indicated, on the evidence of its Rituals, that French High Grade Masonry was unable to contemplate things of the Old Alliance except in the light of the New. The Grade of GRAND ARCHITECT is concerned, as we have seen, with the finding and installation of a successor to the Master Builder ; but when it is said that the Glory of the Lord manifested in the Holy of Holies at the dedication of the First Temple, according to the Ritual account, the SHEKINAH was represented by the Apocalyptic Lamb reposing on a book sealed with seven seals. There are casual intimations like this in a number of Grades that otherwise are not Christian and are long antecedent to the Christ of Nazareth in their symbolical time. It is easy to say that things like these are anachronisms, but they are likely to have been matters of intention as frequently as of mere accident. The explanation is that true High Grade Masonry understood its Secret Tradition only in Christ. There is a sense of liberation attained when the Old Temple and its symbols are left in fine and for ever. A Grade of SUBLIME ÉCOSSAIS, which differs altogether from that of GRAND ELECT,¹ affirms that antique Masonry is dead, that it is symbolised by ruins and a serpent with three heads—possibly the three CRAFT GRADES, which are under the First Covenant. A new Masonry has arisen, and this is symbolised by the City which lieth four-square. The one is Babylon of the APOCALYPSE, while the other

¹ It will be remembered that this important Grade carries SUBLIME SCOT as one of its sub-titles.

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is the New Jerusalem.¹ There is also SCOTTISH TRINITARIAN,² which testifies that three rule the GRAND LODGE of the Universe, namely, the Most Holy Trinity. The Candidate equals the Master in virtue of a triple alliance, being (1) that which the Eternal contracted with Abraham, the father of nations; (2) that which He contracted with Moses in the Name of the Law and the Grace reserved for the elect in the Sacred and Holy Tradition behind the outward Law; and (3) that which He contracted with all mankind by the death of Christ Jesus, wherein the Word of Death in the THIRD DEGREE becomes the Word of Life. A triangle is shewn in the Lodge, having a point in its centre which is said to represent Truth, that is to say the Second Person, Who is our Beginning, Middle and End. It does not need to add, but is affirmed in the Ritual, that the Temple of a SCOTTISH TRINITARIAN is raised upon the corner-stone, on which it is erected as a building that is

¹ The Grade of Sublime Écossais is the Nineteenth in the SCOTTISH RITE and is denominated GRAND PONTIFF, to which the older title is alternative. Among my authorities for these studies there are the Secret Rituals of Albert Pike, from the Fifteenth to the Thirtieth, both inclusive, and in plenary unprinted form. The Masonry which has fallen into ruins is represented by destroyed Jerusalem, and that by which it is replaced descends "out of heaven from God." According to Pike, this is "the New Empire of Light and Truth." On the other hand, the overthrown city answers to that "Empire of Evil" which is to be overwhelmed in the last great conflict between the Principles of Light and Darkness. This explanation is peculiar to the Grand Commander of the Southern Jurisdiction, U.S.A., and is at issue with the intention of the Grade in its older form. The dead Masonry was not the Empire of Evil but that which belonged to the Old Law and had passed into desuetude at the dawn of the Everlasting Gospel. The meaning is that it could no longer stand alone, in separation—that is to say—from the High Grades in Christ. The Legend of the Master Builder was valid only as a type of the Master to come and dead apart from the anti-type. It is not to be supposed that I have a brief for this interpretation, but it is desirable to show that Pike's Grade of GRAND PONTIFF is another story altogether than that of SUBLIME ÉCOSSAIS.

² It is divided into three parts, corresponding by motives and titles to APPRENTICE, COMPANION and MASTER. I suppose that I am the only person who has seen them in England. It is said that the Grand Architect of the Universe formed the First Lodge, alluding to that of the universe, as we have seen in another connection. It is said also that the Brazen Sea of Solomon corresponds to the Christian Font and its waters to the Waters of Baptism.

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perfect by intention in all its parts. The Great Past Master who prepared the ground was St John the Baptist, the first who pronounced valid words for the foundation of the new edifice, to the honour of the Everlasting Gospel and the Eternal Presence therein, behind the Veils of the Tabernacle.

These things are faithful and true within their own measures, but they are cited only as casual illustrations of a pervading spirit, not of the Christology incorporated by the Secret Tradition in Freemasonry. This is a formal development in a fixed historical setting, of which there are several variants or recensions, so to speak, most of them going back upon the past of the GRAND ELECT Grade and making a new start from one or another point,¹ but more commonly and obviously from that of the First Temple.

In the old SUBLIME ELECT KNIGHT OF TWELVE—corresponding by title to the Eleventh Degree of the modern SCOTTISH RITE—the Candidate is pledged to pour out at need his blood even to the last drop in defence of the Christian Religion, and on this understanding only he learns its traditional story. He is told that the Twelve Elect Masters who had charge of the Craftsmen after the death of the Master Builder became

¹ There is, for example, the Grade of NOACHITE, otherwise PRUSSIAN CHEVALIER, which represents Phaleg, the legendary builder of Babel, reaching Prussia in a state of repentance, and the Prussian Chivalry claims derivation from this source. But the claim is stultified, because the Traditional History fails to shew that Phaleg brought anything with him or that he established anything. It follows that the Mysteries which Noachites are supposed to have communicated at the time of the Crusades to Hiramite Masons were gifts of empty hands. I speak of the Grade according to its original form in one of the rare collections. It was altered and rewritten by Albert Pike for the American Southern Jurisdiction, as the twenty-first Degree of the SCOTTISH RITE, and it must be said that he accomplished therein the most ridiculous of all his transformations. There is indeed no end to its nonsense. The NOACHITES have become the Secret Tribunal, while the Candidate takes the part of a Saxon, who claims to be (1) MASTER MASON, (2) KNIGHT ROSE CROIX and (3) a Crusader of the twelfth century. He appeals to the Tribunal on a case of wrong and injustice, the accusation being levelled against one of its own members, who is present in the GRAND CHAPTER, is found guilty and having been banished as a perjured knight the accuser is installed in his place.

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a distinct Confraternity when the Temple was finished, and were governed by a Chief appointed among themselves. They were chosen Guardians of the Temple, in separation from the rest of the world, and were devoted otherwise to works of beneficence. When the light of the Morning Star arose in Palestine a number of their descendants embraced Christianity and imparted their secrets to Christians received among them. The Order continued in splendour till A.D. 700, after which it deteriorated, and at the opening of the twelfth century it had become almost unknown.¹ A few pious members undertook, however, to follow the Statutes and were joined subsequently by various Christian princes in a common undertaking to establish a Christian Temple, on the pattern of that of Solomon, in the Holy Land.² Some time subsequently this Order was united with that of St John of Jerusalem.³ When kings and princes returned from Palestine they established Lodges in their several countries, including Spain, Italy, Germany, France, England and Scotland.⁴

The most notable point in this recital is not that it is a transcript from Ramsay, as my annotations shew, but that it accounts in an intelligible manner for the design of rebuilding the Temple at Jerusalem, so continually attributed to Crusaders, to the Knights Templar in particular, and to the mythical Masonic Fraternities, KNIGHTS OF THE MORNING, KNIGHTS OF PALESTINE, THEBAÏD BRETHREN and so forth, who are represented as intermingled with the Christian Chivalries in Palestine at that epoch.⁵ In opposition to occult dreamers, who have

¹ Thus accounting, not a little acutely, for the silence of all history on the existence and perpetuation of the mythical Elect Chivalry.

² Compare Ramsay's ORATION and my reference on p. 121. It is said also, with Ramsay, that they adopted Secret Signs, Tokens and Words, by which they might be distinguished from the Saracens.

³ Compare Ramsay, as cited on p. 164.

⁴ England excepted, the same countries are enumerated in the ORATION. I should add that the authority of Ramsay is cited in this Traditional History.

⁵ See my next study for particulars concerning the KNIGHTS OF THE MORNING.

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supposed that Crusaders in general, Templars in particular and hidden Masonic Sodalities were all bent on erecting at Jerusalem a Gnostic Church of the Adepts,¹ the **SUBLIME ELECT KNIGHTS** are connected with a very natural ambition, to provide a permanent memorial of Christian conquest in the face of the Holy City and the whole wide world.² The

¹ The Templar intention, according to Éliphas Lévi, was to found at Jerusalem a metropolis of the universe and an universal metropolitan Church, which was not, however, to represent orthodox Latin Christianity but the obscure sect of Johannites and their alleged possession of inner Christian Mysteries. It is pretended that "the secret dream of the Eastern patriarchs" would have been fulfilled in this manner. See my translation of Lévi's **HISTORY OF MAGIC**, second edition, 1922, pp. 265-270, and **THE SECRET TRADITION IN FREEMASONRY**, i, 300-303.

² There is neither call nor occasion to cite all the variants of invention by which the tradition originating from Enoch or other Keepers is brought up to Christian Times and the inevitable Crusades. The Grade of **GRAND ÉCOSSAIS**, otherwise **PATRIARCH OF THE GREAT LIGHT** and **KNIGHT OF THE SUN**, is denominated the General History of Freemasonry. It begins with David and his plan to build the Temple. The familiar ground is traversed, introducing variations of detail, to which little consequence attaches, except that they are combined curiously with alchemical suggestions, in part material and partly of an ethical kind. Inventions multiply as the tale proceeds to the destruction of Jerusalem under Titus, and thereafter follows the story of Masons passing to Ireland and Scotland. The myth of Kilwinning is retold and then that of the Crusades, with much detail and many exaggerations. This epoch over, there is the usual picture of the Order spreading in Europe, of its decay, of Kilwinning as its unvaried asylum, and so forward. From Kilwinning it was given forth again. . . . The Grade entitled **GRAND ELECT OF LONDON**—it should be understood that the city is a mere portent, the symbol of an epoch-marking fact, being the foundation-place of the first **GRAND LODGE**—affirms that after the Fall of Jerusalem many Masons embraced Christianity, because there was nothing which was not in conformity with the Gospel in the Mysteries of that Order, the heirs of which they were. Alexander, Patriarch of Alexandria, became now its chief ornament, and it formed the Chivalry of Knights Templar, thus reversing the thesis that Templars either created Emblematic Freemasonry or took refuge in the working Guilds, already and long since established. . . . The Grade of **PERFECT ENGLISH MASTER** goes over the whole story of the Temple, from David to the completion of the building. It recounts the idolatry of Solomon and the voluntary exile of the Architects in consequence. Some of them are represented, as usual, reaching their respective bournes in England, Scotland and Ireland. When Peter the Hermit preached the First Crusade they offered their services, and their brilliant exploits are recited. They were not as yet Christians, but the Knights of St John of Jerusalem sought their friendship and alliance. Why the members of a persecuted religion should have helped Christians rather than Saracens, and why the

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root-idea is in Ramsay's ORATION, as we shall find in the next study.

We may compare the Elect Chivalry of the Twelve Masters and another mythical perpetuation, which is known in the archives as ÉCOSSAIS OF ST ANDREW. The Candidate testifies that he is an Apostolic Christian, seeking to be confirmed in religion and become worthy to partake of its fruits. On this condition he is acquainted with an important Traditional History, which affirms that the builders of the First Temple continued to exist in secret until the time of the Crusades. They became scattered when these reached their term in failure and their knowledge was communicated under seals in many countries. The first Colleges were established in Great Britain, Sweden and France, being Colleges of Écossais Masonry, affirming primacy over all other Degrees, as the guard of St Louis in the Holy Land and as alone possessing the true secrets of Masonry. From their centre in Scotland and under the patronage of St Andrew they began to fill all dignities,¹ but were and remained warriors, though claiming the title of Masons and descended from a race of builders.²

In the Grade of PERFECT ARCHITECT it is affirmed that the

Brethren of a Christian Chivalry should have appealed to Jews, must be referred to those who can explain. In any case, the successors of Masonic Israel received the knowledge of Christ at the hands of their new allies, imparting their own Mysteries in return and choosing St John the Baptist as their patron. The Order thus transformed began to spread through Europe and was transmitted in its purity to later days. To all appearance it had long since surrendered the original concern in building, the Temple of Solomon had become a thing of emblems and a fontal source of allegory, in connection with which it has been seen that the twelve oxen which supported the Brazen Sea are denominated types or symbols of the Twelve Apostles. The object of the Christian Masonic Order is said to be "a most pure morality."

¹ The story is that they were cherished by kings, respected by the great and worshipped by the people. They were devoted to the public good, the advancement of virtue and the honour of humanity at large.

² It would appear that their deeds of warfare were either for the welfare of sovereign princes and states or for the maintenance and advancement of true religion. The Christian Paladins of the Holy Wars are numbered among their chiefs.

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Mysteries of Masonry are none other than those of religion, but this fact was kept a profound secret. It was revealed to those only whose discretion had been tried and proved. To others symbolical secrets were transmitted apart from all explanation, and the recipients did not know that Solomon's Temple was an emblem of the Church of Christ or that their work as Masons was the building of the Law in Christ.¹ The Passion of Christ is the true explanation of the whole Hiramic Mystery. The three blows suffered by the Master Builder are emblematic of the three judgments pronounced on the Divine Man by Pilate, Annas and Caiaphas.² The death of Hiram answers to the death of Christ.³ When the Candidate is extended upon the Master's tomb—according to French procedure—the Brethren by whom he is surrounded symbolise the Disciples weeping about the Cross. The Lost Word is in analogy with the words uttered on the Tree of Calvary: ELI, ELI, LAMA SABACHTHANI.⁴ The true significance of the Substituted Words is said to be: "The Son of the widow is dead." The grave in which Hiram was laid hurriedly by his murderers typifies the rock-hewn sepulchre. The stone which they placed over him is like that which on Easter morning was rolled away by the angels. The Masons who sought and found the Master in his grave answer to those disciples who came to embalm the body of the Son of God. The Raising of Hiram is the Resurrection. The Twelve Elect Masons who received the Secrets of the Order from Solomon, as a reward

¹ The meetings were to be held quarterly, and either at the end of each or on the following day the brethren were to go forth and perform the seven corporal works of mercy, most of which are specifically enumerated, including burial of the dead. All the funds of the Chapter were to be devoted to these purposes.

² They correspond also to the buffetings before Caiaphas and Pilate, the scourging and death on Calvary.

³ From another point of view, the death of Hiram recalls the coma into which the first man was plunged by the Fall, while the assassins are those evil passions which brought the Fall about.

⁴ ST MATTHEW xxvii, 46. But the alleged correspondence is fantasy of the worst kind, the sole meaning being presumably that the utterance was lost on the Jews, who did not understand the words.

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of fidelity, and then scattered in the four quarters, correspond to the Twelve Apostles who went forth to preach the Gospel, after receiving His Holy Spirit from the Great Architect of the Universe. The different Orders in the Church are typified by the different Grades, which appear to be seven in number, though the Ritual of PERFECT ARCHITECT does not specify their titles. The Lodges throughout the world constitute the GRAND LODGE of the Universe, even as the totality of Churches forms the Universal Church.¹ The Incommunicable Name is יהוה, representing the Immortality of God : ך = the present, ה = the past, ך = the future. The Square and Compasses signify the bond of union between the Old and New Testament, within which measures no Mason can err. This is the last subtlety which need be cited from an exceedingly curious Grade—so far as intimations are concerned. The procedure itself—as usual—is little more than a shadow.

Such in summary form and drawn from many sources is the simpler Christology of Masonic tradition, selected from a mass of material which remains over, because it covers the same ground and does not in its variations or distinctions create any issues of importance that demand inclusion. There have been given in the first place certain detached lights which testify to the general spirit ; secondly, illustrations of transmission and of changes in that which was transmitted during Christian centuries ; thirdly, an example—furnished by the Grade entitled PERFECT ARCHITECT—of Symbolical Masonry and its central allegory as it can be understood in the light of Christ. It is presented not as an hypothesis formulated to explain a mythos, but as the concealed intent and meaning which the Keepers of the Mystery had in their conscious minds

¹ It should be noted that this comparison would be disallowed by Latin Christianity, for which the Church incorporates its members but is not formed of these. In the better understanding of another Grade we have seen also that—symbolically speaking—the Universe itself is the GRAND LODGE of the Great Architect, whence the totality of individual Lodges on this planet most certainly does not constitute the GRAND LODGE of the Universe.

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when they created the mythos—at whatever epoch of the past.¹

As such it is distinct and simple in its issues, but it is contained within the measures of the Hiramite Myth and in no sense covers the field of the Craft Symbolical Rite. The most comprehensive and catholic interpretation is that of a certain Hidden Rite, the peculiar considerations of which were unfolded partly in my SECRET TRADITION IN FREEMASONRY. It is to be understood that it is a Masonic Rite which is still in activity, and it answers literally to the veiling title under which I have described it, as those who hold the highest manifest Degree of the series from which it depends hear nothing concerning it till they are called within its sacred precincts.

In the terms of a strange *Theosophia* it presents the Mysteries

¹ Such interpretations do not stand alone. We may compare Pike's version of PRINCE OF MERCY in the SCOTTISH RITE, called alternatively SCOTTISH TRINITARIAN and hence a very modern development of the old ÉCOSSAIS TRINITAIRE, which has been passed already in review. In a long discourse by the Most Excellent Chief Prince = Master of the Chapter, it is said (1) that "there was an initiation like those of the Pagans," with a division into three classes; (2) that in the THIRD DEGREE the death of Jesus Christ is supposed to have been presented under the veil of allegory, namely, by the slaying of Khūrūm = Hiram in the Temple by the three assassins; (3) that the raising of the Master Builder depicted—but in language "known only to the initiated"—the resurrection of the Master Christ; (4) that one pregnant Token of the THIRD DEGREE signifies the all-potent bond by which the Lion of the House of Judah draws the human race and embraces it in the arms of His love; (5) that the Pillars J. and B. symbolise the spiritual strength connoted by faith in Christ and the good works by which it is established, or made effectual to salvation; (6) that the columns of a Masonic Temple correspond not only to Wisdom, Strength and Beauty, and to the three Grand Masters who presided over the SACRED LODGE, but also to the Christian Trinity of Father, Son and Holy Spirit; (7) that the Master's Word symbolises the new religion, the Everlasting Gospel, supposed to have been exterminated when its Founder suffered on the Cross; (8) that it arose in reality with Christ from the rock-hewn Sepulchre; (9) that its energy was renewed and hence it spread rapidly over the civilised world; (10) that it is to be understood as the Grace of God, His Goodness, Beneficence and Mercy; (11) that Masonic Princes of Mercy enjoy this title because they obey the New Law of Love; (12) that in so far as human frailty permits they cultivate the mercy and love which belong to the Father in Heaven, Who—according to St Paul and in the fullness of time—will make all things one in Christ, not on this earth alone but also in Heaven.

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of Ancient and Primitive Masonry—which, however, are in all respects to be distinguished from the so-called ANTIENT AND PRIMITIVE RITE, to which that of MEMPHIS was reduced in the second half of the nineteenth century. I have left these out of consideration in the present studies because in so far as they do not reproduce other workings and earlier forms they are not—by almost universal consent—to the purpose of true Masonry in any of its Classes or Orders. The origin of the Hidden Rite is referable to *circa* 1775. It can be a subject of allusion here only in so far as it reflects the root-matter of other Masonic traditions: the analogies indeed are everywhere, but that which belongs to itself must remain in its own Sanctuary. I will ask my readers therefore to remember Greek Mysticism and its doctrine of the soul's pre-existence in a purely spiritual state, before its descent into generation. Antecedently to this event the soul had knowledge of all things in God. The point of departure in the Hidden Rite recalls these veridic dreams and also Zoharic doctrine, for according to this deep well of wisdom-tradition in Israel the archetypal spirit of man abode—and still abides at the highest—in the World of the Supernals, as in the Crown of the Tree of Life, or at the pole opposite of being to the Kingdom of this World, “wherein is the generation of the flesh,” as it is said in a SECRET RITUAL OF THE ROSY CROSS. The World of the Supernals in Kabalism is the World of a Trinity in Unity, but the Fount of Souls is in BINAH, understood as Divine Understanding and the Higher Eden.¹ We may compare Latin Theology on the estate of man unfallen and dwelling in Paradise, as if in an ante-natal state, though the doctors of the Roman Church do not admit pre-existence as the original condition of souls. We may compare also the memorable searching of Jacob Böhme

¹ It is said that the living soul cometh from that Sanctuary which is on high.—ZOHAR i, 205b. This is “the Celestial School situated in the Paradise that is above,” namely, the Supernal Eden.—*Ibid.*, i, 7a. The Paradise below is visited by souls immediately prior to their descent here below.—*Ibid.*, iii, 13a and 43a.

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concerning "the Pleasant Gate" and "the Deep Gate of the Soul,"¹ which came forth from "the eternal substantiality" and in the state before the Fall was in Heaven as well as in Paradise. It shared or knew "the unutterable joy of God the Father which He hath in the Son." The seeds of this theosophy are developed in the Hidden Rite after its own manner, and we could find others—very fruitful—in an almost unknown, though no longer unprinted tract of Martines de Pasqually,² as also in that first work of Saint-Martin³ which took the French Lodges and Chapters by storm when its revelation came among them in 1775, being the year to which I have referred the Hidden Rite itself.

With the exception of Greek Mysticism, we may refer, moreover, to all these sources for the root-matter of a thesis concerning the Fall of Man; but as regards the means by which primeval knowledge was restored to man—exile and degradation notwithstanding—the most approximate source will be found in Masonic tradition, and some of it has been already cited. On the hypothesis at its value—if any—that Masonic legend and symbolism are concerned with Mysteries of Divine Science, it is obvious that any epoch, however remote and problematical in human history, belongs to the Masonic subject, and that it is as much concerned with Plotinus on the soul's pre-existent state as with Böhme on the Gate of the Soul. This is said in exoneration of the present references rather than of the Hidden Rite, which follows its own path, and it is one of direct derivation from an original that lies before me but cannot be named on account of binding pledges.

It should be understood—and for the same reason—that respecting the affirmed transmission of the Secret Doctrine

¹ See THE THREE PRINCIPLES in Sparrow's translation of 1648, especially pp. 77 and 81.

² TRAITÉ DE LA RÉINTÉGRATION DES ÊTRES: Bibliothèque Rosicrucienne, No. 5, 1899.

³ DES ERREURS ET DE LA VÉRITÉ, described as recalling men to "the universal principle of Knowledge." It was reissued in 1782, with no indication that it was a second impression.

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this question must be reserved—in like manner—within the limits of previous Masonic traditions. The transmission proceeded to Noah, but there came a time when the primeval knowledge began to be veiled in emblems, and its perpetuation in this form connotes obviously the assumed beginning of Initiatory Mysteries. We have only to consult people like Oliver to realise that the makers of this hypothesis by no means limited its scope to the “chosen people” of Israel. For him and for others the true initiation was revealed to these only, but many Mysteries arose which, in so far as they were pure, reflected from this authentic source; but they fell speedily into corruption. The valid initiation remained, however, with its doctrine of God in unity, the soul as an immortal being and capable as such, firstly, of Divine Science—understood on the theoretical side—and, secondly—on the practical side—of harmonious action with the auxiliaries of Eternal Will. The meaning is that there was a Providence which rules the world and that it worked by way of intermediaries, being Unseen Masters, operating on behalf of man to fulfil Divine Events, in and through him, for the great ends of creation. The High Priest in the Jewish Holy of Holies is a symbol of this mediation, and the Temple of Solomon, according to a recurring thesis of Masonic tradition, is emblematic of the science itself, the way by which it is obtained, the purpose of God in the world and the end in view.

We hear also in several directions that the well of primeval science became itself contaminated,¹ by the growth of idolatry, by the practice of occult arts and the inventions of evil priest-crafts. So far as astrology is concerned and the cultus of Sun and Moon, that danger must have been ever on the

¹ In his utterly uncritical HISTORY OF INITIATION, obsessed by Arkite and Heliarkite dreams, Oliver denounces especially the doctrine of metempsychosis in the connection mentioned in my text: it was the triumph of diabolical invention. We hear also of “surreptitious initiations”—as the folly of Masonic terminology speaks of “clandestine Lodges.” The true initiation is termed a “blaze of truth,” and this it is “which is now denominated Masonry.”

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threshold. It is agreed in all the variants that the Keepers of the Mysteries and their disciples of the pure light maintained, however secretly, their faithful witness. There was always a true worship, always a Sacred Temple, and a Holy of Holies therein : if it lay in ruins at Jerusalem, it was preserved in the hearts of a few who remembered Zion, even by the waters of Babylon ; and this memorial was a warrant that the original alliance between God and man would be renewed before the face of the world. The worship of Israel, as constituted on Mount Moriah, was the witness for purposes of Masonic Tradition during the Mosaic period, and we are brought in this manner to the building of the Temple of Solomon, that work in all its proportions being an allegorical creation, as we have seen, according to general consent. When Solomon departed from wisdom, as we have seen also and as the chief versions do not fail to remember, the initiated builders went into other countries and spread the supposed Mysteries of the Elect therein. The building of the Second Temple signified their renewal among the remnant of the chosen people returned to Palestine ; but we know that which befell and that Jerusalem itself was destroyed, after the Master of all Science and the Keeper of Divine Mysteries had been rejected by His people.

Herein lies the true secret concerning the Charter of Transmission according to Masonic Tradition, though it has never yet been exhibited clearly in the published documents of the Brotherhood. The Word withdrawn, which, by the common voice of all exponents, save only the Hiramic Myth, was never a Lost Word, suffered a Divine Change, that which was revealed to Enoch being transformed in Christ. The valid Mysteries passed from their old Keepers into the hands of other Wardens and into the Sanctuary of a new Temple. There is another way of expressing this transmission and the signal change marked by the new epoch. That which Masonic Tradition represents as perpetuated even from the days of Enoch was the Word of the Old Law, but under the New

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Dispensation there was given another Word, to be inscribed no longer on a golden plate but in heart and life of the Elect Brotherhood. So after the CRAFT DEGREES, complete of themselves no longer, there was uplifted in the Masonic world the light and splendour of High Grades and Rites. From a House of the Holy Spirit came forth the ROSY CROSS, communicating in Chapters of the Brotherhood the luminous reflection of a long hidden Mystery and a portent of the Holy Graal. And Templar Grades issued from unknown Preceptories, witnessing of secret things learned by St John as he leant on the Master's breast, of Him Who is the Bright and Morning Star, prefigured in the speaking darkness of the THIRD DEGREE, and the light of a Reconciled Countenance shining on a Spiritual Chivalry, pledged to everlasting service.

The broken symbol of the CRAFT DEGREES, its Quest bewrayed, the ROYAL ARCH, unintelligible apart from the symbolical past behind and with an unfinished work in front, enforce eloquently enough the pregnant lesson expressed in one of the codices—namely, that the spirit of life is manifested in material embodiment but is not explained by matter, and it is only in the finding of this spirit that true Temples can be raised to that God Who is Himself Spirit from everlasting. The Temple must be built in the heart before ever it can be erected according to a Divine Plan in space and time. This is the meaning behind an affirmation on which one of the traditional stories insists: that Masonry was vulgarised; that its custodians took refuge in silence; that there was no testimony found concerning its deeper past, as if the real secrets had perished in very truth with the Master Builder and the Temple—as I have said elsewhere—was finished perforce according to another plan, in the letter and not in the spirit, and the Secret Doctrine which it was meant to proclaim, *urbi et orbi*, had no exponent after. Was it for this reason, and on such hypothesis, that there came in fine the Wardens of other Grades, Keepers of a Greater Mystery, exhibiting the Rock-Hewn Sepulchre in place of the

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tomb of Hiram, and the Risen Lord of Glory in place of him about whom it is said in one of the Side Degrees that the flesh falleth from the bones ?

When the RITE OF THE STRICT OBSERVANCE was transformed at Lyons it took, so to speak, the skeletons of the German Rituals and clothed them with a new body, on which it superposed new and radiant vestures. There emerged in this manner (1) the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ and (2) L'ORDRE INTÉRIEUR, otherwise—according to their present constitution—two GRADES OF ST ANDREW and NOVICE and KNIGHT BENEFICENT OF THE HOLY CITY. In view of their beauty and importance I have done what lies in my power to familiarise English readers with their content and claims in my several Masonic writings ;¹ but it is possible in the present place to look at them briefly from another standpoint, corresponding to that of these studies, being their specific contribution to the Christology of Masonic Tradition, as originated by the French School of Martinism at Lyons towards the close of the eighteenth century.²

The Grade of MASTER OF ST ANDREW³ represents the House of Israel as the Keepers of a Divine Tradition manifested on the material plane by the Temple of Solomon but separated from all other monuments of the building art at the said epoch of the world because that which it signified without was

¹ I refer to THE SECRET TRADITION IN FREEMASONRY, vol. i, pp. 228-240, in respect of the GRADES OF ST ANDREW ; *ibid.*, pp. 288-306, for the Theory of the STRICT OBSERVANCE ; and pp. 369-378 for a synthetic account of the CHIVALRY OF THE HOLY CITY. See also NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 312-315, and ii, 352-359.

² See my STUDIES IN MYSTICISM, 1906, pp. 323, 324 ; LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, 1901, for a comprehensive study of the whole Martinistic subject ; and SAINT-MARTIN THE FRENCH MYSTIC, 1922, p. 14, for the STRICT OBSERVANCE and its developments.

³ THE PERFECT CEREMONIES OF RECEPTION TO THE DEGREE OF SCOTTISH MASTER OF ST ANDREW, as Promulgated at the General Convocation of Wilhelmsbad, Anno Lucis 5782. Faithfully translated from the Ritual of the RECTIFIED SCOTTISH RITE of Helvetia and compared with that of the Sovereign Directory of Burgundy. In addition to this unique MS. the original French Rituals of all Grades are in my possession, also in MS.

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manifested within by the Abiding Presence of the MOST HOLY SHEKINAH, the Glory of the Lord.¹ But that which befell is exhibited by the Tracing Board, depicting the ruins of the Temple, consequent on the profanation of the Sacred Rites, understood as memorials of a spiritual science, of which modern Emblematic Freemasonry is now a reflection and record. It is indicated, however, that although the building was destroyed its base remained, meaning that the sacred knowledge, the valid primeval tradition, was not utterly lost. The sacred fire which once had burned on the altar was hidden but not extinguished.² There came in the days of Cyrus a regeneration of the House of Israel,³ and Nehemiah as an initiate of the Mysteries restored the fire by the utterance of the Sacred Word. The BOOK OF THE LAW was also recovered, its transmission to future generations was secured by Esdras, and it remains one of the sacred deposits cherished by the Masonic Order.

According to the Grade of PERFECT MASTER OF ST ANDREW,⁴ that Order, established on the solid foundation of its principles and flourishing thereupon, is represented by the First Temple, as the sanctuary and synthesis of human destiny.⁵ The Temple destroyed is Masonry in a state of depletion, its principles abandoned and its practice fallen into desuetude. But as a Second Temple was raised on the site of the former, so is the Order restored, when those animated by the true spirit seek in the tomb of Hiram for the Lost Word which is preserved secretly therein.⁶ The result of this Quest is shewn by the Tracing Board, which represents the Resurrection of Hiram in the likeness of the Lord of Glory.⁷ For the Second Temple came to its end like the first, and to the Masonry of the old Law there was superadded that of the New: the Mysteries of the BLUE LODGE are followed by those of St Andrew. Ethical

¹ THE PERFECT CEREMONIES, ETC., p. 15.

² *Ibid.*, pp. 17, 29.

³ *Ibid.*, p. 31.

⁴ THE COMPLETE CEREMONIES OF RECEPTION INTO THE DEGREE OF PERFECT MASTER OF ST ANDREW, *etc.*, as before.

⁵ *Ibid.*, p. 61.

⁶ *Ibid.*, p. 62.

⁷ *Ibid.*, pp. 70, 77.

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philosophy passes into that of religion; the allegorical personality of Hiram is raised like a veil and reveals the risen Christ, the doctrine concerning Whom is epitomised by the name itself of the Master Builder, for the letters forming HIRAM are the initials of HOMO JESUS REX ALTISSIMUS MUNDI.¹ It follows that there is a Third Temple to come, and if from one point of view it may be said to have come already in the Church Catholic of Christendom, from another—which is also higher—it is that which is eternal in the heavens, which is not built with hands, and it is exhibited in the last Tracing Board as the New Jerusalem, the mystic Zion, the indwelling glory of which is the Lamb of God.²

It is this spiritual City to the building of which is pledged the Chivalry of the Holy Temple, and in certain preliminaries constituting a Ceremonial Path leading from the GRADES OF ST ANDREW to the INTERIOR ORDER, we hear the specific Tradition of the Rite, namely, that in the early ages of Christianity there were Wise and Illuminated Masters, dwelling in the Holy City prior to the destruction by Titus and thereafter among the ruins of the Temple, who were engaged on the work of initiation to bring this end about.³ It is said that an Order arose in this manner, at that time and place; that its memory is perpetuated in the Chivalry; that it revealed the end of Masonry; that it was occupied unceasingly with contemplation on the Mysteries of Nature; and that it adored also unceasingly the Sole Source of Wisdom. It represented *ex hypothesi* the primitive initiation of the past, in the sense of that which was delivered to patriarchs and prophets of Israel and afterwards from Mount Moriah by Moses. The Order and its custodians are not named in the story; but we shall meet with

¹ THE COMPLETE CEREMONIES, ETC., p. 72. See my SECRET TRADITION IN FREEMASONRY, i, 238.

² *Ibid.*, pp. 70, 77.

³ THE PERFECT CEREMONIES OF THE RECEPTION OF A SQUIRE NOVICE INTO THE BENEFICENT ORDER OF KNIGHT MASONS OF THE HOLY CITY. *Faithfully Translated from the Certified Copies of the Perfectional Chapter . . . and in Conformity with the Originals, as constituted . . . in 1782, MS.*, p. 109.

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them again in the next study under other iridescent veils, as KNIGHTS OF THE MORNING, KNIGHTS OF PALESTINE and SONS OF THE VALLEY.

In the Grade proper of NOVICE OF THE HOLY CITY they are identified with the Essenes who—according to Eusebius of Cæsarea—were converted to Christianity by St Mark.¹ Out of this claim there arises an earnest counsel not to confound this “Sublime, Secret, Primitive and Fundamental Order” with the Chivalry of the Holy City or with that of the Knights Templar, hypothetically perpetuated in the STRICT OBSERVANCE,² though these have issued therefrom, like Masonry itself. The original Institution is referred to Phaleg, a descendant of Noah, and it flourished in all splendour under King Solomon, in the Temple of the Holy City. When the Christ of Nazareth came His Apostles received “the perfect instruction”—apparently from the same root—and it was preserved in Lodges till the sixth century A.D., when the true initiates were compelled to retire and work henceforth in secret, Palestine being still apparently their place of sojourn and the centre of “the True Mystery,” though the institution of Chivalry is held to have derived from primitive initiation. We are brought in this manner, as usual, to the place and time of the Crusades, to “Knight Masons” enrolled under the banner of Godfrey de Bouillon, to the Hospital of St John and the Order of the Temple, for the dream of Andrew Michael Ramsay was spread by his spiritual descendants in every direction. It is neither possible nor essential to follow the long thesis in these directions, but the standpoint from which Chivalry is regarded at large will indicate that the Knights Templar were a depository of secret knowledge. In the Grade of KNIGHT BENEFICENT³ the subject is taken to ancient Egypt, to Orpheus, Pythagoras and Plato, and it is even proposed that the Religion

¹ THE PERFECT CEREMONIES, ETC., p. 149.

² *Ibid.*, pp. 144, 145 *et seq.*

³ THE PERFECT CEREMONIES OF THE ARMING OF A KNIGHT BENEFICENT OF THE HOLY CITY OF JERUSALEM, pp. 216 *et seq.*

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of Christ was that of eastern sages.¹ We shall see later on the sense in which views like these are tolerable in the light of modern knowledge and under what aspects they must be utterly set aside. It will be realised meanwhile that the Chivalry of the Holy City presents an all-embracing view concerning the antiquity and universality of a Secret Tradition and that from all its sources and all its times it has been reflected into Masonic Orders. I must add that as it has passed into expression the reflection or echo which has come down is not a tradition of knowledge ; it is not of occult sciences, so called ; it is no path of mystical attainment—as this was understood by Eckehart and Ruysbroeck. At the very highest, and then not without a suspicion of verbal exaggeration, one might say, in the words of a French philosophical writer, that the end in view is “the integration of good wills in the Absolute.” But it is rather the path of good works considered as a path to God ; and of the Chivalry as heirs of all the long inheritance it is said to be pledged especially to procure in its widest sense the greatest good of the human family, followed in the light of Christ. Towards the close of the last Discourse there emerges a feeling that within these measures something has escaped, that—after all—the old Tradition and its rule were of science as well as goodwill, of research as well as conduct, of attainment in knowledge and the power thereof as well as the moral force of virtue. But there is no suggestion that this part of the old possessions has come down to modern days : the intimation is that it may have passed out of memory because the Chivalry has esteemed virtue more than science.

We have now looked at the subject of Masonic Tradition under all its chief aspects and can define clearly to ourselves the circumstances amidst which it arose. So far as all memorials are concerned the place of origin was France, for the hypothesis of early and now unknown forms of the CRYPTIC DEGREES

¹ THE PERFECT CEREMONIES, ETC., p. 221.

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in England is utterly precarious and can obtain no hearing in the presence of continental records. The occasion lies ready to our hands in the Word of the THIRD DEGREE, its alleged loss and the complete *cul de sac*, in which BLUE MASONRY was left, apart from any hint of its nature and any way shewn forth to its recovery. It begot speculation inevitably among the intelligent and cultured classes, and as there is no question that Ramsay's ORATION led to the creation of Masonic Chivalries, so there is none also that the things left open by the Craft Traditional History, and the Lost Word among them, produced still earlier the High Grades which carry on the subject-matter of the THIRD DEGREE. The Word in particular connotes a research proposed to the mind of French Freemasons for the production of an adequate hypothesis concerning it. They knew little and next to nothing about the English ROYAL ARCH, but the first BOOK OF CONSTITUTIONS had reminded them and they were aware otherwise undoubtedly of Josephus and his memorable story of the two Pillars. They would have heard also concerning the lost vowels of the Divine Name in Talmudic and Kabalistic literature ; they put back the Mystery of the Word to prediluvian days and made their beginning with him who walked with God. About the nature of the Word there was no alternative opinion possible, and the transition was easy when it was carried forward to Moses and the Law promulgated on Sinai. They arrived in due course at a stone wall which they had no means of scaling and went aside therefore of necessity, taking either the course which opened to the Grade of GRAND ELECT, claiming but not conveying the true pronounciation of the Divine Name, or inventing arbitrary words, as in the ROYAL ARCH OF ENOCH. There remained in their hands TETRAGRAMMATON, pointed or not after the manner of ADONAI. The Christian Grades followed, and placing the letter SHIN between the consonants of the Four-Lettered Name, presented their version of JEHESHUA as the Word found in Christ, thereunto adding its

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several alternatives and synonyms.¹ In so doing I believe that both classes worked better than they knew, for in this manner was the whole concern of Masonry dedicated to God as the Father of all in transcendence, within the measures of the BLUE LODGE, and to God in manifestation for the world of the Christian High Grades—otherwise to the Divine in the great universe of being and the Divine in man. The scheme embraces everything and declares after its own manner of language that God is All in all.

¹ It is to be understood that Tetragrammaton and Jeheshua are not Official Words in English Masonry. The correct Hebrew orthography of the latter is יהוה = 'Iησοûs of the Septuagint. As regards the former it is held that properly the word should be pointed יהוה, but I do not know the authority for this view, supposing that there is any in scholarship.

IX

THE CHIVALRY OF THE HOLY TEMPLE

FROM whatever new point of view it may be designed to approach the Masonic subject in yet another work thereon, it looks back of necessity on fields already travelled in previous memorials, and one may be even compelled—there or here—to go over them a second time, though after a different manner. I have dealt in previous writings—and by allusion in these studies—with the Chevalier Andrew Michael Ramsay and his famous Masonic Discourse delivered *circa* 1737 in Paris at a Masonic Lodge, described commonly as the GRAND LODGE OF FRANCE.¹ Place and circumstances and precise time are alike uncertain, but that of all which belongs to our present concern is that also about which there is no question: I refer to the enormous impression created by the Address and the great influence which it was destined to exercise on the development of Continental Freemasonry, its High Rites and Degrees. As every one knows who is acquainted with Masonic History and as I have exhibited in several theses,² the Ramsay ORATION

¹ Otherwise a so-called PROVINCIAL GRAND LODGE situated at the ORIENT of Paris. This question also has been touched upon in my previous Masonic writings and does not deserve debating. We have seen that the London GRAND LODGE of 1717 was in search of "noble" Grand Masters and secured them much sooner than might have been expected. When a French Lodge was honoured by the membership of a French duke it is likely enough that he was regarded as a Grand Master and the institution became a GRAND LODGE, though nothing outside its own walls was under its obedience.

² SECRET TRADITION IN FREEMASONRY, i, 110 *et seq.*, as well as elsewhere in the first volume; NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 158, 209, 294, 295; ii, 218, 219, 353.

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embodies the first attempt to establish a connection between Freemasonry, as it then existed, and the Christian Chivalries of the past. He affirmed that the Order had originated in Palestine among Crusading Knights, hypothetically of all classes—nobles, citizens and so forth—and was so founded for the purpose of rebuilding Christian Churches in Palestine which had been destroyed by Saracens.¹ It adopted modes of recognition, signs described as ancient and symbolic words, as a ready means of recognition amidst the infidels by whom it was encompassed.² The confraternity thus established drew men of all nations together under a solemn pledge of secrecy, apart however from any penal clauses. After an undetermined period of independent existence, it was united with the Chivalry of St John of Jerusalem. So far in respect of origin, and now as to development and diffusion. It was obviously impossible to regard Palestine as an established centre of a building brotherhood or of an emblematic association in pursuit of moral truth. It was supposed therefore (1) that when "kings, princes and nobles" . . . returned from Palestine into their native dominions "they established Lodges there—that is to say, in Germany, Italy, Spain, France and Scotland"; (2) that in A.D. 1236 James, Lord Stewart of Scotland, became "Grand Master" of a Lodge established at Kilwinning; and (3) that "after the lamentable reverses of the Crusades," otherwise in 1263, "the great Prince Edward, son of Henry III, King of England, seeing that there would be no security for the Brethren in the Holy Land when the Christian troops should retire," carried them to England, where he acted as protector of the Order, and from this time it is affirmed that

¹ It is out of this hypothesis that there developed later on the *SUBLIME ELECT* story of a plan to erect a Church of Christ on the site of the old Temple at Jerusalem.

² The suggestion is therefore that these hypothetical builders were not part of the crusading armies occupying camps or maintaining a corporate existence at the sword's point in cities, but living among the Saracen populace, as for example in Jerusalem, when it was governed by Baldwin or some other Christian King.

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“ Great Britain became the seat of our sciences, the conservatory of our laws and the depository of our secrets.”

Such is the Ramsay hypothesis concerning the origin of Emblematic Freemasonry, twenty years after the foundation of the London GRAND LODGE. Notwithstanding its accredited plan for rebuilding churches, he presents it as an institution dedicated to morality—expressed apparently in symbols—and though he speaks of its “ sciences ” it is not suggested that it contributed anything to architecture, either in the Holy Land or elsewhere. That which it erected was Lodges, otherwise spiritual edifices, houses not made with hands. Now, it is to be noted that he was speaking in a Speculative Temple to an audience of Speculative Brethren at a time when there was no hypothesis of Masonic antiquities and origin other than that which is expressed or implied in the first BOOK OF CONSTITUTIONS¹ by derivations from the OLD CHARGES. In so far as his hearers had any notion of their own on the subject they would no doubt have accepted faithfully the Hiramic Myth, and having in all probability never seen the work of Anderson, which contains no trace of the Myth,² they would have

¹ The sub-title terms Masonry “ that Most Ancient and Worshipful Fraternity,” while Désaguliers’ preface describes the work of Anderson as “ a just and exact account ” of the Order “ from the beginning of the world.” The text on its own part affirms that Adam “ must have had the liberal sciences, particularly geometry, written on his heart.” It is also to be regarded as a “ safe ” conclusion that the old world “ could not be ignorant of Masonry,” a presumption above challenge when it refers only to the erection of “ many curious works,” but it is added that they were on a geometrical plan and had the forty-seventh proposition of Euclid as “ the foundation of all ”—whether before or only after its discovery remains uncertain.

² We have seen that the first edition refers to “ the inspired Hiram Abiff,” but only as “ Master of the work.” In that of 1738, when the Myth was in full evidence, Anderson does not scruple to say that “ in Solomon’s absence ” Hiram Abiff “ filled the Chair as Deputy Grand Master,” but “ in his presence was the Senior Grand Warden, or principal Surveyor,” and so forth. Who occupied that position in the alternative case does not appear. It would have been vacant according to the Myth, but this may have been altered subsequently, as Anderson speaks also of several FELLOW CRAFT LODGES founded by Solomon, each having its Master and Wardens : there were hence not three only but many Masters. The “ sudden death ” of Hiram Abiff is mentioned, without particulars.

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referred their foundation to Solomon and his Holy Temple—Palestine indeed and Jerusalem, but not in Crusading times.

It follows that Ramsay threw over the OLD CHARGES, if we can suppose that he had any acquaintance with them outside the CONSTITUTION of 1723, and that he set aside the work of Anderson. It follows also that he had no difficulty about assuming a speculative element in supposed Operative Masonry somewhere at the end of the twelfth or in the early thirteenth century. As to everything that was said or thought by his hearers we know nothing at all, but that which came out of it, as already intimated, is the long story of High Grade Masonry. While there is not the least reason to suppose that the book-loving, book-writing, reflective mind of the cultured Knight of St Lazarus¹ had ever dreamed of establishing a Rite or even a new Degree, his proposition begot a multitude of both in the name of Christian Chivalry. A Rite also was fathered directly on himself, and the false attribution continues, even at this day, to be propagated from writer to writer on Masonic subjects.²

The next position to establish will be clear already in the minds of most who have proceeded thus far in the present study. The ADDRESS OR ORATION of Ramsay is not an historical excursus which offers evidence as it unfolds for new views

¹ The Order of St Lazarus goes back to the mid-twelfth century and originated in Palestine, being dedicated also to our Lady of Mount Carmel: it is to be distinguished from a priestly Congregation under the same title founded in 1617 by the illustrious St Vincent de Paul. The chivalry was conferred upon Ramsay either through the influence of Fénelon or as tutor of the Duc de Château-Thierry and the Prince de Turenne.

² See THE SECRET TRADITION IN FREEMASONRY, i, 275 *et seq.*, for a study of the putative RITE OF RAMSAY and the mythos concerning it. As none of the self-constituted witnesses had ever seen its records, or taken the pains of comparing notes with one another, they are naturally at issue on the points of supposed fact, and especially the content of the Rite. I have shewn that it was never heard of prior to the STRICT OBSERVANCE, and that it has been fabricated in the likeness of the latter because it arose in France, while the implication was probably that Ramsay—the French Masonic orator—was the originator of that which was subsequently promulgated in Germany.

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promulgated : it is rather a matter of revelation or the supposititious shewing of a self-evident thesis : the dogmatic affirmation in any case is all that comes before us, and there is no need to say that the alleged Knightly origin of Masonry is as mythical as the Traditional History of the THIRD DEGREE ; but it is not saved like the latter from summary judgment by its connotation of an allegorical motive. If it be asked how it came about that such a brazen invention was foisted by its Orator on a Lodge and how it could have caused so deep an impression that it begot Rites and Grades, it can be answered only that in its unconditional certitude of language it fell like a bolt from the blue, that Ramsay must have seemed to his hearers as one clothed with authority and using words so strong must have known that which he said. A Scotsman he, speaking of the Scottish past and of things hidden therein, how should they challenge his testimony who themselves knew nothing at all ? On the uncritical mind of the time, above all in such circles, there is no need to dwell. The Ramsay thesis was not, however, more foolish, nor was it more the fabric of a vision than a dozen or twice twelve alternatives which sprang up subsequently in the world of Masonic dreams, which had their little day and have now passed into the limbus. It came only at the head of a long procession.

There is another hypothetical explanation of the great welcome given to the discourse in France. It has been suggested that as the Craft itself came with glad tidings to honest bourgeois because it put them, within the Lodge and its precincts, on equal terms of brotherhood with the *ancienne noblesse* and even princes of the blood, so the Knightly origin of the whole mystery was very welcome to these at large, shewing as it did that when they became Masons they were not integrated in a sodality which belonged merely to hod and pickaxe but into something that was in reality their own, a thing of bearings and quarterings, rank and grace of chivalry. So far as the mere Lodge is concerned and its MAÇONNERIE

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SYMBOLIQUE¹ the speculation seems worthless, for it is highly improbable that the *ancienne noblesse* of France would be reconciled to Masonic equality with its own barbers and footmen in view of a hypothesis on origin, if it were not already reconciled otherwise. But when beyond the Blue Lodges there rose up Knightly Grades and Orders, putting forward time-immemorial claims on an illustrious past and source, it is an intelligible proposition that an appeal was found therein, and that even as Craft Masonry, under the obedience of a London Grand Lodge, found a certain popularity and fashion accrue when it began to have "noble Grand Masters," so there was great accession to the ranks when continental Masonry laid down trowel and skirret in favour of casque and shield, chain mail and emblazoned banners.

For the rest, I must clear the issue in another respect, lest it be thought that Ramsay presented a conscious imposture to his hearers and through them to Masonry at large. Those—if any but myself at this day, within the ranks of the Order—who are acquainted with his record in literature, outside perhaps *THE TRAVELS OF CYRUS*, with his *LIFE OF FÉNELON* and his work on religious philosophy,² will be unwilling and

¹ There is another point of view, after allowing what is advanced in the text on the appeal of Knightly Grades to the higher ranks of Masonic initiates. There is no evidence of any hard and fast line of exclusion being drawn about the Grades of Chivalry. Martines de Pasqually was the son of a mechanic and he conferred Masonic Knighthood in his ROSE CROIX Grade of an ELECT PRIESTHOOD. The Provincial Prior of Auvergne in the STRICT OBSERVANCE was a merchant of Lyons. Here are two cases at hazard out of scores and hundreds. It follows that ordinary citizens who could never hope for titles of nobility or even Knightly rank received their nominal equivalents in High Grade Masonry, and those who challenge the attraction do not understand a very considerable class of their fellow-men. For myself I cannot wonder at the talismanic success of Masonic Chivalries or at their great multitude, on this score alone, not to speak of that which they exercised over the rank and file of serious and reflecting Masons, who had not found satisfaction in Blue Lodges and went forward eagerly in all directions, hoping for a valid term somewhere in the course of their research.

² *THE PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION, unfolded in a Geometrical Order*, 1748. It is regrettable that this work can

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unable to accuse him of deliberate fraud, and I have myself no difficulty in understanding how he may have had faith in his own thesis. There is now as then, though more then than now, no greater folly than that which would place a limit on the capacities of human credulity, and especially on the historical side of things it is ridiculous to suggest that those are of necessity rogues who advance explanations of obscure matters for which there is no ground in fact and views devoid of evidence,

be consulted by very few, as it is almost impossible to meet with a copy either in public libraries or in the second-hand book-market. It is of curious interest from the standpoint of Masonic Tradition, for it advances the same theses as Hidden and other Rites that have been considered in the last study. It might have served also as a prolegomenon to many reveries of Oliver, and seems almost indubitably to have provided material for the HISTORY OF INITIATION : it appears indeed to be cited from memory under an erroneous title in his List of Authorities. The object of Ramsay's work is to prove "from the records of the ancients" (1) that "vestiges of the most sacred truth" are to be found in all nations, ages and religions, and (2) that "the Mosaic history of the origin and propagation of mankind can alone" furnish a solution of this phenomenon. It is affirmed in development of the view (1) that Adam, Noah and the patriarchs at large, before and after the Deluge, "knew the great principles of Natural and Revealed Religion"; (2) that the protoplast Adam had a perfect knowledge of the Deity, seeing that he "conversed with the Logos in Paradise under a human form"; (3) that after the Fall there remained with him the memories of this science of his first estate; (4) that he instructed his children therein, who in turn transmitted it, as the patriarchs in like manner, from generation to generation; (5) that one mode of transmission, other than verbal, was by symbols, "corporeal images," or hieroglyphics, and in this connection the inscribed Pillars of Enoch are cited on the authority of Josephus; (6) that these were used in particular to perpetuate the knowledge of Divine things; (7) that the "sacred symbols of religion" were carried to different parts of the earth as the human family increased after the Deluge; (8) that in the succession of time their original sense was forgotten; (9) that "men attached themselves to the letter and to signs without understanding the spirit"; (10) that they fell therefore into idolatry and so produced the heathen mythologies; (11) that vestiges of Divine Truths remained notwithstanding; (12) that there is consequently a root of reality at the basis of all; (13) that in all ages and nations there have been holy and elect souls who carried on the true knowledge; (14) that there were "true Israelites and children of Abraham" who worshipped in spirit and in truth; and in fine (15) that there were "true disciples of Christ" who "penetrated the sublime sense of all symbols, rites and sacraments." It will be seen that here is the Secret Tradition of Freemasonry expressed in another manner of language, Ramsay discoursing of Divine Science at large and the High Grades representing its transmission under the symbolical formula of a Sacred Word or Name.

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though they are expressed in terms of conviction. So much in exoneration of Ramsay, who had probably nothing before him but Anderson's BOOK OF CONSTITUTIONS and may be forgiven for thinking he could offer a better origin for his "moral Order" than is found in that production. Outside the question of sincerity nothing attaches to the subject, for no one at this day supposes that Emblematic Freemasonry had its origin in Christian Chivalry. Though it may not seem less incredible when stripped of all adornment, we know now that it came out of the Apple Tree Tavern, the Rummer and Grapes and the Goose and Gridiron. "A peculiar system of morality, veiled in allegory and illustrated by symbols," it is very wonderful indeed that it should be born in such stables, yet also very natural as the accomplished fact teaches and in view of the seals that it carries.¹

As regards the Knightly Grades there is no question that, all and single, they came out of the historical discourse, as if groups by the score or individuals by the hundred had set themselves the task of proving even to the hilt that Ramsay was the lip of truth and his the one faithful witness on the origin of Masonry. There was no such design in their thoughts; they were out on the contrary to draw profit from his thesis by adding their dreams to his. But to have come down from the past of chivalry was a thesis to be illustrated in the most convincing manner by a resurrection of the old far famous Orders of Knighthood. It was becoming and prudent, however, to avoid those which were still in keeping somewhere—for example, in the gift of Kings, though even this field was

¹ A spark from heaven fell into the bars and parlours, a strange light shone in the galleried inns. We have found in the old Operative Records a certain atmosphere and reflection of the Christian Sanctuaries, as if even in connection with the lord's work about his manor there was reason to remember the Presence in the Holy Place and the Great Mystery of all sacredness in the Tabernacle upon the Altar; and though the GRAND LODGE of 1717 had cast out many hallows, it is not to be questioned that some primitive sense of reverence was connected with the idea of the Lodge and the kind of work therein that passed as Masonry.

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trespassed on when the headship was far away, with little activity in evidence. Knights of the Holy Sepulchre¹ and Knights of Malta were instituted ultimately under the Masonic ægis, though both were in the keeping of the Papal Crown, as they remain unto this day. But a master-stroke of some anonymous genius—in truth, an Unknown Master—suggested

¹ The reference is not to the K.: H.: S.: which is included in the Ritual sequence of the MASONIC AND MILITARY ORDER OF KNIGHTS OF THE RED CROSS OF CONSTANTINE, but to an almost Unknown chivalry of the eighteenth century, to the Ritual content of which I shall refer immediately. There are no materials for the history of either, but the K.: H.: S.: now in activity under the obedience of a London GRAND CONCLAVE belongs in its present redaction to *circa* 1860, though it incorporates antecedent elements, including reflections from the old Degree of WHITE MASON, otherwise PRIESTLY ORDER, an early form of the KNIGHT TEMPLAR PRIEST, which recalls but may owe nothing to Starck and his CLERICAL KNIGHTS TEMPLAR. The modern K.: H.: S.: is too much in the likeness of ROSE CROIX MASONRY to have any appeal at the present day, though—as suggested in THE SECRET TRADITION IN FREEMASONRY—it is not unlikely to have drawn from an earlier form than that which is now so widely familiar in the activities of the SUPREME COUNCIL of England and Wales. The Masonic KNIGHTS OF MALTA are in the same cloud as the K.: H.: S.: in respect of origin, and it can be said only that the first reports concerning them in England are antecedent by a few years to those of Templar Encampments. I have met with no continental codex of this Degree and presume that its so-called PERFECT CEREMONIES are probably of English origin. Their considerable elaboration bears no proportion to essential value or validity, as an example of which it may be mentioned that it is open only to Masonic KNIGHTS TEMPLAR, who, by the hypothesis of their chivalry, are Guardians of the Holy Sepulchre. This notwithstanding, the Candidate finds in the First Malta Point that he will be unable to visit the Holy Land unless he is admitted to “the Secrets and Privileges of the Mediterranean Pass,” or in other words has become a KNIGHT OF ST PAUL. And now as regards the original Grade of KNIGHTS OF THE HOLY SEPULCHRE, my knowledge concerning it is based on a codex written on watermark paper bearing the French Royal Arms, and it belongs presumably to *circa* 1780–1785. I suppose that no other copy exists in England. The Order is said to have been established for the maintenance of the Mysteries of the Faith, and the Regular Canons of the Holy Sepulchre are affirmed to have derived therefrom. The Candidate is pledged to wage war with enemies of the Catholic, Apostolic and Roman Faith, to respect the Prelates of the Church, and in the event of Christian Princes undertaking another Crusade to enrol under their banners, or, if prevented, to find a worthy substitute. The accolade is given with a sword claimed symbolically to be that of Godfrey de Bouillon, and it is afterwards buckled to the Candidate’s side in the Name of the Blessed Saviour. The Traditional History is concerned with the building of the Church of the Holy Sepulchre by St Helena, who also founded the Order.

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that the great Order of Knights Templar, suppressed by Pope and King, had been perpetuated in secret from the fourteenth century under the guise or within the asylums of Operative Masonry. As Ramsay's sodality joined forces in Palestine with the KNIGHTS OF ST JOHN, it was fitting in the romance of the subject that when the most illustrious chivalry of all suffered under a villainous proscription it should find refuge in the bosom of the same association, which itself had sought and obtained a sacred haven in the Isles of Scotland—otherwise in that Sanctuary of many Hallows which is Kilwinning, the fabled Mother-Mystical of the whole Masonic World. It was taken for granted in the spacious vision that the literal art and craft was also emblematic and figurative, because there was no reason why it should not be except that there was no evidence that it was. Could we follow the Masonic subject through all states, stages and in all directions of its evolution, we should find everywhere that the Operative past became all things to all men, that they might discover anything therein which happened to serve their purpose.

Among the considerable and extending membership of the Masonic Templar Order, within the limits of the British Empire and in the vast American Encampments, one is disposed to speculate on the proportion which may be perchance acquainted, even by name, with the several Obediences, some of them still in activity, which have laid and lay their claims on this perpetuation, or could certify when and where it first came into being. I have dealt with the subject elsewhere, and again have no wish to go over a ground already travelled,¹ even in a variant form. There is, however, a special purpose in mind, connected with the synthetic presentation in summary of the Secret Tradition in Masonic Times proceeding from study to study in this volume. The Templar claim was first put forward in or about the year 1754, when Baron von Hund promulgated

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 217-240; SECRET TRADITION IN FREEMASONRY, i, 331-352.

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the great Masonic Rite of the STRICT OBSERVANCE, affirming his own initiation some fourteen years previously in France, under circumstances which depend for their evidential nature solely on his personal good faith.¹ It is of course the question at issue, but even hostile criticism has manifested an occasional disposition to save Von Hund's integrity from the general wreckage which ultimately befell the Rite. However this may be, and given the best circumstances, it must be said that neither justice nor mercy can save anything else. We are no nearer, for example, to an exoneration of the claim itself, as if it emerged with a valid root in the past, because there is or may be a balance of probability for the good faith of its German promulgator. It would signify only that the hypothesis of Chevalier Ramsay was put under contribution in France some years earlier than might appear to have been the case otherwise.²

The Templar thesis of the STRICT OBSERVANCE shewed to its own satisfaction that Pierre d'Aumont, Prior of Auvergne, escaped with a few Knights into the Isles of Scotland,³ where they maintained themselves in secret under the veil of Masonry,

¹ See NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 353-355, and SECRET TRADITION IN FREEMASONRY, i, 290-292. It must be said, however, that subsequent to the publication of these works I have come across a very rare and possibly unique French Templar Ritual, with which I shall deal in a later study. It is of great consequence under any and all circumstances, but its discovery would mark an epoch in the criticism of the STRICT OBSERVANCE if it could be referred to the period preceding 1754—which seems, however, impossible.

² It must unfortunately be added that Dr W. Begemann, in a searching examination of Baron von Hund's Masonic career, has disposed or nearly disposed of all his claims and statements, using his own DIARY as the chief evidence against him. See Mr J. W. Chetwode Crawley's admirable study of *TEMPLAR LEGENDS IN FREEMASONRY*, published in *ARS QUATUOR CORONATORUM*, xxvi, 45-70, 146-181 and 221-236.

³ Compare the Instruction to Novices in *L'ORDRE INTÉRIEUR* of the Holy City. It is said (1) that the Knights Templar who escaped persecution found refuge in Ireland and Scotland; (2) that they included the Comte de Beaujeu, nephew of Molay and—according to tradition—one acquainted with the secrets of the Temple; (3) that he took possession of documents hidden in the crypts of the Order at Paris; (4) that Pierre d'Aumont was also among the refugees; and (5) that they were received by Scottish Masons. The Instruction proceeds to reject an old story that Masonry and all its

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Operative or Speculative, as you please, or—in the common alternative of the period—a combination of both. They were perpetuated also in secret until their unknown Superiors resolved that they should come forward into the public world of Masonry, giving power for this purpose to Baron von Hund in respect of the provinces of Germania. The evidence for this claim is as much and as little as for the truth of Ramsay's hypothesis, and this—as we have seen—is *nil*. It remains that the STRICT OBSERVANCE is the first manifest Templar claimant in historical time, as in importance; but seeing that dates are mostly doubtful and always approximate I shall not in proceeding adhere strictly to chronological succession.

The second claimant appeared *circa* 1768–1770 under the denomination of CLERICAL KNIGHTS TEMPLAR, that is, CLERICI ORDINIS TEMPLARII, understood loosely as a Spiritual Branch of the Order, meaning its priesthood, and miscalled by inaccurate writers CLERKS OF THE STRICT OBSERVANCE. It originated at Wismar with J. A. von Starck, a prominent Lutheran minister, who was chosen later on to fill a Chair of Theology and to be successively Court Chaplain at Königsberg and Darmstadt. These are his titles to consideration, and these notwithstanding it calls most certainly to be said that his foundation seems purely fraudulent. It represented that the sacerdotal branch of the old Knights Templar was that only which possessed the inner secrets; that these also had been perpetuated somewhere in the hiddenness, and that in the days of the STRICT OBSERVANCE Starck was the accredited ambassador, apparently with full powers.¹

emblems were devised as a veil of the Order; they were separate and independent, but in the time of need the persecuted chivalry found an asylum in the Guild of Craftsmen. It is added that in a deeper sense true chivalry is true initiation, and this is true Masonry.

¹ For a full account of Starck and his Clerical Knights see the admirable and fairly exhaustive study of the Strict Observance in Gould's larger HISTORY, iii, 99–114. It shews that the German theologian had perhaps some ability in invention but very little in development; his Rite made no progress, all its claims notwithstanding, and it seems to have died out *circa* 1792.

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The third claimant is the MILITARY AND RELIGIOUS ORDER OF THE TEMPLE AND HOLY SEPULCHRE, adopting the title by which it is now known in England.¹ I have registered elsewhere a personal opinion that it arose in this country, but the feeling is grounded solely in Ritual content and general atmosphere, there being otherwise no evidence.² However this may be, the first known reference to a Grade of KNIGHTS TEMPLAR occurs in the Minutes of an American ROYAL ARCH Chapter on August 28, 1769, while the second³ is in the form of advertisements which appeared in Dublin newspapers, according to which the Knights Templar of Ireland and other Masonic bodies dined together on St John's Day in the summer, 1774.⁴ So far as it is possible to infer, reliance was placed then as now on the claim embodied in the title and on the procedure of the

¹ This is a modern denomination. There was previously a GRAND ENCAMPMENT OF KNIGHTS TEMPLAR under Thomas Dunckerley and in Dublin a SUPREME GRAND ENCAMPMENT OF HIGH KNIGHTS TEMPLARS. Ordinary places of meeting were Encampments and sometimes Chapters, or even—but rarely—Conclaves. The term Preceptory was unknown, but it draws authority from the past of the Order. . . . There is considerable material for the study of Starck and his pretensions, including the Rituals of the CLERICAL KNIGHTS TEMPLAR among the MSS. in the Library of the GRAND ORIENT of the Netherlands, a Catalogue of which was published in 1880 at the Hague.

² SECRET TRADITION IN FREEMASONRY, i, 352. I have said also that it is so much without father or mother in respect of origin that it is difficult to hold any certain view thereon.—NEW ENCYCLOPÆDIA OF FREEMASONRY, iii, 224.

³ See, however, HISTORY OF FREEMASONRY IN BRISTOL, by A. C. Powell and J. Littleton, for evidence of the Grade or Order having been worked at Bristol in 1772.

⁴ It is an irresistible inference from these dates that the MILITARY AND RELIGIOUS ORDER, as it is now denominated, was a reflection from the STRICT OBSERVANCE, so far at least as its claim on the old Chivalry was concerned. It should be added that I can trace no Ritual likeness whatsoever, either to the German prototype or to the transformed RITE OF THE HOLY CITY, beyond the fact that in common with all Masonic Knighthoods the accolade is of course conferred. . . . The Red Cross of the Temple suggests naturally enough the Masonic ROSE CROIX, but there is no connection between the two chivalries, nor between the Templars and the Rosicrucian Fraternity of the early seventeenth century, although the Manchester Jerusalem Encampment is said at one period to have conferred a Rosicrucian Grade.—See my BROTHERHOOD OF THE ROSY CROSS, p. 634.

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Grade or Order. There was no Charter in evidence, genuine or otherwise, no pretended succession of Grand Masters, no appeal to the Isles of Scotland, no derivation assumed from Unknown Superiors, and in fine it has never—in Great Britain—accounted for itself by the help of a Traditional History.¹ There are five extant forms or codices of Ritual, the earliest of which is most probably that of the time-immemorial Baldwin Encampment, Bristol, while next thereto I should be disposed to place the peculiar working which belonged to the Canongate Kilwinning Encampment, so far at least as 1905, it being understood that the EARLY GRAND RITE OF SCOTLAND had an old ceremonial which was perhaps of Irish derivation.² There is also the Ritual of St George Aboyne KNIGHT TEMPLAR Encampment at Aberdeen, No. 21 on the Roll of the CHAPTER

¹ It is otherwise in Ireland, where a so-called Legend was prefixed to certain Statutes in manuscript for the Templar Province of Munster, under date of November 13, 1793. According to Mr J. W. Chetwode Crawley—in the place already cited—this Legend “purports to have been transcribed in 1784” from an ancient document found in the year 1540 under the High Altar of the Templar Church in London. Under circumstances which do not emerge, the Roslyn St Clairs of Scotland became Keepers of the treasure, and the putative transcriber claims that his copy was made by the authority and assistance of Dr John St Clair, Old Castle, in the County of Meath. It is said to have been “buried” in London during the reign of Edward II. The MS. is represented as beginning with a curious exclamatory Address to the “Divine Being,” in which it is prayed that the Order may not be wholly cut off and that some remnant may be spared “to lay up the sacred rules of thy Servant Bernardin”—*i.e.* St Bernard, who gave its Laws to the Temple. The Invocation was followed by “an Historical Account of the Order,” its rise, progress and sufferings, attached to which were certain remarks of Jacob Ulrich St Clair, the first custodian in Scotland, *temp.* Henry VIII, who apparently—for we depend throughout on the supposed transcriber’s summary—spoke of the Order Temple and its Mystic Rites being extant in his day. The whole Legend is fraudulent, but it is sufficient to say that the Account of the Order and its sufferings is said to have been signed by Hugo de Paganis, who happens to have been the first and not the last Grand Master.

² The Pilgrim Point which precedes the OPENING in the Grade itself is older than its correspondence in Great Priory working, and is almost identical with that of Canongate Kilwinning. As much may be said for the OPENING itself, not to speak of its beautiful reverential savour: it is preferable to that of Canongate Kilwinning, though akin thereto. The Grade itself has analogies with the other Scottish working, which may not improbably derive therefrom.

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GENERAL of Scotland, an almost perfect working, of singular and high appeal. I am inclined to think that it is the most sacred and beautiful of all Ceremonies here enumerated, but I feel unable to offer a definite opinion as to its probable age.¹ As regards the GREAT PRIORY of England and Wales, there is no question that it embodies some elements of antiquity, so far as can be ascribed to Templar Masonry, but it has been subjected to much and not always intelligent editing. With slight and negligible variations the same PRAYER AT OPENING is found in all codices and may be compared with that which appears in Werner's SONS OF THE VALLEY, a dramatic poem first published in 1803 and of extraordinary importance in respect of Templar Masonry—in its development on the side of literature.² Werner was a High-Grade Mason and a member of the STRICT OBSERVANCE, the traditional history of which is elaborated in his remarkable work. It is difficult to believe that these codices, so generically distinct, notwithstanding certain points of correspondence, could have originated from a common source.³

The fourth claimant is the Grade of KADOSH, now classified as the Thirtieth Degree of the ANCIENT AND ACCEPTED SCOTTISH RITE, and as such to be taken with its peers and Successors,

¹ It is almost entirely Scriptural, a strange and moving pageant. The recommendation brought by the Candidate is "faith in Jesus Christ"; outside and within the Encampment he is examined on Christian Doctrine; he is pledged in an Obligation to keep the secrets of a KNIGHT TEMPLAR, of the MEDITERRANEAN Pass and a KNIGHT OF MALTA; and he receives subsequently all three together. The ceremonial libation is of remarkable beauty.

² Beloved Knights and Brothers, we may now
Well close the Chapter; for, by God's will, all
Goes well, and that the Good be permanent
And ever still increase and grow to more,
May God and our dear Lady grant, I pray.

³ As regards the antiquity of that source and the perpetuation of the Order to modern times, it is fair to say that Mr Ladislas de Malczovich began an elaborate investigation, entitled *TEMPLARIA ET HOSPITALARIA*, in *ARS QUATUOR CORONATORUM*, xvii, 204-218; xix, 73-89; and xx, 156-202. It never proceeded beyond the first chapter, and within those limits had proved nothing, save his extensive knowledge and earnest zeal.

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SUBLIME PRINCE OF THE ROYAL SECRET and SOVEREIGN GRAND INSPECTOR GENERAL, all of them Templar Grades at one or another period, though there is little doubt that this element has been expunged from the modern Rituals of several SUPREME COUNCILS. The date and circumstances of origin are dubious in respect of all. The KADOSH was included in its series by the RITE OF PERFECTION, referred to 1758, but whether at the beginning or some years subsequently there is no means of knowing. In any case the Templar element was veiled curiously in the primitive Degree, as made evident by a rare manuscript Ritual of *circa* 1770-1775.

The fifth claimant is the SWEDISH RITE, which is known to have Templar elements, and it has been a matter of regret for long years of my Masonic life that I am unable to speak definitely concerning it on the basis of anything that approaches direct evidence. There is considerable probability that it drew from several sources, and about its Templar aspects there is no question whatever, but the legend of perpetuation differs from that of the STRICT OBSERVANCE and redounds to the credit of Stockholm as the place of secret keeping, instead of Scotland. Like the institution of Baron von Hund, it is supposed to have derived, much about the same period, from an unknown source in France.¹

¹ If we can tolerate conditionally some part, however small, of the von Hund account of the possession which came into his hands—and the more we reflect upon the welcome which he gave to impostors like Starck and Johnson, in the hope that they could enlighten him further as to that which he claimed to have received and not invented, the more possible this appears—we shall be unlikely to suppose that there could be more than a single source of French Templar Masonry, and there would be hence a common ground for the origin of the STRICT OBSERVANCE and the SWEDISH RITE. My reference is of course to a ground in Ritual and subsequent therefore to Ramsay, who was centre and cause of all. There is an old story concerning the CHAPTER OF CLERMONT and its working of Templar Grades some years before the STRICT OBSERVANCE began to be heard of in Germany; but I have met with very little that is evidential, unless indeed it should lie hidden unawares in that French CHIVALRY OF THE TEMPLE to which I have referred twice already in these notes. It would be stranger indeed if, past all likelihood, this should be the root-matter not of the OBSERVANCE only but of

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The sixth claimant depends from a parchment scroll called the Charter of Transmission, otherwise that of Larmenius : it was the Palladium in chief and the warrant of a French Order of the Temple which did not begin its activities till in or near 1804. I have given elsewhere such an account of its claims as may be said to dispose of them effectually, and there are other critical sources by which my own decisions may be checked.¹ For the rest, it was not Masonic in character, though it has been sought to establish Masonic analogies and even identities in its Grade sequence ;² and as it relied for its general authenticity on a forged document, so there was an attempt to magnify its importance by the aid of a corrupt or fraudulent version of the Fourth Gospel. On this basis it posed not only as the sole legitimate survival of a great Order of Chivalry but as a kind of neo-Christianity. The religious aspects were introduced later and caused a split in the camp, which was healed more or less by suspending these activities and withdrawing the Gospel. In the last resource it did not save the Rite, which

developments in the SWEDISH RITE. There is evidence for the activity of the Chapter in 1763 and perhaps so far back as 1755. Whether between these years or later cannot be said, but at some period it was working (1) an ÉCOSSAIS MASTER GRADE OF ST ANDREW, in which allegory was said to pass away—thus recalling the Lyons RÉGIME ÉCOSSAIS ; and (2) a so-called fifth and last Grade of Masonry termed SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE. But we hear also of Seven Grades, or four superposed on the Craft. It seems possible to say that the chivalric part was apparently Templar.

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 219, 220, and SECRET TRADITION IN FREEMASONRY, i, 353-368. See also Mr Chetwode Crawley's *TEMPLAR LEGENDS IN FREEMASONRY*, already cited.

² For example, Mackey's *ENCYCLOPÆDIA OF FREEMASONRY*, 1917, ii, 773, groups the Ritual content as follows : I, HOUSE OF INITIATION, (a) INITIATE, *i.e.*, ENTERED APPRENTICE ; (b) INITIATE OF THE INTERIOR = Fellow Craft ; (c) ADEPT = MASTER MASON ; (d) ADEPT OF THE EAST = ELECT OF FIFTEEN ; (e) GRAND ADEPT OF THE BLACK EAGLE OF ST JOHN = ELECT OF NINE. II, HOUSE OF POSTULANCE, *i.e.*, POSTULANT OF THE ORDER = ROSE CROIX. III, COUNCIL, (a) ESQUIRE ; (b) KNIGHT, or LEVITE OF THE INTERIOR GUARD = PHILOSOPHICAL KADOSH. Compare the MSS. concerning the ORDER OF THE TEMPLE in the Library of the Grand Lodge of Scotland, 4 vols., containing (1) DOCUMENTA, (2) RITUELS CONVENTUELS, (3) RITUELS LÉVITIQUES, (4) ÉVANGILES. Also the printed *MANUEL DES CHEVALIER DE L'ORDRE DU TEMPLE*, Paris, 1817.

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lapsed into a state of stagnation, after sounding many trumpets, and ultimately died out.¹

The seventh and last claimant is a so-called ORDER OF CHRIST, which was brought to Paris by a Portuguese adventurer named Nunez on the fraudulent pretence that he was authorised to confer the genuine chivalry of that name into which the Knights Templar were transferred by the King of Portugal, in place of their suppression in 1307. Nunez appeared precisely five hundred years later than that event and divided his imposture into seven Degrees, mostly under familiar Masonic titles,² so that his Rite on the whole was one of adaptation rather than pure invention. It seems to have attracted little attention; there are no intimate particulars concerning it and no one has seen the Rituals, with the possible—though unlikely—exception of J. M. Ragon, *circa* 1850. It was either still-born or extinguished quickly.

The classification here established does not include certain Templar elements in Danish and German Masonry.³ They are known to exist and are predominant, in respect of the former, but there are no first-hand particulars concerning them. I have omitted also certain individual Degrees, as, *e.g.*, GRAND INSPECTOR INQUISITOR COMMANDER, which have occasional Templar vestiges. The issues are now clear in respect of the subject at large.⁴ The seven claimants are all in a sense Masonic,

¹ It is impossible to determine the date, and it may be noted in this connection that the 1917 edition of Mackey's *ENCYCLOPÆDIA*, cited previously, affirms that it "still exists at Paris," which, however, is not the case, and the statement has probably been taken over without checking from some much earlier issue.

² It included a variant of the KADOSH GRADE and also KNIGHT ADEPT, otherwise CHERUBIM.—*NEW ENCYCLOPÆDIA OF FREEMASONRY*, i, 213, 214.

³ *Ibid.*, i, 172, 307. Danish Freemasonry belongs mainly and in succession to the story of the STRICT OBSERVANCE, the KNIGHTS BENEFICENT and the SWEDISH RITE.

⁴ There is also the Grade of KNIGHT COMMANDER OF THE TEMPLE, Twenty-Seventh of the SCOTTISH RITE. Without any dramatic action, it fills fifty large folios in my codex of the Pike Secret Rituals and presents a long history of the Teutonic Knights, who were not Knights of the Temple, and the Grade is therefore misnamed in this version. Towards the end of

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because the French ORDER OF THE TEMPLE unquestionably based its perpetuation thesis on that of the STRICT OBSERVANCE, a thing of universal celebrity. Fabré-Palaprat—the founder—would never have dreamed about a Templar Rite had it not been for Baron von Hund. The most insolent of all the inventions was obviously that of Nunez, who produced his Rite in the name of a living institution, conferred as a title of honour by royal hands. The most unfortunate is that of Fabré-Palaprat, who elected to raise his ornate structure on the most perilous of all foundations, a spurious charter—whether of his own or of somewhat anterior invention does not now signify. These two claimants can be taken at once out of the way. It must be admitted, for the rest, that in a case of this kind the line of distinction between imposture and fictitious device must look exceedingly thin. The levy made on the past is false in every respect, but it seems to have been made with sincerity in the case of Ramsay, while in that of von Hund he may have relied on the word of others. In the days when it was a Rite of Templar symbolic vengeance the KADOSH and its connections were the work of ritualists who took the claim of perpetuation for granted: they transmitted rather than invented. For the rest, they were dreamers looking through a glass of vision directed on the past of history. When Emblematic Freemasonry came into existence it had an undeniable past behind it in the Operative Guild, though it did what it could to void it. But all the chivalries and other Rites of Masonry which make a claim on history are spurious to the extent of that claim. The MILITARY AND RELIGIOUS ORDER

the story it is suggested that German Templars—none of whom suffered death—were received into the surviving Order, some of them being described as "Masons." In the Twenty-Ninth Degree, which is GRAND SCOTTISH KNIGHT OF ST ANDREW, we are presented with a variant of the old PATRIARCH OF THE CRUSADES, and in Pike's version of pretended Templar history it is affirmed that the proscribed Chivalry was protected by Robert Bruce in Scotland, and that as a reward of their valour at Bannockburn the King instituted an ORDER OF SAINT ANDREW, into which he received the Knights.

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advances nothing as we have seen by way of historical discourse and is to this extent exonerated ; but there is no question that the old thesis is implied at full length and everywhere, in title, procedure and by tacit assumption throughout. The allusion to Simon of Syracuse embodies, moreover, a distinct, overt claim on the perpetuation legend.¹ Were it not for these few words the line of its vindication lies where no one would think of looking, in the purely figurative character of its pilgrimages, warfares and so forth, in its Masonic libations, in its reservation to companions of the ROYAL ARCH, an invention of the nineteenth century, and in the transparent allegory of its Holy Sepulchre. When the RITE OF THE STRICT OBSERVANCE was transformed into a CHIVALRY OF THE HOLY CITY² the Templar claim was expressly abandoned : it would be possible for the MILITARY AND RELIGIOUS ORDER to do likewise by a few strokes of the pen and by bringing the allegorical motive into a little further prominence. As it stands now, apart from fantastic connections, it is a moving and sacred Rite : it could be made to teach far more fully than it does a living lesson of the soul's progress through temporal pilgrimage and warfare to the eternal ends.

It remains to point out that onward from the STRICT

¹ It should be noted as a point of importance that this allusion is not found (1) in the Ritual of the old BALDWIN ENCAMPMENT, (2) in that of the EARLY GRAND RITE, or (3) in the KNIGHT TEMPLAR MASONRY of Canongate Kilwinning.

² That is to say, into L'ORDRE INTÉRIEUR behind the RÉGIME ÉCOSSAIS—otherwise, GRADES OF ST ANDREW—that which subsisted within consisting of two Degrees, as we have seen, namely, NOVICE and KNIGHT BENEFICENT OF THE HOLY CITY. It is to be noted that in this transformed chivalry the claim of the STRICT OBSERVANCE is specifically abandoned, because the Congress of Wilhelmsbad found that “the Masonic Order could not be regarded as the legitimate successors of the Order of the Temple.” This notwithstanding, it is said that an incontestable connection was recognised between the two institutions, as a memorial of which the new Knight Beneficent is counselled in an Historical Instruction to keep ever in mind and to cultivate “those virtues which were at the basis of the ORDER OF THE TEMPLE,” and, assisted by his peers and co-heirs, to see that they prevail in the Masonic Lodges to which he belongs, not by words alone but by good example more than all.

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OBSERVANCE to the last revision of the MILITARY AND RELIGIOUS ORDER the Templar Rites have but one purpose in view, *one terminus ad quem*, being an exhibition of the catholic truth that wherever Masonry begins it ends in Christ. Through all the length and breadth of the British Empire the message which it delivers to Companions of the ROYAL ARCH is that the symbolic discovery made in the days of Zerubbabel is but one side only of a golden shield and that on the other is emblazoned the Morning Star, Whose rising brought light and salvation, the Lion of that Judah which is above, the Apocalyptic Lamb "slain from the foundation of the world." They give us many words in the Rites and the Orders, in manifold Grades and Degrees, but the one Word is Christ. The end is the same and the dedications are also the same in the grand old Latin Ritual of the STRICT OBSERVANCE, which opens its Knightly Ceremony for the increase of the Christian religion, and whatsoever is done therein is in the Name of the Blessed Trinity, looking for Eternal Life through Jesus Christ. The Christian intent as the end of all Masonry is not less evident in Templar Degrees attached to other systems, as in PRINCE OF THE ROYAL SECRET, whatever sub-surface designs they may happen to have veiled otherwise, according to the annals of debate.

In so far therefore as Templar Masonry enters into the peculiar Secret Tradition developed in the Order at large, it belongs thereto on the Christological side. I have mentioned Werner, the German dramatic poet, and his memorable SONS OF THE VALLEY, which has scarcely been heard of in the English ranks of Masonic chivalry and ought to be known by all. It was once translated into English—not unfortunately in an inspired version—but it has been out of print these many years.¹

¹ THE TEMPLARS IN CYPRUS: *A Dramatic Poem*. By Friedrich Ludwig Zacharias Werner. Translated by E. A. M. Lewis. BOHN'S STANDARD LIBRARY. 1886. And THE BROTHERS OF THE CROSS: *A Dramatic Poem*. Same author and translator. 1892. In the German original these two parts constitute together the complete work called THE SONS OF THE VALLEY.

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From the Traditional History of the STRICT OBSERVANCE¹ Werner developed an extraordinary theme, representing a great secret, spiritual power behind the Temple, that of the SONS OF THE VALLEY, a Company of Adept Brethren belonging to a Hidden School of Christ, which recalls the Secret Church of Christ in Eckartshausen's CLOUD UPON THE SANCTUARY. The Knights Templar are said to have tampered with a sacred knowledge placed in their hands and they were about to reveal it in the world. The providence of the Sons of the Valley was therefore withdrawn, and they were left to work out their own destiny of destruction at the hands of Pope and King. Yet they would not be abandoned utterly : a little remnant should be reserved against the dawn of a day to come. A young chevalier of the Order with a few other knights, and that Prior of Auvergne about whom we have heard previously, were commissioned into Scotland, there to perpetuate the Order under the veils of trowel and apron until such time as the further will of the Valley should be known concerning it.² It came about that the Secrets of the Temple were lost to the world, like those of the Master Grade, for a period of nearly five hundred years, and were recovered when the Rite of the STRICT OBSERVANCE rose up in a Germanic Province. It will be seen that this beautiful tale of faërie embodies the OBSERVANCE story of perpetuation, and the inference which it creates is that behind the great Masonic Chivalry of the eighteenth century, as behind the old Temple, there was at work an authentic and valid adeptship, consecrated by Werner under an enchanting mystical title. This was his way of accounting for the fact

¹ The Templar Prior of Auvergne, Pierre d'Aumont, and a few Brethren of the Order are said to have found refuge in the Island of Mull, and through them it was perpetuated in Scotland, as we have seen, under the veil of Masonry. Werner develops his theme on this basis.

² The chevalier was Robert of Heredom, a Scottish Brother, who is initiated by the Sons of the Valley towards the end of the poem and is created Master of the new Temple, which is to arise from the ashes of the old, and guardian of the Secret Palladium until such time as men are ripe for its knowledge and fit to receive that light which the Valley revealed to Molay on the eve of his martyrdom.

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of Unknown Superiors alleged by Baron von Hund. The poem made a reputation in its day, and I do not doubt that in this manner its author contributed his not inconsiderable quota to the great influence and extraordinary but transient success of the German Templar Rite. As regards the alleged secret knowledge committed to Templar hands I can say little, for it does not emerge. There is, however, a casual vestige, like the corner of a curtain lifted for one moment. Those who remember a dictum of St Augustine, which I have quoted myself often, namely, that Christianity has been always in the world but has not been known always under that name, may perhaps see that a pregnant intimation is conveyed by Werner when he suggests remotely and in words aloof that the Religion of Osiris became in the course of long ages the religion of Christ. In their all-hidden Sanctuary the SONS OF THE VALLEY seem to have stood apart from the ages and to have watched them passing. He who was called Christ on the circumference of the Templar circle was still named Horus at the point within the circle.¹ But without essential change or shadow of inward vicissitude the Great Master was one. I think that if the illuminated Martinists of Lyons who transformed the STRICT OBSERVANCE into a RÉGIME ÉCOSSAIS and an ORDRE INTÉRIEUR—and accomplished the greatest work of Alchemy that has ever been performed on Masonic Ritual—had been acquainted with Werner's dramatic poem they would have incorporated his

¹ In Part I, Act I, Astralis, the Adoptive Daughter of the VALLEY, rings at the Temple door, seeking her oblation of daily bread, and in speaking confuses Horus with Jesus Christ, and Isis with Mary the Mother. In Part II, Act V, one of the ADEPTI explains that the VALLEY holds all faiths in reverence, that in the western world the members are cloistered Brethren, wearing the habit of Carmel, but on the Ganges they are Brahmins, so that in all manners and by all paths of religion they may

Lend pinions to the dust-clogg'd spirit through
Messiah and Prometheus, Horus, Vishnu,
Through Eros, Thor and Christ; that it may launch
Its upward flight to its original Source.

This is the rendering of Mr Lewis, faithful to the original but appalling as a form of verse.

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radiant dream into their great sheaf of memorials. It remains now the shewing of OBSERVANCE images in a poet's glass of vision.

There is another story which is almost comparable for grace of invention to that of Werner, whose SONS OF THE VALLEY are located by him in Cyprus, though it may be suspected that their mystical Sanctuary was not really one local habitation but wheresoever its Sons abode. Some three years before we have tidings of Knights Templar in English-speaking countries, Baron Tschoudy published a curious collection called L'ÉTOILE FLAMBOYANTE, in which he describes a secret Order of Chivalry subsisting from immemorial time under the denomination of KNIGHTS OF THE MORNING.¹ They also were custodians of strange knowledge. The power of the SONS OF THE VALLEY seems comparable to that of a Higher Magia, but it happens that Baron Tschoudy was dedicated to the pursuit of Alchemy, and therefore his KNIGHTS OF THE MORNING are presented as zealous in that Great Work by which base metals are raised into the perfect modes of gold and silver.² In reality the distinction does not so much signify, for *Magia* and *Alchemia* are both veiling words. The point is that the KNIGHTS OF THE MORNING were a power behind the Christian Chivalries in Palestine during Crusading Times; they were also the power and the knowledge behind what is called Masonry, for that which, according to Baron Tschoudy, is veiled by Masonic allegory and illustrated by Masonic symbols is not Morality but Alchemy; and after the first deponent there came another, anonymous in this case, who affirmed that the KNIGHTS OF THE

¹ They were otherwise KNIGHTS OF PALESTINE, the oldest of military Orders, ancestors and authors of Masonry; but it is to be understood that their true designation is veiled under the published titles, even as the SONS OF THE VALLEY were known under other names in the secret circles. During early Christian centuries the Knights dwelt in the deserts of the Thebaïd. Their intention was to rebuild the Temple at Jerusalem—on which see *ante*, pp. 145-147.

² Not, however, as an end itself but to provide those resources which would enable them to accomplish the design already specified, which seems to have been part only of a wider scheme.

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MORNING became KNIGHTS TEMPLAR. The Templars by inference were therefore also alchemists, which seems incredible; but it should be remembered that in ascribing secret knowledge to certain groups the occult denomination chosen has always followed the lines of a speculator's own concern.

These dreams, and there are more of them, testify firstly to the talismanic influence which the name Templars exercised upon continental Masonry in the eighteenth century, as potent and as magical as that of the ROSY CROSS. It testifies also to the desire of Masonic literati that the Secret Tradition of Freemasonry should link up its chains completely and cover all departments of the Masonic subject.

It may be added as a last word that the MILITARY AND RELIGIOUS ORDER, being the chief Masonic witness of the claim and its subject now in activity among us, is a representative also of its higher and truer spirit. It adopts Templar symbolism much as the CRAFT RITE adopted long previously that of building. Its real concern, as intimated, is with the soul's progress from earthly to everlasting life, from the pilgrimages, warfares and penances on the circumference of external things to integration at that point within the circle from which a Master Mason cannot err when he has reached it truly, the Life Divine at the Centre.

X

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THE Traditional History of the THIRD DEGREE is extant in many versions, and in a critical comparison of all it might be difficult to find two which, episode for episode, and much less word for word, are exactly alike. There is a wide difference (1) between British and Irish workings, (2) those which are of continental origin and (3) those that prevail in America. It is difficult, moreover, to hold that there is any authentic canon of criticism on the general subject. As an English Mason I may prefer personally some one or other of those which prevail in England, but this is no test of value, and it has been recognised that certain French codices are not without importance, and may indeed bear away the palm for innate dignity and reverence. American variants would demand a special research, and there has not been sufficient opportunity in this direction for me to feel qualified to pronounce upon them. The original state of the text, *circa* 1725, is, I believe, beyond all knowledge at this day.

Now, there are versions in which the death of the Master Builder is followed by the capital punishment of his three assassins, so that the murder episode is closed once and for all. There is at least one codex—fortunately obscure and long since ceased from working—in which the story is emptied of all symbolical significance because the Master does not die but, being healed of his hurts, retires into a distant region and ends his days in peace. There is in fine, as we know, the great

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Écossais supplement to the THIRD DEGREE, in which Hiram arises as Christ—or literally, gives place to the risen Lord of Glory—as in the highest understanding of the whole parable the imperfect human side of the Candidate is laid to rest with the body of the Master Builder and his second or real nature is raised to the life which is in Christ, that which is capable of Divinity being made Divine in His union.

In yet other versions the Traditional Story ends without any discovery of the assassins, the pursuit and punishment of these being relegated to later Degrees, as for example in the RITE OF PERFECTION and those ELECT GRADES which it incorporates. I have made plain elsewhere¹ my conviction that these variants and extensions are to no purpose whatever in the evolution of the Masonic subject, but on the contrary a mismanagement of all that matters in its symbolism. The Master Mason has no real concern in the fate of assassins belonging to a devised myth, and they are detrimental to the great experiences through which he has passed in the Raising of the THIRD DEGREE. There intervene, however, at this point the expositions of the case against Freemasonry presented by the hostile criticism of the Latin Church. In ELECT OF NINE the Candidate is made to take the part of an over-zealous Master, who discovers one of the miscreants in a dark cavern and plunges a knife into his heart. It is puerile make-believe and nonsense, for that which has to be smitten is a dummy figure, while it is an insult to the symbolic dignity of the Raised Master that he should be deputed subsequently to take the part of an executioner or a Jack Ketch hangman. His zeal in the end is near costing his life, for he has acted without authority, Solomon having expressly reserved judgment and punishment to himself. So far as any sub-surface design is concerned the episode filters out in this manner, or all that remains as sediment is the folly which conceived it. But according to Roman Catholic

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 225-232. See in particular the PRACTICAL LESSON on p. 229, arising out of CHEVALIER ÉLU, being third in a series of ELECT GRADES.

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criticism, meaning that of French anti-Masonic Leagues,¹ the Eckerts in Germany,² the Barruels in France,³ and in recent times, it must be added, a great English newspaper which discovered a Masonic Peril engineered by Israel,⁴ the ELECT OF NINE is a Grade of Red Masonry, the Candidate—for a fell purpose—is being taught how to kill ; and so opens the whole question of Vengeance Grades in Masonry and what, if indeed anything, is thereby portended.

We have so far contemplated our subject in its development towards high ideals according to great principles, and have glanced at deeper meanings below the surface sense as a very high way of regarding the whole research, whether or not it is a purely personal construction, a possibility of unfoldment formulated or something placed at the base when the plan was first set out. The question which now opens is whether another spirit entered and whether a witness to its presence is found or not in several High Degrees. I have set aside ELECT OF NINE as out of court in respect of the plea : it is ridiculous to suggest that an act represented as done against orders and merely forestalling the common course of justice, while the actor is imperilled thereby, can shew forth anything but what follows on headlong indiscretion.⁵ Had the supposititious

¹ There is or was, for example, the ASSOCIATION ANTI-MAÇONNIQUE DE FRANCE, with headquarters at Paris and distinct from a CONSEIL ANTI-MAÇONNIQUE, each having an official monthly or weekly organ.

² An account of Eckert and his anti-Masonic writings will be found in the NEW ENCYCLOPÆDIA, i, 204-207.

³ For Barruel see *ibid.*, i, 64-66.

⁴ I refer to THE MORNING POST, and the discovery in question will be dealt with in a later study.

⁵ This is my answer to all that is cited by THE MORNING POST, deriving from some printed version of Albert Pike's codex of ELECT OF NINE, without any bibliographical reference which will help us to determine whether it is an authorised publication of the Southern Jurisdiction, U.S.A., or a bogus putative disclosure, one of many which appear from time to time, especially in America. The dossier of Masonic accusers has one unfailing characteristic, that of being badly equipped for its own and any purpose, nor is the reason far to seek : the accusers are not Masons and have no canon of distinction between authentic and fraudulent materials. They are unaware also that the growth and variations of Ritual codices is not only an expert inquiry but one of grave difficulty.

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lesson been that which is proposed by anti-Masonic unreason, it is certain that ELECT OF FIFTEEN, in which the two other assassins are brought to bay and captured, would have been made a further illustration of the killing-no-murder thesis and another example of amateur executions. But on the contrary the guilty Masons are loaded with chains, are duly delivered to King Solomon, and by no means escaped so lightly as did he who was despatched hurriedly in ELECT OF NINE.

When the voice of accusation is removed from the fields occupied by CRAFT DEGREES and so much of ELECT MASONRY as happens to offer a pretext, it is usually directed against Templar Rites, which are denominated Grades of the Dagger. There is nothing to shew that the hostile witnesses have ever inspected the Rituals of the STRICT OBSERVANCE as it was worked in Germany and much less those of the great transformation approved at Lyons and ratified later at Wilhelmsbad. There is not one of them who is familiar with any late or early codex of the MILITARY AND RELIGIOUS ORDER under the obedience of the GREAT PRIORY of England and Wales, and they will make acquaintance with other versions of English Templar Masonry for the first time through the medium of my immediately preceding study.¹ But they know at first hand the Grade of KADOSH, as edited by Ragon,² and its variants in other French publications : it must be presumed therefore, having regard

¹ There will have been at their disposition previously such accounts of Templar Masonry and its alleged purpose as are furnished by the French occultist Papus in his MARTINÉSISME, WILLERMOSISME, MARTINISME ET FRANC-MAÇONNERIE, 1899, which represents the Chevalier Ramsay as founder of the Templar system, after being *soigneusement initié* by Fénelon, who figures as a Kabbalist, in consort with other Kabbalists and Hermetists of his period. The group-centre was the Chapter of Clermont, and the end in view is specified as "sanguinary revolution." I leave this for the delectation of anti-Masons in England, of the Latin Church and otherwise. Papus, *i.e.* Dr Gérard Encausse, does not happen to have been honoured by Masonic initiation at its French value, as he was refused admission by the Lodges of Paris.

² I have explained that Ragon's codex is a so-called Philosophical Grade, devoid of any vengeance motive : see NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 432. There is not the least reason to suppose that it ever came into active use.

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to the line of criticism, that they have taken to heart the convenient maxim *Ex uno disce omnes*, but it is apt to open pitfalls for unwary dogmatism, as it does in the present case. I proceed on my own part to a consideration of the French Templar Grade which has been a subject of previous reference as the earliest example within my knowledge of the Perpetuation Legend and that for which it stood outside the STRICT OBSERVANCE.¹

It is called LE CHEVALIER DU TEMPLE, and there is no question that originally it stood alone, a detached High Grade, presuming simply the CRAFT RITE behind it and demanding no qualification but that of Master Mason. Moreover, it denounces the multiplicity of Masonic Grades and exposes the unworthy motives which are held to have prompted their invention. The codex before me is, however, placed in a series, LES CHEVALIERS DE LA PALESTINE being behind, while it is followed by LE GRAND INSPECTEUR OU KADOSH. It occupies an illogical position in respect of the former, which presupposes also a Grade denominated PRINCE DE JERUSALEM. The whole trilogy is Templar, for which reason it demands consideration in full, more especially as there is some reason for supposing that it entered into a much larger Rite—on paper or otherwise—contradictions of arrangement notwithstanding.² It would have been drawn from many sources, including the RITE OF PERFECTION, and it would seem that the KNIGHTS OF PALESTINE contributed something subsequently to SUBLIME

¹ On the content of the STRICT OBSERVANCE see my SECRET TRADITION IN FREEMASONRY, i, 304, and NEW ENCYCLOPÆDIA, ii, 355.

² Among the Kloss MSS. in the archives of the Netherlands GRAND ORIENT there is a collection entitled L'ART ROYAL ET MAÇON (*sic*), which would comprise forty-five Grades if in a complete form, but there are twelve wanting at various points. Grade 23 = LE CHEVALIER DU SAINT SÉPULCRE; Grade 24 = LES CHEVALIERS DE LA PALESTINE OU DE JÉRUSALEM; Grade 25 = LE CHEVALIER DU TEMPLE; Grade 26 = LE GRAND INSPECTEUR OU KADOSH. It will be seen that they are in precisely the same order as those enumerated in the text, while a perfect set of L'ART ROYAL would answer rather closely, so far as it went, to my own COLLECTION MAÇONNIQUE but would not be identical therewith, while my own extends further.

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PRINCE OF THE ROYAL SECRET, as it is concerned with the migration of Knights Templar and Hospitallers from Antioch to Naples and thence to France and Germany.¹ The Chivalry assembled in the Sacred Court make a solemn renewal of their concordat with the PRINCES OF JERUSALEM,² as if to suggest that they have the same origin and are working for the same end. The Candidate certifies in this sense that he was created a Prince by Zerubbabel³ and has travelled from Babylon. The Grade in itself is negligible, and the only point which concerns us occurs in an Instruction by way of CATECHISM which affirms that the Bible signifies the Gospel, being that of the Master of Masons, and that this Gospel is followed by the Chivalry, in accordance with its engagements. The hypothesis is therefore that Masonic Science and its Mystery descended from the period of the Second Temple and, as in the other cases considered previously, was transformed in Christ, even as the Princes of Jerusalem were advanced into Templar Chivalry.⁴ When the vast hosts of Saracens drove them westward they carried their science with them, they carried their dedications also, and built their Temples and Commanderies as Cross-bearing knights. There is established in this manner the motive-spirit of a French Templar Grade which is chronologically first in the earliest collection of which I have been able to attain knowledge at first hand. There is of course no vengeance element, for the Templars had yet to attain the zenith of their pomp and power.

¹ See NEW ENCYCLOPÆDIA, ii, 440-446. But there is no trace of hostility to the Knights of Malta in the Ritual of the KNIGHTS OF PALESTINE, though it transpires that the Templars and Hospitallers went their several ways.

² There is an early codex of this Grade in the Collection on which I depend, but it lies far off in the series. The Princes are said to have originated after the completion of the Second Temple, being formed from those who protected the builders in their operations and who accompanied Zerubbabel on his mission to Darius.

³ The Companions of the English ROYAL ARCH hold the Masonic rank of Princes.

⁴ An alternative title of KNIGHTS OF PALESTINE is said in their Traditional History to be that of ÉLU DÉPOSITAIRE.

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The Grade in chief of the series, that of CHEVALIER DU TEMPLE—otherwise KNIGHT TEMPLAR—is the most approximate antecedent of the modern MILITARY AND RELIGIOUS ORDER, even to the situation of that which signifies the Sepulchre in the ceremonial arrangement of the Chapter.¹ It gives evidence also that the EARLY GRAND RITE of Scotland had a tradition behind it of continental Templar Masonry when it included its Twenty-Eighth and Twenty-Ninth Degrees in a Black Series.² But this is not to say that antecedence signifies parentage in either case. In all its variants English Templar Masonry is concerned only with the defence of the Sacred Tomb and with pilgrimage to the Holy Places as a condition of reception under its knightly banners. On the other hand, the French Grade—which, it should be remembered, stood originally alone—exists to affirm (1) the origin of Emblematic Freemasonry as an allegorical veil of the rise, progress and final destruction of the Templars ;³ (2) the Christian dedication

¹ But it is to be observed that the Tomb in the French Grade is that of Jacques de Molay and not the Rock-Hewn Sepulchre in which Christ was laid.

² The clothing of the Chivalry is black in the French Grade. As regards the EARLY GRAND RITE, the Twenty-Eighth degree is that of PILGRIM, corresponding to the First Point of the MILITARY AND RELIGIOUS ORDER, while the Twenty-Ninth answers to the Second Point and is called KNIGHT TEMPLAR.

³ The inner significance of the three Degrees which comprise the Craft is not only unfolded as my text proceeds to shew, but there are additional intimations which may be said to stand apart, and a few of them seem to call for commemoration in brief words. (1) The FIRST DEGREE corresponds to the earliest knightly Order which reigned in the Holy Land after the coming of Jesus Christ, meaning the Chivalry of the Holy Sepulchre, referred in the romance of the subject to A.D. 326, with St Helena as founder. (2) The SECOND DEGREE answers to that epoch when the Chivalry assumed the name of Knights of St John and subsequently that of Hospitallers. (3) The THIRD commemorates the time when the name of Templars was conferred upon Knights by the Archbishop of Tyre, but it represents also in the allegory of the Hiramic Myth the destruction which befell the Order. It will be seen that the history of Christian Chivalries in Palestine is turned into chaos with the object of representing the Templars as going back under other titles—CANONS OF THE HOLY SEPULCHRE, KNIGHTS OF THE HOLY SEPULCHRE—far through the Christian centuries. The device may seem without purpose, but the real intention was to link up the Templars with

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of the Chivalry ; (3) its innocence in respect of the accusations brought against it ; and (4) the fact of its perpetuation to modern times. But as regards the last point the evidence produced is the inner significance ascribed to the CRAFT DEGREES, and not—as in other cases—the fact of an alleged surviving remnant which found refuge in Scotland or Sweden and an invented succession of Grand Masters in secret.

We are concerned, however, with the sole question whether the French Knights Templar are represented in this early Grade as nourishing some scheme of vengeance, which is possibly illustrated by assigning to the Candidate an executioner's office, and in this or in either case with the quality of religious spirit which pervades the Ritual, the matter of faith professed and its attitude towards the supreme authorities of that country in which the putative chivalry had its being. It will be found that an answer emerges with notable and singular clearness.

The obligations of the Candidate are (1) to love his King and ever sustain the State ; (2) to love his Religion ; (3) to offer up himself in sacrifice for the faith of Jesus Christ ; (4) to promote the welfare of those who belong to the Church of Christ ; (5) to love and succour his Brethren ; (6) to visit the poor, the sick and those who are in prison ; (7) to do all in

Thebaïd Brethren, Princes of Jerusalem and other mythical sodalities through whom the Masonic Secret Tradition was supposed to have been transmitted from Jewish Patriarchs to the time of Christ. (4) The symbolic years which characterised French Freemasonry of the eighteenth century in the THREE DEGREES, the modes of salutation, the hours at which the Blue Lodge was Opened and Closed, the clothing worn in the Craft and the circumambulations performed are connected with points of Christian faith, doctrine or observance, thus illustrating the devotion of the Templars to the Mysteries of Religion, as much after as before they were condemned by Pope and King. I do not cite the interpretations because they belong to the ground covered by official secrets. Let me add that it is quite indifferent whether they are plausible or forced and arbitrary : the point is why they were made, which was to exhibit Templar Masonry, with five centuries or more of putative secret life behind it, in the light of an orthodox catholic foundation, as appears further by the considerations adduced in my text above.

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his power for the restoration of the Honourable Order to its former splendour. After these undertakings, which read like counsels of perfection or a pledge prepared for the noviciate of Nuno Alvarez Pereira,¹ it can be hardly necessary to add that the Candidate is not required to take part in any murderous episode, so that it remains only to ascertain whether the Chivalry of the Temple are depicted as prosecuting any scheme of vengeance.

The answer in this case is that one of the historical discourses, having narrated the destruction of "our illustrious Order," affirms (1) that certain remnants were scattered over the face of the earth; (2) that some of them entered into a compact for purposes of revenge; (3) that they assumed the name of CHEVALIERS DE KÈS;² (4) that it was a detestable association; (5) that it was destroyed very soon; and (6) that those acquainted with the fact of its former existence shudder at its name and memory. Here then is the vengeance element in early Templar Masonry, as it is met with in French Ritual. If it be asked further what was the purpose of the Grade, it seems to me that this also emerges clearly. The inspiration was derived from Ramsay; it accepted his hypothesis as to the origin of Masonry and sought to exalt it as a veil and transformation of that which was greatest and most illustrious among all the Christian Chivalries. This is the sense in which the Candidate is pledged to promote the restoration of the Order to all its pristine glory;

¹ See Robert Southey's Preface to Longmans' edition of Caxton's *MORTE D'ARTHUR*, 1817, p. xxvii, referring to the *QUEST OF GALAHAD*: "It was the favourite book of Nuno Alvarez Pereira, who, endeavouring as far as possible to imitate the character which he admired, became himself the fair ideal of a perfect knight, as courteous as he was brave, as humane as he was courteous, as pious as he was humane, uniting in himself the accomplishments of a hero, the feelings of a true patriot, and the virtues of a Christian and a saint." Pereira was a Portuguese statesman, *nat.* 1360, *ob.* 1431.

² As further evidence that the Grades which follow one another in the chivalric series of my French Collection do not belong to an ordered but rather a patchwork Rite, it is to be noted that after this unconditional judgment the Grand Inspectors of the next Grade are said to be descended from these very CHEVALIERS DE KÈS, who were Brethren of the Thebaïd and against whom it is affirmed that no historical evidence has raised its voice.

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and so, further, it produces its own titles, as the FOURTH DEGREE in Freemasonry, beyond which there is nothing but vain invention, devised in most cases for common material gain.

The thesis is that another and very different remnant of the surviving Knights were associated together in secret for pure and sacred ends ; that they founded the Worshipful Order of Masonry, to perpetuate the memory of their Brethren and especially of their last Grand Master ; that they sought a refuge from their enemies under the mask of the CRAFT DEGREES, and that these served also as a winnowing ground for the separation of the chaff from the wheat and for the preparation of those who proved worthy to enter the hidden Chivalry and thus perpetuate the Order of Knights Templar from generation to generation.¹ The scheme of the Grade and its ambition are shewn forth in this brief sketch. Whatever the date of its origin many supplements of the Royal Art were already in existence, and there was a great cloud to follow ; it set aside those which were in evidence and discounted in advance all that were yet to come. It was referable on its own part to an undetermined period, let it be supposed, of the fourteenth century ; not that it was reduced into writing at that time, but it represented the reincorporated Templar fugitives who created the CRAFT RITE. It stood now behind them, as the proscribed band stood behind the triple veil of original Masonry, and it gave to those who were received, on the faith of their Masonic warrant, the true inward significance of the experience through which they had passed as Apprentices, Companions—or Fellow Crafts—and Masters.

It transpires in this manner that the CRAFT DEGREES are written within and without, and that which is within is unfolded in a long Discourse with minute and loving care. The

¹ It follows that behind the blue aprons of the Craft there was hidden the Red Cross of the Temple, representing by its colour the blood shed upon Calvary. This is affirmed by the Ritual, in which connection we may remember under what circumstances the later MILITARY AND RELIGIOUS ORDER recalls to those who enter it the Christian's sign of faith and hope.

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preparation of the Candidate in the body for the initiation of the FIRST DEGREE is held to signify (1) that the arm of the Order is ever ready for warfare against the enemies of "our holy religion"; (2) that the breast is bared for the offering of the heart in sacrifice to Jesus Christ; (3) that the knee is bent in veneration of holy things; (4) that the foot steps forward, leaving all at need behind to defend the faith; (5) that the eyes are shut from things which lead to corruption, the ways and lures of vice; and (6) that the spirit of the Order and its purpose look towards Wisdom, Strength and Beauty, not towards gold and silver. The very name of Mason signifies that those who bear it have set their hands to the Great Work, and the Pledge is equivalent to a covenant that they will never turn back therefrom. In the SECOND DEGREE there are seven steps according to French procedure, and they represent in the first place the seven deadly sins, on which Novices trampled symbolically before making their Profession in the old days of the Order; but in another and higher sense they answer to those Seven Sacraments which communicated Divine Graces to the Chivalry and strengthened the faith within them by which they prevailed over infidels. The Blazing Star, inscribed with the Hebrew letter YOD, the initial of the Divine Name, reminds the Brotherhood of Masons, as it reminded the Knights of old, that they must never forget or neglect the Divine Light which enlightens those who follow it. As regards the first Temple at Jerusalem,¹ it is a type of the Order in all its beauty and splendour, while the Pillar J.:. commemorates James the Just, brother of the first Bishop of Jerusalem, and the Pillar B.:. answers to Baldwin, second King of Jerusalem, who favoured the Knights Templar and assigned them a place of abode in the sacred city.

The THIRD DEGREE is concerned with the doom which befell the Christian Chivalry at the hands of Pope and King, as exemplified by the Hiramic Myth, which is an allegorical version

¹ It may be noted that in the long reverie of Craft interpretation the wisdom of King Solomon was held to signify, as if in a prophetic manner, the candour, unison, virtue and high morality of Templar Knights.

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of the martyrdom of Jacques de Molay, the last Grand Master of the Temple. The three assassins are Philippe le Bel, Clement VII and the traitor Squin de Florian. The letters J.:. B.:. M.:., which are inscribed at various points of a French Masters' Lodge, are the initials of the Grand Master, who withstood the tortures applied by his evil judges with the same fortitude that characterised the great architect of Solomon's Temple. This is the voice of the legend, and, furthermore, Molay is said to have offered his body to the flames for the love of Jesus Christ. It remains to add that the lesson impressed on Masonic Knights of the Temple is to remember that He Who crowns the martyr and the innocent in the world to come is He also Who reserves judgment to Himself.

So far unknown to all of them, the field occupied by this Grade may be now surrendered to anti-Masons in general, that they may reap what harvest they are able to find thereon. I proceed on my own part, by reference to the same archives,¹ to investigate the vengeance element in that of GRAND INSPECTOR, otherwise KADOSH, which in this early, if not original, form is short and simple in procedure, thus contrasting with the elaboration of all its recensions when it figures as the THIRTIETH DEGREE of the ANCIENT AND ACCEPTED SCOTTISH RITE or in the systems of MEMPHIS and MIZRAIM.

By the hypothesis of the Opening it is a Grade of "grand perfection," leading to sublime knowledge and dedicated—like the French KNIGHT TEMPLAR—to the restoration of the Order in all its ancient lustre ; but it is to be remembered in this connection that virtue was the root from which its flower unfolded. When the Candidate is brought within the Chapter he recites those duties in the attempted discharge of which he seeks the warrant of his admission. They are (1) abstinence from vice, (2) practice of virtue, (3) exercise of charity towards Brethren, (4) unfailing readiness to strive for "our Holy Religion" and (5) to promote the security of the State. In a CATECHISM which

¹ COLLECTION MAÇONNIQUE, Tome v, pp. 207-234.

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follows the procedure the Respondent certifies (1) that he is working to raise an edifice which shall be worthy of his co-heirs in the Mystery, and this edifice is within him ; (2) that he is acquainted with a symbolical ladder consisting of two uprights and seven rounds ; (3) that the uprights are love of God and of man ; (4) that the rounds are spiritual and corporal works of mercy, purity, mildness, truth, patience, prudence and advancement in the Path of Heaven ; (5) that the Cross is borne upon the breast of Grand Inspectors to proclaim that they are Christians and that the Christian Religion should be written ineffaceably within them ; (6) that the colour of the Cross is red, to warn them that they must be in no wise ashamed of the Gospel ; (7) that they will be judged by their practice or neglect of the works of mercy.

It will be seen that in this manner and so far as our investigation has proceeded the early KADOSH Grade represents the Order of the Temple spiritualised and Masonry itself transformed into an art of building in the heart.¹ But we have now to look at it from an altogether different standpoint. The keynote seems on the surface to be presented by the fact that there is another undertaking imposed on the Candidate, and that this is an undertaking to punish traitors to the Order and those who prove refractory. The question therefore arises who are the

¹ It may be noted that there are certain elements which belong to the transmission and Christology of the Secret Tradition in Masonry, but they are not of sufficient importance to demand a place in the previous study devoted to these subjects. There is the familiar story that Solomon rewarded some of his faithful Craftsmen by making them rulers of many, and that after the Temple was completed they were united in the bonds of a Sodality under a single ruler. Their task henceforward was to erect spiritual edifices in their own persons, and it is affirmed that one of their subsequent Masters was Ptolemy Philadelphus, King of Egypt, who promoted and arranged the Septuagint version of the OLD TESTAMENT. There were branches of the Brotherhood in Syria, Scythia and the Thebaïd, and after the destruction of Jerusalem many embraced Christianity. It will be seen that this account is a variant of the story in ELECT KNIGHT OF TWELVE, and it is developed further along corresponding lines, with an intention of representing the Knights Templar as direct descendants of initiates employed at the building of King Solomon's Temple. It is on this account only that it calls for a brief summary in the present place.

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traitors and what is the judgment executed? An answer is given with apparent plainness and at full length by the active procedure of the Grade. The arrangement of the Temple exhibits (1) an altar on which are placed a Crown, sceptre and wax tablet, inscribed with the letters P.:. B.:., being the initials of Philippe le Bel; (2) a second altar on which there are a Tiara, Papal Cross and another tablet inscribed with the letters B.:. G.:., being the initials of Bertrand de Goth, who became Clement VII; (3) a marble pedestal bearing a wax tablet inscribed with the letter S.:., signifying Squin de Florian. The work of the Candidate is to seize these insignia of Royalty and the Latin Church, to fling them out of sight in a coffer and to burn the three wax tablets. It seems plausible therefore to infer that the Grand Inspectors are concerned together in a vendetta against the Supreme Rulers of Church and State. As it is said elegantly in one of the Masonic Rituals: Such, however, is not the case.

The Transparency or Tracing Board shews that the vengeance is Divine and has already pronounced its sentence: there is depicted a shaft of lightning, issuing from clouds of heaven and overwhelming the pontifical and royal insignia. This is also execution and is explained simply by the traditional adjournments which Jacques de Molay pronounced against Pope and King on the day of his immolation.¹ It is therefore over and

¹ The story has been told by many writers, while the Summons has been placed in the mouth of more than one person in the tragical drama. According to Werner it was pronounced by the Grand Prior of Normandy, Guido de Vienne, as follows in the version of Mr E. A. M. Lewis:

Philip, infamous assassin!
I cite thee to appear before God's throne
Within one year from now, and thee too, Clement,
Betrayed, ere the lapse of forty days,
To give account before the Judge Supreme
For slaughtered innocence.

Molay and Guido were burnt with other Templars in March 1314; the Pope died in agony during the following month and King Philip at the end of November. It must be added that there is no historical foundation for the adjournment legend.

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done, and hence it is said in the Closing that the hour of vengeance is fulfilled, an affirmative which does not apply—as might be thought—to things that have been performed by the Candidate, as these are explained otherwise and belong to symbolism, like the procedure in other Masonic Degrees. Their message is that even as the judgment of heaven overtook those who unworthily destroyed an innocent and glorious Chivalry, so is the Candidate called to extirpate that which is evil in his nature and to abide in conformity with the Sacred Rule which governs Grand Inspectors, namely, (1) to bless the Lord at all times; (2) to have His praise for ever in their mouths; and (3) to be mindful of the poor in their necessities.

It is stated in the CATECHISM that the KADOSH, the Holy Order, is founded on an allegorical understanding of the Hiramic Myth. The Temple at Jerusalem, which was the abode of Divine Majesty—that is to say, of the HOLY SHEKINAH—has reference to man himself, who should be the Temple of the Holy Spirit. The great architect signifies the soul of man, which should rule over all our actions. The three assassins of the Myth—corresponding, as we know otherwise, to Philip, Clement and Squin de Florian—are the vices by which we are assailed, by which also we are too often conquered, so that the death of mortal sin is suffered by the soul. It was “in a deep cave and in the silence of the night” that the murderers of Hiram were discovered and met their own death. It is also in retreat and in silence that we may find remedies for our inward evils, the tears of repentance by which they are washed away and the grace which will raise us from our fallen estate. In this sense the Candidate is said to have been received into the Order at night in the depths of a cavern, where a lamp was his sole witness—meaning Divine Light within him—and to have acquitted himself of his commission—by destroying, that is to say, the three-headed serpent of evil which otherwise would have destroyed himself. The motto of this Grade might be

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therefore HOLINESS TO THE LORD, but it is actually the counsel of DANIEL iv, 27 : " Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." I commend also this version of the KADOSH Degree to the consideration of anti-Masons, for whom Templar Masonry signifies infidelity in religion and conspiracy against States and empires.

So far as we ourselves are concerned the Grade has responded in no uncertain voice to an examination and analysis pursued for the sole purpose of ascertaining its actual content, whatever the judgment which it might impose upon us. We have found that Grand Inspectors and Knights KADOSH, prior to the French Revolution, were not engaged in a conspiracy for the destruction of religion, understood as the Holy Catholic and Christian faith, represented for them and their nation by the Latin Rite and Church, or for the subversion of the Throne of France : on the contrary they were covenanted to maintain and defend both. By their dedications otherwise they were occupied with schemes for spiritual and moral improvement, looking in this manner to restore, according to its best sense, the ancient glory of their Order, in the purity of which they believed. But to certify this is to affirm also that their objects and the manner of attaining them were identical with those of the STRICT OBSERVANCE, which preceded in Germany the KADOSH Chivalry in France. I am speaking with first-hand knowledge of the great Germanic Rite, as it stood originally, prior to the transformation ratified by the Congresses of Lyons and Wilhelmsbad. It will be seen by all that has preceded that I speak also with first-hand knowledge of the transformed Rite which followed. I know further of things that issued from the Templar Provinces of Burgundy and Auvergne, of which no one dreams at this day, which no one has seen but myself in all the Isles of Britain. One does not testify in personal terms like this apart from strong compulsion, but Christian High Grade Masonry is confronted at this day by a recrudescence of old charges, and it is indispensable to establish the warrants of one's own position before

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affirming that Barruel, Robison *et hoc genus omne* were false witnesses in the past, as others are false now.

It is not a question about which debate is possible, for it happens that things on which living anti-Masons have pronounced their judgments are in my hands, and I know therefore that such people have told the wrong story. When they speak at second hand, as they do most commonly, respecting the Grade of KADOSH, it ought to be obvious that they are not producing evidence, and nothing that they offer can be accepted unless it can be checked from independent sources; but I have dealt with this question elsewhere and do not propose to recur.¹ It is admitted that *ab origine symboli* the Grade had its cause against Pope and King, not to speak of the betrayer within the Chivalry itself: there is no question also that this cause was against the individuals and not that for which they stood: the Papacy and the Sovereignty were no more condemned in the persons of Clement VII and Philippe le Bel than was the Order of Knights Templar in that of Squin de Florian. The terms of the judgment pronounced may have been made stronger in more developed forms of the Ritual: in his day of the nineteenth century we have the testimony of Clavel that they were.² But it is for those who affirm on the authority of the old partisans that the Grade of KADOSH in any of its codices, late or early, preached revolution in politics or anti-Romanism in religion to produce one of them that does—and this in plenary form, not in casual extracts, and according to an authentic codex, not a bogus publication, issued by avowed enemies or as a common commercial venture. I have brought

¹ A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 430-433. The point is that, *e.g.*, Thory and Reghellini give account at their period of Rituals which they had seen and knew, but, *e.g.*, Barruel offers the meaning of Rituals about which he had heard only. So also there are enumerated several KADOSH Grades on the part of anti-Masons, but no one has heard of them otherwise and no one of all has seen.

² HISTORIE PITTORESQUE DE LA FRANC-MAÇONNERIE, 1844, p. 212, concerning "the three abominables" and a KADOSH Ritual in which they are said to have been cursed.

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forward one that does not. Let them make what they can otherwise of Jean Marie Ragon and his THIRTIETH DEGREE of the SCOTTISH RITE, in which I have shewn that he excised the vengeance element and offered—apparently out of his own head—a sample of Masonry developed under the light of reason :¹ from 1860 to this late day of the world it seems to have concerned no one.

The RITE OF MEMPHIS was in evidence at that period and had also its KADOSH Grade, highly philosophised, and a GRAND ELECT KNIGHTHOOD, expounding the “sanctity of life” in a sense which should have appealed to Ragon had he not happened to have been in similar business on his own account.² It must be noticed in the present connection because in opening the proceedings it describes a CHEVALIER KADOSH as a pure, useful, just and good man, who “serves his country and obeys its laws.” There are reams of verbiage and no activities to speak of, which is after the manner of Memphis when it is rendered into Masonic Ritual ; but it happens that there are several notable points for the purpose of the present study, in addition to the initial definition. The Areopagus is opened for the prosecution of the Great Work, being that of human regeneration, which is attained by knowledge of truth and the practice of virtue. The evil passions of our nature are symbolised no longer by Pope and King, persecuting the Grand Master of a Chivalry which was dedicated to God and His Christ, but by the simpler images of a crocodile and lion. They are represented assailing those who are engaged in the work of their regeneration—that is to say, the purification of the soul. The time may come when these monsters are destroyed or driven off, and seeing that an inward peace is found

¹ NEW ENCYCLOPÆDIA, i, 430-433. The authorship of the codex published by Ragon is a matter of inference and irresistible, I think, as such ; but it is obvious that at the time itself or subsequently nothing attaches to the question.

² Jacques-Etienne Marconis : LE RAMEAU D'OR D'ELEUSIS, 1861, pp. 449-472.

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in "the way of virtue," it is said that there is calm of soul when the work has been in fine accomplished. We may compare the corresponding state of silence referred to in the early codex. The intention which consecrates the work resides in the fact that it is done to the greater glory of "the Sublime Architect of Worlds," Who is served and glorified by the practice of those virtues which He and no other has implanted in our hearts. That there may be no doubt as to what is understood by this Architect it is affirmed further that He is "a necessary and eternal Being, of infinite intelligence, immaterial, free, most perfect, most powerful," the Creative Cause and Preserver of all that is. The counsels in chief are (1) When purity is attained, to maintain the soul in purity; (2) to hearken to the voice of conscience; (3) to let no day pass over without growth in knowledge and virtue; (4) to avenge all wrongs which have been suffered by pouring out treasures of benefit; (5) to remember that human rights are protected by the law of the land from those who assail them and that we must live therefore in submission to the law.¹ Here also are the three articles which

¹ It is desirable to compare the GRAND KADOSH, No. 30 in the ORIENTAL RITE OF MEMPHIS, 97°, as issued by its Grand Master in the rarest of all his publications, with the EIGHTEENTH DEGREE of the ANTIENT AND PRIMITIVE RITE, being MEMPHIS reduced within the more manageable compass of 33°. But the only available version is that of Mr John Yarker—MANUAL OF THE DEGREES OF THE ANTIENT AND PRIMITIVE RITE, 1885—and it is impossible to determine whether he translated from a source which I have failed to identify, or altered, added and omitted in accordance with his own promptings. The true explanation may be sought, not improbably, by combining both alternatives. In this case his French original had certain sporadic points of correspondence with the Ritual produced by Marconis—for example, in the moral counsels recommended to Candidates—but the difference is generic and may be described as that which separates one Philosophical Grade which never mentions chivalry, and much less the Knights Templar, from another in which the Traditional History is that of the Crusades presented in summary form, supplemented by the Templar proscription and a perpetuation legend reflected from that of the SWEDISH RITE. It begins on the authority of Baron Tschoudy—but without citing him—by an account of his mythical KNIGHTS OF THE MORNING AND OF PALESTINE; but as so-called philosophical principles are substituted for Christian theosophical doctrine, the thesis is (1) that the supposititious "anchorites" were descended from the builders of the First Temple,

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constitute the creed of a KNIGHT KADOSH: (1) Faith in one God, Creator and Preserver; (2) Faith in the immortality of the

(2) that they had been wanderers ever since the dispersion of the Jewish tribes, (3) that the hope which they "nourished" was one of rebuilding the "ancient edifice," obviously as a new Temple of Israel, for the better advancement of which they made, when the time came, a common cause with the Crusaders, "abjuring the outward observance of their creed, yet cherishing it in their hearts." This notwithstanding, they are represented in the maniacal story as Coptic priests who initiated the Knights Templar into their Mysteries, being those of Children of the Widow, otherwise Freemasonry, which is identified with old Egyptian Wisdom.

It is to be understood that the fictitious Copts are the original KADOSH Brethren, that their Templar disciples are the second KADOSH circle, and that the third is the traditional Swedish survival, which—presumably for want of authentic materials—is presently confused with the alternative remnant postulated by the STRICT OBSERVANCE. The fourth circle obviously comprises the exalted Brotherhood of the ANTIENT AND PRIMITIVE RITE, and so it comes about that its EIGHTEENTH DEGREE is concerned with a scheme of Templar Vengeance. The Candidate in his progress does more than was required of him in the early KADOSH codex, with which I have dealt in the text. He takes up as directed the Crown of Philippe le Bel, casts it beneath his feet and exclaims: "Down with tyranny"; he takes the Papal Tiara and tramples on it in like manner, saying: "Down with imposture and superstition"; but the stage properties of the Areopagus include nothing representative of the traitor Squin de Florian, who passes therefore out of sight.

It follows that we are confronted once again with the question as to what may lie behind the official acts of the Candidate and whether in particular he is declaring war against kings and priests. It transpires at the Opening that one of the Sacred Words exchanged among the Brotherhood signifies "vengeance on the murderers," while as regards the kind of vengeance it is affirmed that "the aim of a Knight KADOSH" is (1) to dispel ignorance, (2) punish crime, and (3) war against superstition, despotism and tyranny. But this dedication leads to a fervent prayer, in which the Supreme Intelligence is implored so to aid the Chivalry in pursuing the paths of justice and of truth that their hearts may become pure and unspotted, that they may be the better enabled to maintain the dignity of Knights KADOSH, for the honour and glory of the Divine Name and the welfare of humanity. Thereafter the Senate is declared to be in activity; but it is now for "the propagation of Wisdom, Science and Truth."

In accordance with these objects the Candidate is introduced as one who is not only just and good but "true to his country and its laws." He is otherwise a Mason, and "Masonry is Fidelity, Truth and Virtue," its worship God, while its Mysteries are those of light and reason. Later on, and at a crucial time of his reception, he is called upon to testify that in his belief "Masons should propagate justice and peace, science and morality." Thereafter—and then only—he is told (1) that Brothers of the GRAND KADOSH do not wage war against those murderers who destroyed the Knights Templar; (2) that their crusade is against intolerance, ignorance and bigotry;

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soul ; (3) Faith in the perfectibility of the human mind. It follows that no atheist can enter "this sublime institution," which also "rejects the materialist." For the rest, man is material and mortal in his bodily part but spiritual in his soul : on the one side therefore he is in correspondence with the sensible world, but by the other with God Himself. The great field of realisation in experience which opens from such a statement is not pursued.

It will be seen that this highly philosophised KADOSH has neither the substance nor shadow of a Templar Grade ; that it is very much planned for the benefit and consolation of Anderson's good men and true and their supposed bond of agreement ; that it extends but a little the implicits of his ineffable clause on God and Religion ; that it has not heard of Christ ; and that its position on the "Holy Religion" defended by the early KADOSH would be like that of the Swallow Street Presbyterian on the "Holy Church" of the OLD CHARGES. It remains only to say that the author of the Ritual had the early KADOSH before him, that he derives therefrom the symbolism of the Mystical Ladder, giving the same explanation, and that he reproduces some of the corrupt Hebrew. His final spiritualisation of the Vengeance element is the most interesting development of the Ritual, though it tends to pass out of sight in the arid waste of expatiation.

For the last stage of the Grade, so far as records are concerned,¹ we must have recourse to the vast codification of (3) that their sword and dagger are symbols of wisdom and intelligence ; and (4) that their hope is to secure for humanity the blessings of Liberty, Equality and Fraternity. This is the kind of vengeance, and this is how it is proclaimed. If it be said that the symbolical machinery put in motion to enforce this lesson is about the worst that could be divined with such objects in view, my answer would be that this is much too obvious to call for statement and that there is no end to the follies of symbolism in Masonic Ritual.

¹ The version of the KADOSH or Thirtieth Degree worked under the English SUPREME COUNCIL of the ANCIENT AND ACCEPTED RITE is regarded highly by some of the Illustrious Brethren, but no account of it can be given in this place, except that a Templar vengeance element or a political significance is not to be found therein.

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Albert Pike, which fills one hundred and twenty-five great folio pages of my collection in manuscript. It is explained on the authority of "French Rituals," not otherwise distinguished,¹ that the Grade has existed in several forms, presumably from time immemorial, the Words, Signs and Tokens being "substantially the same in all." They are (1) that of the Hebrews; (2) that of the first Christians; (3) that of the Crusades; (4) that of the Templars; (5) that of the Puritans and of Cromwell; (6) that of the Jesuits; and (7) that which is described, in words drawn—it would seem—from the French source, as "the grand, veritable KADOSH, apart from every sect, free of all ambition; which opens its arms to all men and has no enemies other than vice, crime, fanaticism and superstition."² Readers of experience in the annals of Masonic Rites will know precisely what to expect on the faith of this evidence, which reads like a preliminary advertisement of the KADOSH Grade in the ORIENTAL RITE OF MIZRAIM. It is from such root, however, that the version of Pike is developed. He has heard that "in most Rituals of this Degree everything breathes vengeance," and confesses that something of the same spirit still lingers in certain "words and gestures" of his own version. But all this is allegory. Vengeance in its common understanding "is discountenanced by the philosophical teachings of Masonry." The immolation of Molay, the proscription and destruction of the Knights Templar, demand no

¹ Compare J. M. Ragon, *RITUEL DU K.: S.: et l'Analyse des Onze Grades qui le précèdent*, n.d., circa 1860. See also Mackey's *ENCYCLOPÆDIA OF FREEMASONRY*, edition of 1917, vol. i, s.v. KADOSH.

² The enumeration is of course mendacious in so far as it creates and apparently designs to create a notion that Rituals are extant which correspond thereto. The KADOSH of the Hebrews is presumably the punishment of the assassins in the Hiramic Myth and its continental extensions; that of Cromwell is the murder of Charles I; while as to that of the Templars I have given full opportunity for judgment in this study. The others are foolish inventions, unless we like to affirm that the first Christians avenged their Master by suffering martyrdom in His cause and that the Crusaders sought to avenge on Saracens the persecution of pilgrims to the Holy Places. The inclusion of Jesuits suggests the hand of Ragon.

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other vendetta than to "prevent the recurrence of such deeds," if that be possible. It is not to be forgotten that vengeance belongs to the Lord, "lest we should persecute the persecutors and become intolerant in hating intolerance." It is in this sense that we are to understand a pleading addressed to the Almighty midwise in the Ritual, when help is asked "to punish and avenge the wrongs done to our predecessors and to humanity, in such way as may be consistent with Thy law, and with our duty as good and true Masons." The connotation is conquest of "error, intolerance, oppression and bigotry," looking towards that day when the whole earth "shall be one Holy Land and all mankind one great Lodge of Brethren." That there may be no mistake in the matter a specific question in the Closing gives a short definition of the purpose to be kept in view, namely, punishment of crime and protection of innocence, it having been said already in the Opening that "we hope to redress wrongs and dethrone oppression." Now this is a matter which may be colourably supposed to enlist the sympathies of all good men and true; it does not belong exclusively to the Chivalry of the WHITE AND BLACK EAGLE but to the SCOTTISH RITE at large, nor do Christendom and Israel possess a monopoly therein. As "the enemy of all oppression, injustice and usurpation," the Rite and its THIRTIETH DEGREE are open to "men of all creeds and countries" who are worthy of such fellowship, or capable—that is to say—of cherishing this high design. It is to be understood, however, that the work imposed upon them is chiefly of an intellectual kind: it is to erect the Temple of Philosophy, and this is not built by hands. The corner-stone is "reverential love of Deity," of the God of Infinite Beneficence, while the chief manner of building is in the practice of all the virtues.

On the basis of this programme the Candidate is told that, for the time being at least, he has done with symbols and that he stands on the threshold of reality, as opposed to "the sham and false seeming" of much that is called Masonry. He

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has therefore an explanation of things that belong to types and figures, of things that rank as allegory, for example, the Hiramic Myth, the understanding of which is in touch with earlier KADOSH Grades, but it proceeds further. Templar Masonry has realised the striking resemblance between the legend of the MASTER GRADE and the tragedy of their Grand Master, Jacques de Molay. But there was a nobler victim, namely, the Order itself, while behind this there was the ever-varying but ever-identical legend, which is of Osiris and Typhon, of Ormuz and Ahriman, the warfare between light and darkness, between the Good and Evil Principles. Now, this is also the warfare of Masonry, which seeks as a minimum to prevent the recurrence of such murders as those (1) of Jesus of Nazareth by the Hebrew Hierarchs ; (2) of Hypatia by Cyril of Alexandria ; (3) the long horrors of the Holy Inquisition ; (4) of Claverhouse and Kirke ; (5) of Judge Jeffries and so forth. It may fail to make impossible wars between nations, but will seek at least to mitigate their horrors and hinder their worst atrocities.

I have given some fragments only of the great expatiation : there is ever more over and yet and again more over, yard upon yard drawn out. But there is an explanation to be noted respecting the Crown and Tiara, which are exhibited in the Fourth Apartment. By the first is not signified the power of a constitutional monarchy to which allegiance may be due from some of the KADOSH Brethren, nor of any just and beneficent sovereign, but that of Nero and Caligula, of Philippe le Bel and Philip II of Spain, of the English Henry VIII and so forth. It stands for the power and the royalty of kings who have abused their state and place, who have quenched the fires of freedom with the blood of patriots—*et hoc genus omne*. So also the Tiara represents no spiritual power, no particular official religion : it is of the priests who prevailed over Herod and Pilate to murder the Christ of Palestine ; who enslaved Egyptian people ; of Pontiffs in Imperial Rome who induced weak or savage emperors to give Christian virgins to hungry

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lions; of Clement VII and the rest. There is no war upon the Catholic faith or practice,¹ but there is one which is termed eternal and is to be prosecuted without truce or armistice² against the spirit which promoted the inhuman crusade against the Albigenses, against the fires of Smithfield, Alva's saturnalia in the Netherlands, Saint Bartholomew and the Sicilian Vespers, or again, the massacre of whole nations in America, and generally, at all times and everywhere, the unbridled power of monarch, priest and demagogue, actuated by ambition, rapacity, fanaticism and superstition.³

Now, the weapons prescribed for this war are enumerated as knowledge, love, virtue and charity for all mankind, on the ground that none are so "perfect in purity" or so formidable as these. It follows that those who have been enrolled in this crusade are no conspirators, no enemies of good government, no plotters against the peace of nations, nor are they planning a merely ideal Utopia or advocates of radicalism and that popular licence which is said to be the worst of tyrannies. At the same time the Candidate is pledged, even at the risk of his life, to do that which he is commanded in matters concerning the Order,

¹ The Ritual observes in its most banal manner that the Templars who survived the destruction of the Order wished only to see limits set to extravagant claims on temporal power, a cautery applied to rank abuses and the right of judgment in matters of faith asserted. They continued to regard the Pope as chief among Bishops by the consent of Christendom.

² It is said (1) that we hope to dethrone oppression, (2) are engaged in restoring to humanity its rights and dignity, and (3) in winding up the tragedy of guilty power and murdered innocence.

³ I make a selection only from many declaiming pages. We are called upon to ask the Catholics of Ireland, the Puritans of England, men of the Scottish Covenant, the Moors of Spain, Jews in every nation, Christians of Turkey and Syria, the Quakers of Massachusetts, the ghosts of Huss, Servetus, Ridley, Cranmer, Sir Thomas More, the countless victims of Marat, Danton and Robespierre, the persecuted of all ages in the long carnival of blood, amidst the "awful labyrinth of horrors and calamities." It is like the catalogues of Walt Whitman which enumerate everything, from the hosts of the stellar universe to slaughter-houses and ashpits. There is no need, I suppose, to say that Pike misses his mark and loses all effect in the *chaos magnum* of his examples, piled one upon another in defiance of all chronology.