

DEVELOPMENT OF VENGEANCE GRADES

as for example to resist oppression. When this is taken in connection with the warning that there is a right on the part of the Order to punish those who betray their trust, because the consequences might be too serious for the institution, and when shortly afterwards it is said that there is great care in selecting those who shall be admitted to the circle and its knowledge, it looks for a moment as if these heads of analysis were providing anti-Masons here and on the Continent with a new weapon of attack, more especially as the Candidate becomes "the sworn servant of the Order" in reality and not in pretence, and in fine undertakes to draw the sword at need in defence of its acts and to attain its ends. There are, however, reservations which relegate the whole business to the common category of Masonic promises: it must not be inconsistent with (1) "the obligations of honour, duty and gratitude"; (2) the laws which one is bound to obey as a good citizen; and (3) the undertakings of a Master Mason. It is said in fine that the PHILOSOPHICAL KADOSH teaches no novel doctrines, no unsound politics, no glittering generalities, no specious paradoxes, but the same kind of devotion to the cause of humanity which led the original French Templars of noble lineage to undertake in 1118 the arduous task of protecting helpless pilgrims, whose piety led them to visit the Holy City.

Such is the plea and after mature study of the Ritual such is the proper understanding thereof. On the one hand, Pike was a republican and naturally regarded Masonry as "republican in its organisation"; but this is certainly untrue of the elective assembly subsisting here in England under royal patronage and nominal royal government. The SUPREME COUNCIL of the ANCIENT AND ACCEPTED RITE is a notable comment on nonsense of this kind. On the other hand, we know enough of Pike's life¹ to infer that he was not especially liberal and progressive in personal politics; but it happened that he

¹ As, for example, that in the Civil War he espoused the cause of the South, which bred bitter feelings in the heat of that unhappy time, but it has been long forgiven and forgotten.

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detested religious intolerance, denied the right of sacerdotal institutions to impose dogmatic belief and maintain orthodoxy by the help of fire and sword, regarded political despotism as an abdication of the right to rule, and made no exceptions in his sweeping judgment on tyranny in all ages, nations and climes.¹ But this judgment is that of the whole wide world, the apostles of anti-Masonry excepted, which notwithstanding they will scarcely challenge the issues but will affirm that what appears on the surface of Pike's KADOSH Ritual is merely a veil and that it covers an abyss beneath. It is for them to produce the evidence and this they will not do, but the recurrent affirmation will serve with them and their believers.

On the authority of the document I register for my own part that it is not a vengeance Grade, the enemies with which it is waging a war of the pen and tongue being of all nations and ages : on the other hand, it is dull, foolish, ill-written, exploded in notions and utterly dead as Ritual. It declaims against dangers which were supposititious sixty years since and are now beyond the ken. The perils before us are not of persecuting priestcrafts or the tyranny of old dynasties.²

¹ Not excluding "the unjust privileges of the higher classes" and other stump oratory which may be heard on all sides to this day, amidst the sweepings of such stables as were the intellectual home of Tom Paine. "The Masonry of the true KADOSH, among other things innumerable," is (1) love for the people : but compare Horace ; (2) sacred regard for the right of free thought ; (3) hatred of priestly arrogance : compare St Francis of Assisi and the Curé d'Ars ; (4) contempt for charlatanism and imposture : what about the forged charter of Frederick the Great ? (5) respect for labour—including presumably the endless waste of words—after all which the Very Eminent and Ineffable President, in the cultured style of the Grade, has breath left to exclaim : "Sir Orator, the floor is with you."

² It is affirmed that the real criminals, guilty of ten thousand murders, still live and rule, and that men bow down and worship them. I infer that this rubbish was written *circa* 1875, after the fall of Louis Napoleon, the orgy of the Paris Commune and the loss of temporal power to Pius IX. It is said also that "this Order" means to deal with the affairs of nations and be once more a power in the world, "like the far-famed Order of Jesus, but aiming at nobler ends and seeking to attain these ends by nobler means"—referring to the power of emancipated spirits rather than sword and dagger. But Pike's policy—as intimated—was one of unmeasured talk, while the Jesuits worked and were silent.

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There is no opinion in all Pike's length of folios which is worth seriously debating for the length of a single sentence except for such extrinsic reasons as belong to the present study. I do not doubt that he was planning and hoping to form a nucleus which was ultimately, by means of Masonry at large, to become a thing of influence, an instrument for dealing with abuses, real or supposed. But the Grade wastes itself in the accumulations of everlasting verbiage, and when it sounded in the ears of a Candidate for the three or four hours that it must have taken to work in its day, I can only conceive that he must have withdrawn with an overwhelming sense of the tyranny of mere words, from which Albert Pike could shew no way of escape. It is highly probable that one has been found long since by his successors in the Southern Jurisdiction of the SCOTTISH RITE and that short work has been made of many discourses which fill the original leaves.

For the rest, the Pike KADOSH is and is meant to be a political tocsin.¹ But the face of things has changed, and if we as Masons at this late day of the world are called to any Crusade it is most surely of another kind and does not need seeking.

It is to be understood that the codex in my hands is a faithful transcript of that which Pike wrote. I make no pretence of knowing how far and trenchantly it has been altered since, and whether it has been improved or not.² It has not conquered

¹ With tongue and with pen, with all our open and secret influences, with the purse and if need be with the sword, it is said that we will advance the cause of human progress. Half a century or more has elapsed, but the Southern Jurisdiction has not found occasion to draw its sword, otherwise than symbolically, in any of the causes enumerated: it remains, as it was from the beginning, a law-abiding institution, of great repute and consideration in the Masonic and public world. Areopagus and Consistory, Grand Commander and Illustrious Knights would be very much surprised if they were called upon to brandish any literal weapon of offence, except in the figurative pageant of Ritual.

² See NEW ENCYCLOPÆDIA, i, 432, 433, for summary of a printed Pike codex which differs in several respects from the manuscript on which the present account is based.

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the tyranny of the "almighty dollar." But those who would learn at first hand the active concerns of the ANCIENT AND ACCEPTED SCOTTISH RITE, Southern Jurisdiction, U.S.A., should have recourse at first hand to its official organ THE NEW AGE, a monthly publication of something like thirty years' standing. If they happen to be anti-Masons, especially of the Latin Rite, they will be edified in several ways, but they will not find that it exists to promote revolution, to swagger with sword and dagger or to deny God.

I have now dealt at some length with the origin and development of Vengeance Grades, their early and late Rituals lying before me on the table. We have seen what they actually are and that for which they stand. I have analysed and compared them as one who cares nothing whatever in which direction their evidence might have emerged. There is one and one only Templar Rite in Masonry which made from the beginning for greatness, and that is the STRICT OBSERVANCE; but it did not enter into its own until it was transformed at Lyons under sacred Martinistic influence. Some others, and two among them which have been examined in the present study, are bad in symbolism, a mockery of ceremonial procedure, while their teaching is of the mudbanks and backwaters of intellectual thought. We know that true liberty is earned and not conferred, that universal equality does not exist either in the world of Nature or the world of Grace, and that the last place in which to look for brotherhood behind the empty name is where it is most commonly and loudly preached. We know also that those who declaim against ignorance, tyranny and superstition are the last persons to be heard on the doctrine of knowledge, the pathway of liberation or the nature of those sacraments which are valid external signs of a grace abiding within. We know finally that those who fill the air with clamorous appeals for truth have never paused for an answer to Pilate's question and would not understand if they heard it. Their proper place is in Hyde Park on a Sunday afternoon,

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and their mental point otherwise is where fools and knaves have met from time immemorial.

It is not to be questioned therefore that under the influence of MIZRAIM, MEMPHIS, the ANTIENT AND PRIMITIVE RITE, and in the Ritual transformations of the ANCIENT AND ACCEPTED performed by Albert Pike, a new spirit was brought into the subject-matter of Masonry and diverted it from its proper term. But these things belong to the nineteenth century—early and late therein. They did not stand for revolution, and in three out of the four cases they have never emerged from the shadows of their vain pretence into any real activity or consequence, while they have had no influence behind them to count for anything in the world. It would have signified next to nothing had they preached universal murder and the reign of chaos ; but they were merely false Masonries preaching false liberty of thought, and this also had nothing behind it, like the Rites themselves.¹ They offer a complete contrast to those High Grades of the eighteenth century which have been considered in previous studies and to the early Templar Rites, including the KADOSH, with which I have dealt here. It should be added that my collections include some obscure and also earlier detached Grades and Rites which are like the root of these foolish things under other names ; but to enlarge on them would serve no purpose, as no one seems to have heard of them.

If we could trust a writer like Ragon, the time came also when the KADOSH Grade breathed a spirit of hatred for French royalty as well as the Papal crown, but it was not in his opinion the hand of revolution emerging : on the contrary it was that of the Jesuits in their quest of universal domination. Why this should have been veiled by a real or figurative conspiracy against Popes and Kings is not explained in the reverie, and

¹ They were literally *de omnibus rebus* and occasionally *de quibusdam aliis*. MEMPHIS and MIZRAIM both dealt in Kabalism, without knowing the Kabalah, and communicated the secrets of alchemy, though they could not transmute metals.

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the evidence of Ragon is to be rejected, not only on account of the frantic hypothesis but because he affirms that the same hatred is found in the primitive Rituals, and this we know to be untrue.¹ That which was suited to his purpose he read presumably therein, and had we the means of identifying the texts to which he refers I make no doubt that their vengeance element—as in other cases—would dissolve in a cloud of allegory. It is possible of course that on the threshold of the French Revolution some Templar Rituals may have been intincted with the new spirit, but I have not met with examples.² The one thing which signifies about Templar Masonry is not that it may have been turned sporadically in this or that direction but that for which it stood originally, and this I have shewn. There have been many jobs at work in Freemasonry and many axes to grind. It has emerged in the Higher Magic; it has emerged also in the lower; it has taught the whole theory of transmuting metals; it has revealed the heavens of Swedenborg. At a late period it may have been so turned there and here as to serve in France the purposes of coming revolution. Its office in the last instance would seem to have been much the same as in the others, of no particular appeal because it belongs to none of them.

If we have recourse to a nineteenth-century codex of another Templar Grade, 33rd in the SCOTTISH RITE, under the familiar denomination of SOVEREIGN GRAND INSPECTOR GENERAL, described in my previous Masonic work,³ it seems ridiculous to suggest that its vendetta against Knights of Malta was not the veil of another purpose, but there is neither evidence nor likelihood that it covered a conspiracy against faiths and states. It was preceded in the SCOTTISH RITE of the same period by

¹ See RITUEL DE KADOSCH, pp. 9, 64, 101; also pp. 66–68 for extracts from an American KADOSH.

² See CONSERVATEUR BELGE, xix, 258–259, for an alleged KADOSH Ritual, in which those who trampled on the Crucifix were admitted to the real secrets and those who refused were applauded but learned nothing.

³ NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 422–425.

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SUBLIME PRINCE OF THE ROYAL SECRET, equally Templar in character, equally suggestive of a hidden object, but—at the value of his explanation—Ragon affirms that it led up to a Hermetic Mystery couched in alchemical symbolism. What transpires on the surface is that it was concerned with the fond notion of building a Temple at Jerusalem.¹ I have referred of necessity already to this old Templar dream, which is met with also in Rites making no claims on the historic Christian Chivalry. It does not correspond, unfortunately, to the notion of a Secret Church, or we should begin to know definitely where we stood in respect of the High Grade Masonry which really counts. We should find a clue for our guidance in certain strange intimations concerning the ROYAL SECRET; we should divine, I think, what was meant by the putative and ridiculous hostility to Knights of Malta; we should be able to offer a not unreasoned judgment on the kind of glory to be restored to a great and sacred Order; we should realise that there is more than meets the normal intellectual eye when we find in obscure places that there are two workings of KNIGHT TEMPLAR PRIEST. And in fine we might be led to think that Werner's Mystery of the Valley, the Secret House of a Higher Carmel which dwelt therein, its emissaries, with the Sons and Children of its Chivalry, are like scattered gleams of light shining forth from a single source, "far in the unapparent," the last reflections of which are seen dimly in the MILITARY AND RELIGIOUS ORDER of these our latest days, when we remember that which was communicated to the Beloved Disciple, and under what circumstances it is prayed that the Light of a Reconciled Countenance may be lifted upon the Knight of the Temple.

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, ii, 440-446.

XI

THE ALLEGED MASONIC PERIL

A WORD has been said in one of my previous works to elucidate the position of the Latin Church in respect of Freemasonry, and as it happens to be an encyclopædic undertaking which concerns the Masonic Brotherhood¹ directly, it should not be needful to open the subject of the present study by another presentation of the same standpoint. It happens, however, that new attacks on the Order are being made continually and occasionally from new vantage-ground. It is desirable therefore to reconsider old contentions under wider aspects. By the hypotheses of its immemorial claim, the Roman Church is the sole Divine Witness in the world, the one inspired and infallible teacher of faith, doctrine and morals. So little is the voice of the people the voice of God for this autocratic spiritual power that not even its own doctors are other than tolerated in their judgments. The Church itself, speaking through Councils and Sovereign Pontiffs, is the only word of truth, while as for voices outside the circle of the Latin Faith, they are raised on its own subjects not merely at their proper peril and in danger of the judgment but as utterance without authority, as the message of those who have no title to speak, if even on occasion the right and truth are with them. What therefore, by the inevitable logic of the case, was

¹ NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 33-37, *s.v.* ANTI-MASONIC CONGRESS AT TRENT, and especially p. 33, *s.v.* A QUESTION OF CONSISTENCY, ii, 264-267, *s.v.* PAPAL BULLS, especially the first paragraph.

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the status of that new thing which rose up *post* 1717, at the worst possible period of a peculiarly protestant century, and began arrogating to itself in common houses of call the position of a moral teacher ; which opened and closed its meetings with mere theistic prayers ; which admitted Christians, Deists, and in fine adherents of the age-old Church of Israel on the same terms, and pretended to lead its members along paths of improvement by no other aid than that of moral counsel ? It was judged and condemned already, not only out of its own testimony but by the bare fact of its existence.

Could a Papal Bull have been published in England to denounce it there is perhaps little question that it would have been put forth much earlier than 1738, when the first appeared on the Continent.¹ It is scarcely possible for us to realise and much less to appraise the scorn which Masonic claims must have awakened at the head and centre of the great Latin Obedience, with the experience of many centuries behind it, the annals of its moral theology, not to speak of its theological literature and all its records of sanctity. It may be thought that so trivial an event as four London Lodges cementing under a Grand Master in 1717 and adopting a Grand title would have passed unnoticed ; but Rome has many eyes and a sleepless soul. In any case the advent of the Order in France and elsewhere on the Continent would lead the Vatican to seek instruction on the part of Speculative Masonry, if there were no dossier concerning it already on the files, and it would become acquainted in this manner with the pretence of preaching morals by means of symbols and of possessing a secret knowledge which must never be delivered to the world outside the sealed doors. It is not to be questioned, moreover, that

¹ The Bull IN EMINENTI is certified as *Datum Romæ apud Sanctam Mariam Majorem* on April 25, A.D. 1738, in the eighth year of the Pontificate of Clement XII. The mode of publication was by affixing it on the doors of St Peter's *ac aliis locis solitis consuetis*. It would not be in force in countries where publication could not or did not take place, e.g. in Great Britain.

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the extent and kind of knowledge imparted under pledges to members, with the measure of validity which should be accorded to the claim at large, would be by no means hidden from Rome, having regard to its peculiar machinery available for purposes of research ; but this inquiry lies beyond our field. Whether the Masonic Fraternity was an institution of yesterday or had all the ages behind it, whether it was in a position to communicate a vast circle of secret science or possessed nothing of real consequence, are matters which were important enough from the Roman as from our own standpoint, but they do not affect the central fact that Masonry claimed to teach morals and was thereby condemned ; that it taught in secrecy, under pledges of inviolable silence ; and that Rome tolerated no occult associations within its jurisdictions.¹

Having established this point of view, it remains only to say that by the hypothesis of its vested claim Rome acted logically when it condemned Masonry ; that it intervened promptly, or soon after its particular jurisdictions were invaded ; that it could do no otherwise from its own standpoint ; and that it can never rescind the judgment until it renounces its affirmed titles. I put the position thus clearly and shortly that there may be no mistake about it and as a counterpoise to the nonsense which has been talked for generations by Masonic

¹ In accordance with all that has been stated above, the Bull described Freemasons as *cujuscum Religionis et sectæ homines*, persons of any Religion or any sect, who were content with a certain pretended species of natural rectitude—*affectata quadam contenti honestatis naturalis specie*—were bound together by an oath taken upon the Holy Bible and so pledged to keep secret all that they did at their assemblies. These are the counts of the charge, namely, the profession of natural morality and meeting in secrecy : it is on these that Masons are condemned and their Lodges prohibited, and that the faithful in Christ are especially forbidden to become members or grant any facilities for the holding of such meetings. The Inquisitors of Heretical Depravity are warned everywhere to take action against transgressors. It follows from this wording that those who teach natural morality otherwise than under Roman licence are *ipso facto* convicted of heresy, that secret conventicles are of the nature of wickedness and so betray themselves, being “ inconsistent alike with civil and canonical sanctions.”

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writers. GRAND ORIENTS and SUPREME COUNCILS of Latin countries may or may not have become centres of political and revolutionary intrigue ; they may or may not represent heresy in religious belief or complete infidelity ; but they were under sentence already, before these tendencies developed, by the mere fact that they were and are Masonic GRAND ORIENTS and SUPREME COUNCILS of Freemasonry. So also Freemasonry in English-speaking countries may be and is unpolitical, may be and is loyal to kings and states and so forth ; but it represents heresy in religion because it does not belong to Rome. It is under condemnation *ab origine*, and so must remain always because—veiled or otherwise—it offers a system of morality and for Rome has no warrants. It is to be hoped that when these obvious truths have been recited for a few generations English Freemasons will cease to put forward the ridiculous plea that their particular law-abiding convention should no longer be misjudged by the Latin Church but should be distinguished from continental obediences : it is judged well and truly, so far as Rome is concerned, and the question is closed for all time.

If we care to look at the subject from a broader standpoint we shall be brought by another path to the same conclusion. Supposing that the Christian Religion, understood in its plenary sense, could be regarded without offence to reason as constituting a single Church—which is one of the affirmations concerning it—then it might be said to exist for the communication of the Mystery of Faith to those who are capable of salvation by entrance within the one fold of the One Shepherd. It incorporates a number of Rites ; it has signs, symbols and modes of communication ; it has Churches without number, as Masonry has Lodges innumerable ; and they are ruled by many Masters, under the name of priests. It has therefore a certain analogy with Freemasonry, especially when the latter is regarded as the incorporation of all its Rites. The comparison could be carried much further, for the Church is emblematic

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in its sacramental system ; it is everywhere veiled in allegory and illustrated by symbols ; and seeing that it is divided into many branches, not all of which acknowledge one another, so is there a variety of Masonic Obediences, some of which deny others. Both Institutions claim to impart peculiar Mysteries which are not otherwise attainable, and for me as a mystic there lies behind both, but especially behind the Churches, an untrodden ground of grace and truth, leading by direct experience into known attainment. But each of seeming necessity is concerned on the surface with counsels of external conduct, and in this respect the Churches may be compared figuratively to a world-wide group of independent GRAND LODGES, teaching the institutes of morality more often than the Great Work of the Kingdom of Heaven, and experiencing such grave difficulty in securing a common observance of the Decalogue that we hear little or next to nothing of far-reaching regions of the soul beyond these narrow measures. The Wardens of the Gate are many, but who brings tidings of the Goal? It is no wonder also that, working on similar materials, the Masonic process is similar to that of the Churches ; that the Craft is on the surface so utterly an ethical system ; and that its chief extensions do little more than lift the sunbeams of morality a few points higher.

I have established here a broad bond of unity in purpose and in the method of attaining purpose. In all lower zones at least the Churches and Masonry are at work on the same subjects for the same ends, and one might think that these sisters could dwell together in sisterhood. But the Churches denounce one another, when they do not exclude one another, and notwithstanding their insistence of necessity on moral virtue, of which Masonry is an independent exponent, there is one of them that denounces Masonry. Now, our short comparison of Ecclesiastical Christianity with the Emblematic Art will give a fuller understanding as to how and why. From time immemorial the Roman Rite has applied the term schismatic

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to the great Greek Orthodoxy ;¹ it has condemned the German Church on the ground of heresy and all other ecclesiastical obediences outside its proper pale ; it has unfrocked the Anglican priesthood by denying the validity of its Orders. It is mortal sin for one of its community to take the part of a worshipper in any non-Roman service. In a word therefore, Rome is a spirit which denounces and denies. " Who is she that stands triumphant ? " says the children's hymn. And who is she that stands alone, having no peers in Christ ? Who is she that of herself and solely administers salvation, the blood of Christ passing through her veins alone ? I am concerned with the fact of judgments and not with their values now : let those who will declare that Rome is right. The point is that in condemning Freemasonry as such and *ab origine* she only followed her age-old procedure : she dealt with the last of a long line even as she dealt with the first. That in so doing she gave and has continued to give anything but the real reason is merely a point of policy.

It is something like forty years since Leo Taxil began his fraudulent Masonic revelations, to which more than one section of the Church lent a willing ear, which some of its representatives abandoned only when his final unmasking had become a foregone conclusion. There were a few who had open eyes, and the Church was saved from irretrievable false steps by Father Portalié, Gaston Méry and not a little by the German Jesuit, Grüber. But from this time the volume of accusation grew and spread its nets more widely : it retried the Dreyfus case ; it placed all Israel in the dock with all Masonry ; it exhibited the Boy Scouts as part of an universal crusade against Christ and His Church ; and may even by this time have discovered in the Girl Guides some further counters on the chess-board for the moves of the arch-enemy. I hope so at least, because these things belong to comedy, and there is some entertainment when such comedy slips into complete farce.

¹ Compare NEW ENCYCLOPÆDIA, i, 36, s.v. ROMAN CATHOLICISM.

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If we turn from these portents of delirium to the official acts of the Latin Church, it will be found, from the HUMANUM GENUS Encyclical of Leo XIII to the decisions of the Trent Congress, and whatsoever has followed thereafter, that a long confusion of issues—an arbitrary identification of part with whole and judgment based thereon—has characterised all pronouncements. I have said that Freemasonry at its intellectual centres mirrors of necessity the “flux of modern opinion on all speculative subjects.”¹ It is based *ab origine* on belief in a personal God and the other life of humanity: here is its fundamental part of doctrine, though the hither hereafter awaiting the soul of man and the nature of Divine Personality would be defined at their peril by any GRAND LODGE in the world. Beyond Craft Masonry there is that of the High Grades, of which those in Great Britain and English-speaking countries exact from their Candidates a profession of Christian faith, including Trinitarian doctrine. But again, on the nature of Christ, on the relation of its Divinity to the human side, and on the Mystery of Unity in the Holy and Undivided Trinity, there neither is nor can be any definition possible, because GRAND CONCLAVES, SUPREME COUNCILS and so forth are not theological teachers nor centres for the communication of supernatural Grace and Truth.

I have mentioned the anti-Masonic Congress held at Trent when the Taxil imposture was playing its last act, and the deliberations at this City of Great Council are memorable after their own manner, as distinguishing a position from which the Roman Church has never deviated since 1738. In answer to that Encyclical the GRAND LODGE of England protested inefficiently that Freemasonry in this country has no opinions, political or religious,² and if this as an inadequate statement is also not logically accurate, it marked a definite attitude which is also one of general knowledge. In politics English Free-

¹ Compare NEW ENCYCLOPÆDIA, i, 34, *s.v.* TRENT FINDINGS.

² Compare *ibid.*

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masonry has of course the grace of loyalty to the established order, while in religion there is no call to repeat that it is based on doctrines which are at the root of supernatural faith. That the ANCIENT AND ACCEPTED SCOTTISH RITE was at one period and in the place which is its head and centre, making—to outward appearance—a bid for recognition under wider warrants, we have seen already in the revision of its Rituals by Albert Pike, and it is shewn forth also in other writings of the late Grand Commander, Southern Jurisdiction, U.S.A. I believe that no Grand Obedience in any English-speaking country dealt with the Charges in the REPORT of the Trent Congress ; but at his usual inordinate length it is known that Pike wrote a reply to the HUMANUM GENUS Encyclical, already cited, maintaining that Freemasonry has at no time conspired against any polity entitled to its obedience or to the esteem of men generally. “ Wherever now there is a Constitutional Government which respects the rights of men and the public opinion of the world, it is the loyal supporter of that Government. It has never taken pay from armed despotism, or abetted persecution. It has fostered no Borgias ; no stranglers or starvers to death of other Popes, like Boniface VII ; no poisoners like Alexander VI and Paul III. It has no roll of beatified Inquisitors, and it has never in any country been the enemy of the people, the suppressor of scientific truth, the stifler of the God-given right of free inquiry as to the great problems, intellectual and spiritual, presented by the universe, the extorter of confessions by the rack, the burner of women and of the exhumed bodies of the dead. . . . Its patron saints have been always St John the Baptist and St John the Evangelist, and not Pedro Arbues d’Epila, principal Inquisitor of Saragossa, who, slain in 1485, was beatified by Alexander VII in 1664.” The inferences from these statements are perfectly clear and simple, the implied proposition included that Rome in the light of its history has stultified its claim to be regarded as a Divine Institution and the source of all religious truth. But the crimes of the

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Papacy have nothing to do with the question of Constitutional Government, with which the consideration opens, and their enumeration has neither any office in decent logic nor in a proposition to defend Masonry. The right of superseding corrupt Governments and so also corrupt religions is an imprescriptible part of human liberty, but in no consideration of Freemasonry does this issue arise, by the terms of that definition in which it accounts for itself as a Mystery containing a morality. If for any reason whatsoever—good, bad or indifferent—it seeks to intervene in the matter of state politics or official religions, it goes outside its proper business and makes void its titles, if any. The conclusion is therefore that in seeking to defend Masonry against specific charges by the headship of the Latin Church, Pike unwittingly betrayed his trust to the Order and opened a door through which further accusations, both of Church and State, might gain an easy entrance and give their proofs also out of his own mouth.

In continuation of his ill-starred defence the Grand Commander proceeds to affirm that Freemasonry does not more condemn the excesses of the Papacy “than it does those of Henry VIII of England, the murder of Sir Thomas More and that of Servetus, and those of the Quakers put to death in New England; than the cruel torturing and slaying of Covenanters and Nonconformists . . . , and the pitiless slaughtering of Catholic priests by the revolutionary fury of France. . . . It has always done full justice to the memories of the faithful and devoted missionaries of the Order of Jesus and others, who bore the Cross into every barbarous land under the sun, to make known to savages the truths and errors taught by the Roman Church, and the simple arts of civilisation. It has never been the insensate and unreasoning reviler of that Church.” So emerges the liberal mind, clothed in panoply of goodwill. But Freemasonry as such does not possess the alleged right of condemnation, and the wider its judgments are distributed the worse their case emerges, because it is departing

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further from its own circumscribed measures. The last statement which shall be noticed is that "there has never been any opposition on the part of Freemasonry to Catholicism as a religion in America." It may be some consolation to hear under such unreasoned circumstances: the fact, however, is cited as a salient instance of Masonic good behaviour; but Pike fails to realise that in the contrary event American Freemasonry would have deserved suppression forthwith. We can suffer without flinching, as Masons, in these days the charges of Papal Encyclicals, for they have ceased to signify; but God defend us from those who shall answer them in any days to come, if they are of the calibre of Albert Pike.

Now, the truth is that there was something which lay behind his ill-judged argument, and we come upon it unawares in one of his private instructions, where—in the midst of much declamation—he volunteers an assertion that Masonry is "the apostle of liberty, equality and fraternity." The allusion is to all Masonry, but—unless and until the American Order at large takes over such an apostolate—the warrant of the application can lie only within the limits of the SCOTTISH RITE in its Southern Jurisdiction, U.S.A. There is in any case no such maxim recognised in England, under the obedience of the GRAND LODGE, or in the view of any other Grand Obedience, here or in the Colonies and Dependencies. The English apostolate is based on the theoretical brotherhood of all mankind and its specific application within the circle of the Order; on technical equality within the Lodges, because this is connoted by the fact of brotherhood; and—for the same reason—on the inalienable right of every man and woman to enjoy freedom, on the hypothesis that they have the capacity to earn it by fulfilling its eternal conditions, the beginning of which is in obedience to the law of justice. When Pike adopted the French unconditional device and fastened it on universal Freemasonry he falsified the great institution, and identified it with the watchwords of the French Revolution, the significance and

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value of which were certified in due course by the Reign of Terror. That he had any such intention is to be set aside, as may be inferred from my previous study.¹ But he was a loose, incautious thinker, who failed too often to count the cost of words and the irrecusable implicits of principles adopted on his own part without due examination, and then fathered on an Order of which he became the exponent. The result has been that he played unconsciously into the hands of its enemies, and the SCOTTISH RITE has become a familiar example to be quoted as illustrating Masonic teachings of an advanced anti-social and destructive character. The Southern Jurisdiction is the MOTHER SUPREME COUNCIL of the whole world, and that which is ascribed to the centre is fastened also on the circumference, so that the Rite at large is involved. There is no need to add that anti-Masonry is utterly uncritical on the occasions that it may happen to be sincere, or it would have seen that the mouthings of the old Grand Commander counterchecked themselves and left nothing for him and his followers but a general desire to promote enlightenment and peace among men of goodwill. For the most part also it is completely unscrupulous, and into any and every event, as into every verbal statement, reads anything that suits its purpose. It comes about in this manner that further contributions are added to the old dossier, and that American Freemasonry is assigned its position in the same category as the Latin GRAND ORIENTS, and especially of France. The fact that several GRAND LODGES in the States have recognised the latter after an ostracism of some fifty years brings yet more grist to the mill, or a new putative light on the old story concerning a Masonic Peril. During recent years it has been brought over to England from its continental centres by various expositors, an important daily newspaper included.

For seventeen days in succession, ending July 30, 1920, THE

¹ Pike said in the same connection (1) that it is not the mission of Masonry to engage in plots and conspiracies against the civil government; (2) that it is not the fanatical propagandist of any creed or theory; (3) that it does not proclaim itself the enemy of kings or the high priest of republicanism.

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MORNING POST published a remarkable series of articles on THE CAUSE OF WORLD UNREST, the work of two anonymous writers, with occasional intervention on the part of leading articles, generalising on the subjects treated, and of occasional correspondents, chief among whom was Mrs Nesta H. Webster, author of a book issued in 1919 under the title of THE FRENCH REVOLUTION. As expressed in a short announcement of July 12, the articles claimed to disclose "the existence of a revolutionary movement in which Jews and secret societies play a leading part."

On July 24 another announcement stated that "thousands of new readers have been taking THE MORNING POST during the publication of the series." Accepting this implicitly on the honourable assurance of an influential morning paper, I regarded it as incumbent on myself to review the whole question, in so far as it affects the things for which I stand and the dedications of my literary life. A critical analysis was published therefore in THE OCCULT REVIEW for September 1920, this well-known monthly magazine offering the most available means of reaching the general class of readers, within and without Masonic circles, who, in addition to being acquainted with the charges, would be looking for an answer based on knowledge at first hand. There is good reason to believe that the subject, though now in abeyance, is not done with so far as anti-Masonry is concerned, and the present study represents my original criticism revised, extended and offered in a more permanent form, as a point of departure from which I should propose to deal, if necessary, with any further charges which might emanate from continental or English centres of hostile debate. It should be understood that these are numerous and—especially in France and Italy—that they stand for an indiscriminate and misguided zeal on the part of Latin Christianity.

The nature of the secret societies incriminated emerged in another issue of THE MORNING POST, which appeared on July 21, and affirmed (1) that for a long period of time a conspiracy had been gradually developing for the destruction of

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the existing Christian form of civilisation ; (2) that the prime agents of that conspiracy were Jews and revolutionary Freemasons ; and (3) that its object was "to pave the way for the world supremacy of a chosen people." I proposed on my part at the time and now intend to shew at all necessary length that the writers were utterly misinformed, where it is possible for an individual critic to check them, and that it would be curious therefore—as well as difficult to suppose—if they were mainly or substantially correct over their findings in those political realms which lie beyond my own field of research.

It is to be observed that the existence of a plot for "the destruction of all Christian Empires, Altars and Thrones" is an old Roman Catholic thesis, put forward long prior to the war, and that a certain section of the French periodical press has been filled for years with rumours thereof and speculations thereupon. One of the forms which it took was a review—as I have said—of the Dreyfus case, and the section not only made common cause with activities of the Latin Church against Freemasonry, but seemed to have been part of that cause. A number of class periodicals were filled continuously with the case against Freemasonry and the case against the Church and race of Israel.¹ The management of both issues was of similar

¹ Among the earliest which have come to my notice there is *LA FRANC-MAÇONNERIE DÉMASQUÉE*, of 1895 ; *REVUE MENSUELLE*, which began publication in January 1894 and seems to have concluded in December 1896, on the collapse of the Leo Taxil imposture. There were others at the same period—*L'ANTI-MAÇON* in France and the *RIVISTA ANTIMASSONICA* in Italy. Proceeding from these to more recent times, *LA FRANCE ANTI-MAÇONNIQUE* belongs to the year 1912 and later, and so also *LA BASTILLE*, which in 1913—and probably before and after—counted among its editors the excellent M. Copin-Albancelli, so often cited in *THE MORNING POST*. There was also a *BULLETIN ANTI-MAÇONNIQUE*, the official organ of a League established at Brussels. In August 1914 not only were these in activity, but *LA FRANCE ANTI-MAÇONNIQUE*, then of mature age, a *REVUE INTERNATIONALE DES SCIENCES SECRÈTES*, *KLARHEIT UND WAHRHEIT* of Berlin and *IL RESVEGLIO* of Florence. It is probable that the last two dealt only from time to time with the "abominable sect" : I know of them only by report. Many of those enumerated must have perished in the war, but some are still in activity, while it is likely that others have been added. It has not been possible to keep in touch with the whole output.

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value, being the enumeration and repetition of various less or more familiar facts on which a false construction was placed, or of statements that were certainly untrue. Both forms being equally effective in impressing those who are unversed, the first was pursued and is still followed faithfully whenever it proves possible. My thesis is that the revelations in *THE MORNING POST* on "the cause of world unrest," the "most formidable sect in the world" and "the terror in France," but especially on "the red curtain in Freemasonry," the *arrières Loges* and the "Ritual of revenge" bore all the marks and signs of derivation from the same minds, appealed to the same sources and were speaking the same language as the French anti-Masonry of the last thirty years and over. They were precisely in the manner and spirit of writers belonging to the Latin Church, and were content to depend—so far as Freemasonry is concerned—solely on material which, during the period specified, has been dished up in various forms for the one purpose with which Rome is concerned on this side of its activity, namely, the forlorn hope of destroying the "iniquitous sect" of Masonry, and presumably to maintain at white heat the old hostility of France to Jewry and all connoted thereby. Now, I speak with a certain authority, for it happens that I know all the leading literature of anti-Masonry, on what it has depended from the beginning and the contentions which it will sustain to the end.¹ It happens also that I am not merely a Freemason, holding practically all Rites and Degrees, under one or other obedience, but that I know the literature of Freemasonry, its history *ab origine symboli* and the great cloud of its Rituals. If I flourish, for once in my life, a trumpet of this kind, it is in order that the anti-Masonic sect, wheresoever dispersed over the world, in whichever of its disguises and in this

¹ The day of Robison and Barruel has passed, but their heirs and successors are with us, a cloud of witnesses, finding ample material to their hands in the general and particular purposes of the French Republic, in the political activities of Italian Freemasonry from the days of Mazzini, and in all that is known and imagined of Belgian and other GRAND ORIENTS.

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or that of its regular or casual journals, may learn exactly where they are. Finally, I am a Christian and Catholic Mystic, and my Catholicism embraces all that belongs to the eternal in the symbolism of Roman Doctrine and Ritual. It comes about in this manner that for me Emblematic Freemasonry is in its true understanding a Mystery of the relations between God, Man and the Universe, set forth in the figurative and sacramental forms of sacred ceremonial, at however far a distance and under what clouds soever of intellectual confusion on the part of its eighteenth-century makers. It will be understood on this basis that those various associations which, in France and other Latin countries, while still wearing an outward guise of Freemasonry, regard the belief in God and immortality, the intercourse between God and the soul represented by the Bible and other Sacred Books as matters of personal opinion—to be held or not according to mental predilection—have made void their Masonic titles.¹ They are cut off from communion with the vital and spiritual source; they may be political or not, revolutionary or not, monarchical and otherwise “reactionary,” or the reverse of these: they are in no case part of my concern. The question is whether the writers in *THE MORNING POST* followed a line of accusation which incriminated all Freemasonry even when it offered a distinction; and the answer is that they did. Out of this there arises the further question whether they and the Roman Catholic crusaders, on whom they depended and from whom they drew, were competent witnesses on the Masonic side of their subject; and the answer is that they were not.

It is obvious and goes without saying that—assumed knowledge notwithstanding—the articles were not written by Masons holding under any obedience, and my thesis is that they betrayed the most extraordinary ignorance on elementary matters respecting the Craft and its developments. It was recognised from

¹ See on this subject my *SECRET TRADITION IN FREEMASONRY*, ii, 392-409, and especially *NEW ENCYCLOPÆDIA OF FREEMASONRY*, i, 296-298; ii, 4-7.

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the beginning that English Freemasonry is not to be included by their sweeping thesis concerning universal revolution, but it was affirmed that "there is Freemasonry and Freemasonry." More correctly there is Freemasonry and there are things which masquerade in its likeness but do not belong thereto. Anyone acquainted with the subject would know that true Freemasonry is neither English nor English-speaking only; neither British and Colonial nor American, to the exclusion of other countries. I am a member of a great Rite which works in Switzerland to the glory of God in the highest and in peace and goodwill to men. It is certain that prior to the war Germanic Freemasonry had no poisoned wells of political concern. There are also other countries—and I should place Sweden among them—where "pure and ancient Freemasonry"—so called by the Union of 1813—with some flowers of its later development, are equally uncontaminated as to root and branch and blossom. But having made the distinction in question, like a proverbial sop to Cerberus, the articles proceeded to ingarner some time-immemorial charges of French anti-Freemasonry against Templar Freemasonry¹ and the SCOTTISH RITE as one of its custodians, which is a charge against English as well as continental bodies. They appeared unaware that there were great Templar jurisdictions in England, Scotland and Ireland, and also SUPREME COUNCILS of the THIRTY-THIRD DEGREE. I have said therefore that the line of accusation incriminated all

¹ It may be mentioned, as an unexpected contribution to the long-debated question considered in my study on THE CHIVALRY OF THE HOLY TEMPLE, that whatever else is doubtful there is one thing at least certain for THE MORNING POST, "that the Templars survived as a secret Masonic organisation." If only it would produce the evidence—even at this late day—one would forgive thankfully all the waste and scattermeal of its anti-Masonic diatribe. In 1778 the Congress of Lyons ratified—as we have seen—the transformation of a TEMPLAR RITE because the Templar claim on Freemasonry had collapsed, and in 1782 it was rejected again at Wilhelmsbad. That it should be restored now *ex cathedra* by a London daily journal as a thing assumed and obvious, without one word of warrant, is sufficient of itself alone to dismiss the articles on THE CAUSE OF WORLD UNREST on all their counts.

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Freemasonry, even when it claimed to do otherwise. It is not that there was "malice aforethought," of which I found no signs; but the writers had entered a field which called for special knowledge, and they had not even a smattering. They affirmed, for example, that there are at least thirty-three Degrees of Masonry, whereas there are fourteen hundred in the historical list of Ragon, and over two hundred less or more in activity at the present day.¹ I submit in all patience that persons who speak with an air of authority on warrants of this kind would be wiser if they kept silent.

It is impossible within the limits of this study to enumerate all the misconceptions and the use to which they are put, but the following examples—collected practically as they occur in the text—shall be taken to stand for the whole. (1) To illustrate an alleged vengeance formula in the CRAFT RITUALS, it is said that the Candidate for the GRADE OF MASTER hears for the first time of a murdered founder, whose fate has to be avenged. There is nothing of the sort. The legend is concerned with an assassination which is represented as duly expiated in the order of law and justice. There is no *arrière pensée* and there is no consequence in the life of CRAFT MASONRY, except that in the highest understanding it belongs to spiritual things, which are never without consequence in the order of Divine Providence, seeing that "God recompenses those who seek Him out." It will be seen that this idle invention inculpates English Masonry as associated with a vendetta which is foisted on Masonry abroad.² (2) It is said correctly that there is the quest of a Lost Word in Masonry, which Word is arbitrarily affirmed to be JEHOVAH, and explained—with

¹ Jean Marie Ragon: LE TUILLEUR GÉNÉRAL, ou le MANUEL DES INITIÉS, 1861. It is an uncritical and confusing work, but it answers to a description contained in the sub-title, according to which it enumerates 75 modes or forms of Masonry, 48 Rites, 52 Masonic Orders, of which 26 are androgynous, and more than 1000 Grades.

² It is equally untrue of the Blue or Symbolical Lodges in France. The evidence is before me in MS. Rituals of the eighteenth century and in Ragon's RITUEL DU GRADE DE MAÎTRE, circa 1860.

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unthinkable logic—to signify natural religion. There is no such meaning tolerated by the orthodox Grades, or by any others, so far as evidence is concerned. My consideration of the Word in Masonry and its history in the Secret Tradition has exhibited unawares the value of this notion. There are various Sacred Names carrying their proper philological import; in branches of Masonry belonging to the symbolical time of the Old Covenant they are derived for the most part from the Old Testament; but in those which belong to the New and Eternal Covenant the Name is Christ. (3) The last misconception which I shall notice among points of ritual and symbolism is the folly that terms the CRAFT DEGREES Jewish, thus implicitly connecting them—under all their obediences, English and continental—with an alleged Jewish Peril. It is obvious that allegories dealing with Solomon's Temple must contain Jewish material in the nature of things. The imbecility is to draw any inference therefrom as to the work of Jews in Masonry. Even "the Word of God" is Jewish in the Old Testament, yet I fail to see that the circulation of the Scriptures is playing into the hands of Israel, in order that it may possess the world. The CRAFT RITUALS as we have them are the works of Christian hands, Protestant enough in all conscience and therefore suspect by Rome; but Jewry had no share therein. The THIRD DEGREE bids all its Candidates and Members lift up their eyes to the Bright and Morning Star, an accidental survival of the Christian elements of the original EMBLEMATIC DEGREES.

Passing now from ceremonial questions to matters of external fact, it is affirmed that Philippe Égalité, Duc d'Orléans, was not only Grand Master of the GRAND ORIENT—a creation, by the way, of 1773—but of the Templars also. Now, it so happens that THE MORNING POST does not know what it means when it speaks of Templar Grades. There were something like six Rites incorporating this element, all independent in origin, working, and history. Philippe Égalité stood at the head of none. The only purely Templar Rite in France during his

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reign as Master was the STRICT OBSERVANCE, the titular patron of which was in Germany, not in France, where a Lyonese merchant, named J. B. Willermoz, was Provincial Grand Master of Auvergne. A certain COUNCIL OF EMPERORS possessed the TEMPLAR KADOSH Grade in one of its early forms, with which I have dealt elsewhere in these studies, but it was not a Templar Rite.¹ Philippe Égalité took such an active interest in Masonry and had so great a faith in its possibilities, that when he was elected Grand Master in 1771 his presence could be hardly secured for installation; and—as I have shewn in a previous work²—he exhibited the uttermost negligence in that capacity, while in 1793 he denounced and repudiated Freemasonry in the JOURNAL DE PARIS. He affirmed that it had once presented to his mind “an image of equality,” but that he had found the reality and so left the phantom. He was

¹ I have mentioned in another connection the CLERMONT CHAPTER, out of which the COUNCIL OF EMPERORS, otherwise RITE OF PERFECTION, is supposed to have evolved, but I have not found the evidence. The reputed parent, like the child, had one Templar Grade, on the evidence of Ragon. See ORDRE CHAPITRAL, *Nouveau Grade de ROSE-CROIX*, n.d., pp. 15, 16. In the SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE, the Grand Prior is said to have informed Candidates that the “moral end” of the Grade was to secure restoration of the pristine honour, glory, and material possessions of the Order, and thus “avenge our ancestors”; that it had been making preparations to attain the desired object, working in impenetrable secrecy for two hundred years; that in the eighteenth century it was on the point of reappearing in all its lustre; but that the fruition had been retarded by an event which human wisdom could neither check nor foresee. Ragon suggests that this signifies the French Revolution of 1789, which is nonsense, as the CHAPTER OF CLERMONT was a thing of the far past when that catastrophe occurred. In the absence of the Ritual it is difficult to speculate, but according to the same unsatisfactory witness the SUBLIME CHIVALRY was not only concerned with Templar ambitions but with “philosophical operations,” meaning those of alchemy, for the story is that when Hugo de Paganis and the first Brethren were repairing the House assigned to them by Baldwin II, King of Jerusalem, they discovered an iron coffer, in which was secreted the Process of the Great Work, as delivered by Hiram Abiff to Solomon and his confidants. The preparations pursued so long by the Chapter may have been therefore those of Hermetic Chemistry, and the untoward event may have been complete failure when after two centuries the Process was brought to the test. But the Grand Prior was romancing in either case.

² NEW ENCYCLOPÆDIA OF FREEMASONRY, i, pp. 71, 72, 292.

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further of opinion that there should be no mystery and no secret assembly in a republic. So much for the opinion of a revolutionary on the office of Masonry in revolution. The GRAND ORIENT declared the headship vacant, and a few months later the guillotine closed the question so far as the quondam Grand Master was concerned. These are the facts, with which we may compare the long since exploded fictions reproduced by THE MORNING POST on the subject of Philippe Égalité engineering his vast machine of Masonry to consummate events of liberty, equality and fraternity.

It is affirmed that Frederick the Great of Prussia was Grand Master of a world-wide system of Freemasonry. He was nothing of the kind. Masonic historians would take a natural pride in giving such a celebrated, if not illustrious, personality an important position in the Order; but the most that can be shewn is that he was President of the GRAND LODGE OF THE THREE GLOBES at Berlin, his correspondence with which remains to exhibit how far away the connection was. The old, old story of the old false Charter which represents him creating a SUPREME COUNCIL of the SCOTTISH RITE as a system of Thirty-three Degrees is put forward as an historical fact, but it has been abandoned long since by Masonic scholarship worthy of the name.¹ Reflecting here as otherwise the *parti pris* of Abbé Barruel, the Lodge of LES AMIS RÉUNIS and the RITE OF THE PHILALETHES are represented elsewhere in the articles as *arrières Loges* in which the Revolution was plotted. They were an open Lodge and an open Rite existing in the face of day. The account is otherwise muddled, representing Savalette de Langes as belonging to the former and not the

¹ It was rejected *in toto* by Ragon at his comparatively early period of Masonic criticism. See RITUEL DU SOUVERAIN GRAND INSPECTEUR GÉNÉRAL, n.d., but *circa* 1860-62, pp. 28-32, and also the same writer's ORTHODOXIE MAÇONNIQUE, 1853. But it was examined and condemned much earlier by Lenning in Germany and in 1844 by Clavel: see HISTOIRE PITTORESQUE DE LA FRANCMACONNERIE, pp. 207, 400-403. The views of Findel and later on of Gould, among others, are well known and do not need reciting.

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latter, whereas he belonged to both, and was so much the moving spirit of the second that it is supposed to have suspended its labours when he died. As a matter of fact, the Rite was founded within the bosom of the Lodge, and the Convention of Paris, held in 1785, indicates at full length the real nature of its concerns.¹ Fortunately the chief documents on which Barruel relies for his foolish account are in my possession: they are concerned with the occult sciences, more especially the Universal Medicine, not with Revolution.²

There is another and to me more important matter. The great French mystic, Louis Claude de Saint-Martin, is represented as a political "fanatic" and a member of the alleged revolutionary Lodges. This is partly on the authority of Barruel and partly on that of a converted Jew, named Lémann, who became a Roman Catholic priest. The latter affirms that Saint-Martin "developed" the "sect" of Pasqually after the latter's death. I cast back the statement into the mouths of its makers. The French mystic had no sect, no Rite, though he had a great number of unincorporated disciples. He did not belong to the RITE OF THE PHILALETHES or LES AMIS RÉUNIS. He became a Mason in his youth, but left the Order to follow "the inward way." I appeal to my LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, published in 1900. As regards Martines de Pasqually—whose very name is blundered, still following Barruel—THE MORNING POST affirms that he "worked in France on very much the same lines as Weishaupt," founder of the Illuminati, "worked in Germany." In reply to this

¹ The Convention or Congress of Paris was concerned, like those which had preceded, solely with the reform of Masonry and an attempt to evolve something like order out of the great chaos of rival Rites and their claims. It was concerned also in occult and Hermetic aspects of the Masonic subject.

² The reference is to ARCHIVES MYTHO-HERMÉTIQUES. It is so exceedingly rare that in order to check the imbecilities and—as it seemed to prove subsequently—the wilful mendacities of Barruel, I had the entire work transcribed at the Paris *Bibliothèque de l' Arsenal*, and on the basis of the complete text I gave a sufficient account of its content in THE SECRET TRADITION IN FREEMASONRY, ii, 98-108. I have inspected also a German printed translation which is almost equally rare.

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amazing rubbish I appeal to the same work of twenty years since, and need only add here that in such case Weishaupt worked in "occult communications" by virtue of which it was supposed that the Christ of Palestine instructed the Brethren of Pasqually's MASONIC RITE OF ELECT PRIESTS—*Rit des Élus Cohens*—according to that which was called in their terminology *la voie sensible*.¹ It is a new view of the German revolution-monger, and with a little more care THE MORNING POST might have found that "second thoughts are best." As against some other misstatements of Lémann and Abbé Barruel, Pasqually was not a Jew. He was born in the parish of Notre-Dame (Saint-Hugues), town and diocese of Grenoble.² The baptism of one of his children on June 20, 1768, is on record in the municipal archives of Bordeaux.³

In or about the year 1780, that brilliant adventurer who called himself Count Cagliostro founded a RITE OF EGYPTIAN MASONRY, which filled for a brief period the Masonic world of France with wonder. This also is garnered by THE MORNING POST into its indiscriminate net of revolution-plots. There could be nothing more antecedently ridiculous, and again it happens that the Rituals are in my possession, while I am acquainted otherwise at first hand with the written laws and constitutions. EGYPTIAN MASONRY was an occult Rite, belonging to Hermetic Masonry, and more especially designed to sustain the claims of Cagliostro as possessing the Great Secret of the Universal Medicine.⁴ I observe that the

¹ Consult my study of SAINT-MARTIN THE FRENCH MYSTIC, 1922, *passim*, especially pp. 21-28, for the content of Pasqually's Rite, and pp. 29-36 for an account of *la voie sensible*, that which was understood thereby and involved therein.

² See the important Introduction—p. xii—to a French translation of Franz von Baader, LES ENSEIGNEMENTS SECRETS DE MARTINES DE PASQUALLY, being No. 5 of BIBLIOTHÈQUE ROSICRUCIENNE, 2nd Series, 1900.

³ Papus, *i.e.* Dr Gérard Encausse, MARTINES DE PASQUALLY, 1895, pp. 10, 11.

⁴ NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 89-99. Some important Rituals and Documents of EGYPTIAN MASONRY are in the Library of the GRAND LODGE OF SCOTLAND, but they do not exhaust the records.

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egregious author of the article under notice identifies unconditionally the "Grand Copt" with Joseph Balsamo, so he has not read the evidence against this view produced by Mr W. R. Trowbridge, who is not a Mason and has no job in Romanism or Revolution questions.¹

After this enumeration there remain over three matters of conspicuous importance which deserve, were this possible, studies set apart to each. I have indicated a root-opinion on the part of THE MORNING POST that the Templar Movement in Masonry is contained within the measures of a single system, being in fact the SCOTTISH RITE—a somewhat inchoate collection of thirty High Grades superposed on those of the Craft. It is a development from that COUNCIL OF EMPERORS, already mentioned, which superposed twenty-two Grades, and as regards both they are not Templar Rites in the proper sense of the words. The Rite of the STRICT OBSERVANCE was solely and militantly Templar, *ab origine symboli*. It superposed three Grades, of which the first—or MASTER OF ST ANDREW—formed a connecting link between the Craft and two exceedingly important Grades of Templar chivalry. It used to be said that it was Jacobite at the inception, but was certainly not. Here for the first time—albeit by implication only—it has been accused of political purpose, under the Duke of Brunswick. As a fact the writer in THE MORNING POST did not know that he was impeaching the STRICT OBSERVANCE: he seemed to think in his state of confusion that the Duke of Brunswick was "Grand Master of the German Freemasons" because he was Grand Master of certain ÉCOSSAIS LODGES. As regards the SCOTTISH RITE—*Antiquus Scoticus Ritus Acceptus*, as it is called in the forged Constitutions—it did not come into existence till 1801, and then at Charleston, U.S.A. In this connection the articles remind us that Stephen Morin carried a warrant from a GRAND CONSISTORY OF MASONS, countersigned

¹ COUNT CAGLIOSTRO, *The Splendour and Misery of a Master of Magic*, 1911.

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by the GRAND ORIENT, to Charleston, and there began to confer High Grade powers on a number of Jews, among them Hippolyto Jose Da Costa,¹ who was not a Jew at all, and at a subsequent date would have died in the hands of the Holy Inquisition at Lisbon if he had not been rescued by English Masons—facts perhaps naturally omitted by writers in THE MORNING POST. So much for Morin and his Jews, more especially as Da Costa is supposed in the legend to have carried the Rite to Charleston.

We hear also in 1801 of the first SUPREME COUNCIL in that city, in which Jews were again prominent, among them being Frederick Dalcho. Our contemporary is exceedingly unfortunate, for Dalcho, who was of Prussian origin and English birth, was for twenty-two years a priest of the American Episcopal Church, and a monument to his memory is still standing in the vestry of St Michael's at Charleston.² These are the kind of qualifications which pronounce on "Red Masonry" and presume to talk of revolution in connection with the SCOTTISH RITE. The same fatal blundering pursues the articles when they proceed to Albert Pike and his work in the Southern Jurisdiction of that obedience. The writer is of course unaware that Pike reconstructed the Rituals and that they stand therefore at his value as historian, philosopher, symbolist and critical scholar: the value is unfortunately very slight. But those who suggest that he imported revolutionary

¹ The source of this story concerning Jewish origin happens to be Clavel, *op. cit.*, p. 707, and I have had some worthless trouble in tracing it. Clavel was mistaken on the point of fact, as he was in many other cases. I have given an account of Da Costa, his persecutions and his subsequent contribution to the Masonic subject—SKETCH FOR THE HISTORY OF THE DIONYSIAN ARTIFICERS, 1820—in NEW ENCYCLOPÆDIA, *etc.*, i, 167-170. Had he happened to be a member of the Jewish Religion, I may be permitted to add (1) that he had every title to membership of Masonic Rites, so long as they were non-Christian; (2) that he would be unlikely as such to join or propagate Christian Masonry; (3) that, Jew or Christian, his treatment by the Holy Inquisition was equally abominable.

² For an account of Frederick Dalcho, his Masonic career and writings, see NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 169-171.

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notions into his Masonic Order may be referred to my previous study, while the quotation from his *MORALS AND DOGMA* which is made in Article IV on the profanation of Masonry by plotters of anarchy—whatever its value as history—is sufficient as to his own position.¹ Among the evidences offered to the contrary are Ritual counsels to destroy Ignorance, Tyranny and Fanaticism. Very well: if you like, all this is part of the design of Masonry. Does *THE MORNING POST* stand for Ignorance, stand for Tyranny and stand for Fanaticism? No; but the Roman Church—which it reflects throughout the Masonic part of these articles, not, it is to be presumed, by intention but through dependence on French Anti-Masons—invariably regards every plan for their removal as a siege laid against the walls of its particular Spiritual City. As one who knows all the Rituals of the *SCOTTISH RITE* and has made a long critical study of many codices of each, I am in a position to check wild statements respecting their content. For example, I am familiar with some twenty separate and independent versions of the *ROSE CROIX*, and I affirm that Barruel lied when he said that the French Ritual current at his period represents Christ as “a common Jew crucified for his crimes.” I challenge *THE MORNING POST* and its anonymous contributors to produce any codex which does. In France then as in England now,² Christ—for the *ROSE CROIX*—is the Son of God and Lord of Glory. I lay down the same challenge respecting alleged “subversive forms of Freemasonry” working “a Ritual of

¹ “Masonry,” says Pike in the place cited, “has not only been profaned but it has even served as a veil and pretext for the plottings of anarchy. . . . The Anarchists have retaken the Rule, the Square and the Mallet, and written on them ‘Liberty, Equality, Fraternity’—that is to say, Liberty for the covetous to plunder, Equality for the basest, and Fraternity to destroy.” But compare his own description of the Masonic apostolate, already cited, as an indication of the value which attaches to his views on any subject.

² In the earliest form that I have met with so far—*circa* 1780–85—the Candidate for the Grade of *SOVEREIGN PRINCE ROSE CROIX* undertakes (1) to follow the New Law, (2) to practise the three Theological Virtues of Faith, Hope and Charity, (3) in the pursuit of which he finds the Word in Christ.

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hatred for the Cross.”¹ Templar or non-Templar, there are no such Grades. The Cross is an object of veneration in Christian Masonry, and in some of the “philosophised” Degrees it is treated as an universal symbol.² Now the Templar Rituals were Christian in all their forms during the eighteenth century, but a few were philosophised afterwards. The RITE OF THE STRICT OBSERVANCE has been always Christian. Here again I know all its Rituals, including those which are held in great secrecy. The latter were communicated to me after the same long delay and under the same great reserves as was done presumably in the past. They are neither of Stuart legitimacy nor of continental anarchy; they belong to things of the spirit and God known of the heart; and the Templar Order in Britain—where it is governed by GREAT PRIORY—in the Colonies and America, belongs to the same category. This notwithstanding, the claims to descend from the old Knights Templar is—as we have seen at length—a myth and pure invention. Lecouteux de Canteleu is a false witness on this subject, just as Copin-Albancelli is an *hystérique insatiable* about the Jews, and no one can take him seriously.³

I pass now to the German ORDER OF ILLUMINATI. It may have been observed at the time by readers with a certain experience in these matters that the root-authority on which THE MORNING POST depended for its case against Masonry is Abbé Barruel, in an almost forgotten work, entitled MEMOIRS OF JACOBINISM. He is said to trace the origin of the French Revolution through a bewildering maze of secret societies; but as a fact his societies are Masonic, *plus* German Illuminism, the position regarding the latter being one of extreme

¹ In one of the earlier English forms, called INSTALLATION OF KNIGHTS OF THE ROSE CROIX, the Candidate is girded with a belt which is described as bearing upon it “the Cross of our Redeemer,” as a memorial of His sufferings and death.

² See, for example, a discourse on the Mystic Cross as a symbol of “life to come” in the 11th Grade of the ANTIENT AND PRIMITIVE RITE, being a philosophised ROSE CROIX.

³ His periodical LA BASTILLE may be consulted in this connection.

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simplicity.¹ The Bavarian ORDER OF ILLUMINATI was founded by Adam Weishaupt in 1766, and it was suppressed by the elector of Bavaria in 1786, some of its active members and the author of its more advanced Rituals having withdrawn previously. Those who say that "it was continued in more secret forms" have produced no real evidence, for none indeed exists. THE MORNING POST affirmed that the ILLUMINATI came out of their seclusion and attempted a revolution at Berlin in 1918. There is again not a shadow of evidence that they did anything of the kind, though a few revolutionaries of that date took over some catchwords adopted by the original gang. Weishaupt assumed in his Order the name of Spartacus, and THE MORNING POST reproduces a question raised by Mrs Webster, namely, whether it was "mere coincidence" that the Spartacists of modern Germany "adopted the pseudonym of their fellow-countryman and predecessor of the eighteenth century." The simple and obvious answer is that it was not coincidence but imitation. Mrs Webster is not of any importance on this part of the subject, but she was cited often and she intervened at length in the debate. It is to be understood that she is not a member of the Roman Communion, notwithstanding her invariable allusion to the "Catholic Church," meaning the Latin or Roman Rite. For the rest, I can tell Mrs Webster and all others who are concerned that the Order of Illuminati was revived in Germany to my certain knowledge about 1893; that I have all its Rituals, all its Statutes, Constitutions and so forth; and that it had nothing to do with politics and nothing

¹ As regards Barruel, I confirm here—as to statements and point of view—what has been said in a NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 64-66 and 386-388. He incorporates in his volumes a serviceable account of German Illuminism, after due allowance for its partisan character, the contamination of facts thereby and the bad foundation of his whole viewpoint, which supposed him to be dealing with a vast scheme in activity, whereas it was largely a scheme on paper devised by persons who had no position whatever and no influence. It calls to be added that it is serviceable only for readers restricted to French and English. Having regard to what is available in German, it is not less than scandalous to quote Barruel in a public print on the subject of German Illuminism.

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with revolution.¹ It follows from all the evidence that Barruel was not "justified by time" in his fantastic thesis of survival. The "formidable sect" mentioned by Mr Winston Churchill in the House of Commons on November 5, 1919, is certainly not a succession from Adam Weishaupt. As a scheme of universal revolution German Illuminism looks formidable in the light of those archives which were published by the Bavarian Elector, and from which Barruel drew. So also does the Masonic RITE OF MIZRAIM, with its Laws, Statutes and vast mass of arrangements, not to speak of the Rituals representing its ninety Grades, suggest to an unfamiliar mind that it was a thing of great moment and very wide diffusion; but the cumbersome scheme never kept half a dozen chapters together of all its SENATES and all its AREOPAGITE COUNCILS. It was and remains a scheme on paper, and this is the description applying to the archives of German Illuminism, which were magnified in the mind of Barruel till they looked like a colossal conspiracy diffused everywhere. I agree with Lord Acton that the "appalling thing" is the design in matters of this kind, but in the present case it is also the thing ridiculous, for Weishaupt's House of Revolution was a house of cards, and the sands on which it was built were the parchments on which he wrote. His scheme was in concealment behind the ignorance of its members, and there was no influential centre to move the puppets on the external stage. There was the amiable enthusiast Baron von Knigge, who wrote up the advanced Rituals and retired altogether when Weishaupt wanted to correct them.

¹ THE MORNING POST, notwithstanding this statement in my original criticism and purposely left untouched in the text above, was so intelligent as to inquire whether I was not or had been a member of the German ILLUMINATI. My answer is that it was much too negligible for the concern of a serious student in its revived form—yet another scheme on paper, with nothing in or behind it. See NEW ENCYCLOPÆDIA, ii, 193, 194. The inquiry obviously implied that I belonged to an advanced revolutionary Society and knew something perhaps about the supposed attempt at Berlin in 1918. The student's work is onerous and sometimes dull. I need occasional relaxation, and shall be gratified if THE MORNING POST will continue to think whatever it happens to have thought when it asked this question.

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It is gross exaggeration to suggest that the Illuminati were "in secret control of a multitude of Lodges throughout Germany," for there was no such multitude in existence; it is gross exaggeration to say that Freemasons were "initiated in shoals" by von Knigge at the Convention of Wilhelmsbad in 1782. As Gould mentions, he was a man of "ingratiating address," and no doubt he made many converts during the course of his membership; but if both statements were literal, no magnitude of external membership would have made Illuminism a living reality when there was no vitality behind it.¹ This is the general answer to the thesis of Barruel and to those who at this day have turned to his partisan work. It answers also the question of the articles, whether the GERMAN ILLUMINATI were the only or chief sect which had a hand in the French Revolution. It was too invertebrate from the beginning to have had a practical hand in anything, and it had passed out of existence. The mark which it left upon Masonry was in Southern Germany, where the downfall of the one Order caused the suppression of the other. All that has been said about Mirabeau, his visit to Berlin and his plot to "illuminate" French Freemasonry, may be disposed of in one sentence: there is no satisfactory evidence to shew that Mirabeau ever became a Mason. The province of Barruel was to colour everything, and he laid on the blacks and the scarlets with lavish brushes. But he was largely confined to the documents, and it is just one of those cases in which documents produce a false impression, for the reasons given. As regards the Masonic side

¹ It is idle to retrace ground which has been travelled, unless a definite need arises—for example, a new point of view or the emergence of new facts. I must refer again therefore to my NEW ENCYCLOPÆDIA for a brief notice of Baron von Knigge, i, 433-434. He does not appear to have been acquainted with Weishaupt or to have known anything—unless by report—about the ILLUMINATI till 1779-1780, when he co-operated zealously over further and more important work on paper. There is no reason to doubt his statement that those whom he introduced to advanced Degrees of Illuminism were "enchanted," but that they came in "shoals" is as likely as that Baron Ecker und Eckhoffen, who was there with kindred intent, brought thousands also into his latest and *ne plus ultra* Grade of the ROSY CROSS.

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of the alleged conspiracy, not one statement of his can be accepted without corroboration, and this is not forthcoming. A case in point is his account of the Grade of KADOSH, which he knew only by hearsay, and I affirm that there neither is nor was any version of this Degree which has ever said that "the religion of Christ, founded on revelation," is to be destroyed.¹

The next point is possibly the *grand divertissement* of all. Those who are entitled to speak about secret societies in France at the end of the nineteenth century are aware that Leo Taxil flaunted in the face of Paris his public confession that everything concerned with Diana Vaughan, the Universal Masonic DIRECTORIUM, its supreme pontificate, Lucifer in the High Grades and LE DIABLE AU XIX^e SIÈCLE were impositions of his own invention.² Everyone knows that Dr Bataille, otherwise Dr Hacks, whose name appears as author of this work,³ had confessed previously, deriding the credulity of "catholics." I have always felt sure that there would be a recrudescence of these mendacities when people had forgotten the circumstances which led to their public extinction, but I did not expect it to occur in the columns of THE MORNING POST. However, the articles bring forward the old fable of central direction in Masonry, and discover a miracle of prophecy in a supposed letter of Mazzini which was forged by Leo Taxil or one of his confederates.

I have now done. On the basis of these findings I deny that evidence has been produced for the hand of Freemasonry even in the French Revolution. I am not concerned in the present study with the truth or otherwise of these charges. The

¹ We have seen that in its original form the Order was pledged to the maintenance of "our Holy Religion," and if it be asked what Religion, the answer is that of the Cross, which is said—as we have seen—to be worn on the hearts of Brethren to shew that they are Christians and that the Christian Religion must be graven indelibly within them.

² NEW ENCYCLOPÆDIA OF FREEMASONRY, *s.v.* PALLADIAN FREEMASONRY, ii, 251-264.

³ A vast publication, in the form of a French "penny dreadful": it is before me as I write, and is one of the very few copies in England of an exceedingly rare work.

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case against continental Freemasonry on this subject has been considered already on the basis of other and very different evidence. The contrast made by Louis Blanc between Craft Degrees for those who were to be kept in the dark and "occult Lodges" for the elect is belied by the history of French High Grades. The latter were as much open to those who sought them as anything in the Craft itself. In the sense of Louis Blanc there were no occult Lodges. I am sure, however, that French Freemasonry was a finger-post pointing in the direction of Revolution. The French Masonic watchwords of Liberty, Equality and Fraternity were like a passing bell ringing out the old order. And the French Revolution was like the German Reformation, a pretty bad thing, but it had to come. The factory of the one was not in "shadowy sanctuaries" but in the French Court, while in the other the factory was at Rome.

A question is raised on the subject of Co-Masonry, but I leave it to those who are concerned. Its Lodges and Chapters are illicit from the standpoint of the GRAND LODGE of England, under whose obedience I abide as a Mason. The reasons are that it initiates women and is empowered by an irregular jurisdiction. But I know that THE MORNING POST discovered another mare's nest, while it was specifically wrong as usual on its points of fact. The French Lodge LIBRES PENSEURS did not transform into LE DROIT HUMAIN; the Order is not oriental, and its devotion to the supposed Comte de St Germain is an incident of theosophical revelations; it belongs to the "shadowy sanctuaries" of akasic records, not those of politics.¹

As regards Latin Freemasonry in this twentieth century it is obvious that I hold no brief whatever. Wheresoever dispersed over continental Europe it may be playing the game of politics,

¹ For whatever the fact is worth, a deputation from the GRAND ORIENT paid an official visit at the headquarters of LA MAÇONNERIE MIXTE, as it is called in France, the event being subsequent to the time when THE MORNING POST ceased to testify. Its result was that men belonging to the Obedience were recognised as Masons after a process of "regularisation," but not *les sœurs Maçonnes*, the reason being that the GRAND ORIENT was hindered by its concordats with other Masonic bodies.

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as it is said to do in South America ; but there is of course no concerted effort as there is no central direction, and I have not heard a single name of importance cited in connection with the alleged doings. It would serve, I should think, no purpose for any serious government to concern itself with the scattered groups unless and until they were caught in overt acts.¹

I have now reviewed the whole position as it was brought forward originally, and as regards Jewish "perils" and "protocols" I make no claim to know at first hand ; but having spent a great part of my literary life in the criticism and exposure of fraudulent documents, one has acquired a certain instinctive—or shall I say expert?—sense on the subject. It was obvious from the beginning that the protocols were forged documents, and if of French origin were therefore suspect, because in Roman Catholic circles of that country the animus against Israel has ranked second only to that against Masonry. Admittedly also there was no evidence in support of them, though they were taken on faith at their face-value by both writers in THE MORNING POST. For myself at the time I could say only that if the alleged fact of a Jewish Peril rested on no firmer ground than these documents, we might reach an *aureum sæculum redivivum* before a universal social cataclysm. For me they were not suspect ; they took their place in the class to which I have referred. It was added that I should believe in the protocols and their Elders of Israel when I believe in the Charter of Cologne, the Charter of Larmenius and the Écossais Constitution of Frederick the Great.

The real documentary position of the PROTOCOLS was revealed in THE TIMES a few months later, and the rejoinder of THE MORNING POST to this and other criticisms will be found

¹ It is not to be denied that, like other institutions in all ages and nations, Freemasonry has from time to time, indeed at too many times and in places too many, been diverted from its true ends. There is nothing to be lost which belongs to the true and valid cause in an admission of this kind. In so far as it is political at any given centre, the Institution has so far ceased to be Masonic ; in so far as it is at issue with official religion anywhere, so far also it has renounced its character and mission.

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in four further articles which appeared in the month of October 1921. I have indicated that the defence of Israel lies far beyond my subject ; the Jewish periodical press and Mr Lucien Wolf may be consulted by those who are concerned : they will reach no doubt my own conclusion that the texts which offered the pretext for affirming a Jewish Peril are forged documents of a peculiarly flagrant kind. It remains only to add that the extensions on WORLD UNREST added nothing in the way of novelty to the anti-Masonic dossier. They rehearsed some further stories and repeated some familiar charges. My point remains what it was when I first offered a consideration of the subject at large, namely, that the new accusers of Freemasonry were not only in error over manifold points of fact but did not prove that which they set out to establish, being the dominant hand of the Gallican branches in the work of the French Revolution. I do not deny that there are certain traces of the hand at work ; but so far as valid evidence goes its part belongs to those minima of which it is said non curat lex. For the rest, I care little enough about the whole question, because French Freemasonry has long since cancelled those warrants by which it belonged to the Order, and the actual date on which it began to do so is a matter of detail in the last resource. But if the revolutionary influences have been exaggerated by enemies of the subject through all the nineteenth century and onward to this day, it has been exaggerated also in the opposite sense by many French Masons, who have sought to reflect a false glory on their schismatic Rites by representing them as a main factor in the Revolution, which for them and those who are like them had become and remains a cultus.

XII

THE PLACE OF MASONRY IN THE RITES OF INITIATION

WE have contemplated the Masonic subject from all standpoints and under practically all its aspects. We have seen its origin in a simple Christian Mystery belonging to a Trade Guild, its transformation into an Emblematic Art and its development from this basis in many directions. We have seen it striving to account for the central point of its symbolism by the creation of a Secret Masonic Tradition. We have examined also the fact of its occasional perversion from true ends, when it has been set to build Houses of False Doctrine for false Rites of Perfection. Against all the clatter and clamour of anti-Masonic movements we have reduced this perversion within the narrow measures of its proper significance. It has been recognised throughout that there is a higher mind of Masonry, that a wider meaning attaches to its chief allegory than that which appears on the surface, and that the essential greatness of certain Degrees and Rites has been realised by few only of the multitudes who know them at first hand. There is, for example, a true sense in which the ROYAL ARCH is like a threshold of the Presence and an introduction to a Divine Science. We have now to consider the question of final values and that into which Masonry may develop from seeds already planted in its soil.

The valediction of these studies is designed to carry the whole subject much further afield, that I may justify the title of this

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present and last essay, which has been chosen—like the others—with a defined purpose in view. Beyond the small beginnings unfold the greater ends. Behind modern Emblematic Freemasonry and all that has developed therefrom lie the Ancient Mysteries. It has not descended from these and it is not in their likeness, but there is a shadow of resemblance, as between the death and resurrection of a god in old mythologies and that which is personal to the Candidate in the THIRD DEGREE. Such is the place of Masonry in respect of antique initiations. There is not one vestige of evidence that the Candidate died or rose at Eleusis or Samothrace, in Dionysiacs and Adonia, or at any point or in any episode of the Mithraic cultus. They were, for the most part, celebrations *en masse*, and the later Mysteries of Isis, like the Rites of Ancient Egypt, offer—so far as can be told—no correspondence whatever with the idea of initiation, as the term is understood by us.¹ There were dreams about this in the past, and they were long and many, but their day is over: of those who are subject to them—if any—in the present state of scholarship, it must be said that they are in a mood of nightmare. If it is advanced that those who suffered and enjoyed the experience of Eleusis were termed, as we have heard, Regenerated Children of the Moon and that a new life followed their second birth in symbolism, it was not because they died mystically and were afterwards raised from the dead, but because a denomination of this kind was applied to initiates who had witnessed the Divine Pageants.

The place, if any, of the Masonic subject among Rites of Initiation is not therefore to be sought in the far past but among things more secret than itself which are facts of the world about

¹ It was Persephone and not the Candidate who went down into the underworld and returned therefrom. It was the god who died and rose, not the scoffing Alcibiades. Or if Plotinus, Proclus and Porphyry experienced inwardly something corresponding to that which they beheld without in the pageants, this was in virtue of peculiar dedications, was personal to themselves and was unknown for the most part to their co-heirs in the initiations and advancements.

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us, which belong to the Divine Ends of Being, and as such are of those only that matter in the ultimate sense and will find titles of survival in the age to come.

Emblematic Freemasonry and its developments as now in activity throughout the world comprise a spirit and a form. The spirit is the life of Masonry and is that which by the hypothesis of initiation is communicated to those whom it receives. The form is the mode in which Masonic life is conveyed, and this is Ritual.¹ The outward spirit of the CRAFT DEGREES lies within the simple measures of moral being and the duty imposed thereby, for which reason Craft Masonry can be only the beginning of a discipline. We have seen that the essential difference between the ROYAL ARCH and the EMBLEMATIC RITE answers to the distinction between ethics and religion. It is substantially certain above all things that the Union was unaware of this fact when it formulated the famous dictum on "pure and ancient Freemasonry": in other words, it knew not that which it did. Among matters beyond my province would be the question whether SUPREME GRAND CHAPTER is in another position at the present day.

It has been suggested somewhere that the true secrets of Masonry are those of its inner soul and that the Gates of this Sanctuary are opened to a few only of those who have entered the Brotherhood—comparatively speaking at least. But the secrets in question are many and belong to several planes, as—for example—those of the threshold, purely official in character and betrayed generations ago. There are those also which concern the mystery of its origin, the obscurity of its many developments and the real intention impelling the minds of people who devised the Craft Rituals as now used among us.

¹ There are things which are vital within their own measures but which—for obvious reasons—one does not care to press. It remains, however, that the definition given above enshrines an implied counsel on the Master's work in every Lodge of the world, on the forms which perish apart from the spirit within, on the dead letter and the law of the "letter perfect," which knows no law of life.

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From another point of view the life of the Lodge is one of the chief secrets, and this is of course incommunicable outside its hallowed precincts. The working of the bond of Brotherhood is not less inexplicable after its own manner—an “electric chain wherewith we are darkly bound.” Above all these there is the mystery of that very hidden way by which Emblematic Masonry is translated into life, including a secret quality of change which it brings about in many natures that are otherwise of no uncommon calibre. Beyond and far withdrawn it is right to say that there lies the undiscovered country of the Masonic oversoul: on this side it connects with the Ancient Mysteries, though in the sense only that these were understood by Platonic successors; but it also exceeds them, communicating to Higher Grades the precious intimations of the Christ-Life. Out of these intimations there arises the whole subject-matter of that life which is called mystical, as it has been followed under the Christian ægis, a science of inward experience, the records of which begin with pseudo-Dionysius and have continued to our time.

There are, however, some other matters which call to be realised at this stage of our research, because of the days to come and that new age on the threshold of which we stand. In a comparison of the ethical teaching proffered by Craft Masonry with the *corpus magnum* of *Theologia moralis*, there are some in the hostile camps who are ready to arise and tell us that the Craft has nothing to impart but what is better taught elsewhere, though its whole duty of man may be reasonably sound or sufferable within its own limits. As a summary it may have served decently within particular circles, being not without practical purposes applicable to the man in the street. It is for this cause, among others, that the Craft has found a wide appeal during a space of two centuries and may continue so to do for yet a little while to come. However this may be, the Craft ethic can never of itself and only enable initiates of such a Mystery to accomplish that which it inculcates, according to

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the FIRST DEGREE, otherwise, to build up within them a temple perfect in its parts and honourable to the builder.¹ The reason is that such a figurative temple is not built by ethics, but by a Principle working from within, concerning which it has been said that "except the Lord build the house, they labour in vain that build it." This is true above all respecting the House of Masonry, because it is the House of Man.

Are we not acquainted also with another criticism which objects that ethical instruction in Masonry is like a tale of mean streets, which is also told meanly ; that it safeguards all the issues by reservations respecting personal detriment, which offer an easy loophole of escape from all real activity in goodwill ; and that the kind of conventions under which it has passed into expression are in correspondence with the motives behind them, or—in other words—that it conveys eternal commonplaces of human duty in terms of ineptitude written about a self-centre, which is protected on all sides ? The thesis adds that such conveyance, moreover, is in the manner of a mystery, on the supposition that there is a hidden knowledge which can be properly communicated only under great pledges ; all that emerges, however, is that secrets which are no secrets are fenced about by penalties reminiscent of the Newgate Calendar and Tyburn Tree. The position summarised thus and presented as at once admitted and familiar, it would follow therefrom as an inevitable conclusion that CRAFT MASONRY at least,

¹ I have said somewhere far off in the years (1) that any knowledge which is possessed by all, which no one ever disputes, which is withal so simple that there is no difficulty in its direct teaching, does not require an allegorical and symbolical system of some complexity to explain or enforce it ; (2) that it is precisely one of those cases in which unvarnished truth has no need of devised fables, but above all there is no warrant for secrecy and mystery in the plain basis of individual and social morality ; which notwithstanding, (3) however simple, however undisputed, however universally known, the moral law of Freemasonry represents a state of life which, so far as man at large is concerned, remains in the stage of making and is that to which we aspire but by no means that which we are ; (4) it is looking therefore to see the good things of God in the land of the living and the fulfilment of our law of being ; and (5) it holds up a mirror of conduct in which it would be good for many of us if we could see our own reflection.

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among all the Rites and Degrees, is no better than a banal pretence.

There is, however, another point of view, and whatever is uncertain, whatever is open to debate, there is no question concerning it. If the plan of the CRAFT DEGREES has been conceived and constructed *sub specie personæ* and not *sub specie æternitatis*; if there is nothing, as offered, that is valid in the absolute, because there is nothing at the highest; if it is content with a part when it ought to aspire to the whole; amidst such imperfections, amidst all worldly spirit, and in spite of veneer and artifice, it is to be held justified by the titles of its dedication, the promotion, namely, of "brotherly love, relief and truth," by its unvaried appeal to "good men and true" for the encouragement and diffusion, within given measures of understanding, of the true and good in all classes of mankind. It is to be recorded on this basis that the world is the better for Masonry. If it has missed that which is highest, it has done service on the lower levels. Far back in the history of the London GRAND LODGE, it began to make the life of the tavern like a vestibule for the life of the Church.¹ The authentic conclusion is then that there is something in Masonry of which we cannot afford to let go, being something that "makes for righteousness." In respect of the rest, the motto is: God mend it. For reasons stated in my preface, on other and all considerations, this something may demand to be presented in another form and under other conditions; but the root of the matter is valid. We reach in this manner a fixed point of departure and have put the hostile criticism to some extent out of court.

The qualification is needful because the material placed in our hands is but too open to judgments of this kind, so far as its form is concerned. Moreover, Masonry, in the hands of

¹ In that deeper and fuller understanding of the Masonic subject at which we shall arrive presently, it is possible and is true to affirm that Masonry was born in a tavern, but it belongs to God Almighty.

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its interpreters and also of the Rites themselves, has sought every issue of explanation, claim and source but that which really belongs to it. At the core and heart it is in the likeness of something to which it does not belong on the surface, and this is that which matters. It is also the exalted spirit of the Rites or their sacred oversoul. The form will pass ultimately, because it does not represent the spirit which is immanent, so to speak, therein. My thesis is that there is all in the spirit which the highest aspirations of heart and mind can seek within the measures of Grades and Orders. And this spirit, which constitutes the Secret of Masonry, its essential life and the Legend of the Word at its highest, is actually a Christ Secret. It calls to be remembered that Masonry began as a school of religion and must end therein: it began and must end in Christ. The proof is that when Christ is not manifest, as He is in the accounting High Grades, then He is postulated or implied. After all the mystic pageantry of the THIRD DEGREE, the Raised Candidate is directed to the Morning Star, as if to that light which can alone enlighten the experience through which he has passed, and this is of all truth—like a dawn of grace and salvation—in the highest theosophical as it is in the Masonic sense. Hereof is the secret mind of CRAFT MASONRY, but an intimation not less profound lies hidden in the ROYAL ARCH, where that which was the Morning Star appears now as the Ark of our Salvation.

There arises, however, a vital question, and this is the validity of the Tradition in Freemasonry, a consideration which cannot be escaped because it is forced upon us by the finding of the Act of Union respecting the content of “pure and ancient Freemasonry.” This imposed on us the ROYAL ARCH as the completion of that which was left unfinished in the THIRD DEGREE, determining the long quest followed on the part of Master Masons by discovering and communicating the Lost Word. But we have seen that in so doing it substituted un-awares a quest in scholarly research for one that was initiated

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and pursued in symbolism, because it failed to account in any manner whatever for the fact and place of discovery, this implying—as I have shewn—an antecedent story. We are compelled in this manner to go in search of an explanation outside BLUE MASONRY and the ARCH itself. Now it is found in several directions, but always and only where it stultifies the definition of the Union, since those directions are High Grades, excluded by the Clause in question from the authentic domain of Masonry. If it be said that the explanatory supplements derived from such sources are set aside implicitly, by the hypothesis of the Clause, as not being the true story, we can accept such a construction at the pleasure of those who offer it, but it is for the further condemnation of the dogma. The Union should have seen that their ARCH OF ZERUBBABEL had adequate materials to support its proper claim, and as it did nothing of the sort we must even be content with that which can be gleaned elsewhere. We may not be satisfied with our finding, but it happens that there is no other.

What measure of value attaches therefore *per se* to High Grade histories of the Lost or Hidden Word? What is their root in the past? What is the impression which they convey? Is their worth and appeal only that as explanatory supplements they do as a fact explain, whether otherwise or not they are false in sentiment and fictitious in story? It must be said at once that the CRYPTIC RITE presents no message but one of poor invention and that most of the French Traditional Histories carry patent marks of manufacture, like their English analogues. They have not been created and they have not arisen: they have been made up. They belong to the order of arbitrary and transparent devices, but this is the story of the Word from ALEPH to TAU through all its life in Masonry: I speak of the surface of things. There can be nothing more arbitrary than is the English pretence of its discovery in a crypt beneath Solomon's Temple, without any antecedent intimation that there was a crypt or that the Word had been

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inscribed therein. The Traditional History of the THIRD DEGREE shews that it reposed in the minds of three persons only, and it is unwarrantable to suggest that it had been put into writing, yet leave it undetermined as to the where and how and when.

The seals of sincerity are wanting therefore in this and the other inventions, with the possible exception, however, of the ROYAL ARCH OF ENOCH and the main part of its Supplement, which is the Grade of GRAND ELECT.¹ The discovery in the ARCH OF ZERUBBABEL becomes logical as a proposition when it proves to be the ARCH OF ENOCH, and there is logic also—at its value—in the reason that accounts for its inscribed form. In the story of the two Pillars there are incorporated, moreover, some remanents of ancient lore, and we know that the lost pointing of the Sacred Name has all Zoharic Kabbalism behind it, going back in a written form at least to the thirteenth century, with a time-immemorial philological fact behind it. Such is the material which is put into our hands, that we can make of it what we can and will on the traditional side of Masonry. So far as the old lore is varied in its Masonic presentation, so far as there are additions thereto, it is obvious that nothing is authentic in the historical sense, for we have seen that the true pronounciation of the Sacred Name remains under a veil of camouflage, while the story of the two Pillars is *ab origine* a matter of Jewish legend which has suffered an arbitrary change. As regards the nine arches of Enoch they appear to be of Masonic invention pure and simple: as we have seen, there is no trace of them in the Hebrew Apocalypse called the BOOK OF ENOCH or in the Slavonic SECRETS OF ENOCH. It follows that there is a great chaos, that the Secret Tradition in Masonry is false historically, and if it cannot be read in the mystical sense of what I have termed the oversoul, it is a thing

¹ I leave over the testimony of that which I have termed a Rite within Masonry, because I cannot present it fully: it is mystical rather than historical.

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of no effect, because there is no meaning behind it. We are in precisely the same position with its sheaf of stories in our hands as we should find ourselves if compelled to take over the traditional accounts of the OLD CHARGES, in which—as we saw in our first study—Abraham carried the art of geometry into Egypt and there taught Euclid, with other inventions connoting a sub-surface hypothesis that those who *ab origine symboli* had knowledge of the true God must have been those also who possessed and could alone impart the liberal arts and sciences. I have no doubt that this thesis—though for us it is of no value—was held sincerely in its day, and the speculations of the schools may be behind it: unlike those Masonic inventions to which I have adverted, it may have arisen rather than have been made up, following by way of inference and conclusion from an host of accepted views and assumptions.

I have affirmed, however, much earlier in these studies (1) that there is a meaning behind the Tradition and (2) that it is of allegory or symbolism after its proper manner. This is not to be understood in the sense of a conscious intention reposing in the minds of the makers of certain historical myths: the critical sense—not to speak of personal sincerity—forbids suppositions of the kind, though they have been common enough in the past. Were it necessary to postulate such intention to save or even exonerate the Masonic subject, the latter would be heaved over among the rubbish, so far as I am concerned. It has been admitted unconditionally that we do not know and are never likely to discover what was in the minds of those who gave us, *e.g.*, the THIRD DEGREE, and precisely the same position obtains throughout the field of Masonic Ritual. The case being such, we are obviously free to adopt any personal or agreed construction which covers the ground. The GRAND LODGE of 1717 grafted Emblematic Freemasonry on the OLD CHARGES and the old Trade Guild, and if the time seems to be at hand when prevailing figurations and emblems will cease to signify, we have every title to unfold new meanings from old

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allegories and symbols, if such a work is possible. Now it happens in the providence of the subject, and not as a point of imagination but a point of fact, (1) that not only does a figurative death and resurrection characterise the Greek Mysteries but is the form in which deep mystical experience has been clothed throughout several Christian centuries; (2) that in this experience the soul of the mystic was held to have found the Word, which Word is Christ; (3) that Enoch who walked with God, and was taken, is prototypical in the Old Dispensation of this experience in the New. When we find therefore that after his Raising the Candidate is directed in veiled language to remember Christ, and is told after his Exaltation, in another form of symbolism, that he can pass through Christ alone into the peaceful shores of the Blessed; when he is in fine Perfected in Masonry by learning that the Word is Christ: I affirm that it is immaterial in the last resource whether Desaguliers, Anderson and the rest of the "learned Brothers" regarded the Masonic subject in this manner; that the Quest of the Word and its Finding, the Figurative Death and Resurrection, can be understood lawfully and logically in the sense of Christian Mystics;¹ and that in a day to come it will be understood in no other because it is the highest of all. It is the way of Carmel, which is that of Elias, and it is the way of Enoch. When therefore—manufactured or not—Masonic Tradition tells us that the Word was revealed to Enoch and that a hidden knowledge concerning it was perpetuated from his time to the coming of the Christ in Palestine, I affirm that we can accept this in the sense of Christian Tradition and in the sense of St Augustine, whom I will not quote again. Independently of all tradition, the Mystic knows that the Christ-Spirit is always with us, and as unto the consummation of the world, so also from its beginning. I affirm further and in fine that a mystical under-

¹ In respect of that sense and the manner in which it is unfolded I must refer readers to my *WAY OF DIVINE UNION*, 1915, c. viii, s.v. *SYMBOLISM OF THE CHRIST-LIFE IN THE SOUL*, pp. 168-188. It is neither possible nor desirable to unfold the great *Theosophia* in this place.

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standing of authentic Masonic Ritual and Masonic Tradition is in fact possible. It is to be remembered in this connection, as shewn otherwise, that the Craft story is a devised myth and that its validity depends solely on the extent to which it may unfold as ordered allegory, with a beginning, middle and end of adequate and real purpose.¹ The further that it has been developed in the High Grades by pseudo-histories with no allegorical motive—as generally in ELECT GRADES—the more false has been the light thrown upon it. The GRAND ELECT is excepted from this judgment, because it is in a different category and stands or falls by itself, apart from the Traditional History of the THIRD DEGREE, of which it recalls only at a far distance the one element of the Word and its possession by Solomon—not, it is to be observed, by the King of Tyre or the Master-Builder of the Craft Myth. In the symbolical sense of course and not in that of chronology, we can regard this Myth as if it were grafted on the Enochian tree of the GRAND ELECT GRADE, while the ROYAL ARCH OF ZERUBBABEL and of JOSIAH are like branches put forth therefrom. That which is grafted is allegory, by the hypothesis of English Masonry, and the two recensions of the ROYAL ARCH are history by their own hypothesis, like the Enochian legend of the French Grade. But, as I have said, the tradition is manufactured and the putative history is not historical at all. I have stated twice

¹ It does not so unfold either in the Craft itself or in those redundant extensions to which I refer in the text. In so far as explanation is attempted there and here—for example, in the MASTER GRADE itself—the Raising of the Candidate intervenes always to stultify the proffered significance. It shews, for example, that the analogy of his experience with the Legend of the Master-Builder is a flimsy pretext to cloud the issues of a far-reaching event in symbolism which begins in one world and ends in another. It is the presentation of a Great Mystery in the guise of ceremonial pageant. There is no key to its understanding offered in the Craft or in the High Grades, save only in a glass and darkly by the PERFECT MASTER OF ST ANDREW. It happens that the key is in my hands by communication from other and more withdrawn Mysteries, but for reasons which satisfy myself it cannot be given openly here. I can say only that in the symbolic catastrophe of his experience the Candidate becomes a Master, attaining victory in death, but in resurrection there is another Mastery.

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in these studies, that we do not know what was in the mind of those who made up the THIRD DEGREE, and we are—if possible—still more in the dark as to the purpose of that concealed author who has given us his chronicle of the Sacred Word perpetuated in secret from Enoch to the time of the Crusades. If it was solely to account for the Lost Word of the MASTER GRADE and marry it to the story of Ramsay by means of pure invention apart from allegorical motive, there is no meaning behind it, and the *corpus doctrinale* of Masonry falls to pieces at once.

Now, if we could suppose for a moment what is frankly quite impossible, that, *e.g.*, Desaguliers had the whole end of the Ancient Mysteries illuminating his conscious mind, on the faith of late Greek testimonies ; if his life had been spent—as it was certainly not—in the company of Platonic successors ; if he could say of them—as indeed he could not assuredly—with Robert Southey, speaking of literature in general—

My days among the dead are pass'd,
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old—

there is that other aspect of the subject, most important and vital of all, about which he would know nothing, and yet we must look thereto. It is the plenary evidence—already cited—of Christian and Catholic centuries to a yet deeper experience than that of the mystic Plotinus, and it corresponds to a new figurative birth, a symbolical or mystical death and a risen life thereafter. In a word, it is the Christ-life enacted in the individual soul. There was not only no vestige of such knowledge but practically no rumour concerning it in the English popular world at Desagulier's epoch of abysmal dullness, some possible priests of the Latin Church excepted, maintaining missions as they could *in partibus infidelium*, or a few spiritual descendants of Lead and Pordage, when they forgot for a moment to hoist the ultra-Protestant Standard of Messiah

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Triumphant in memory of Robert Roach. Had the makers of the THIRD DEGREE known and remembered this school of veridic witnesses they might have communicated to Candidates a very different kind of Mastery, but it was not in the possibility of things. We must set aside, as we have seen, any notion that Christian Mysticism is implied consciously in the *corpus* of CRAFT MASONRY, though I have said elsewhere that its makers may have had piecemeal intimations on many subjects.

If we glance, on our own part, at these things beyond the ken of Presbyterians, Huguenots and Deists of the early eighteenth century, we are confronted by another Tradition more secret than that of Masonry, for although it is open as the world to those who look, it is incommunicable in the real sense except in paths of experience followed at first hand. The golden legends concerning it in the immemorial past are those of Enoch and Elias: its historic houses—sometimes built with hands and sometimes in the heart only—are set in the shadow of Carmel or high on the slopes thereof. There are seers—according to the records—who in the last stages of inward mystical experience can be described only as being taken by God. It is a state also of which the records concerning Plotinus seem, as suggested previously, to be a bright reflection. The Secret Tradition concerning it has come down the centuries and not as a mere memorial but a recurring truth belonging to the hidden life of perfect dedication. I testify as one looking from afar to the known fact of its existence. It belongs, as I have intimated, to the initial mystery of the Second Birth and the mystical life thereafter. There is then a figurative death in God, and the return from this state is a raising into yet newer life. It connotes also the one great Quest-story of the whole wide world, for it is the seeking and finding of Christ, in Whom the Word is found.¹ It is of Patmos and

¹ The Word has been lost in the Craft, as it now stands, for no reason that is stated anywhere in the Craft, but because it has been cut off from Christ. The corner-stone has been concealed beneath the rubbish and must be found therein. The MARK DEGREE looks like the consciousness of

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Tabor and Carmel, Amen, world without end ; but the one keynote of all the high experiment is that Christ is within. We can only save Masonry from the position of a quest which leads nowhere, and in which nothing is hence attained, by the aid of this *mysterium magnum*, to which it happens that it corresponds analogically. We can understand it in this way and no other. That it was not in the minds of Craft or High Grade makers is of course lamentable enough, but we must even be content with what we have—a deep meaning which we can assign to it on our own part.

In the light of this understanding the root-matter of the Craft Grades is root of a truly figurative mystery, which is that of the New Man, and Solomon's Temple built of old in Israel is its catholic symbol.¹ Between Jachin and Boaz the ENTERED APPRENTICE is brought through a Gate of Birth into the new life of the Mysteries, being the life of self-realisation in the Divine Order of Being, and his task hereafter is to learn, not by hypothesis but by the Faith of inward experience, that this Order is God revealing Himself to that which can receive revelation, or the noumenal part within us. Here is the FIRST DEGREE, in which the Candidate passes from the Court of the Temple and stands on the further side, contemplating that which is before him. As a FELLOW CRAFT he is called to the leading of such a life as will give the knowledge of Doctrine, otherwise the Science of the Holy Place, or alternatively the New Life which I have defined as that of the

this truth expressed in symbolism. In a variant and analogical sense the Word is lost because there is no realisation of that which it can alone signify. It remains to be added that the simple theism of Blue or Symbolical Masonry is replaced in the ROYAL ARCH by a Trinity of Persons in the one Godhead. However veiled therefore and even distorted in veiling it belongs to Christian Masonry.

¹ The SACRED MARK contains intimations also on this subject, for it resounds everywhere with counsels and anthems concerning the high art, which is that of being built up as living stones into a Spiritual House for the habitation of God Almighty. The message of this Honourable Degree is like a character sealed upon all Masonry, to certify that which it is, that from which it has come forth, and whereunto it leads the soul.

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Mysteries ; and in the experimental realisation of the Divine Order he grows in the knowledge of God, illustrating in his own person, by his proper experience, that God does recompense those who seek Him out. Here is the SECOND DEGREE. That of a MASTER MASON begins on the hither side of the Veil of Palms and Pomegranates and ends in the Holy of Holies, when in the state of figurative and mystical death, as in that of the Greater Mysteries, the Candidate, abstracted from the world without, in suspension of physical senses and removed from the self-centre, beholds in an inmost Sanctuary the abiding Divine Presence as the Holy SHEKINAH, the Glory of God manifested between the Cherubim on the Mercy Seat.¹ He knows then of another Centre, and this is God within him. Hereof is the THIRD DEGREE. And this is Craft Masonry, understood at the highest, when that which does not matter to the Real Mysteries has been taken out of the way.

This is the state in which man sees his soul uplifted by Eternal Spirit, and I testify on the faith of the Masters that I am speaking of no glorious dream but of that which, under God, is possible here and now, even as it was attained of old. It is a mastery of spiritual building for those who know the Builder, and He is God within them.² It follows that the concern of this valid and truly spiritual Masonry is the erection—figuratively—of individual Sanctuaries, that the Presence may shine therein, the Real Presence, an everlasting Reserva-

¹ It calls to be observed in this connection that if the Word is not found in the experience of figurative or mystical death, there is no state of Ritual or Ceremony in which it can be validly communicated at any time after. I give here, as if unawares, the secret in chief of an authentic MASTER GRADE : not earlier and not later, the Word is found therein. It may be unfolded further from within through later stages of Sacred and Worshipful Rites : from *Verbum occlusum* it may pass to *Verbum apertum* and *Verbum caro factum* ; but in its proper understanding the state of mystical death is that of the finding of God, and this is the Word revealed.

² The Master-Builder is at work on the Temple of God and man, a Holy House of Doctrine based on experience, and the building of a Sanctuary within. The secret hereof is the Immanent Presence of God and the realisation of that Presence.

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tion on a Spiritual Altar, exposed to adoration in the monstrance of mind and heart, for the forty hours of our mortal life and all of life thereafter. O the year and the day of Christ, the day of quest in this world, and the endless year of attainment. But the Temple of the Microcosm is sphered in that of the universe, and individual man is a living stone in the great Catholic Church of Humanity. The concern of our super-Emblematic Masonry is for this reason also the Sanctuary of the cosmos, truly "a wilderness of building far prolonged and self-withdrawn into a wondrous depth, far sinking into splendour." Hereof is the recognition of the manifest universe itself, the starry order, as a Church of all the Hierarchies; and God abides therein, witnessing within and without to ten thousand times ten thousand choirs of being. But that which most concerns us here and now, as of our very Craft and Art, is the *Sanctum, Sanctum, Sanctum Humanitatis Templum*, raised in the light of the Holy One and come into its own.

Like day unto day uttering speech and night unto night shewing knowledge, the glorious old theosophies concur herein, and congregate about this last Child of the Doctrine, born out of due time when the world had forgotten concerning them. They utter their joyful shouts on "the Way of Birth in God," the inner body of adeptship, the "Good's own path," the light shining in the darkness and the place of the sun at midnight. Man is the Temple and man the Altar, the Holy Place is He, and He is the Holy of Holies. But I speak of the state of attainment, when there is manifested some sacred, substantial part of what God has prepared for those who love Him.

The Second Birth, the New Life thereafter, the leading of that Life to an experience which is called Death, and then a Raising in God—these are three stages of noumenal experience presented in Ritual form. They are not a mere spectacle, as seems to have been the case with most of the Ancient Mysteries,¹

¹ In the *autopsia* or self-inspection of the Mysteries, according to Plato, the soul attained reminiscence of its original state in eternal being. But

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but ceremonial activities in which the Candidate takes such a part that it is impossible for them to be performed without him : after this manner is their purport brought home personally in the most living and actual manner. Yet the whole message is of necessity within measures of symbolism and can only pass beyond them in virtue of very high intimations, which are like sparks that fall from heaven. The Lost Word—as we have seen—can be communicated only in a verbal formula, with the grace of a meaning behind it. For behind *signum* is *signatum*, and all that is implied thereby must pass as it best can into expression, or the outward form is not adequate to the inward sense and spirit. Such is therefore the inevitable substitution of the CRAFT DEGREES.

Here in a summary form is that which lies within the Masonic subject. As to all that is before, it is evident that I look to a coming transformation of the Rites which will be analogous to that which befell the STRICT OBSERVANCE at Lyons, when it became a Chivalry of the Holy City ; though the quality of change will not lie between those measures.¹ There is, how-

there is, according to Plotinus, a way of ascent to the One Itself, so that this state is recoverable, as intimated symbolically by Pausanias in his Garden of Venus. The path is very secret and difficult, but it can be travelled, and a key to its understanding seems offered by Proclus concerning *hyparxis*, the summit of the soul, at which summit we “ participate the First One,” above all intellectual measures, while the multitude within ourselves is unified. See, however, A NEW ENCYCLOPÆDIA OF FREEMASONRY, i, 250, 251, *s.v.* ATTAINMENT IN THE MYSTERIES, and p. 249, *s.v.* PURPORT OF THE MYSTERIES, explaining that the high testimony of Greek philosophers connotes an understanding which was personal to themselves.

¹ It happens occasionally that a gulf opens, so to speak, beneath the feet of a subject quite unconsciously to one who is writing thereon and yet because of what is written. There are also occasions when that which is written or said unfolds a wide prospect outside all personal knowledge or intent at the given time. It was affirmed some time since in one of the Masonic periodicals—*i.e.* THE MASONIC RECORD, 1923—by Mr L. Vibert, an instructed Masonic student, (1) that there must be a Ritual in Freemasonry ; but (2) “ it cannot be too clearly or too often repeated that there is no Authorised Ritual ” ; (3) that none is acknowledged by GRAND LODGE ; (4) “ nor is it officially committed to the approval of any particular system.” The measure of these statements, within Mr Vibert’s meaning and intention, may of course be the measure of distinction between extant workings,

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ever, that which encompasses the Masonic subject here and now, and of which Masons dream as little as the world at large. My life has passed in its shadowy Sanctuaries, as THE MORNING POST would call them, but it happens that they are dark in their hiddenness and not because light is absent, the glory and life thereof. They know nothing of the old shibboleths concerning personal detriment, for such things are not within the horizon of those who "love the highest." They offer no material safeguards and receive none; they are not of tithes but the whole substance, and they demand the whole man. They constitute those Rites of Initiation, the existence of which is implied by the title of this study. The present place of Masonry regarded in its widest sense, and as incorporating from High Grades that which in an authentic and vital manner belongs to the Craft and ROYAL ARCH because it completes their message, is in comparison with these as the Holy Place of the Temple to the Holy of Holies beyond, if it is not more accurately as JACHIN and BOAZ, the Pillars in the Porch of the Temple and the Porch itself, by which some may go in as through a Gate of Lesser Mysteries and find those which are Greater. But if it happens in this manner it is after taking a journey to things which lie far away, and my comparison is no better than a pretext, for there are many Gates

EMULATION and STABILITY, OXFORD, WESTERN and so forth; but it happens (1) in the irresistible logic of terms and (2) in the literal point of fact that there is something much wider implied. If there is no officially authorised Ritual—as indeed there is not—then a Lodge which elevated its understanding of the "peculiar system of morality veiled in allegory and illustrated by symbols" to such a height that its Ritual became expository of a realisable relation between God, man and the universe would be still a Masonic Lodge, within the meaning of Grand Obediences, so only that it maintained unaltered the Obligations of the FIRST and SECOND DEGREES, with the CEREMONIES OF OPENING AND CLOSING, the former having been settled by GRAND LODGE in 1816 and the latter by the LODGE OF RECONCILIATION, as specified by Mr Vibert. It would appear further that if—against the logic which has been mentioned—there were an attempt to intervene and hinder such transformed working, it would become necessary for GRAND LODGE to authorise a specific procedure—EMULATION, EMBLEMATIC, STABILITY, or perhaps a harmony of all.

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of Entrance to the Greater Mysteries, and they are not always as those of Eleusis, presupposing the Lesser. The pretext holds, however, in a certain manner because Masonry bears a remote likeness to much that lies beyond it, outside its own knowledge. It is in the same position concerning them as it is towards those Ancient Mysteries, about which I opened the present discourse for a reason which now emerges. I have loved Masonry from the beginning, that is to say, from the time when I found by passing through the Grades and Rites that it does after its own manner make for reality in Christ, that it is not only a show which shews or a rather idle morality which promotes honourable relations among its fellows and co-heirs. In view of this love I have sought here to indicate that there is a way, not foreign to its own implicits, by which it can win not only a higher place in the World of Rites but can communicate to those who are elect the Blessed Sacraments and symbols of Divine Science.

A word now to those whose dedications are towards these high ends. As things are at the present time, abiding under the obedience of GRAND LODGES, GRAND CHAPTERS, GREAT PRIORIES and SUPREME COUNCILS, full of goodwill towards that which is placed in their charge, we must be content, if we dwell in Babylon, to remember this Zion of the Blessed. Into things as they obtain among us, whatever their surface sense, we can read the deeper meanings, awaiting that time when the CRAFT RITE will be a summary of this Great Work. The Word in the Holy of Holies shall be a symbol then of God realised by experience in the man within and passing thence into utterance. The Temple of Solomon will be a House Mystical of forms and processes adopted as aids in the way of attainment and an illustration of building up for God. The moralities of working tools will be translated into other terms which signify unconditional consecration to God and His world in service. The ENTERED APPRENTICE Degree will

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represent birth into mystical life,¹ and that of FELLOW CRAFT the progression of this life in the Mysteries of Supersensual Nature and Divine Science.² The Traditional History of the MASTER GRADE will recall to us the records of experience concerning that state which is called mystical death in a figurative and sacramental language that veils Divine Reality, for the human soul therein passes out of self in God. It is afterwards Raised in God to pursue through a new life the science of the union. The Hiramic Myth becomes in this manner a great tale of redemption, which is that of Enoch and Elias, who walked with God and whom God took unto Himself, as He takes every soul in the union.³ They are examples of Divine Attainment, which has been always in the world, though the science of the path was reserved in Hidden Sanctuaries till He came Who is called the Lord of Glory, when it

¹ It is concerned also with that which leads up thereto, including titles of legitimacy—the rise, race and royalty of man's soul in the Kingdom, leading up to the Kingdom of God reigning in the soul of man.

² In the proper logic of the subject, it belongs therefore to quest in being, that great research which is life for the valid end of life, and this is the verification and fruition of its eternal titles.

³ The experience of mystical death connects with the Hiramic Myth only in the sense of that which befalls the Candidate : it is he who is raised, and it should be mentioned that this term is misapplied in connection with the body of the Master Builder, which—more properly speaking—was exhumed. The Candidate is raised truly, and the importance attached to the fact is out of all proportion to such an episode if we are called to regard it as illustrating simply the first point in the translation of a dead body. The inevitable inference is that the MASTER GRADE was intended originally to symbolise only the passing of the soul through physical death and its raising into a spiritual world, wherein there was reunion fulfilled, and that subsequently this symbolical thesis was married by way of analogy to the Hiramic Myth, with which it consorts badly. The text indicates, however, that there is a much higher analogy which places another meaning on the whole event. As regards the three assassins of the Master Builder, one mode of understanding along simple lines of symbolism is that unregenerate mind and heart and body lay claim upon the secrets of the soul, that it may be turned to their purpose for the ends of this world ; and it is in withstanding these that the soul earns its titles in the realms of everlasting reality. Each in his individual way, we know what enemies rise up against the Great Work until they are overcome by the power within. They are then left in the lurch, for clothed in that power the soul passes beyond and above them, to abide now and hereafter in its own region.

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was proclaimed from all the heights, even to the streets and purlieus. So after CRAFT MASONRY there follow the High Grades, and that which is now veiled in the Lodges, except to the inward experience of a chosen few, shall be uncovered like a Monstrance on lighted Altars in the Chapters.

The Star of Christ arose and brought the Kings of the East out of their Secret Temples to the beginning of the great Apocalyptic Mystery. A change passed over the spirit of an expectant world, contemplating things to come with a seeing heart. Hereof—as it seems to me—is the First Point in valid Christian Masonry, as a Grade of the Star in the East, the kind of prolegomenon which goes before an Order of ROSE CROIX, instead of *disjecta membra* of dead and foolish Degrees. It can be enacted now in the heart. There follows the Open Mystery of ROSE CROIX MASONRY, but its gospel translates to us in terms which have never been heard under the obedience of any Rite. O the Quest thereof in the darkness, beneath the yoke of the Old Law : Gethsemane and Calvary and Risen Light of Easter, world without end, Amen. This is the testimony in life of the Faithful Witness and First Begotten of the Dead. The Orient from on high visits us, the Sun of Justice and of Righteousness. Before we entered into knowledge our faith was not therefore vain, as the beginning of inward experience has testified from very deeps in humility and highest hope. It is this spirit which will be with us in our Christian Chapters. But a point will come in the sacro-saintly symbolism when the Divine Witnesses are withdrawn like the Graal. Enoch and Elias are not, for God has taken them ; Elisha has been carried hence in a chariot of fire ; SALVATOR MUNDI CHRISTUS has ascended into Heaven. We have seen the Vision in our hearts ; Carmel and Tabor are with us in sacred memories ; but there is also a fire within, and in other modes of transmutation our Christian Rites, like our old art of Masonry, shall unfold with us and before. We then who have been Templars from the beginning will make ourselves KNIGHTS OF THE TEMPLE after

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another manner, a MILITARY AND RELIGIOUS ORDER. We shall gird on swords against Saracens, but we carry also the trowel. There is a Temple to build in Zion, because we have seen, looking into our own souls : there is a Sacred Place to guard, and this is a Place of the Presence. Is there not also a Templar Priesthood after ? O Bread and Wine of Union, white Knight-hood, epopts of the One True Church of God, " clothed in white samite, mystic, wonderful." So unto the last Grade, the term and crown of all.

Therein the whole Mystery of Freemasonry and all its symbolism are unfolded, realised and made alive in Christ. Enoch, Elias, Elisha are types of Christ attainment. Hiram rises as Christ because the death-state of the Hiramic Myth testifies to an inward experience which belongs to the Christ-life in man. Hereafter the true Mason is KNIGHT BENEFICENT and Freeman of the Holy City : he is a " Mystic Citizen of the Eternal Kingdom," and is called as such to the highest life of goodwill in the world to which he belongs. He is working towards that time when the kingdom of this world shall become the Kingdom of Heaven. Of such is the prospect which opens for those who ascend Heredom on the confines of the West, fronting the great ocean. There is a way of return eastward from Heredom, perchance a way of Elias, and it is followed over wide waters. Tradition says that the High Art of Masonry and the Chivalry of its Holy Temple came from the East, to find its final refuge and a place of deep contemplation in Isles of the West. There is a spirit of things which has peeled off the dead letter, and in this spirit the old tradition is true.

There are five orders of architecture, as petals of a perfect rose, which build upward from within, but are of no material craftsmanship : yet is the Gothic Order their holy sacrament. They are known in the Hidden Rites and I do not name them here. There are five points of fellowship which are of the union of souls in God, and in the Secret Tradition they are

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called otherwise five virtues which lead to perfection : the kind of fellowship is that of the Holy Assembly and its Hidden Church. There are seven liberal arts and sciences, understood as Gifts of the Spirit. There are seven manifestations of Christ symbolised, as a golden side of Tradition, within and without Masonry. There is a point within a circle ; there are two Pillars ; there is a Holy of Holies : they have been heard of in Emblematic Freemasonry, but it is after the manner of rumours till they are learned and realised within. So long as they speak from without only, it is as in the uninitiated and popular world, where prophecies have become void in the Sanctuary, where tongues have failed and there is no open vision. But there is another Sanctuary and it sends forth other voices : when hearts awaken—and already they stir in their sleep—it shall be seen and heard also, bringing tidings of the Masonic subject in its true sense and meaning. In the light of that meaning I bear my last witness, God willing, and it testifies that of God moveth the great Rite of Masonry.

APPENDIX

BEING ADDITIONAL EXPOSITORY NOTES

I

WILLIAM STUKELEY

THE DIARY cited on p. 1 of my text is understood to have been always in private hands and has been inspected, I presume, for purposes of Masonic research by the courtesy of the owner. Recently, however, the Stukeley MSS. have been dispersed, and I append particulars of those which I have been able to trace. William Stukeley—*nat.* 1687, *ob.* 1765—was a writer on antiquarian subjects and first Secretary of the Society of Antiquaries. It will be seen that the DIARY is not included in my list. (1) ABSTRACT OF MY LIFE, for Mr Masters of Bennet College, Sm. 4to, 19 pp., dated in May 1750. (2) MEMOIRS OF THE FAMILY OF STUKLY (*sic*), from Great and Little Stukeley, by Huntingdon, with 9 coats of arms, coloured. Sm. 4to, 42 pp. 1737. (3) GENEALOGY OF THE STUKELEY FAMILY . . . , from very antient times. With representations of its members in costumes of the sixteenth, seventeenth and eighteenth centuries, coats of arms and other drawings. Sm. 4to, 58 pp. (4) GENEALOGY OF STUKELEY . . . , from Richard II to Henry VII. Sm. 4to, 5 pp. (5) THE HOLBECH, WISBECH AND OTHER ESTATES, with details of the houses and land owned by William Stukeley, and their values. Contains plans and a wash drawing of the Family Seat at Holbech, built by Robert Stukeley. Sm. 4to, 35 pp. (6) William Stukeley's DISQUISITIO DE DEO, or an Enquiry into the Nature of the Deity, more particularly of the Second Person . . . or the Messiah. From the Writings and Monuments of the Antients, sacred and profane, and from reason. With pen-and-ink drawings of Temples, *etc.* 3 vols. Sm. 4to, *circa* 640 pp. Written at Stamford 1732-33. (7) HEROIC LIKENESSES OF PATRIARCHS and other Persons mentioned in Scripture. Designed from Antique Monuments. . . . With 96 drawings by W. S. Sm. 4to, 2 vols., *circa* 400 pp. 1736-44. (8) ON CÆSAR'S CAMP AT SHEPARTON and on CÆSAR'S EXPEDITIONS INTO BRITAIN, being papers read before the Antiquarian Society in 1759.

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Together with a mass of undated material in MS. relating to the said Expeditions. Quarto and folio. (9) CONSTANTINE THE GREAT, a Disquisition on the land of his Birth, which is affirmed to have taken place in Britain. Addressed to Charles Gray, M.P. for Chelmsford, in June, 1753. Sm. 4to, 86 pp. (10) OF CÆSAROMAGUS, CHELMERSFORD, being a letter to Charles Gray, dated July 16, 1751. With pen-and-ink drawings. Sm. 4to, 34 pp. (11) CASSIBELINE, being a paper read before the Antiquarian Society on May 31, 1759. With a pen-and-ink drawing of the British Oppidum of Cunobeline on Bergholt Heath. Sm. 4to, 21 pp.

II

MASTER'S CEREMONY AT YORK

The plea put forward on p. 65 respecting the old York working described by Mr John Yarker has been answered beforehand, almost on the eve of publication, and not by York but London. I have had an opportunity to examine some of his autograph MSS., including a volume entitled ANNUAL RITES OF THE ANCIENT GUILD. It contains a version of the Hiramic Myth, corresponding to his description in THE ARCANES SCHOOLS. There is a variant account of the Master Builder's assassination by the three ruffians and the subsequent appointment of Prince Adoniram as Grand Master Mason. There is also a second volume, described as DEGREES OF WORK IN THE ANCIENT GUILD, the chief feature of which is called inscrutably FELLOW CRAFT'S OR CASUAL MASTER'S DEATH OF H.:. A.:. B.:. Solomon is represented herein as commanding "the noble Prince Adoniram to honour the Master's funeral," and the Mausoleum of Hiram Abiff is built subsequently by the same Craftsman. The death of the Master is mourned, moreover, for seven days, after which it is said that "the Craftsmen were now in some measure comforted for their loss by the appointment of the noble Adoniram as successor of the Third Grand Master Mason." Here is Yarker's so-called representation of "the APHANISM and EURESIS of the Mysteries," it being obviously nothing of the kind. The affirmation that either Ritual represents old York working raises the whole question of Clement E. Stretton's Operative Masonry, on which I have no intention to adjudicate. It appears that Yarker claimed a first-hand knowledge of facts and documents on this subject long before Stretton came forward, the one deriving from York and the other from Leicester. The second of the two collections has a pencil note in the same hand, referring the contents to 1677-99. As to this, I can say only that the Rituals are in current Masonic English and poor specimens of the kind.

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If Yarker discovered anything in the grand old northern city—after searching, as it is said, for forty years—it must have been subjected to an ill-starred editing. It remains that the account of an alleged “old York working” in *THE ARCANES SCHOOLS* is most misleading.

III

THE SECOND SENSE OF RITUAL

It has been said on p. 85 that I speak of my subject at the highest, and there is a question here of the second sense, of that which is implied in the letter, whether or not it is realised in the hearts of those who make use of the external word. The meaning behind Ritual and the language spoken by Symbolism are to many people like an unexplored world, and there are those among them who shrink from that which is unknown, as if it involved difficulty and even danger. Persons of such type may be excellent within their own measure, and are indeed often, but the intimations of this brief exposition are not addressed to them. There are more, on the other hand, who love Ritual, even if they do not understand its pageant, and are drawn by Symbolism, though it may speak to them as yet in no clearly intelligible tongue. It is for such that I would outline a rational ground for their attraction and offer in conclusion some intimations to the language in both cases, having set apart certain aspects which do not belong to our subject.

Among those that are entitled to count there is no religion in the world which does not bind its followers together by a more or less elaborate Ritual of at least devotional practice. It is true that a few sectional bodies of a religious kind have reduced ceremonial devotion to a vanishing point, but they are not to be included seriously among living activities. The Society of Friends is a typical case in point. The living religions are religions of high observance, and though in other respects they are by no means a trinity in unity, the three great branches or aspects of Christian faith and doctrine—Roman, Greek and Anglican—are all characterised by eloquent and moving adornments of ordered Ritual. They are, so to speak, personified by these, for it is customary to describe them as the Roman Rite, the Greek and Anglican Rites. They are represented typically by their Ritual rather than by distinctions in doctrine.

There are other great religions which carry analogical seals at this day in the East, while the memorials of the past are with us, a cloud of testimony belonging to all times and places of the world. Let those who know look back upon the funerary Rituals of Egypt and the great cultus of Osiris, mentioned elsewhere in my text ;

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let others remember the mighty Church of Buddha and the rest of the eastern faiths, apart from that of Islam, which is like primitive Protestantism in its bid for simplicity, or like the Jewish Synagogue in the dereliction of the long exile of Israel. They are not at the same time without their ordered forms and modes of procedure in worship. Be it added that, simplicity notwithstanding, the Service of the Synagogue is an observance of real majesty.

Why have all Churches and religions combined together unawares to communicate that which they possess through the machinery of Ritual? Why does a prescribed form of worship interlink the faithful of each as in a common bond of spiritual life? One answer is because of the psychic force which is resident in collective acts. It is the union of spirit which draws down efficacious grace. But the act of collective worship connotes much more than the form itself conveys. It is also a memorial of doctrine, and the first implied meaning and message which lies behind the Ritual Observance belongs to the matter of faith. It is very often at this point that Ritual begins to account for itself as a mode of symbolism. The procedure embodies the doctrine. But Ritual is also and perhaps more than all a connotation of sacrifice. Wheresoever sacrifice has prevailed in the religious world it has been characterised by a definite environment of ceremonial acts which passed as sacred. The faithful of the particular observance were therefore bound together by the one spirit formulated in common worship, by the doctrine on which it was based and by the virtue which hypothesis attached to the given act of sacrifice. The speaking language of Ritual belongs hereto and arises also herefrom. It follows further that Ritual has many languages, even if there is a common root of all.

The message of the Latin Mass is one thing, very great and holy, but the Mithraic sacrifice is another. There are aids to the knowledge of both for those who wish to pursue them, and so of Ritual in religion generally. The mind of Egypt, *e.g.*, on the Osirian myth or the cultus of Isis, has its records open to research. Those who pursue the subject in any of its leading directions will come to know that there is a meaning in all Ritual and a reason at its value behind every procedure. But it must be understood that there is no short way to the Master Grade of knowledge which can be taken among records of the past.

We are not concerned, however, with the significance of exoteric religion, whether centred at Thebes of old, at Lhasa of this day, at Rome or Canterbury. They have been mentioned only to establish an unity of purpose in all times and places and to indicate that Ritual significance unfolds to those only who will pay the price of knowledge. There is no movement in the Emblematic Sanctuary

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of the Latin Rite which has not its own meaning, and the procedure taken altogether gives the Message of the Rite. *Quod semper, quod ubique, quod ab omnibus* is a good test of value and the quest is worth while for those who are called thereto. But there is Ritual of another kind and some of it is characterised by deeper aspects of analogous or identical purpose. It is that of Secret Mysteries, some of which—both old and new—claim to carry their initiates beyond external forms and procedures into more direct and real knowledge. Behind the official religion of Greece there was that which was hidden at Eleusis and there only to be learned. One might think that the path of such illumination would not be a ceremonial path, but the pageant of Mystery Rites was of extraordinary decoration and splendour. To those who ask the reason there is at least one answer which is ready to hand. The Mysteries by their hypothesis were designed to stimulate that faculty of wonder in which the soul awakens and through which it begins to see. They exalted the soul in wonder, in the sense and mind of soul. When the Mysteries of Eleusis were age-old in the world, we have the evidence of Plato and the Successors as to the greatness of their philosophical import, especially at that point where philosophy passes into the science of the spirit. We are concerned here again only with the question of fact because these things are dead, and their records remain among us as a matter of arduous and highly skilled investigation.

There remains, however, a path leading up to the communication of a vital spirit—in a word, to living experience in a world of Secret Rites, extant at the present day and in activity among us. The first qualification to enter and live in the light thereof is to understand the language which they speak and those images which they present to the mind. A truly prepared Candidate must be able to realise (1) that all true Ritual is sacramental, the outward sign of a meaning and grace within; (2) that lower meanings connote the Lesser Mysteries; (3) that the Greater Mysteries and their Rituals communicate therefore higher grace of meaning, by the hypothesis at least; (4) that the sacramentalism of such Ritual is not arbitrary but essential; (5) that all means of instruction available to man are of a sacramental order; (6) that God communicates with His creatures through a sacramental universe; (7) that all phenomena in the midst of which we live and have our being are outward signs which signify to the mind within; (8) that behind these there is hidden a noumenal world which gives the meaning, imparts the spirit and conveys the grace to and through that which is without; (9) that we ourselves are signs set up to signify one unto another; (10) that language is itself only a sacrament of thought. He must realise this because there are in fact and reality great sacramental

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Rites with great and valid meanings attached to them, whether or not they are within or beyond that which is called Masonry. But I have sought in the text to shew that some are indeed within, and it is not my purpose now to speak of things beyond.

IV

THE QUEST IN MYSTICISM

It is possible and, I think, desirable to add a few plain words in this supplementary part concerning that Mystery of Union between the soul and God, the fact of which has been formulated on p. 90. They will avoid leaving the question at a loose end when its symbolism has to be formulated at a later stage. What follows must not be regarded as a development of the subject, for this, as my note adds, lies beyond the limits of present purpose. The Quest in Mysticism is distinguished from the Mystical Quest in Freemasonry, because it does not belong to symbolism, is of life and not of Ritual: it is followed in paths of experience and not in external pageants. The Quest-Mystic is the search of the soul for God, or the Divine End of being. Now, there is no need to indicate that the official religions of Christendom are leaders by their hypothesis of a search which may end in God, and I mention this to create another distinction, for the living Quest is not the following of a path which is confined within measures of dogma and much less of outward observances, whereby—and so only—the soul of a man is saved from a state of everlasting death in virtue of a postulated vicarious atonement, and attains his term of being, to put it at the highest, in a Blessed Vision of God. I do not speak of the eastern religions, but these also—each at its own value—are manners of belief encompassed by modes of practice and therefore of the same category. Still less should it be necessary here and now to mention any modern occult claims, which are out of court on every conceivable count, as are also the new thoughts, the so-called psychic sciences and, from this point of view, whatsoever passes under the name of psychical research, though it is of the uttermost importance within its proper field, within its strictly defined measures. The Quest in Mysticism is none of these things and connotes none of them. It is the work which a man performs in his own heart and soul by the experimental science of love, raised to an ineffable degree and applied to Divine Nature for the attainment of the soul's destiny, and this is its end in God. The word is union.

It will be seen that I am concerned with definition and with that only. I have put of set purpose this root-matter, path of development and last state of the mystic quest, in unconditional terms, that there may be no mistake on the subject. There is no compromise

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about it from any point of view, under any aspect and from any direction whatever. It is not of the things which are done with a part of our life and time, as if it could enter into a scheme of divided interests, having one eye on the flux of the world which passes and one on the eternal world. It is done with the whole heart and the whole man. This is why so many may confess to the mystic disposition, the concern, the largely earnest interest, and so few are on the mystic quest. The unreserved dedication in living and real concern is saving, and for myself it is that only which gives meaning and consequence to life: it can become a fount of consecration and a sacred source of light, but its shadows and reflections are not the Great Work.

The senses are many in which the Great Work stands by itself alone. Some of them may be said to emerge at once on the surface of the mind, for it is of common knowledge that it is followed in our inward nature, not in external ways, and it is also undertaken so seldom that it might be difficult for any of us to feel positive about a single person as engaged irrevocably therein, though the good and the true and the sanctified may be around us in our daily ways. But from another point of view it will be recognised that its analogies are on all sides, for whatever we do with our might is—by reason of the heart's intentness—in line with the Great Work. Moreover, there is nothing so much in its likeness as are the free activities of dedicated human love. Now, we do not stand alone in the pursuit of these or any collateral things; our aids indeed are everywhere, and it is so, nor can it be otherwise, in respect of the mystic life and that which is termed its quest. Those who have followed the path before ourselves and have left their records behind are our first and greatest helps. We need remember only the golden chain of past experience which dates from the fifth century at least in Christian mystical literature; but there is that of the East also.

The mystical quest ends, by the hypothesis concerning it, and on the faith of all the records, in the state of union, being that of the soul and God. There are several degrees of this union and they are described variously, representing now the measure of attainment reached in particular cases, but more often theological distinctions which check the records of experience for the maintenance of orthodox belief. We have thus the condition of eye to eye, which in the pure logic of things can be only one of substituted union, wherein the soul contemplates. It is called otherwise the Beatific Vision, and that which it contemplates is God. In the PARADISO of Dante the souls of the blessed are immersed in this vision. But such contemplation is love and the consummation of desire in a mode of ineffable rapture. It connotes a deeper kind

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of intercourse than that of eye to eye, if the subject is to be circumscribed by the almost inevitable measure of sense-symbolism. It is perhaps for this reason that St Thomas Aquinas, though he is the theological exponent in chief of Beatific Vision, has described Divine Union as the state of "one with one." This is obviously deeper and fuller than any typology which draws from the faculty of sight. I have shewn elsewhere, on the authority of great witnesses, that the truer definition is rather "one in one"; but even this implies a doctrine of separation in the last resource, because the object of research is unity, or the mode of Divine Being in which neither one nor other can be postulated in the sense of distinction. It is a question again of a logical sense in terms, in consonance with which it is certain that "one in one" may signify an ineffable state of absorption, but it is not the oneness of unity. Now, the uttermost term desired by "the living flame of love" is represented by neither vision nor intercourse but identity. The pupil of the great Master Eckehart so grew in the grades of Divine Love that in the hypothesis concerning her attainment it was possible and valid for her to make the amazing affirmation: I am God. The material minds and the moderates, who think for safety, shout against such blasphemy with a great clatter of words; but I feel in my humility that the Godward heart knoweth its own attainments, and those who have realised in the deep of all deepest sense that God is within, are in possession of very different titles from those who say with the poet that God is in His Heaven and all is right with the world. The one is for the chosen out of thousands, and the other for that great multitude which no man can number, who within their own measures are on God's side in the world.

This is the doctrine of experience in mystical life and not a thesis excogitated on my own part. Dionysius—so called—Eckehart and Ruysbroeck, Tauler and other of the saints-mystic, are my witnesses hereupon. If the work is one of living experiment and not of literature, it may yet happen that through the latter and its aids to reflection the holy day of our desire will begin to dawn, and that in the light of that day it shall be given us to see from afar that which is called here the Divine End of being.

V

SACRAMENTAL MASONRY

I have said at p. 124 that the word of the Rummer and Grapes is one thing and another is that of the Holy City; but the mystic citizens who are freemen of an Eternal Kingdom may have passed on their way to the Heavenly Zion through the Taverns of many towns. I have written this book to shew those who are concerned

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that the Grades of Masonry are a sacramental gift, and that though their word may be received in hostels, it can become for us a veil of the Divine Word. So is the Emblematic Art raised up into a higher world of living typology. We have found that the definition of Sacrament establishes it as the outward sign of an inward grace, and it is familiar as such to all: its origin is in Latin Christianity, the reference being to Seven Instituted Sacraments recognised by that Church. But the word has another meaning which signifies something deeper, as if in the hiddenness behind it. The *sacramentum* of classical Latin was an oath, a gage or pledge, a sacred undertaking; and in the philosophy of the present subject the intimation is that outward signs bear true witness to that which is within; that there is a valid correspondence between phenomena and noumena; that the testimony conveyed by the universe to the mind of man through the senses, albeit under veils, is analogous to the reality behind. The guarantee is that of the good faith of God. It comes about in this manner that Bread and Wine—for example—are efficacious symbols which shew forth spiritual substance as a food of souls, even as Wine and Bread are foods of the body of man.

It has been said also that the whole world is sacramental, and this again is no new idea: it is old in poetry and old among mystic data, though it is beginning now only to come into its own in the world of spiritual thought. Early in the nineteenth century Emerson said in this sense that the world is an omen and a sign. But he had been preceded by the French mystic Saint-Martin, for whom the universe was a visible portent which communicated "the thought of God," a sign of God's love and "a great allegory or fable which must give place to a grand morality." The cosmos is in truth a veil and God is the presence behind it. The sacramental doctrine of literature is imaged forth in the APOCALYPSE, where we are told of a book written within and without—having an outward meaning and an inward sense. The master-works in the sacred realm of books convey to those who can receive not only that which they express but a wealth of suggestion behind it. The infinite and eternal opens its vistas through the gates and paths of Dante's DIVINE COMEDY, and the deeps of meaning are not always and only those which are present to the conscious mind of the author, who often wrote more wisely than he knew, like Saint-Martin in the MAN OF DESIRE. Edmund Spenser may have had Queen Elizabeth in his mind, as he affirms on his own part, but those on whom the spirit of his inspiration descends know better than he did that the FAERIE QUEEN is not in reality about a daughter of Henry VIII, nor does it in any wise belong to Protestant England of the sixteenth century, but to the "eternal brood of glory excellent." Very early in French Literature the QUEST OF