

EMBLEMATIC FREEMASONRY

THE HOLY GRAAL is placed among books written within and without on its own shewing. In the thirteenth century or earlier the Kabalistic ZOHAR affirmed meaning behind meaning in the books of the PENTATEUCH. It has been said that its Secret Doctrine is "the sense below the sense which is found in the literal word." The one is the green wood and the other the dry; in other terms, there is a soul and body of Scripture.

There is also the voice of Christian doctrine, and yet earlier and more fully than anything that has been developed from Scripture there is the theosophy of Divine Immanence, promulgated by John the Scot and testifying to an eternal and unseen reality within the visible universe. From this point of view God is the catholic meaning of all that is, and it is not to be questioned that He and no other is immanent in imperishable literature, that He subtends all symbols and inspires all Sacred Ritual. Within the body of man and at the back of the material mind is the soul of humanity immanent, and there is nothing more sacramental in the wide world of things than is this our own nature. There is spirit within the spirit and life within the life and God within the soul. Hereof is the inward grace and hereof the hidden meaning. We are the great parable and we the most sacred allegory. But the grand morality is to come when we attain ourselves in God. The Pontifical Mass said at the High Altar is our own Mass and no other. We are that which is consecrated by the blessed words of institution—within and upon us is pronounced the *Epiclesis* clause. We are the officiating priest, alone ordained truly, by a succession that is more than apostolic. But we are also the Sacred Host which is broken into the chalice, and the wine into which it is broken is that of our own being, on the understanding that it is God within us.

It will be seen that there is a point of union between Parable, Symbol and Sacrament in the universe, for they testify from without to something that is within. It is usual, however, to make a distinction between all these and those Instituted Sacraments, already mentioned, which convey grace to the soul of man by the hypothesis of Christian and Catholic doctrine, using certain official elements in certain cases, to the exclusion of others, and depending with one exception on a power resident in the priesthood. One of them, namely, Baptism, works automatically, or—as it is said—*ex opere operato*, and Extreme Unction has something of this complexion, for it seems in cases of necessity to be administered in a state approaching coma. The others depend on intention, understood as a state proper to reception. Baptism can be administered by any person "when a priest cannot be had." Of the six others five are dependent on one, as they can be operated only by a priest in Holy Orders, which is included among the seven sacraments, and

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is itself communicable only from priest to priest, though an arbitrary enactment restricts the power within the reserve of the prelacy. There is no call here to discuss the validity of operation within a circle of such kind. It is for us to understand in this light that the efficacy of all sacraments, the import of all symbols, the message of all Ritual, in their living sense, depend on ourselves. They are specific illustrative examples of the sacramental gospel preached by the whole cosmos. The figurative universe can bring all grace, all light to mind and soul, if these are prepared properly.

This is the sense in which all sacraments are instituted and yet are all natural. It is the proper office of Nature to communicate grace to man. Grace is the hidden beauty behind the veil of things, the reality behind appearances, the spirit in the body of life. Those who desire to advance in the subject must learn to look upon their whole being under this aspect. The soul may be asleep within them, but there is a day when the soul awakens. God is immanent in the universe, but God manifests therein when the soul comes forth out of sleep. The bread which we eat may be only the daily bread of our physical nourishment, but it can become the Bread of Life. The wine on our tables is the harvest of earthly vineyards, but by the operation of a change within us it can become mystic Wine of Lebanon, Wine of the Garden of Engaddi: and this is Wine of Souls. The Instituted Sacraments may be two or seven according to our place in that or this of the official Churches; but in the wider issues of symbolism we may remember with St Bernard that the sacraments indeed are many, *ut invisibilis gratia signo aliquo visibili præstaretur*. The Kingdom of this world may be a city of distress and sorrow, set in a darksome wilderness, but when the Word of God springs forth, then is it the City of God set in an Eternal Kingdom. We have all dwelt in darkness and in the shadow of death; we have looked for a promised light within and have found darkness behind darkness; but at a certain hour of midnight a door may open unawares into a very hidden sanctuary, where the soul has dwelt from the beginning amid the light of light.

The place of symbols in the scheme of signifying things is rather like that of Church Sacraments, as if apart from the rest. They are of institution, so to speak, and are things of artifice. The Triangle, the Cross, the Pentagram, the so-called Star or Shield of Solomon are old portents indicating secret things. Behind their Masonic meanings are others of a deeper kind, and they can be read and understood in that light. The word within the word, the message at the back of the symbol, the second sense of allegory: it is in the finding of these that we shall enter into the Secret Kingdom of Rites behind the Rites, and into a living Masonry of which this at work among us is a vestige and a shadow.

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CONCERNING UNSPOTTED OFFERINGS IN MASONRY

☞ As cited—pp. 159, 160—on the authority of the Grade of KNIGHT BENEFICENT, the Religion of Christ was that of eastern sages in the sense of the time-immemorial doctrine of experience that the Kingdom of Heaven is within, that God is within, and the only acceptable offering to God is the human self sacrificed on its own altar to the Divine Self in the universe. But this is not to say that the outward body of official religious doctrine is identical in both cases or even in virtual correspondence. No such thesis is possible. It is in the deep, inward, mystical sense that root and term are one. In Masonry, properly understood and stripped of trappings and tinsel, the same end emerges and the same sacrifice is imposed. It is that also to which all religion leads up.

We have regarded Ritual as the express form of religion, the mode under which it manifests, and we have said something of sacrifice as the centre about which Ritual revolves, the one centre from which ceremonial observances could not err. In the old days they were always blood-sacrifices, since it was held that blood is life. There was always a god to be appeased, and he could be appeased only by life. The victim was a need of the god, for the gods were in the likeness of their worshippers, and the hunger of worshippers must be satisfied in the main by slaughter. The implicit was always that life cried for life, in order to the maintenance of life. Moreover, the sacrifices of the past insured food to the priest, who did not toil or spin. The god was hungry because the priest must live. But if the urge toward sacrifice originated in this manner, its genesis passed out of sight and the idea of the holocaust *per se* as acceptable to gods became rooted in the mind of the priesthood, fortified by universal consent because of universal need. When Demeter on the quest of Persephone forgot seed-time and harvest, Zeus was without his offerings, whence it followed that he made a concordat with the earth-goddess in respect of her daughter, and then his sacrifices were restored. When gods starve the heavens are darkened. But there was also the voice of vengeance, even as a voice of death. War had its hecatombs, private feud its victims, and the god also had enemies, worshippers in strange Rites, votaries of alien faiths, the extermination of whom was not only just and righteous in the sight of the given deity but understood as his ordinance. When a man prevailed over foes there was joy in his particular pantheon : when a nation perished the gods it worshipped died. These are commonplaces of primitive history.

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But from time immemorial there were also other urges. Who shall trace to its beginning the belief that a pure offering purified and exonerated those in whose name its life was poured out? A high vicarious hypothesis arose in this manner, a doctrine of atonement. Through ages of animal sacrifice such atonement was doubly vicarious, (*a*) because sin was not imputed to the victim and (*b*) because the will of the latter had no part in the sacrifice. Moreover, there was love in the world, out of which was begotten not only its own doctrine of sacrifice but a valid practice thereof, even the life of the lover offered up on the altar of love, the devotion which gave all, which died or lived for love.

All these things reached their climax—or shall it be said their fullest evolution?—in the root-matter of Christian doctrine, when the butcheries of Jewry were replaced by one sacrifice, once and for all. According to the Christian dispensation, God offered up Himself to God, and for ever after in the world which held hereto there was practised a bloodless Rite, in the highest form of symbolism, postulating an unspotted victim and bearing witness to that vicarious sacrifice which rules throughout the universe of life. For one unto another and by and for one another we offer up and are offered continuously: each of us lives by each, and so through all the grades of animal creation. The Christian Mystery of Atonement draws from at least three sources and embodies, humanly speaking, both highest and lowest: (1) the notion of a god who must be appeased; (2) of blood or life as that which alone appeases; (3) of voluntary sacrifice as essential on account of love. And this once new faith has reigned, these last two thousand years, as if side by side with the great religions of India, for which all life is sacred, notwithstanding the sacrifice of goats to Kali. Hereof is sacrifice through the ages, over and above which there emerges its highest aspect. For us and for our concerns, when we have removed all the vestures there shines forth the spirit within them, and this—as I have suggested—is the offering to God of our own self—purified, consecrated, sanctified by the intention which leads thereto. Here is the high purpose of all the Holy Mysteries, and as no man or woman can so sacrifice another in this most high observance, the priests who celebrate therein are priests only in the sense that they have gone before the Candidate in the way that he must take to become his own priest and present his own offering. This also is why there is a place for womanhood in the sacerdotal office of the Blessed Mysteries: it is she who conceived vicarious sacrifice in the heart before it was imposed as an ordinance. The wife and mother is she, humanity on the side of love, the self as love incarnate and selfless except in love. This at least is she at the highest: there is no altar in the world and there is no gift upon the altar

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like the heart of a woman. Let those who are Postulants of the Mysteries and those who are Epopots therein, under the obedience of all the Rites, wheresoever they exist over the face of earth and water, remember and realise within them that they must offer up the soul to God. It is the condition of the Life of the Mysteries, and also that of Freemasonry, under all its valid observances.

VII

GRADE OF SUBLIME KNIGHT

With further reference to my note on the CLERMONT CHAPTER, p. 238, I have to thank my Dutch correspondent, Mr J. F. Janssen van Raaz, for transcribing the Ritual of the Grade entitled SUBLIME KNIGHT OF GOD AND OF HIS TEMPLE, preserved among the Kloss MSS. in the Library of the GRAND ORIENT of the Netherlands. It is in substantial correspondence with the description given by Ragon, though he fails to mention that it is Apocalyptic in symbolism, the Chapter representing the New Jerusalem. The Candidate takes his obligation as at the gates thereof, promising to exercise Christian charity, to keep angelic silence and to abide in an indissoluble bond of union with God and the Order, looking for his recompense in the restored Zion of the world to come. This is apparently to be understood in the Apocalyptic sense of the four-square City descending from heaven to earth. Meanwhile he has laid down his arms and will never resume them except in the cause of the Order; he is consecrated a Knight of God in terms which exhibit the Trinitarian doctrine of the chivalry; and the last counsels which he receives are to do good and never that which is evil, to cherish and respect humanity, rendering to others as he would wish them to render on their part unto him. The great secret of the Grade is disclosed in the Traditional History and it answers to the account of Ragon. The true alchemical process discovered accidentally by the first Templars was transmitted from generation to generation, but was reserved for a few only. At the suppression of the Order three of its custodians escaped to Heredom in Scotland, where they were succoured by Knights of St Andrew of the Thistle, with whom they formed an alliance, and the two chivalries combined in 1340 to institute the Masonic Order for the concealment of their true object. As Ragon also reports, it is said that the Order was on the point of emerging in all its splendour, but *cette époque a été reculée par un évènement que la prudence et la sagesse n'ont pu prévenir, ni parer*. The nature of this event is not disclosed in the Ritual, but its communication is promised to the Candidate. There is little need to add that he learns nothing of

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the alchemical process: he must "earn the right to be initiated in the Grand Mystery of the Practice." Meanwhile he should seek instruction in *la bonne chymie*, avoid the arts of bellows-blowers, and realise that the Hermetic operations of the chivalry are simple and based on natural principles. The secret is reserved to thirteen Brethren, who are scattered over the earth; riches are being accumulated by its means; *de très grands négocians travaillent avec notre argent sans le scavoir; des grands souverains nous soutiennent*, some of whom belong to the highest Grade. It follows that the new SUBLIME KNIGHT OF GOD went forth with empty hands, like the Candidate of the GRAND ELECT GRADE, as mentioned at p. 139. Behind the transparent myth and all the lying pretence, it seems barely possible that the Clermont headship was hoping, like the Rosy Cross, to profit by researches made within the secret circle. See note on p. 39.

VIII

A SUPREME MASONIC PONTIFICATE

The allusion to a Central Masonic Directory made in my eleventh study as one of the affirmations brought forward in *THE MORNING POST* appears to demand more than the brief reference accorded in the text, not only because such a statement as matter of fact may seem by no means unlikely to the lay mind, but because the London daily paper reflected only the views and dogmatic assurances of the anti-Masonic continental press, though this has spoken guardedly and abstained from all particulars, remembering the source from which the invention originated. I refer to Gabriel Jogand Pagès, who wrote under the pen-name of Leo Taxil. He was—as already seen—the chief author of a famous conspiracy against the Latin Church and Freemasonry, which ran its course and may be said almost to have filled the world's press for about three years, ending in 1897, or soon after the Anti-Masonic Congress of Trent brought its deliberations to a close. When Leo Taxil died in 1907 the conspiracy was practically forgotten in England, but reports in French newspapers were reflected into English journals with faint malodorous memories of a great fraud. At that date they could have had no express significance to the minds of most people, though the Diana Vaughan and connected impostures had rung in the world's ears and that loudly during the years mentioned. I conceive that it was utterly forgotten when *THE MORNING POST* reproduced the central mendacity in 1920, and I had occasion to hold up a glass of memory on this and connected subjects for the instruction of those who were concerned.

The story of the conspiracy is memorable in several respects,

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and owing to French anti-Masonic activities it is not without certain consequences at the present day. To characterise it as a great fraud does not mean that it had any aspect of credibility, but only that it is a signal illustration of the kind of materials which enter occasionally into the manufacture of a highly successful hoax. It was intended to impose on the French clerical party at large, above all upon the clergy in France and, if possible—as a high counsel of perfection in victory—even on Rome itself. That which was designed to cover the Church with ridicule—because it was anticipated that it would believe—was directed ostensibly against Freemasonry, seeing that there was no subject so tempting to the proposed victim with which it could bait the trap. The main proposition was one which had never been conceived previously in the most ardent and catholic anti-Masonic heart, namely, that the Masonic Fraternity was governed throughout the world by a Secret Centre, situated at Charleston, U.S.A., with an European Centre at Rome and a number of local Directories, all deriving from and all ultimately responsible to the headquarters in America, which—as it is perfectly well known—has at the city in question the MOTHER SUPREME COUNCIL of the ANCIENT AND ACCEPTED SCOTTISH RITE.

As there is no need to say, even the least informed Mason must be well aware that the suggestion of such a centre is in every respect an absurdity—firstly, because the CONCLAVES and COUNCILS of Masonic High Grades, like those of the SCOTTISH RITE, are each autonomous in its own country—though it is barely possible that under certain circumstances a Charter could be rescinded—and, secondly, because Craft Masonry controlled by the respective GRAND LODGES and GRAND ORIENTS of the various countries of the world has no jurisdiction over SUPREME COUNCILS, CONCLAVES and other Obediences which govern the High Grades—and *vice versa*.

That the Latin Church, from its known and indiscriminate hostility to all Masonry, would have accepted the plea—tacitly perhaps at the official centre but loudly in all the organs of debate—had it been put forth alone, might be regarded as a foregone conclusion; but it would not have been sufficient of itself either to raise the invention of Leo Taxil into a monumental imposition for the moment or to prove lucrative, if he had not married it (1) to a charge of Devil Worship and Black Magic, in which practices the whole of the Masonic Fraternity—that is to say, of the inner circles—was affirmed to be concerned everywhere; and (2) to an idea of Secret Lodges for Female Freemasons lavishly distributed throughout all countries. In these respects Leo Taxil judged his public with no inconsiderable astuteness. All that was necessary, as events proved, to guarantee the success of his scheme, at least in the public eye, was that it should be sufficiently preposterous,

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grotesque and even abominable. These essentials he supplied on a liberal scale, with the result that half of papal Europe was set for the time being by the ears. Venerable and highly placed clerics seem to have been taken in readily; vicars-general, cardinals and bishops fell into the trap; while certain papal benedictions gave colour to a notion that the Chair of Peter would not itself escape. But a few who might have been allured by the scheme of central direction could not tolerate the inventions by which it was environed, and it came about that the Church was shielded, as it may be, from utter contumely by the sober minds of some of the Jesuit Fathers. This is not to say that isolated members of the Society were not to be counted among victims: a notable case to the contrary was that of Monseigneur Léon Meurin, the titular Archbishop of Port Louis. But the situation was saved in Germany, owing partly to researches of Father Grüber, S.J., and in France by Père Portalié. No doubt also the Jesuits exercised a strong and prudent influence at the Trent Congress, which was convoked for the purpose of condemning Freemasonry but rejected the bogus evidence of the French conspiracy and refused to acknowledge the existence of its figure-head-in-chief, Miss Diana Vaughan.

I have said that an important part of the Taxil scheme was to pretend that there were Female Freemasons, that Lodges for the initiation of women existed everywhere, but above all in the chief cities of France, and that the worst construction which could be placed upon them would not approach the truth. Further, the alleged Sisters were even more given over to the works of evil magic and the worship of Satan than the most advanced Brothers of the Craft, and at their head, so to speak, was an American lady named Diana Vaughan, a lineal descendant of Thomas Vaughan, the famous English alchemist and mystic of the mid-seventeenth century. So far as invention is concerned, the crowning feature of the plot was to bring this imaginary person from America to France and then suppose her conversion to the Roman Church, which took place—for the purposes of the conspiracy—soon after the ship of great speculation had been launched fully on the waters of French journalism.

The imposture ran its headlong course till it was unmasked at practically all points save one, and the centre of the conspiracy came forward to supply the missing link with a cynicism not unworthy of his past career. Like one of the memorable characters in Arthur Machen's novel of *THE THREE IMPOSTORS*, the *DRAMATIS PERSONÆ* had said one to another: "Farewell to all occult adventure: the farce is played." And so—as I have recited elsewhere—Leo Taxil called a meeting of the journalists and public of Paris, at which he promised to produce Diana Vaughan *in propria personâ*.

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He produced himself on the contrary and announced that the multifarious mystifications of the three or more previous years had been a revel of delicious imposture, from the moment when he—boulevardier and infidel—had announced his conversion to the Catholic Church to that hour of great fruition when he promised to exhibit the fabled Diana for the benefit of his dupes innumerable and the confusion of those who had exposed his joyous schemes.

This is how the myth of a Central Masonic Directory arose in Paris, and here in brief are the memoirs of him who invented and first published it—the author of *LA CORRUPTION FIN DE SIÈCLE* and the *BIBLE AMUSANTE*. It has not, I think, been said, and it remains therefore for the French anti-Masonic press, in a comparatively lucid interval, to assure its gullible readers that Leo Taxil was “bought by the Freemasons,” being the explanation which that personage supplied to his believers when the author of *LE DIABLE AU XIX^e SIÈCLE* betrayed his confederates on account of their irretrievable dullness. The suggestion of a Masonic Peril is still abroad among us and still wearing the borrowed vestures of old fables and falsities, from those of Robison and Barruel to those of M. Copin-Albancelli. I have added this APPENDIX to the considerations of my eleventh study not so much as a corrective for the lucubrations of a daily newspaper as for the benefit of Masonic readers, that they may know something of now obscure facts in the face of English and continental inventions.

IX

SECRECY AND SUBVERSION

My book was already in proof when Mrs N. H. Webster published a new volume under the title of *SECRET SOCIETIES AND SUBVERSIVE MOVEMENTS*. I have not had the privilege of seeing her previous works, which appear to be concerned throughout with an assumed “plot against civilisation,” but I am acquainted of course with her letters to *THE MORNING POST* in 1920 and with the high consideration in which she was held at the period by those who wrote on *THE CAUSE OF WORLD UNREST*. If so eminent a lady, whose publishers testify to her “established position,” will suffer me to affirm on my own part, it happens that I have a complaint against her, for she has impaired and almost destroyed my perennial enjoyment of Barruel, Robison, Lecouteulx de Canteleu, and recent lights on the plot like Benjamin Fabre and M. Copin-Albancelli, by requiring that we should believe in their testimonies. From time immemorial the flame of the older firebrands has pointed me to paths of delectation, even as Gabriele Rossetti and Eugène Aroux

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on the anti-Papal Spirit before the Reformation and the Mysteries of Chivalry ; but it is another story altogether to be told that it is all true. And I have dreamed in my folly that Diana Vaughan was nothing better than a myth, and that Leo Taxil was not precisely a competitor with George Washington for possession of the lip of truth.

There are certain respects in which Mrs Webster reminds me of my old and valued correspondent Isabel Cooper-Oakley, though exactly the same opportunities do not seem to have been hers. Mrs Oakley could offer the results of first-hand research in many European libraries, while she had the gift of winning help and sympathy from quarters which she could not reach in person. Within a more limited scope Mrs Webster shews a kindred faculty of investigation, and like Mrs Oakley also, but unlike too many of their class, she gives faithful reference to her sources. It happens, moreover, that she has her precursor's failings—a fatal facility for accepting anything in print if it happens to suit the purpose, a natural disposition towards indifferent or bad authorities and other marks of deficient critical faculty. With these aids to inspiration Mrs Oakley produced her enchanting volumes on a Hidden Tradition in Freemasonry, on Secret Schools behind it, and records of æonian activities on the part of Comte de Saint Germain. Mrs Webster tells us of conspiracies deeply laid, of their ramifications extended widely and of perils now upon the threshold. In themselves they are equally attractive and in the last resource of about the same value. But for her unfortunate appeal to Barruel *et hoc genus omne*, I could have placed them with gratitude on the same shelf, or side by side with the excellent Mgr. Meurin, who explained all Masonry of the SCOTTISH RITE on the basis of the Ten Sephiroth and Four Worlds of Kabalism, so proving that it was and is the Synagogue of Satan.

As things are, and whether it is worth while or not, a few casual indications may be taken as a test of value, it being understood that with Mrs Webster's personal theme, as with THE MORNING POST, I am concerned only so far as it reflects on Masonry. It will be remembered also that my study of the ALLEGED MASONIC PERIL is not directed to the question whether French Freemasonry had or had not a little finger in the pie of French Revolution but whether the POST proved that it actually had, and I have found that it did nothing of the kind. Mrs Webster presents her views on all epochs of the Order, its early history, its rôle in the eighteenth century and that for which it now stands. She has many pages on the possibilities of its origin, its connection, for example, with the Rosy Cross and with the Knights Templar ; but she depends on the worst authorities, *e.g.* on Ragon's uncritical reproduction of

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mendacious inventions and on Éliphas Lévi, who could not have told the truth if he tried over points of fact and did not risk the attempt. Deriving from sources like these, she assures us that Ashmole was "an avowed Rosicrucian," who "displayed great energy in reconstituting the Craft." It appears also that he was initiated, not at Warrington but in London, at Masons' Hall. Coming down into later times, we are assured that Ramsay hinted at a connection between the Templars and Freemasonry, which is absolutely contrary to fact, but Mrs Webster has fallen into confusion over a reference to "our Order," in the famous ORATION, and does not see that it is a reference to mere Masonry. She has read over a Ritual of the ROYAL ORDER—presumably at the British Museum—and bases thereon a plea for the antiquity of ROSE CROIX Masonry, not knowing that the Second Point of the ROYAL ORDER is much later than the First and that the legend represented by the First has "some foundation in fact" only for those who do not know their subject. She has heard also of the GRAND ELECT Grade and affirms that it celebrates "with sanguinary realism the avenging of the murder of Hiram," but it is a Grade of the Secret Tradition—as we have seen at length—and celebrates nothing of the kind. She is meaning to testify concerning ELECT OF NINE and the realism of a dummy figure. We learn further that in KNIGHT KADOSH "the Hiramic legend was changed into the history of the Templars," with Molay as the victim. But what happens in reality is that KADOSH Masonry interprets the Hiramic Myth in the light of the Templar suppression. As she draws nearer to the French Revolution Mrs Webster affirms that Frederick the Great played the "chief rôle in Templarism"; but she has no better authorities than Fabré Palaprat and Grégoire, who seems to have followed him. Now the documents of the French ORDRE DU TEMPLE are late eighteenth-century fabrications—not "early," as suggested by Matter—and with or without his documents—even if he had no hand in their production—Palaprat deserves no credit.

Here are a few instances among many that I have noted otherwise. For the rest, Mrs Webster believes that Pasqually was of Jewish descent, if not a Jew turned Christian, because she has read that he left Kabalistic MSS. It may be proved on the same basis that I am myself a son of Israel when I also am called away. But that which he left—if Baron de Gleichen is right on the point of fact—would be ARBATELS and KEYS OF SOLOMON, things out of which he developed the magical procedure of his Masonic Rite, as I might also develop if I happened to be working Magia. She is a little angry at my suggestion that there is no evidence for the initiation of Mirabeau and cites from there and here; but the evidence is still wanting, and her references make it yet more difficult to believe

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that he had come within any of the circles. She is of opinion that Weishaupt was "a vast genius," and yet he had recourse to Baron von Knigge for the Rituals of his advanced Grades—the "upper degrees" of Mrs Webster's queer terminology. It is worth her while to tell us that Francis Bacon is "recognised to be a Rosicrucian," but not that it is by persons whose opinions on any subject lie in deeps beneath criticism. And through pages and pages we are asked to accept possibilities, things that may probably be, and the rendering of pure speculation in terms of fact. It seems not beyond hope that some one with similar warrants will intervene with more golden suggestions, for example, that *THE CAUSE OF WORLD UNREST* was written—unknown to the *POST*—by command from Moscow, to confuse the real issues, and that my own answer was inspired by the Elders of Zion, on the basis of my time-immemorial association with those Unknown Superiors. Which of us shall prove the negative, more especially if it happens that one has played many parts and may have ceased to remember some? I recall Saint Germain when they asked if he had been ever a Freemason, and he thought that it was likely enough, but it would be long ago and he had forgotten.

Is it curious if under the circumstances which have been delineated I seek to be excused from examining Mrs Webster's version of "the real Jewish peril," as opposed presumably to one which is imagined only—perhaps that of *THE MORNING POST*? Is it curious that I pass over the irreligious and revolutionary dedications of current Latin Freemasonry, with the fact and many details of which I have been familiar for more than thirty years? I could wish for one thing only, that Mrs Webster had spared us her exoneration of English Freemasonry, every line of which is in the worst possible taste, while it shews that her only titles are to keep silence on the whole subject, as on that of the Rosy Cross and the Masonic aspects of Templarism.

In conclusion, I know of Shadowed Sanctuaries, and some of them are sacred and true. Many things stand on the threshold, but I still think and always that the Jewish Peril is like Mrs Webster's peril of Co-Masonry, the peril of Boy Scouts, the Black Magic of that Golden Dawn, over which Mrs Webster casts an ineffectual veil, and the central direction of Masonry. We are conjuring many phantoms: let us hope that we shall not overlook the real dangers and the place wherein they lie. It will not be discovered by searching the records of Berckheim and Witt Doehring. They testify only to an inchoate ferment which in the nature of things could reach no practical issue and assuredly never did.

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San Miguel - pan de azucar
" magon = " powder
" alch = " " (as former ter)

h 88 - God created - wood = 1 } 3
God manifest - two - wood = 2 }
God created = 1
God manifest = 3 (3 fruit separate) } 4?

