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A NEW ENCYCLOPEDIA OF
FREEMASONRY

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OF FREEMASONRY

WESTMINSTER, 1861



A NEW ENCYCLOPÆDIA OF
FREEMASONRY

(ARS MAGNA LATOMORUM)

AND OF COGNATE INSTITUTED
MYSTERIES: THEIR RITES
LITERATURE AND HISTORY

BY
ARTHUR EDWARD WAITE, P.M., P.Z.

PAST SENIOR GRAND WARDEN OF IOWA
PAST PROVINCIAL DEPUTY GRAND DIRECTOR OF CEREMONIES (BUCKS.)
PAST GRAND INNER GUARD (ENGLISH GRAND MARK)
PAST GREAT CAPTAIN OF THE GUARDS
PAST GRAND HISTORIOGRAPHER
ETC. ETC.

AUTHOR OF "THE SECRET TRADITION IN FREEMASONRY," ETC.

NEW INTRODUCTION BY EMMETT McLOUGHLIN

WITH SIXTEEN FULL-PAGE PLATES AND OTHER ILLUSTRATIONS

NEW AND REVISED EDITION

VOLUME THE FIRST

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PREFACE

THE plan of this work has been formed in such a manner that it shall contain nothing adventitious to its proper subject and to things connected directly therewith or arising therefrom. It does not reflect opinions derived uncritically from earlier authorities, or in any respect correspond to a mere compilation. It embodies considered opinions which are the outcome of many years dedicated to personal research. It is hoped that it contains no statements on debated questions which are unsupported by evidence. One of the chief designs is to give new and comprehensive explanations of Masonic Ritual and symbolism, shewing the interconnection of the various emblematical schools and the light cast thereby on those objects which are in part expressed but in part implied only by the body general of Masonic ceremonial. For this reason it gives due consideration to certain concealed literatures of the past which after one or another manner—though for the most part indirectly—have contributed to the Masonic subject. It embraces also a critical consideration of the old Instituted Mysteries, from which Masonry has been held to derive and determines the evidential value of this claim. Furthermore, it includes an account of various associations and movements which have arisen from time to time within the bosom of Masonry and pays especial attention to those in activity at this day. It endeavours to represent the latest knowledge and to be the spokesman of the latest research. By the alphabetical arrangement it is intended to constitute a convenient source of reference, and it is hoped that no point of consequence on which the Masonic student may seek information has been missed in its pages. There are of course certain limits imposed by the nature of the subject, and as to all that lies beyond them every member of the Brotherhood is perfectly aware in what direction alone he can look for further light. There can be no description of interiors, no explanation as to certain forms of procedure, no means of identifying the allocation of official secrets. The things which belong to the Temple must be learned in the Temple.

A full index has been furnished to avoid cross-references in the text itself.

One thing remains to be said, for—although it lies within the region of personal explanation—it is a matter of justice alike to readers and myself—to readers, that they may be under no misapprehension as to the motives by which I am actuated in my several contributions to Masonic subjects ; to myself, that I may bear witness at need to the knowledge which has reached me from various cardinal quarters of intellectual life and experience. I have undertaken this work, a very large part of which has involved anxious research, with its concomitants of reference and cross-reference, the sifting of authorities and the search after some kind of mean between counterviews, not because I am drawn naturally into archæological paths but because they offer an opportunity to put forward what I am very certain is the true view of Freemasonry. Were it merely—as so many believe—an ethical and benevolent society, the only issue concerning it would be whether it fulfils that rôle in the living present : origin and past history could be matters of no moment, or at least none which—from my point of view—would warrant such a book as this. But Masonry, in my own understanding, is part of a Divine Quest ; it communicates knowledge of that Quest and its term in symbolism ; while those who are willing to take the symbolism into their heart—and the inmost heart—or in other words to translate it into life, may find that it becomes an open gate into a world of real knowledge, where the Divine Quest ends in Divine Attainment.

These volumes were already in print when the **United Grand Lodge of England** approved and recognised the regular constitution and establishment of the **Grand Lodge of Queensland** as an independent body. The new autonomous Obedience, dating from April 30th, 1920, was instituted by delegates representing one hundred and eighty-seven English and Scottish Lodges, out of a total of two hundred and seven, the District Grand Masters under the English and Scottish Constitutions acting together in the matter. It will be therefore established ultimately as the United Grand Lodge of Queensland, and it is expected that every Craft Lodge working in this wide Masonic country will be included in the movement.

DESCRIPTION OF PLATES

I. VOL. I. FRONTISPIECE.—See the section on Esoteric Masonry, I, 263, 264, and especially the intimation given in the second paragraph. See also II, 311, 312, *s.v.* QUESTS IN MASONRY. Compare THE SECRET TRADITION IN FREEMASONRY, II, Book VII, § 8, on A RITE WITHIN MASONRY. The portrait does not signify that the Rite is *per se* one of priesthood. The key to the whole subject lies in the word UNITAS, inscribed on the head-dress of the figure, while the inmost significance of this word is written about the jewel worn upon the breast: MYSTERIUM INEFFABILE.

II. JAMES ANDERSON.—(I, facing p. 26). The portrait is characteristic and well known.

III. TEMPLE OF THE MYSTERIES.—(I, facing p. 110). The All-Seeing Eye typifies God in the Transcendence. It is said in a Secret Ritual that "prior to the generation of beings" God is like "a Closed Eye of the Unknown Darkness," but the Eye opened on the cosmic worlds, "and the radiance of the Ineffable Spirit poured through the æons and the spaces." The circle of the Zodiac represents the cosmos, as if in summary form, while the five-pointed star is the Christ-Spirit which is immanent in all creation and is understood here as the centre and end of the veridic Instituted Mysteries, by intimations and under figures in those of pagan times but expressly in Christian ages. From LE TEMPLE MYSTIQUE.

IV. JOHN THEOPHILUS DESAGULIERS.—(I, facing p. 182). The most important personality of the Revival period.

V. THE SUPREME TEST OF THE INITIATE.—(I, facing p. 220). From Christian's HISTOIRE DE LA MAGIE, 1870. It illustrates unawares the conventional and fictitious nature of the tests supposed to be applied in the Old Mysteries, but especially in modern reveries concerning them.

VI. ANTHONY SAYER.—(I, facing p. 330). The fact that Sayer was elected first Grand Master of Masons on June 24, 1717, is practically the sum of our knowledge concerning him. Woodford says that "his declining years were troubled with financial difficulties," but he gives no particulars and cites no authority. In 1730 and 1741 Sayer had small grants from GRAND LODGE. About the later date was Tyler of the OLD KING'S ARMS LODGE.

VII. GEORGE ALLAN and WILLIAM HUTCHINSON.—(I, facing p. 382). We are concerned only with Hutchinson, whose portrait is on the right side. George Allan (1736-1800) does not seem to have been connected with Freemasonry. Both were Fellows of the Society of Antiquaries.

VIII. APOCALYPTIC MASONRY.—(I, facing p. 442). The illustration reproduces an engraving by William Bond, from a picture by Henry Howard, R.A. The allusion is to REVELATION ix. 14: "Loose the four angels . . . in the great river Euphrates." Neither artist nor engraver intended to interpret Masonry, apocalyptic or otherwise. This is how the subject-matter of KNIGHT OF THE EAST AND WEST appears in the light of an independent presentation. It is to be questioned, however, whether

the artist saw with the eyes of the Prophet of Patmos any more than Albert Pike. Compare the Grade of GRAND PONTIFF, I, 341-343.

IX. VOL. II, FRONTISPIECE.—The Chevalier Andrew Michael Ramsay, in the robes of a Knight of the Order of St. Lazarus. It is necessary to say that I have followed the quest of Ramsay's portrait for something like ten years, and now—by a process of exhaustion—I am driven to conclude—in spite of many rumours—that there is none extant. This is how he is presented to the mind of a young Masonic friend and artist, J. B. Trinick, and it shall serve as faithful in the spirit until time or circumstances provide another, more authentic in the literal sense.

X. THE GOLDEN BOOK.—(II, facing p. 26). There is usually a Golden Book in certain High Grade Chapters, and in it are placed the signatures of members only, as a memorial for those who come after. I owe this particular and highly symbolical example to LE SOLEIL D'OR of J. E. Marconis. It is inscribed with notable names, among which will be seen those of Prince Murat and Frederic William of Prussia.

XI. THE CUBIC STONE.—(II, facing p. 112). The Cube can open only as a Calvary Cross, but this indubitable fact has been forgotten by the maker of the present diagram, in common with other Masonic draughtsmen on the Continent who have produced other versions. It will be seen that the four arms of the Cross contain (1) a well-known Masonic cipher-alphabet; (2) an alphabetical square, reminiscent of the so-called Enochian Tablets and said to contain mysterious words or names referable to the Cherubim; (3) a set of geometrical designs and the key thereto, referable to the four quarters, the four seasons and their philosophical correspondences; (4) a circle representing the diurnal course of the sun and containing three interlaced triangles, variously inscribed, exhibiting—as it is said—the invariable order of all principles. It will be seen that the four squares, within the four arms, are surmounted by triangles, recalling roughly the Masonic Apron, with the flap upward. In the midst of the Cosmic Cross is a five-pointed star, enclosed within a square and circle while the star itself contains the letter G. It represents God in man, the Indwelling Presence and the Incarnation, shewing that Christ is at once the Foundation and Keystone of the whole Masonic edifice. FROM LE SOLEIL MYSTIQUE.

XII. GEORGE OLIVER.—(II, facing p. 210). There is more than one likeness of this interesting and memorable Mason, and—though there may not be much choice between them—this is perhaps the best, or the most pleasing.

XIII. THE TEMPLE, FROM MOUNT ZION.—(II, facing p. 280). A speculative reconstruction from the careful and important work of Mr. Timothy Otis Paine, entitled SOLOMON'S TEMPLE AND CAPITOL, 1886. A cognate Scriptural text says: "The mountain of the Lord's House shall be established in the top of the mountains."—ISAIAH ii. 2.

XIV. THE DEATH OF HIRAM.—(II, facing p. 346). From Marconis' LE SOLEIL D'OR. Clavel presents another design in HISTOIRE PITTORESQUE DE LA FRANC MAÇONNERIE. Both illustrate the absurdity of translating a purely symbolical event in the terms of supposititious fact.

XV. INTERIOR OF SOLOMON'S TEMPLE.—(II, facing p. 384). From the restoration of Mr. T. O. Paine, as above. Compare 1 KINGS vii. 9: "Even from the foundation unto the coping"; and *Ibid.*, vi. 2: "The breadth thereof twenty cubits."

XVI. THE FOUR CROWNED MARTYRS.—(II, facing p. 454). In the Church of S. Michael, Florence. See ARS QUATUOR CORONATORUM, Vol. XII.

ILLUSTRATIONS IN THE TEXT

VOLUME THE FIRST

Page ii.—Venus rising from the sea. From the great collection of Maffei. She is mounted on sea-horses ; her veil is swelled by the wind, and is like a shell-pavilion about her. Cupid goes before through the waves, as if directing her course : it is the course of love. The symbol as a whole suggests the birth of the Mysteries, having love as the root thereof ; but the reference would be to Venusian Mysteries as, for example, the ADONIA—which are not love at the highest. Aphrodite is the foam of the sea, *flos maris*, sea-flower.

Page iv.—The East. From the Arch of Constantine, representing the victories of Trajan. Aurora is guiding the chariot of morning, to which are yoked four horses in the act of rising upward. There is a globe in her right hand on which is balanced a Genius, holding a torch, and said to typify the Morning Star or Lucifer, emerging from clouds—represented by the veil about him. Aurora bears a palm in her left hand. The bearded figure reposing on the waves has been regarded as the Guardian of the Euphrates or Tigris—because of the wars of Trajan. From a Masonic point of view, the symbol in its plenary sense is the coming forth of conquering light.

Page 60.—Apollo, crowned with laurel. From the collection of Maffei. It is shewn in my text that he is above the Mysteries, and yet is he who explains them. He presides over healing, leads the choir of music, and is the father of all sciences.

Page 86.—Bacchus, who is Dionysius, son of Proserpine and Jupiter, according to one of the genealogies. He bears a thyrsus in his right hand, and the mystic fir-cone is superposed thereon. In his left hand is a horn of wine—*cornu tauri*. The cone is a recurring symbol of the Ancient Mysteries, and the radiant, youthful Bacchus is one of their protagonists. From the collection of Maffei.

Page 166.—Cybele, the Great Mother, more especially the Earth-Mother, but she is also Mother of the Gods, and hence Queen of Heaven. She is represented seated, having the terrestrial globe under her left hand, a sphinx on either side, and fruits and foliage. She is Demeter in the MYSTERIES OF ELEUSIS, goddess of seed-time and harvest, and—by analogy—of their spiritual counterparts. From the collection of Boissard.

Page 203.—Ceres, who is also Demeter, but in this design—which is from the collection of Maffei—she is seated on the celestial globe, bearing ears of corn in her right hand and a great horn of plenty

in her left. It is she who gives fruit in plenty, even all manners of fruit, but the sphere of heaven is the source of all fecundity. The good things of this world are shadows of the *Bona Dei*, as the land of earth reflects the Land of the Living. The Mysteries begin on earth and ascend into heaven.

Page 268.—The Rape of Proserpine. Pluto is encompassed by a great veil, as if the clouds and darkness of the underworld. The story of the rape is regarded as typifying the soul's withdrawal from the human body and its enforced passage to Hades; but the traditional history of Eleusis excludes this interpretation. It is a story of the soul's life in heaven, on earth, and in the world below the earth. It is only by a process of dissolution that the symbolism can suffer real spiritual translation. From the collection of Maffei.

Page 301.—Fortuna, crowned by Victory. She is speaking to one who has been identified with Virtue, and it has been pointed out that in this case she is not blind, but seeing Fortuna—the *Fortuna videns* of Apuleius. On the other hand, it may seem that a querent is consulting her. It has to be remembered, however, that the figure is not winged: she is that Fortuna which remains. She carries a horn of plenty and there is a rudder in her right hand. There is a higher Fortune in the path of quest, and this is the path of the Mysteries. Collection of Maffei.

Page 343.—The Three Graces. They are represented *in mera nuditate*, one wearing a helmet, another holding an apple with the leaves about it, and the third bearing a lily. They are Æglæa, Thalia and Euphrosyne, the Greek *Charites*. They have suffered translation into the Christian Theological Virtues—Faith, Hope and Charity. Masonry has its part in these, and they are given for this reason. Collection of Maffei.

Page 384.—Harpocrates, clothed and encompassed by all his emblems. He makes the sign of silence with his right hand and bears the horn of plenty in his left. The figure is winged and the head is crowned by a lunar crescent. His emblems are the serpent of Æsculapius, the tortoise—which is between his feet—the dog, the screech-owl, having a bushel on its head, and this bird is depicted also on his right arm. All these things are symbols of fidelity towards the Mysteries, of reservation in respect thereof, and of the rewards which it entails. From the collection of La Chausse.

Page 402.—Isis, the great goddess of Egyptian Mysteries. The figure is derived from the Bembine or Isiac Tablet, which for long after its discovery was regarded as containing all the secrets of initiation. It was interpreted also as the key of the Great Work in Alchemy. It is now known to be a forgery, though its date as such has not been determined finally.

Page 415.—Janus—bearded and shaven. According to Macrobius, he was represented frequently with a key and wand. He reminds us that there are two aspects of all the Mysteries, an outer and inner side. From the collection of Bonanni.

Page 458.—Hermes. The messenger of the gods, the herald and keeper of Mysteries. The literature which passes under the name of

Thrice-Greatest Hermes is essentially a literature of the Mysteries. The Smaragdine Tablet of Hermes and the untinctured forgery which is entitled AUREUS TRACTATUS are Hermetic in the sense of Alchemy. From the collection of Bonanni.

VOLUME THE SECOND

Page ii.—The Arms of the Order of the Temple, which was described originally as the Grand Conclave of Masonic Knights Templar in England and Wales, but is now known as the Great Priory of England and Wales. The Masonic Order of Malta is also under its obedience. It is in communion with the Great Priory of Helvetia.

Page iv.—The West. The female figure has the crescent moon on her forehead, and her chariot has two horses only, which are in the act of plunging downward. There is a veil about her and a veil also encompasses the Genius who goes before her in the way and presumably represents Vesper. The water pouring from a bucket is said to signify the Danube, in connection with the wars of Trajan, and the bearded figure is the presiding spirit of that river. I have placed the East and the West at the head of my volumes because of the Masonic pilgrimage, and the Sun and Moon in the Lodge. They have also other meanings. There is no need to add that the victories of Trajan have no part therein.

Page 32.—Sun and Moon, as two beautiful women, the one crowned, the other adorned with her crescent, illustrating together the intimate relation of direct and reflected light. There are similar bonds of union between outward and inward meaning, the form and spirit of Masonry. Collection of Maffei.

Page 174.—Mercury, bearing his caduceus and also a horn of plenty. Occult speculations have dwelt in modern days on the importance of the Wand of Hermes, as signifying the doctrine of correspondences, of equilibrium between opposing forces, the positive and negative currents in the hypothetical astral light, and so forth. They have no place in Masonry; but the symbol of the caduceus is found in some High Grades. Mercury is of importance only under his name of Hermes, messenger and spokesman of the Mysteries. Collection of Boissard.

Page 200.—Minerva, who is Pallas, the Greek Pallas Athene, wearing her winged helmet, with its dragon crest. According to her most prevalent legend, she sprang—ready-armed and in all her panoply—from the brain of Jupiter. She is a warrior-goddess, and was the inventor of warfare; but she is also Victorious Wisdom, overcoming the darkness of ignorance. From the collection of La Chausse.

Page 250.—Orpheus. He was the father of pagan theology, and also founder of the Mysteries—otherwise of exoteric and esoteric doctrine. It was he also who instructed the Greeks in astronomy. The Orphic Hymns are his—according to the traditional claim—and he is accredited also with lost writings on the ELEUSINIA and the Corybantes. Collection of Maffei.

Page 308.—Psyche, with hands bound behind her. In the surface

sense of things she is held to typify the bondage of the soul under the mastery of passion, which is, however, but the threshold of her legend. It will be observed that her wings are free. We know how the wings of the soul are grown, according to Platonic philosophy : it is part of the life of the Mysteries. Collection of Maffei.

Page 312.—The Muses. The LODGE OF THE NINE MUSES is of fame in French Freemasonry : they are the liberal arts and sciences, about which we hear in the Craft. They have also other names. Collection of Maffei.

Page 387.—The winged Mithras, sacrificing the mystic Bull at the altar of the MITHRIAC MYSTERIES. *Deo soli invicto Mithræ*. His Rites are described in the text. From the collection of Beger.

Page 451.—Sphinx, in the Museum of Brandebourg, described by Beger. The Sphinx is guardian of the Mysteries, and is the Mysteries summarised in a symbol. Their secret is the answer to her question. The initiate must know it or lose the life of the Mysteries. If he can and does answer, the Sphinx dies for him, because in his respect the Mysteries have given up their meaning.

Page 459.—Diana of Ephesus, clothed with many symbols. There are lions on her arms, victories on her breast-plate. She is, however, the Mysteries in their corruption. Collection of Bonanni.

Page 463.—Jupiter, represented by his eagle. As the lord of the old pantheon, he is above the Mysteries and yet must be called their patron. From the collection of Boissard, being a votive offering for the health of Marcus Antoninus Caracalla and his mother Julia, or alternatively of Marcus Antoninus Heliogabulus, and one of his wives, Julia Paula or Julia Aquilia Severa.

Page 466.—The celestial Venus, one of whose temples was at Ascalon, according to Herodotus. Her head-dress is so arranged that it has the appearance of horns. This mystical horned Venus represents the Mysteries in their perfect purity. Collection of Abbé Faurel.

Page 476.—Faith, bearing her fruits in a dish and ears of corn in her left hand. There is an altar before her, and she is about to sacrifice thereon. Collection of Maffei.

Page 479.—Osiris, in the Museum of Brandebourg, described by Beger. He has the head of a hawk, but the hair and shoulders are human.

Page 483.—Hope, holding a flower, regarded as a lily, and having corn in her left hand. Collection of Maffei.

Page 488.—The Sun, looking upward, as if at its greatest elevation, or because there is another sun. Collection of Abbé Faurel.

TECHNOLOGY OF RITES AND GRADES

A . . and A . . S . . R . . = ANCIENT AND ACCEPTED SCOTTISH RITE. The qualification Scottish is omitted in England: the abbreviation is therefore **A . .** and **A . . R . .**.

A . . and P . . R . . = ANTIENT AND PRIMITIVE RITE.

Accepted.—A Craft Mason is called Free and Accepted. It seems certain that so far back as 1350 the term Master Freemason was used to distinguish a superior class of craftsman, e.g. superior to a Stone-Mason and Rough-Mason. It would seem also to have designated a worker in free-stone. On the other hand, Accepted Masons was the technical description of a body which was connected with the Masons' Company of London between 1620 and 1682, but was yet distinct therefrom and was called the Acception. As it is on record that persons who were not Operative Masons were received into the Acception, it has been defined as a Fraternity of Speculative Masons, for which there is no evidence.

Accolade.—The specific act which conferred the honour of Knighthood. It is given in Grades of Chivalry like the KNIGHTS BENEFICENT, the ORDER OF THE TEMPLE, KNIGHTS OF MALTA and ROSE-CROIX, but is omitted continually in so-called Philosophical Grades of Knighthood, as in the ANTIENT AND PRIMITIVE RITE.

Accord.—The meaning is plenary consent.

Acting Grand Master.—Used in 1782 to designate the alternate of the Duke of Sussex, then Grand Master. The present title is Pro Grand Master.

Admission.—Members were admitted into the Masons' Company of London and accepted in the Acception.

Advancement.—The Craft Mason is initiated, passed and raised into the three primary Degrees of Masonry. He is advanced to the MARK DEGREE and is exalted, perfected, installed in other Grades and Orders.

Affiliation.—The usual American equivalent for joining. A person who has been initiated in one Lodge may become a joining member of another. Membership in America is restricted to one Lodge, and affiliation must therefore refer to a Mason who has lapsed from his original obedience, and presumably to foreign Brethren who have become resident in the States.

A . . F . . and A . . M . .—Ancient Free and Accepted Masons.

Age.—(1) In England a Candidate must be of the full age of twenty-one years, but he may be eighteen in Scotland. (2) There is also Grade Age in certain foreign Degrees. A Candidate is said to be 3, 5 or 7 years and so forward, up to 81.

A . . L . . G . . D . . G . . A . . D . . L'U . .—*A la Gloire du Grand Architecte de l'Univers*, formerly the inscription at the head of French Masonic documents.

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A ∴ L'O ∴ *A l'Orient*.—At the East. Recurrent in French Rituals. Books also appeared with such imprints as *A l'Orient chez le Silence*.

Areopagus.—The word signifies Tribunal and is used in the Grade of KADOSH. It designates also a class of Degrees in the RITE OF MEMPHIS and the ANTIENT AND PRIMITIVE RITE.

A ∴ U ∴ T ∴ O ∴ S ∴ A ∴ G ∴ = *Ad universi terrarum orbis Summi Architecti gloriam*, an inscription at the head of documents of the SCOTTISH RITE.

Badge.—A technical term for the Masonic Apron.

Ballot.—The mode of electing Candidates and also the Master, Treasurer and Tyler of the Lodge.

B ∴ B ∴ = Burning Bush, a symbol in the SCOTTISH RITE.

B ∴ D ∴ W ∴ P ∴ H ∴ G ∴ S ∴ = Beauty, Divinity, Wisdom, Power, Honour, Glory, Strength. This enumeration occurs in old Rituals of the Eighteenth Degree of the SCOTTISH RITE.

Beaucenifer.—The bearer of the Beauséant Banner in the Masonic ORDER OF THE TEMPLE.

B ∴ L ∴ R ∴ T ∴ = Brotherly Love, Relief and Truth, the sublime principles of the Order.

Cable Tow.—Most generally, the binding covenant of Masonry, and the length of the cable tow is the reasonable limit of obligation. In a particular sense the length signifies the extent of a Mason's ability to attend Meetings. The Cable Tow has another meaning in the First Degree.

Calling Off and On.—The Lodge may be called off and again it may be called on, most usually between important points of working. "Are you off or on?" is a question in Scottish Masonry.

Candidate.—The technical description of applicants, whether for initiation or advancement. It obtains in all Rites and Grades. It does not signify that the aspirant is clothed in a white garment, though this is the classical meaning of the word.

Capitular Degrees.—Those which are conferred in America in a ROYAL ARCH CHAPTER—namely, MARK MASTER, PAST MASTER, MOST EXCELLENT MASTER and ROYAL ARCH.

Carpet.—The Masonic Carpet corresponds *ex hypothesi* to the Mosaic Pavement, said to be black and white. There seems no question, however, that the word was once used to designate a tracing-board. So also was floor-cloth. There is the evidence of many continental Rituals.

C ∴ C ∴ = Celestial Canopy in the SCOTTISH RITE.

Centenary.—When a Lodge or Chapter has attained the mature age of one hundred years, its centenary is celebrated at a special festival. A dispensation to use a centenary jewel is granted only when there is full evidence of unbroken continuity.

C ∴ G ∴ = Captain of the Guard, in the ORDER OF THE TEMPLE.

Chain of Union.—The formation of a living circle or chain occurs in some High Grades, but is more frequent in France, where it is called *la chaîne d'union*. It is symbolic of the bond of brotherhood.

Chapter.—The Brethren of the ROYAL ARCH, the ROSE-CROIX and certain other High Grades meet in Chapters and not—as in the Craft—in

TECHNOLOGY OF RITES AND GRADES xv

Lodges. The GRAND CHAPTER is the corresponding denomination in the ARCH to the GRAND LODGE of the Craft.

Charter.—The Warrant or Charter is the Licence issued by a given Grand Obedience, in virtue of which, and so only, it is possible for any Lodge, Chapter and so forth to work under its jurisdiction. The Charter must be in evidence at all Meetings.

Chisel.—One of the working tools symbolised in certain Degrees of Masonry.

Clandestine.—A very unsatisfactory term used to designate unauthorised Lodges, etc. The word connotes that which is done in secret against the law, but the characteristic of irregular Masonries is anything but to work in hiddenness.

Collar.—A symbol of dignity and office. The jewels attached to collars are many and so are their colours. The distinguishing colour of the Craft is light blue, but Grand and Provincial Grand Officers wear garter blue.

Commanding.—The regular assemblies of American Knights Templar are held in Commanderies, and there is a GRAND COMMANDERY ruling the whole Order.

Companion.—Craft Masons are Brethren, but Members of the ROYAL ARCH are Companions. It is difficult to say how this distinction arose, but it is without a difference.

Compasses.—Perhaps the most spiritual of all the working tools: it is found everywhere in Craft Masonry, and is also in other Degrees.

Conclave.—The Meetings of the RED CROSS OF CONSTANTINE, its concordant Degrees and the ORDER OF THE SECRET MONITOR are held in Conclaves.

Consistory.—The Thirty-First and Thirty-Second Degrees of the SCOTTISH RITE are conferred in a Consistory, which also governs a considerable group of Degrees in the RITE OF MIZRAIM.

Cornucopiæ.—The distinguishing jewel of Stewards in Craft Lodges.

Council.—The Meetings of ROYAL AND SELECT MASTERS and of some other Masonic bodies are held in Councils. There is also the Council of the ALLIED DEGREES.

Cross.—The chief Masonic crosses are : (1) The Cross of Salem, or Pontifical Cross, worn by the Grand Master of the TEMPLE and Sovereign Grand Commanders of the SCOTTISH RITE. (2) The Patriarchal Cross, used by Eminent Preceptors and members of the Thirty-Third Degree. (3) The Jerusalem Cross, worn by KNIGHTS OF THE HOLY SEPULCHRE. (4) The Maltese Cross, being that of the KNIGHTS OF MALTA. (5) The Cross of St. Andrew, which is that of the RÉGIME ÉCOSSAIS and the Twenty-Ninth Degree of the SCOTTISH RITE. The Christian Grades which are connected especially by their titles with the Sacred Sign of the Cross are (1) THE RED CROSS OF ROME AND CONSTANTINE—otherwise, RED CROSS OF CONSTANTINE—which is a product of the nineteenth century and is founded on a vision of that Roman Emperor, as commemorated in a well-known legend. (2) THE RED CROSS OF BABYLON, otherwise KNIGHTS OF THE RED CROSS, BABYLONISH PASS, KNIGHTS OF THE SWORD and PRINCE MASON, under which title it is treated at length in the text of the present work; but it is not a Christian Grade and has nothing to do with the Cross. (3) THE HOLY ORDER OF THE CROSS, which is also described

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elsewhere, in connection with (4) KNIGHT OF THE BLACK CROSS, and (5) KNIGHT OF THE WHITE CROSS.

Cube.—It is important in Craft Masonry as the form of the Perfect Ashlar; in the ROYAL ARCH, in the form of the double cube; and in the ORDER OF THE TEMPLE, because of the White Stone.

D : C : = Director of Ceremonies.

D : D : G : M : = District Deputy Grand Master.

Deacons.—Two Officers attached to the Master and Wardens of a Lodge in a peculiar manner. The charge of Candidates is in their hands. They come in peace and goodwill, having the Dove as their characteristic emblem.

Depute Master.—A Masonic Office in Scotland—as, for example, in the ROYAL ORDER.

Deputy Grand Master.—This Office originated in 1721.

Deputy Master.—If the Grand Master consents to accept the first chair in a private Lodge he acts usually through a Deputy, properly installed.

D : G : M : = Deputy Grand Master, also District Grand Master.

Director of Ceremonies.—An important Office in Lodges and Chapters, usually conferred on a Past Master or Principal. The ceremonial procedure is in his hands, and its perfection depends on his efficiency. Jewel: Crossed Rods, tied by ribbon.

Dispensation.—All power of this kind is vested technically in the Grand Master, who acts through his advisers. Certain powers of dispensation are, however, resident in the Office of Provincial or District Grand Master.

Dormant.—The position of a Lodge which has ceased to meet and make its annual returns, but the Warrant of which has not as yet been revoked or its number struck off the Roll.

Dormer.—A traditional window which gave light to the Holy of Holies; but the true light therein was that of Shekinah.

Due Examination.—This is of two kinds—that of Brethren, on their passing from Grade to Grade; that of visitors who cannot be vouched for as Masons from personal knowledge.

Due Form.—A Lodge is opened "in form" by the Master in the Chair. The GRAND LODGE is opened in form by any ordinary Officer of Grand Lodge who is, of course, a Past Master. It is opened in "due form" by the Deputy Grand Master and in "ample form" by the Grand or Pro-Grand Master.

E : A : P : = Entered Apprentice.

E : G : C : = Eminent Grand Commander.

Emergency.—The business of emergency meetings in all Orders of Masonry is restricted to the cause of emergency as expressed on the agenda of the Summons.

Equilateral Triangle.—A Masonic symbol of the Deity and essentially Trinitarian, whether so intended or not.

Exclusion.—It is possible for Lodges and Chapters to exclude members, but they can appeal to GRAND LODGE or SUPREME GRAND CHAPTER.

Expulsion.—Expulsion is a penalty which can be inflicted only by GRAND LODGE, by whom it can be also revoked. The person on whom this

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sentence falls is *ipso facto* deprived of membership in the Chapter and High Grades. The prerogatives of private Lodges are confined to exclusion.

F. C. : = Fellow Craft.

Fees of Honour.—Sums payable on appointment to office (1) in GRAND LODGE, (2) in PROVINCIAL GRAND LODGE, (3) in certain private Lodges. Certain Orders of High Grade Masonry follow a similar plan.

Field Lodges.—Otherwise Army Lodges, attached to certain regiments, chiefly in days that have passed. They were authorised by the Grand Obedience of that country to which the regiment belonged. There were also Naval or Sea Lodges. Military Lodges in particular are known to have mitigated the miseries and terrors of warfare.

Forfeiture.—When the Warrant of a Lodge is forfeited for any reason by decree of GRAND LODGE, it is returnable thereunto. Fortunately things of this kind may be called almost unknown at the present day. If a Lodge ceases to meet, the secretary performs his last duty and gives back the Charter to the source from which it derives.

Forty-seventh Problem.—The traditional discovery of Pythagoras and the jewel of a Past Master.

Freewill and Accord.—No person may be unduly persuaded to become a Mason. It is correct to say that he must not be persuaded at all. An act which involves a change in life and relations must be a free act. The most that can be done is for him who is a Mason to assist one who is not in conceiving a favourable opinion of the institution, outside all personal interest, save only a desire for light and truth.

Furniture.—Emblematically speaking, the essential furniture of a Lodge is the Bible, Square and Compasses, representing the Word of God and the whole duty of man to man and God.

Gavel.—The working tool of the chief Officers in every Lodge, its emblematic significance being explained in the First Degree.

Geomatic.—A term once applied in Scotland to non-Operative Masons, in contradistinction to Domatic or Practical Masons.

Ghiblim or Giblim = Stone-squarers. But see 1 KINGS v. 8 and EZEKIEL xxvii. 9.

Globes.—The celestial and terrestrial globes, placed on the summits of the Pillars J and B, were held formerly to represent the chapters. There is no reason to suppose that these were spherical, and if they were, they could not have alluded to the spheres of heaven and earth.

Gloves.—It is customary to wear white gloves in Masonic Lodges, for reasons connected with the Traditional History of the Craft. The same fashion prevails in the Chapter, Mark Lodge and certain High Grades, but it is scarcely for the same reason. The gloves of Templar Masonry are black.

Grand Chapter.—The governing body of the HOLY ROYAL ARCH, distinct from GRAND LODGE and conferring its own honours, a curious commentary on the affirmation that the ARCH as it stands is not a Fourth Degree in Freemasonry. The present SUPREME GRAND CHAPTER dates from the period of the Union.

Grand Conclave.—The governing body of the RED CROSS OF CONSTANTINE, KNIGHT OF THE HOLY SEPULCHRE and NOVICE AND KNIGHT OF ST. JOHN.

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Grand Council.—The governing body of the ALLIED DEGREES. Another GRAND COUNCIL is in charge of the ROYAL AND SELECT Masters.

Grand Master.—Under the English Obedience, the Grand Master is nominated at the Quarterly Communication of GRAND LODGE in December, elected at that of March and installed, if present, at the Annual Festival.

Grand Office Abbreviations.—**G . A .** = Grand Almoner ; **G . C .** = Grand Chancellor and Grand Chaplain ; **G . C . G .** = Great Captain of Guards ; **G . C . H .** = Grand Captain of the Host ; **G . Com .** = Grand Commander ; **G . D . C .** = Grand Director of Ceremonies ; **G . D .** = Grand Deacon ; **G . H . P .** = Grand High Priest ; **G . J . W .** = Grand Junior Warden ; **G . K . S .** = Grand Keeper of Seals ; **G . M .** = Grand Master ; **G . M . V .** = Grand Master of the Veils ; **G . O .** = Grand Organist, Grand Overseer and Grand Orator ; **G . P .** = Grand Pursuivant, Grand Patriarch, Grand Prior, Grand Principal ; **G . P . S .** = Grand Principal Sojourner ; **G . R .** = Grand Registrar, Grand Recorder ; **G . S .** = Grand Secretary, Scribe, Sentinel, Steward, Sojourner ; **G . S . B .** = Grand Sword Bearer and Standard Bearer ; **G . S . E .** = Grand Scribe Ezra ; **G . S . N .** = Grand Scribe Nehemiah ; **G . S . V .** = Guardian of the Sacred Vault ; **G . S . W .** = Grand Senior Warden ; **G . T .** = Grand Treasurer and Tyler. There are also the following variants : **G . C .** = GRAND CHAPTER, GRAND COUNCIL, GRAND CONCLAVE ; **G . C . H .** = GRAND CHAPTER OF HEREDOM ; **G . Com .** = GRAND COMMANDERY ; **G . E .** = Grand East, GRAND ENCAMPMENT ; **G . G . C .** = GENERAL GRAND CHAPTER ; **G . L .** = GRAND LODGE ; **G . O .** = GRAND ORIENT ; **G . P .** = GREAT PRIORY. These abbreviations are now practically in desuetude, more especially in England, but they are of service in the study of old Rituals.

Greater Lights.—The Bible, Square and Compasses.

H . A . B . = Hiram Abiff.

Haggai.—The prophet, born at Babylon, who assisted at the building of the Second Temple. He is represented by the Second Principal of the ROYAL ARCH.

High Twelve.—The hour of noon, connected with the idea of Masonic refreshment, the time being of course symbolical. On a memorable occasion in the Craft Traditional History High Twelve was an Hour of Prayer.

H . K . T . = Hiram, King of Tyre.

Holy Ground.—In the catholic sense wheresoever the work of God is performed, there is holy ground. The Art of Masonry is performed to the Glory of God, for which reason the Lodge is to be accounted Holy Ground.

Holy of Holies.—It stood at the western end of the Temple, being entered from the Holy Place, and this was approached from the Porch. The form of the Holy of Holies was cubical.

H . P . = High Priest.

H . R . A . C . = HOLY ROYAL ARCH CHAPTER.

H . R . D . M . = HEREDOM.

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I .: G .: = Inner Guard.

I .: H .: S .: V .: = IN HOC SIGNO VINCES.

Immovable Jewels.—The Tracing-Board peculiar to each Craft Degree, the Rough Ashlar and Perfect Ashlar.

Induction.—According to present use, this term is often substituted for installation when a Past Master occupies the Chair for a second or subsequent time.

I .: N .: R .: I .: = JESUS NAZARENUS REX JUDÆORUM. The initials are peculiar to the High Grades. Certain substitute words are offered under non-Christian Obediences, some of which are arbitrary inventions and some fraudulent. The Hermetic variation—*Ignæ Natura Renovatur Integra*—is late.

Inner Guard.—The Keeper of the Lodge on the hither side of the portal. His jewel is Crossed Swords.

Installation.—A new Worshipful Master is installed annually in the Chair of each Lodge, the Ceremony taking place in the presence of a Board of Installed Masters. The work is performed by an Installing Master, who should be the previous Master in the Chair. The Ritual of the proceedings has been referred to Desaguliers, but there is no question that it is later—at least in the form now extant. The same custom is followed in all other active Masonic Rites and Grades, the Ceremony peculiar to each being in every case later than the Grade to which it belongs. Grand Masters and Grand Officers are also installed in their several seats of office and so are the corresponding ranks in Provincial and District GRAND LODGES. In private Lodges the Master who is newly installed is said to invest his Officers. There is also the investiture of the Candidate who is made a Mason, when he is clothed with the Mason's Badge.

J .: D .: = Junior Deacon; **J .: G .: D .:** = Junior Grand Deacon.

Jewels.—The Jewels attached to the collars of Lodge Officers are mentioned in connection with these. As regards those of Grand Officers: (1) Grand Master: Compasses extended to 45° on the segment of a circle at the points and a gold plate included, on which is an eye irradiated within an irradiated triangle. (2) Pro-Grand Master: the same. (3) Past Grand and Pro-Grand Masters: same, *minus* plate. (4) Deputy: Compasses and Square united, with five-pointed star in centre. (5) Past Deputy: Compasses and Square only. (6) Senior Grand Warden: Level. (7) Junior: Plumb. (8) Grand Chaplain: Book within a Triangle. (9) Grand Treasurer: Chased Key; ordinary Lodge Treasurer, the same unchased. (10) Grand Registrar: Scroll, with seal appended. (11) President of the Board of General Purposes: Arms, Crest and Supporters of Grand Lodge. (12) Grand Secretary: Cross Pens, with Tie. (13) Grand Deacons: Dove and Olive-Branch. (14) Grand Superintendent of Works: Semicircular Protractor. (15) Grand Director and Assistant Director of Ceremonies: Cross Rods. (16) Grand Sword Bearer: Cross Swords. (17) Grand Organist: A Lyre. (18) Grand Pursuivant: Arms of Grand Lodge, with Rod and Sword crossed. (19) Grand Stewards: A Cornucopiæ between Compasses, extended on irradiated gold plate, within circle, bearing the inscription: United Grand Lodge of Antient Free and Accepted Masons of England. (20) Past Grand Stewards: Same in oval form, on crimson enamel, instead of irradiated plate, and smaller. For the Jewels of Provincial and District Grand Masters and Officers, see the BOOK OF CONSTITUTIONS.

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Those of the Royal Arch and the High Grades are beyond the scope of this notice.

J .: G .: W .: = Junior Grand Warden ; **J .: W .:** = Junior Warden.

Joshua.—Son of Josedek, the High Priest, at the building of the Second Temple. He is represented by the Third Principal of the ROYAL ARCH, and in America by the First Principal.

K .: K .: D .: H .: = KNIGHTS KADOSH. Other abbreviations of Chivalric Grades are : **K .: E .: P .:** = KNIGHT OF THE EAGLE AND PELICAN ; **K .: H .: S .:** = KNIGHT OF THE HOLY SEPULCHRE ; **K .: M .:** = KNIGHT OF MALTA ; **K .: R .: C .:** = KNIGHT OF THE RED CROSS, or KNIGHT ROSE-CROIX ; **K .: T .:** = KNIGHT TEMPLAR.

Lesser Lights.—Certain symbolical lights, situated in the East, South and West of the Lodge. They are in relation to the Master and Wardens : a definite significance is attached to each.

Lodges of Instruction.—These are always attached to some Regular Lodge. There are also Mark Lodges of Instruction, Chapters of Instruction and Preceptoriums of Improvement. They are important aids to correct working.

Masons' Marks.—The existence of Masons' Marks from all times and in nearly all countries has been cited as evidence of an universal Masonic alphabet and—at least in the Middle Ages—of an inner organisation among builders. The statement seems arbitrary, more especially as an alphabet connotes some kind of language, of which there is no trace in the present instance. There is, however, a literature of the subject, and it will repay study.

Middle Chamber.—See I KINGS v. 8.

M .: M .: = Master Mason.

Mosaic Pavement.—It should be understood that the alleged Mosaic Pavement in the Temple of Solomon belongs to Masonic Legend and has no place in the records of fact. It may follow from ST. JOHN xix. 13, that there was such a pavement in the Temple of Herod, but it does not save the tradition.

Movable Jewels.—They are the Square, the Level and the Plumb-Line, because they distinguish the Master and Wardens, and are transmitted to their successors. The classification of Immoveable and Movable Jewels differs in America.

M .: P .: S .: = Most Puissant Sovereign ; **M .: W .: S .:** = Most Wise Sovereign : respectively in the RED CROSS OF CONSTANTINE and the ROSE-CROIX Grade.

Nehemiah.—He was the appointed Governor of Judea and Jerusalem during the building of the Second Temple. For some obscure reason he is represented by the Keeper of the hither side of the portal in the ROYAL ARCH.

Order of Business.—The ceremonial rules of Lodge and Chapter are part of its intimate business and are properly reserved thereto. Their recitation, moreover, would serve no useful purpose in the present place. They are rules dictated by experience. Outside Ceremonies, the rules of order are generally those which govern the conduct of affairs at all public meetings, and their enumeration would be idle.

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Ornaments.—The Blazing Star, Indented Tassel and Mosaic Pavement are sometimes termed the Ornaments of the Lodge. The distinction appears arbitrary and has long since passed into desuetude. Moreover the Blazing Star is no longer an imprescriptible emblem in all Lodges.

Ornan the Jebusite, otherwise **Araunah** and—more correctly—**Arnan**.—See I CHRONICLES **xxi**. 18–25, being the source of the reference in the Historical Lecture of the **ROYAL ARCH**.

P : G : M : = Past Grand Master ; **Pro : G : M :** = Pro-Grand Master ; **Prov : G : M :** = Provincial Grand Master.

Plumb-Line and Plumb-Rule.—Important working tools in **MARK MASONRY** and the Second Degree. The force of the emblematic reflections on the Plumb-Rule may be said to rank with those of the Square and Compasses.

P : M : = Past Master. **P : Z :** = Past Zerubbabel.

Preceptor.—In the **ORDER OF THE TEMPLE** the Eminent Preceptor corresponds to the Worshipful Master in a Masonic Lodge. Preceptor is also the usual title of an instructor in a Lodge or Chapter of Instruction. The Meetings of Knights Templar take place in a Preceptory, but the Grand Obedience is termed **GREAT PRIORY** and in Scotland **CHAPTER GENERAL**.

Principals.—The presiding Officers in **ROYAL ARCH MASONRY** are three in number, representing Zerubbabel, Haggai and Joshua. Their jewels are a crown, an all-seeing eye and an open book, each surrounded by a glory and placed within a triangle.

Pro Grand Master.—This Office originated in 1782 and presupposes that the Grand Master is a Royal Prince : otherwise it would presumably pass into abeyance.

Provincial Grand Lodge.—The shires, counties and district divisions of the United Kingdom have Provincial Grand Lodges governing the private Lodges of each jurisdiction and arising therefrom. They subsist under the obedience of the **GRAND LODGE**, whether of England and Wales, Scotland or Ireland. In England the Provincial Grand Master is appointed by the Grand Master's patent for life, but he can resign or may be removed. In Scotland he is appointed by commission from the **GRAND LODGE**. On his death or resignation the charge of the Provincial Grand Lodge passes automatically to the Provincial Grand Registrar until a successor is appointed and installed. He appoints his Provincial Grand Officers annually, the Treasurer only excepted, who is elected by the **PROVINCIAL GRAND LODGE**.

Quarries.—The symbolism of work in quarries and the procedure connected therewith are not without importance in the **MARK DEGREE**. They are designed to insist on the operative character of the ceremonial, but that which they unfold is in reality the spiritual side.

Quarterly Communications.—**GRAND LODGE** and **GRAND CHAPTER** meet four times each year for important Masonic business, and so also the **GRAND MARK LODGE**. The Chapters of **GREAT PRIORY** are held once in six months. The lesser Rites and Orders are content for the most part with an annual assembly—e.g. the **GRAND CONCLAVE** of the **RED CROSS OF CONSTANTINE**. The **SUPREME COUNCIL** of the **SCOTTISH RITE** convokes no general meetings of members.

Quorum.—A Masonic Law which has passed into a proverb lays down that three rule a Lodge, five form a Lodge and that seven make it

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perfect. No initiation can take place in the absence of the perfect number, the Candidate himself not being computed therein.

R .: A .: = ROYAL ARCH. The title of Royal Art, being the Catholic designation of Masonry, is never abbreviated.

Raised.—The Fellow Craft Mason is Raised to the Third Degree. It is the technical title of his advancement and part of the mystery therein.

R .: A .: M .: = ROYAL ARK MARINER.

R .: C .: = ROSE-CROIX. These initials are not used to distinguish the RED CROSS OF CONSTANTINE or that of BABYLON.

Recognition.—The Modes of Recognition are those by which Masons prove and recognise one another. They belong to the Official Secrets.

Red Masonry.—The designation has passed into desuetude, but once served to distinguish between the ROYAL ARCH and other Chapter Degrees and Blue or Symbolical Masonry. Blue and Red Masonry are still heard of in France and America.

Registrar.—The title of an Officer in Grand and Provincial Grand Lodges. Presupposing legal knowledge, it is usually conferred on a barrister or solicitor. The Secretary is termed Registrar in Preceptories of Knights Templar.

Regular.—A regular Lodge is one working under the Warrant of a lawfully constituted Masonic authority. The term appears in the first BOOK OF CONSTITUTIONS, being put forward as part of the claim made on behalf of the GRAND LODGE.

Representatives.—Technically at least, Lodges are represented at GRAND LODGE by their Masters and Wardens. It is customary also for Grand Obediences to appoint and receive representatives for the care of interests and to maintain bonds of union. The GRAND LODGE OF ENGLAND is thus represented in Scotland and *vice versa*.

Resignation.—The resignation of a member from his Lodge, Chapter and so forth is absolute from the moment of reception by the secretary and cannot be gainsaid, on the assumption that such member is not in debt to the Lodge. It is impossible for a debtor to resign, except after payment.

Returns.—It is an universal law in all Masonic Orders for returns to be made annually on the part of every Lodge, Chapter, Conclave and Preceptory to the Grand Obedience by which it is warranted. These returns are accompanied by capitation dues, which are part of the revenue on which the Obedience depends.

R .: O .: S .: = ROYAL ORDER OF SCOTLAND.

Royal Art.—This title was first conferred upon Masonry in Anderson's BOOK OF CONSTITUTIONS, by allusion—as it is supposed—to Solomon. At the present day the use is purely symbolical, signifying the art of true and perfect life—the most exalted and royal of arts.

R .: S .: Y .: C .: S .: = the abbreviated form of ROSY CROSS, which is the Second Point of the ROYAL ORDER.

S .: C .: = Supreme Council.

Schismatic Masons.—Those who hold Degrees under illegal or unrecognised obediences. It is obvious that a regular Craft Mason may be schismatic as a High Grade Mason, but he is not in danger of the judgment so far as his GRAND LODGE is concerned, unless it recognises the High Grades concerned.

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Scribe.—The title of a Secretary in a ROYAL ARCH CHAPTER.

Secretary.—The nature, duties, importance and privileges of the secretarial office in Lodges belong to Masonic jurisprudence. His jewel is the cross pens.

Serving Brethren.—The general descriptive title of Tylers, janitors, sentinels and outer guards.

S ∴ G ∴ I ∴ G ∴ = Sovereign Grand Inspector General.

Shibboleth.—A Hebrew word, having several meanings, among which are (1) a flood of water and (2) an ear of corn. It cannot mean both at the same time and much less one in juxtaposition to another.

Skirret.—A well-known "working tool," to which a symbolical meaning is attached in the MASTER'S GRADE.

Sojourners.—The title of certain Officers in the ROYAL ARCH and peculiar to this Degree.

S ∴ P ∴ R ∴ S ∴ = SUBLIME PRINCE OF THE ROYAL SECRET.

Square and Compasses.—The universal emblematic device of Craft Masonry and chief among the working tools. They are the basis also of all Masonic moralisations.

S ∴ S ∴ = SANCTUM SANCTORUM.

Stewards.—Honorary Officers in the Craft and Arch, but their duties begin outside Lodge and Chapter. They hold the lowest office and rise therefrom. Jewel: Cornucopiæ, between extended Compasses.

Supreme Council.—The governing body of the SCOTTISH RITE in each country. The Councils are autonomous and do not invariably recognise each other by official intercommunication.

Suspension.—Suspension and Expulsion of members from Lodges and Chapters are things governed by the BOOK OF CONSTITUTIONS, and so also are the circumstances under which it is possible for a Grand Obedience to suspend a Chapter or Lodge.

S ∴ W ∴ = Senior Warden.

Tesselated Border.—This is synonymous with the Indented Tassel and *la houpe dentelée* of French Freemasonry. It is a looped cord which surrounds Tracing Boards and has tassels at the four corners. These are held to represent the cardinal points and also the cardinal virtues, while the cord as a whole signifies that Providence which encompasses and protects our ways. It is further the bond of brotherhood and the mystic tie.

T ∴ G ∴ A ∴ O ∴ T ∴ U ∴ = THE GRAND ARCHITECT OF THE UNIVERSE.

Tracing Board.—In the eighteenth century it was customary for the emblematic designs which call for explanation in the Three Craft Degrees to be drawn with chalk on the floor of the Lodge. They are now painted with much care and elaboration on Tracing Boards. It should be noted, however, that the descriptive term is found in York "fabric rolls" of the fourteenth century, and that on such Tracing Boards the Master of the Work sketched the plans to be followed by his operatives.

Treasurer.—The Keeper of the Masonic purse or chest, and his jewel is therefore a key.

Twenty-four Inch Gauge.—This is the common two-foot rule, and the apprentice hears curious moral reflections thereupon.

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Tyler.—The Officer in charge on the further side of the Lodge-door. When he and the Officer on the hither side are on active service the Lodge is tyled. He is called Janitor in the ROYAL ARCH and Guard or Sentinel in some other Degrees.

Valley.—In Latin Freemasonry this word is used fantastically as an equivalent of the East or Orient. Masonic documents are dated from, e.g., the Valley of Naples.

Vault of Steel.—The French *voûte d'acier*, formed by two lines of brethren with swords uplifted and crossed against each other from the opposite sides. The Officers and persons of distinction pass in procession underneath. It is called the Arch of Steel in the ORDER OF THE TEMPLE.

Vexillum Belli.—The modern Order of Knights Templar in England, and some other countries, uses two flags, called respectively Beauséant and *Vexillum Belli*. The former only is known to have been carried by the original Order.

Vouching.—Testimony on the part of a Brother that a given visitor is known personally to him as a true and regular Mason.

Wages.—The wages of Emblematic Freemasonry are dues of light to those who serve the light.

Wardens.—Prior to the GRAND LODGE period it seems probable that each Lodge—whether Operative, non-Operative or of mixed character—had one Warden in England who was in charge of the work, as at Warrington in 1646, when Elias Ashmole was initiated. On the other hand, in early Scottish Lodges the government was by Deacon and Warden, but in 1670 we begin to hear of a Master, as at Kilwinning and Aberdeen Lodges. It is doubtful whether we can trace the existence of a Master and two Wardens prior to 1717, though they appear to have been general in other Guilds from about 1603. Within the historical period of GRAND LODGE every Lodge has its Senior and Junior Wardens, respectively in the West and South. The characteristic jewel of the Senior Warden is the Level, while the Plumb-Rule is that of the Junior.

Widow's Son.—The Master Builder was traditionally a widow's son and all Master Masons, by virtue of spiritual kinship, are Sons of the Widow.

Winding Staircase.—The Masonic symbolism and the reflections arising therefrom are based on 1 KINGS vi. 8.

W ∴ M ∴ = Worshipful Master.

Worshipful Master.—The head and chief of the Lodge, the source of light, of knowledge and instruction in Masonry. It is he who opens and by his authority the Lodge is also closed. It is he who makes Masons and advances them. For the purposes of the Lodge and its activities, he personifies the Sublime Art of Masonry and is the spokesman thereof. The Master's Jewel is the Square.

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AN INTRODUCTION TO FREEMASONRY

BY EMMETT McLOUGHLIN

FOR the first forty years of my life I was a member of the Roman Catholic Church. For fifteen of those years I was an ordained priest of that Church.

Among the several excommunications imposed upon me is one for becoming a Freemason. In spite of all the Catholic Church's pretense at ecumenicalism and its gestures of brotherliness to those not of its fold, it has not modified its repeated papal condemnations of Masonry. Nor has it withdrawn its excommunication of its own members (and there are thousands of them) who join a Masonic Lodge. In my case, I was privileged to take the basic three degrees of the Blue Lodge, the thirty-two degrees of the Scottish Rite, the York Rite, the Shrine, and the Eastern Star. My wife belongs to the Ladies of the Oriental Shrine and the Eastern Star.

Freemasonry is many centuries old. Precisely how many is obscured by the blending of provable history and legend.

The ritual of the Blue Lodge, the foundation of all Masonic bodies, is structured around the story of the building of King Solomon's Temple and the murder by ruffians of Hiram Abif of Tyre, the chief architect and master of all the stonemasons in the construction of the Temple. Some legends carry Freemasonry back to Moses and speak of his gatherings of members of the Lodge during their forty years of wandering in the Sinai desert. Other legends carry organized Masonry back to the building of the Tower of Babel.

Many authenticated historical documents establish that during the Middle Ages there existed bodies of the Masons who built the cathedrals and other public buildings of those centuries. They were called Free and Accepted Masons. Those working at their trade were called "operative" Masons. This designation covered many crafts besides stonemasons, such as carpenters and even tailors. Others—burghers, noblemen, and even kings—were gradually initiated into the lodges as

"speculative" Masons and, particularly in Germany and England, the kings became their protectors.

There were many lodges in Europe during the fifteenth, sixteenth, and seventeenth centuries. The Masonic Lodge of Edinburgh Number 1 has minutes of its meetings going back to 1599. There were two hundred ancient lodges in Scotland.

In 1717 four lodges in England met in London and established the Mother Grand Lodge of the World. Gradually this centralization of jurisdiction spread, with each country establishing its Grand Lodge from which each local lodge received its recognition and jurisdiction. Most of these Grand Lodges have remained in union with the Mother Lodge of England. An exception was the Grand Orient of France, which was cut off from the rest of Freemasonry when it eliminated belief in the "Grand Architect of the Universe."

Freemasonry was established in the United States in colonial days. The first lodge granted a charter was in Boston in 1733. Masonry spread rapidly throughout the colonies, with such men as George Washington, Thomas Jefferson, John Hancock, Benjamin Franklin, and Paul Revere becoming members and masters of their lodges. In the tense times before the American Revolution the secrecy of the Masonic Lodges offered the colonial patriots the opportunity to meet and plan their strategy. The Boston Tea Party was entirely Masonic, carried out by the members of St. John's Lodge during an adjourned meeting.

There are now more than four million members of the Blue Lodges in the United States, with a Grand Lodge in every state of the Union. Hundreds of thousands of these members have gone on to join the Scottish Rite, the York Rite, and the fun and philanthropic units of Masonry, the Sciots, and particularly the Ancient Arabic Order of the Mystic Shrine. These Shriners have built and they maintain the largest chain of crippled children's hospitals in the world. They are open free of charge to children of all creeds and all races.

The issue of race is becoming constantly more delicate among thinking Freemasons. Traditionally Negroes have not been admitted to the lodges of the United States. A Negro, Prince Hall, established the first Negro lodge in Boston. It has spread across the country, with its own Scottish Rite reaching up to the Thirty-Third Degree. In most states the Negro lodges are considered "clandestine" or "irregular." Offering hope for complete democracy in Freemasonry in the United States is

the present stirring of conscience in some Grand Lodges to admit Negroes into their member lodges. All other racial groups—Latin American, Oriental, and American Indian—are now freely admitted.

One of the least-known segments of Masonic history among its Anglo-Saxon members is the tremendous progressive influence of Freemasonry in the liberation of Spanish-speaking nations from the centuries-old despotism of Spain and the monarchies' front-line ally, the Roman Catholic Church. That influence was completely out of proportion to their numbers in those countries. Their power was strengthened because of the secrecy of their gatherings and their complete dedication to the principles of Freemasonry—"Liberty, Equality, and Fraternity."

Masonry came to Mexico in 1802. One of its early members was Don Miguel Hidalgo, the parish priest of the town of Dolores. In 1810 he gathered the peasants and started the Mexican revolution against Spain with the famous *Grito* [cry] *de Dolores*. His ragged followers increased into the thousands, and Hidalgo's influence spread across the country until he was finally captured by the Spanish army. The role of the Catholic Church as the right arm of Spanish tyranny is evident from the fact that, although he was taken prisoner by Spain and executed by Spanish soldiers, the charge against him was not insurrection but heresy against the Catholic Church.

It is a remarkable fact of history that, since Hidalgo's revolution, most of the leaders of Mexico have been Freemasons. Probably the greatest of them all was the pure-blooded Indian Masonic General Benito Juárez, the contemporary and friend of Abraham Lincoln, who led the Mexican war against Napoleon's puppet in Mexico, Emperor Maximilian.

The greatest liberator of South America, leading several nations—Colombia, Venezuela, and Ecuador—was the Freemason and military genius, Simón Bolívar.

The roster of Masonic patriots who led the battles for independence from Spain in the nineteenth century is truly imposing. In Argentina there were Mariano Moreno and Manuel Belgrado who, with the famous General José de San Martín, defeated the Spanish armies, not only in Argentina but also in Uruguay and Paraguay but most decisively in Peru. In Chile it was Bernardo O'Higgins; in Cuba, José Martí; and in the Philippines, José Rigal, whose writings are still required reading in all public schools of the islands.

The course of Freemasonry in the twentieth century is far more peaceful than it was in the eighteenth and nineteenth centuries. But the truth that it teaches the freedom of the individual is attested by the suppression, in our day, of Masonry by all modern dictatorships. So it was under Mussolini, Adolf Hitler, and all Communist rulers. So it is still under Franco in Spain and Salazar in Portugal.

Most Americans look upon Masonic bodies merely as social and fraternal organizations. But the principles of Liberty, Fraternity, and Equality are instilled today with the same emphasis and practically in the same words that they have been over the centuries. Beneath the social activities and the ritualism stand millions of men dedicated to the continued freedom of all people from political or ecclesiastical tyranny.

A NEW ENCYCLOPÆDIA
OF FREEMASONRY



ACACIA

In so far as this Tree, which is connected with a memorable event in Masonic Legend, may be regarded as a symbol of immortality, the notion may be referred to its extraordinary persistence, for Du Pratz says that if any of the bark be left on its branches they will take root if planted as posts. There are several species, among which the *Acacia vera* is called the Egyptian Thorn—otherwise *Acacia seyal*—and produces gum-arabic. It is identified with the Shittah Tree and Shittim-Wood of EXODUS and ISAIAH. It was used in constructing the Ark of the Covenant and the Altar of the Tabernacle. Christian Legend tells us that the Crown of Thorns was made of its spiked twigs, and in the curious pseudo-historical account attached to the Grade of NOVICE AND KNIGHT OF ST. JOHN THE EVANGELIST, the wood of the Cross is said to have been of this tree. I do not know whence this fable derives, but perhaps on account of it Horace Walpole calls the Acacia "the genteelst tree of all," following the Elizabethan dramatist who terms Christ "the first true gentleman that ever breathed." The Burning Bush has been identified with *Aqua nilotica*, by a reflection from Rabbinical Tradition, which calls it simply a thorn-bush. The red and white blossoms were regarded as sacred in Egypt, and in one of the folk-tales ascribed to the nineteenth dynasty the hero is repre-

2 ENCYCLOPÆDIA OF FREEMASONRY

sented as placing his soul for safe-keeping within the petals of the top-most bloom growing in a Valley of Acacia. For Paracelsus it was a healing tree ; he used it with other ingredients as a plaster for wounds and apparently to stop bleeding.

A Sign of Immortality.—I have failed to trace any real connection with funeral rites, and it seems certain that there is no sense in which it can be called emblematic of burial. It belongs to the analogies of hope beyond and life continued henceforward : it is to this that the Master-Mason testified, according to an old French Catechism, when in proof of his status he answered : “ The Acacia is known to me.” It has been said that it was consecrated to the sun in Arabia, but no evidence is offered. It has been identified also, though in an arbitrary manner, with the Golden Bough of Virgil ; but this was evergreen oak. In the Third Symbolical Grade, according to the classification adopted by the MASONIC ORDER OF MEMPHIS, the Worshipful Master explains that “ the Branch of Acacia . . . is an emblem of that ardent zeal for truth which should be cherished by every Master, encompassed as he is by corrupted men who betray it ” ; but this is a flimsy artifice, characteristic of the Rite which devised it and of the Masonic period in France to which it belonged at its origin. To sum up therefore, the emblem is—on the surface—funereal in Masonry, but in itself is a sign of life, and it has to be remembered that the great pageant with which it is connected is unquestionably one of resurrection. It appears to form part of a story which has a deeper meaning than is found on the surface.

The Hermetic Rose.—From my own point of view as a mystic, it is a figurative representation of our inward nature, like the Hermetic Rose itself. As that Rose out of a rude mountain, so issues from the inchoate nature of the man of earth the many-petalled flower of spiritual being : so gradually and slowly unfold our potencies—like petals—from within. As the beautiful blossoms of the Acacia are put forth successively till the branch is covered and weighed down, so from one root and stock are the powers of our interior and centre manifested outwardly. As the life of the young Pelicans was sustained by the resources of the parent bird of the legend, so are our exterior forces fed from the spirit which is within ; so from within is sustained the life of the outward man. And that which is interior is the larger part ; our possibilities are greater than our attainments, but there are greater attainments to come ; while the mystics tell us that he who is within is older than he who is without. On such *a priori* considerations, the Acacia typifies that which is immortal in our nature ; when planted to signify the place of rest where lay that which was

perishable it testified that the Master lived, and so also that which he denoted. The plans of the unfinished temple were not wanting but hidden ; the Word was reserved somewhere and would be restored by time or circumstances ; and after the shadowed lights of figurative resurrection, there would come the Orient light, the bright and morning-star, heralding a resurrection in the spirit, in the real and imperishable man, full of grace and truth. The motto to be inscribed on the Acacia is therefore *Resurgamus nos*.

A Sign of Innocence.—The Acacia in Greek is ἡ ἀκακία, and the same word signifies simplicity, innocence and the mind turning from evil, as if with instinctive horror. There are no pitfalls comparable to those which are dug for the unwary by mere intimations of words, and I question whether I should have mentioned this fact at all if it had not been cited by others, more especially as the innocence of the Master-BUILDER was not a subject at issue when the Acacia was planted over his grave, any more than the legendary choice of shittim-wood for the cross erected on Calvary signified—in the opinion of those who crucified Christ—that He was the unspotted and stainless victim of the Supreme Sacrifice. It was the makers of the Hiramic myth who saw to it that a thing which was implied in their minds should be symbolised on the grave of their symbolic Master. They placed therefore a sign of resurrection and immortality, as if in some later mystery the grave should give up its dead in the fashion of one who henceforward would be alive for evermore. Meanwhile, in the person of their Candidate of the THIRD DEGREE, they indicated this implicit and shewed forth this mystery to come, as in a glass and darkly, making the darkness for the moment only more visible. As we know, however, the intention which I have ventured to predicate, on the expressed authority of all the Ancient Mysteries and on the transparent implicits of the Master-Grade, came to nothing. But on the continent of Europe, in the holy places of Lyons, under the auspices of Martinism and the STRICT OBSERVANCE, there were those who had eyes for symbolism and they saw clearly. They saw to it also after their own speaking manner, and it came about therefore—before the end of the eighteenth century—that Hiram rose. I say therefore with Éliphas Lévi : “ I also believe in the resurrection of Hiram.” Meanwhile, those who are pleased to affirm that the Acacia is a symbol of innocence shall pass unchallenged, but the point is not of consequence to the subject. Could funerary connections be established ever so clearly, they would be of no consequence either, for the greatness of the THIRD DEGREE does not consist in the death or burial of the Master-BUILDER but in the Raising of the Candidate. I observe that Dr. Frederick Dalcho, famous as a

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High-Grade Mason in South Carolina, affirmed the connection in an Oration belonging to the year 1802, namely, that the ancient Jews were accustomed to place the Acacia over graves, not as a symbol of immortality—about which they knew but vaguely—and not as a sign of resurrection—about which at that time they knew nothing at all—but as a warning to their priests who were “prohibited from crossing a grave.” The fact—if it be a fact—would signify less than nothing, for we are dealing with symbolism and not—as it happens—with sign-posts. I have checked the reference, however, and find that Dr. Dalcho was speaking of the matter as if it were common knowledge and cited no authority. It has been advanced also that Blount in his *LEVANTINE TRAVELS* includes the planting of evergreens on graves as a Jewish custom belonging to that region. Unfortunately, the Acacia is an evergreen, but all evergreens are not acacias. Moreover, on recourse to these curious old travels it proves that the custom in question is Turkish and not Jewish. The actual terms of the statement are: “They plant such kind of plants or flowers as remain green all the year.” I shall remain content therefore with that which I have in evidence: a token of immortality is better than a graveyard warning, and a sign of resurrection shall be preferred before one of death.

Authorities.—See (1) Dr. Frederick Dalcho: *ORATIONS ON FREEMASONRY*. Dublin Reprint, 1808, pp. 23, 24. (2) Sir Henry Blount, Knt.: *A VOYAGE INTO THE LEVANT: a Brief Relation of a Journey lately performed, etc.* 5th Edition. London, 1664, pp. 196, 197.

ADONHIRAMITE MASONRY

The Hebrew name אֲדוֹנִירָם=Adoniram, occurs three times in Scripture, namely, 2 SAMUEL xx. 24; 1 KINGS iv. 6, where it is said: “And Adoniram the son of Abda was over the tribute”; and lastly, in *ib.* v. 14. He was one of the titular princes of Solomon in the early part of his reign and prior to the building of the Temple. The attributed meanings are “My Lord is most high,” “Lord of might and elevation,” or in brief “High Lord.” He seems also to be reasonably identified with the Adoram of 1 KINGS xii. 18, and with Hadoram in 2 CHRONICLES x. 18. From the obscurity of these references Adoniram emerges into singular but confused importance in the conventional traditions of Masonry. (1) In the *CRYPTIC DEGREES* he is not even in possession of that Master-Word, to reserve or attain which there is strife in the Temple itself and the Holy Place is desolated. (2) In the Grade of *SECRET MASTER* the inspection of workmen on Mount Lebanon is entrusted to his care. (3) In that of *PERFECT MASTER* he has the charge of erecting a suitable monument to the memory of the Master-

Builder. (4) In certain secret workings which cannot be specified here he is seen acting as a kind of Intendant of the Building, and (5) he is otherwise represented as the lawful and elected successor of the great Son of the Widow : on him therefore devolved the completion of the sacred edifice. Most of these stories exclude one another, and it is difficult at this day to speculate how or with whom they originated. ADONHIRAMITE MASONRY itself—as the name of a specific system—arose in France. It has been referred to Baron Tschoudy and alternatively to Louis Guillemain de Saint-Victor. In either case evidence is wanting to determine whether the one or the other compiled the system or wrote only the accounts concerning it.

Contradictions and Confusions.—It is not less uncertain whether it emerged into the activity of a living Rite, or whether it remained on paper within the covers of the volume by which we are acquainted with its content. However this may be, it consisted of Twelve Grades, being (1) ENTERED APPRENTICE, (2) COMPANION, (3) MASTER, (4) FIRST ELECT, (5) SECOND ELECT, (6) THIRD ELECT, (7) LITTLE ARCHITECT, (8) GRAND ARCHITECT, (9) SCOTTISH MASTER, (10) KNIGHT OF THE SWORD, otherwise KNIGHT OF THE EAST, or of the Eagle, (11) KNIGHT ROSE-CROIX, and (12) NOACHITE, or PRUSSIAN KNIGHT. Of these Grades, those which are superposed upon the Craft system are mostly familiar in other and also in earlier Rites, so that ADONHIRAMITE MASONRY added little to Masonic symbolism or knowledge, as variants in liturgies and ritual procedure do not belong to these categories. The contradictions and confusions which characterise the ELECT GRADES seem, if anything, to be brought out more clearly ; there is no logical sequence, for there is nothing to fill the great spaces of time between the erection of Solomon's Temple and that of Zerubbabel, or between the epoch of Cyrus and of Christ. . The GRADE OF ROSE-CROIX in the series is a miserable vestige of a great mystical ceremony, and by such substitution we are introduced to the crown of the whole symbolical edifice, namely, PRUSSIAN KNIGHT, wherein we are transferred suddenly from the Christian Dispensation to that of Noah and Babel. It will be dealt with in the proper place ; in this I am concerned only with exhibiting the supreme unreason of the Ritual procedure. It follows that ADONHIRAMITE MASONRY leads nowhere, as indeed its title indicates, the *raison d'être* of which is an arbitrary substitution of the son of Abda in place of Hiram Abif, as King Solomon's Master-Architect. We know that there are insuperable difficulties in respect of the latter when the traditional story of Masonry is checked by Holy Scripture ; but neither these nor any other consideration can excuse the change, which confounds confusion further.

Other Adonhiram Grades.—I have intimated, however, that Adoniram is a person of the drama outside the late and formal system which passes under the name of Saint-Victor. In addition to the Grades which I have mentioned he is prominent in MARK MASONRY, in the Degrees of ROYAL MASTER and INTENDANT OF THE BUILDING. From the last it follows that the Adonhiramite motive in Masonry goes back to the COUNCIL OF EMPERORS OF THE EAST AND WEST. From the Grades of ROYAL and SELECT MASTER it follows—as we have seen—that it enters also into CRYPTIC MASONRY, about the symbolical importance of which in connection with the HOLY ROYAL ARCH I hold strong views and on occasion have expressed them strongly. These are titles of honour, if I may venture so to express it, but none of them compares with the consequence attaching to the fact that Adoniram belongs also to the Honourable Degree of MARK MASTER MASON, not only in the Ceremony of Advancement but in the secret workings attached thereto. ADONHIRAMITE MASONRY is therefore of great importance in High Grades connected with the Old Alliance, and this fact justifies a reasonable resentment against the unprovoked invasion of another field of symbolism by an attempt to take it into the Craft itself.

Origin of the Rite.—The introduction of Adoniram into Symbolical Masonry of the King Solomon period can be accounted for in an obvious manner. We have seen that he was placed over the tribute, as chief receiver, and indeed held this position during the successive reigns of David, Solomon and Rehoboam, as we learn by 2 SAMUEL xx. 24 ; 1 KINGS iv. 6, and *ib.* xii. 18. He was stoned to death, while exercising the duties of his office, by the people—then in revolt. It follows that he was not the Master-Architect of King Solomon's Temple, as pretended by Adonhiramite Masonry—though he is connected with the work on the timber in the forest of Lebanon—and that he did not succeed Hiram-Abiff. These are Masonic inventions and legends. But he was a person of importance during a long period in Israel, and as such was recommended to the early makers of Rituals and the founders of mythical Masonic history. It happened unfortunately for the subject that these *alumni* worked independently of each other and produced mutually exclusive accounts, among which I have selected a few only. As regards that RITE which is officially *La Maçonnerie Adonhiramite*, we have to thank Saint-Victor for collecting and editing its Grades, which—also most probably—were never worked as such. At a later period he produced what purports to be an account of the origin of his invention, but it is the mere fashion of a title, dealing neither with ADONHIRAMITE nor HIRAMIC MASONRY, but with

(1) the philosophy of the Magi, regarded as a general name for the antique priesthood ; (2) the origin of the Instituted Mysteries as they were practised in Egypt and Greece ; (3) the sciences possessed by their hierophants ; and (4) the modes of reception into the Mysteries. To Operative or Emblematic Freemasonry—as the terms are understood by us—there is no word of reference throughout.

Authorities.—The authorities for this notice are (1) Louis Guillemain de Saint-Victor: *RECUEIL PRÉCIEUX DE LA MAÇONNERIE ADONHIRAMITE, contenant Les Catéchismes des Trois premiers Grades*, etc. 2 Vols. Philadelphia (Paris), 1785. (2) The same: *ORIGINE DE LA MAÇONNERIE ADONHIRAMITE, ou Nouvelles Observations . . . sur la Philosophie, les Hiéroglyphes, les Mystères . . . et les vices des Mages*. A Heliopolis (Paris), 1787. (3) A. E. Waite: *THE SECRET TRADITION IN FREEMASONRY*. 2 Vols., 1911. Vol. I, pp. 158, 159, 163, 164, 166, 168, 169, 172, 174, 255, 256.

ADONIS AND HIS MYSTERIES

There is neither space nor occasion to consider at length those Rites by which Greece commemorated the death and resurrection of Adonis. Their reflection from the cultus of Tammuz is also no part of our research, as it belongs to the antiquities of a subject with which we are concerned in respect only of its inward and deeper life. It should be understood, however, that the MYSTERIES OF ADONIS are comparatively speaking late—in contrast, for example, with those practised at Eleusis. They have been referred to the epoch of the Seleucides. We must set aside what is said of them on the part of Masonic writers, who have supposed fondly that they are in close "connection with the early history and reputed origin of Freemasonry," because in the Phœnician and Tammuz period they were celebrated at Byblos, otherwise the scriptural Gebal, inhabited by the Giblites or "stone-squarers" of Solomon's Temple. Hereof is the finding of A. G. Mackey, who discourses also on the secret promulgation of "the once hidden doctrine of a future life." But that which was hidden was the kind of life to come, as this was opened to the vision of the epopts ; the matter of survival itself was in no sense reserved by the Keepers of the Mysteries to such as were brought within them, for Elysium and Tartarus were open dreams of doctrine. If, however, there was a time when the RITES OF ADONIS gave any message to their initiates, such as that which is connoted by Eleusis, the record is wanting concerning it ; but it would appear more than doubtful. They were also RITES OF VENUS, and the myth of the pageant in all its versions is a servile copy of those belonging to Demeter—produced on a lower key. I do

not propose to recite all the variants, but if we take the version of Bion—to which the others bear a root-likeness—Adonis was the favourite of Venus, on account of his beauty. When he was killed by a wild boar, and went down to the underworld, Proserpine became enamoured of him also and refused to restore him to earth, notwithstanding the prayers of Venus. An appeal followed to Jupiter, with the result that the youth's future was divided between them—six months in the bowers of earth and six in Tartarus. It will be seen that the purity of Eleusis is contaminated by the later pageant.

Venusian Mysteries.—I have indicated that the MYSTERIES OF ADONIS are those also of Venus, and although it seems possible that in Phœnicia and at Byblos there may have been a time when they were not apart from purity, that period had passed when they were imported by Greece. In the Phœnician story Adonis was the wife of Astarte and with the help of Ammon his father he had civilised Egypt. He travelled thereafter to Syria and was supposed to have been slain by a wild boar, while hunting on Mount Lebanon. Phœnicia, Egypt and Astarte combined to mourn him, but it had been decreed that he who was accounted dead should yet return to life, and there was joy among all the peoples. If this was the dramatic pageant presented in the MYSTERIES OF BYBLOS, they may well have been like those of Eleusis in their reticence and the concealments of their modesty: then either would reconstruct easily along spiritual lines, for those who wish to transmute them. But the records are doubtful, and I question whether this form of the mystery was not more especially on paper in the testimony of Pharnutus, for Lucian—or whoever was the author of *DE DEÀ SYRIÆ*—gives another picture. In any case the ADONIA of Greece corrupted the ELEUSINIA in their reflection by filling the heart of Proserpine with desire for the beautiful youth whom an untimely chance had taken into the underworld. By shadowed shrines and in the half light of encircling groves there were enforced sacrifices of womanhood, on sale for the profit of the temple, not to speak of any host of courtesans trafficking on their own part in the grades of love.

Adonia and Eleusinia.—Adonis was virile youth and glory of physical beauty, but the house of Venus was a brothel, and thus the Rites were stained, as if from flower to root: *acacia maculata* indeed, and all the feasts were orgies. If it is possible to set apart for a moment this *mise en scène* and dwell upon the so-called Resurrection of Adonis, it has nothing to communicate which cannot be received under different circumstances in the pageants of Eleusis. The return of Adonis from the underworld is but a poor copy of the annual rendering to earthly life of her who was Proserpine and Ceres. I know that both are but

shadows and feeble substitutes of the mystical truth in experience which they are held to adumbrate: they are the back parts of the Divine Mysteries. There is in truth neither mystic death nor resurrection in the one or the other case. It was not given to mythologies to do more than distort in reflection the divine and eternal mythos which is exemplified once and for ever—as pattern and prototype—to all the ages of sanctity in the Christ-story of Palestine. The adumbration and shadowing of the Master-Grade in Masonry is nearer than anything put forward by Egypt and Greece.

Authorities.—It would serve no purpose to make a display of knowledge by citing classical authorities and commentaries on these. I have mentioned Bion's EPITAPH ON ADONIS, the work of Pharnutus and the tract attributed to Lucian, about the authorship of which there is grave doubt. The fifteenth idyll of Theocritus should also be remembered and Ovid's ART OF LOVE, *Lib. I.* The ADONIA are mentioned by St. Melito, St. Clement of Alexandria, St. Jerome, St. Cyril, and by Julius Firmicus Maternus, Ammianus Marcellinus and Procopius. A good general account of the ADONIAH will be found in Baron de Sainte-Croix: *MÉMOIRES pour servir à l'Histoire de la Religion Secrète des Anciens Peuples*. Paris, 1784; pp. 441-454. It may be thought, however, that he exaggerated the corruption of the Mysteries by an insufficient distinction between their earlier and later forms.

AFRICAN BUILDERS

A German official named C. F. Köppen, who was born in 1734 and died in 1797 or 1798, was the founder of an association at Berlin which rose to some celebrity under the name of the AFRICAN BUILDERS or Architects, and he is said to have expended much of his time and means in furthering the work of his Order. It was incorporated for the primary purpose of literary culture and particular intellectual studies; but the names of its Degrees intimate defined objects connected with research into the Instituted Mysteries. Special Masonic qualifications were required of members, and some of the distinguished German and French *litterati* of the period (*circa* 1766, for the date of foundation is not entirely certain) were drawn into its ranks. In a comparatively short time it had branches at Worms, Cologne and Paris. There is, however, considerable confusion as to its organisation. A connection has been asserted between the AFRICAN BUILDERS and a society of ALETHOPHILES, or of those who love the Truth, being a title ascribed to one of its own Grades. I suspect also some connection with the KRATA REPOA—another foundation of Köppen, in connection with J. W. B. von Hymmen. One distribution of the Degrees has

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been tabulated as follows: A. INFERIOR GRADES. (1) APPRENTICE of Egyptian Secrets; (2) INITIATION into Egyptian Secrets; (3) COSMOPOLITAN, or Citizen of the World; (4) CHRISTIAN PHILOSOPHER; (5) ALETHOPHILES, or Lover of Truth. B. HIGH GRADES. (1) ESQUIRE; (2) SOLDIER; (3) KNIGHT. At the beginning, therefore, we appear to have an Egyptian interpretation of the Mysteries; in the middle a Christian construction of Masonic research; and at the end a series of Grades which embodied, by possibility, a Templar presentation of Masonic Chivalry.

Grade Titles.—As regards the ALETHOPHILES, I leave the dilemma as I find it. Whether the association bearing that name—and said to have been instituted at Berlin in 1736, or two years after the birth of Köppen—was independent of his AFRICAN BUILDERS or was absorbed thereby remains an open question. It is in the cloud of its own darkness as to origin, intention and history. If it were worth while to hazard any opinion over so obscure a matter, I should question the date of its foundation. We know nothing concerning it, not even whether it wore a Masonic complexion or demanded Masonic qualifications of its members. The AFRICAN BUILDERS is in several respects second only in obscurity to itself. Another account gives the Grade-Titles as follows, apart from any distinction between inferior and superior classes: (1) KNIGHT, or Apprentice; (2) BROTHER, or Companion; (3) SOLDIER, or Master; (4) HORSEMAN, or Knight; (5) NOVICE; (6) ÆDILE, or Builder; (7) TRIBUNUS, or Knight of the Eternal Silence—all independent of and—I presume—presupposing the Three Craft Degrees. The classification is insensate and—if correct—sheds a fantastic light upon the alleged culture and intellectual attainments of those by whom it was devised. I incline, therefore, to the alternative sequence, as one who exercises a prerogative of mercy in the absence of knowledge.

Fri Köppen and von Hymmen.—Like the STRICT OBSERVANCE, the AFRICAN BUILDERS are affirmed to have worked in Latin. For the rest, it is reported to have died before its founder, or otherwise some ten years after it came into existence. All dates, however, are dubious, and as to this in particular it must be remembered that in 1806—with Constantinople as the pretended place of publication but signifying Berlin in reality—there appeared a pamphlet of fifty-one pages, entitled A DISCOVERY concerning the System of the ORDER OF AFRICAN ARCHITECTS. Outside his connection with the AFRICAN BUILDERS and the KRATA REPOA, Fri Köppen wrote an essay on the Mysteries, designed to explain the true purposes of Freemasonry, and also a work which is still well known and once circulated widely under the title of

THE MOST SECRET MYSTERIES of the High Grades of Freemasonry Unveiled, or the True ROSE-CROIX. This was published in 1776. Concerning von Hymmen I can say only that he was a Prussian Judge who was born in 1725 and died in 1786. He wrote a number of legal works and was a member of the STRICT OBSERVANCE, to which it would seem that we can trace—practically without exception—every important personality in connection with French Freemasonry, not to speak of Germany itself. Von Hymmen was himself one of the AFRICAN ARCHITECTS. So also, it may be added, was a certain Baron von Gugomas, an occult personage of the period and probably an impostor, like the majority of his dubious school. He addressed a circular to the Brethren of the STRICT OBSERVANCE, inviting them to a Convention at Wiesbaden and pretending to have extraordinary powers from some Unknown Superiors in Cyprus, under the protection of the Holy See, for the promulgation of a pure and authentic Masonry. He is comparable therefore to Starck, another thorn in the side of Baron von Hund. Those who used to see Jesuits everywhere supposed that von Gugomas belonged to the Society of St. Ignatius, but it is said that he and his claims were credited by many distinguished German Masons. He is accused of confessing his Jesuitical connections in 1786, the very last thing that would have been done by a secret emissary of the Order and positive proof, to my mind, that he was never its delegate. While the Jesuits have not proved especially wise in their particular kind of wisdom, they have had the common prudence of preserving their circle of operations within their own community, and all mendacities and romances notwithstanding they have not had lay members. Another associate of the AFRICAN BUILDERS was Karl de Bosc, a chancellor of the Prussian Court, who belonged—if report can be credited—to the Rosicrucian and yet other occult or mystical Fraternities. Speaking under proper reserve, in view of our available knowledge, I am disposed to think that the AFRICAN BUILDERS were not without importance for the deeper side of Masonic Initiation in Germany and that sidelights from the KRATA REPOA—considered merely as an essay in compilation—help us to understand the aims and interests of the Order in which Köppen and von Hymmen played an important part.

Authorities.—There is some information concerning the AFRICAN BUILDERS in the HANDBUCH DER FREIMAUREREI, a third edition of which appeared in 1900, 1901, the original publication as an ENCYCLOPÄDIE belonging to the years 1822–28, under the authorship of Lenning and Mossdorf; in Thory's ACTA LATOMORUM, 2 vols., 1826; and in my SECRET TRADITION IN FREEMASONRY, 2 vols., 1911, vol. 1, p. 128.

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The DISCOVERY of 1806 is not available in England, or at least I have sought it vainly in several directions. It suggests that the association was not extinct so early as stated in my text, for it would be unlikely that a work on the subject, under such a title, which is one of divulgation, would have been issued some years after the BUILDERS had ceased to meet. I observe that according to R. F. Gould: HISTORY OF FREEMASONRY, 3 vols., 1886-87, vol. iii, p. 244, the BUILDERS came to an end only with the death of Köppen, but it is a casual reference and he offers no authority.

AHIMAN REZON

This is the title which Laurence Dermott chose for the BOOK OF CONSTITUTIONS edited by himself and issued in 1756 for the use of the so-called Ancient or otherwise Schismatic Masons. It is of Hebrew origin, meaning faithful Brother Secretary, according to the Rev. Morris Rosenbaum, and not the will of a prepared brother, or the will of Ahiman, a name occurring in NUMBERS xiii. 22, and elsewhere. As might be expected, Kenneth MacKenzie gives a muddled explanation of the title. Eight editions were produced up to and including the year of the Union, 1813. It is important for the general history of the rival factions, but I am concerned with it here in respect only of its non-contentious elements.

Content of the Work.—As it must be said notwithstanding that it is much more interesting and important in respect of the first than it is in the second respect, I shall deal with it shortly in the present place. There is an Address to the Reader which occupies sixty-two pages of the third edition, and this recites the points of the debate in a manner which is entertaining as comedy—at least for that dull period, which was 1778. The BOOK OF CONSTITUTIONS follows and comprises (1) a quasi-historical account of the Institution of Freemasonry, much as we might expect it and of interest for comparison with Anderson; (2) Payne's OLD CHARGES, to the number of seven; (3) a SHORT CHARGE, addressed to a newly-admitted Brother; (4) the ANCIENT MANNER OF CONSTITUTING A LODGE; (5) PRAYERS adapted to several occasions: it was a forgotten art at the period; (6) GENERAL REGULATIONS—the Old and the New printed in parallel columns; (7) REGULATIONS FOR CHARITY. They belong, however, to another part of our subject. Mr. Rosenbaum's study of the words AHIMAN REZON is exceedingly valuable and will be found in ARS QUATUOR CORONATORUM, vol. xxiii, pp. 162 *et seq.*

ALCHEMY AND MASONRY

The descent from Mysteries of Egypt into those of the classical world has been compared with the descent of the soul into material

things. It is a false analogy, marking personal predilection ; but it connotes an idea of derivation, that Greece inherited from Egypt, nor that at so great a distance. I suppose that the scholars of both subjects would challenge the assumption, which is crude enough in its derivation. The quest of Persephone is not the quest of Isis ; the story of the rending of Iacchos has no real connection whatsoever with the dismemberment of Osiris ; and those Masonic *virtuosos* who mistook accidents of analogy for root-identity and essential consanguinity were misled herein, as in most of their other reveries. It goes without saying that there is a general likeness between all mystical traditions and all modes of mystical symbolism because there is a veridical and vital likeness in all mystical experience. That which is at issue is not a question of descent but one of common origin in the science of the soul, which science—so far as it existed in Egypt—has the appearance of being more overlaid and encumbered than it was in the classical world. Egypt, however, was the conventional fountain-head for the earlier Masonic *literati*, and perhaps after all the reason is not far to seek. They had heard, on very high authority, that Moses was learned in all the wisdom of Egypt, and they magnified the measures of that wisdom because of the mission of Moses, their mythical first Grand Master. Outside Masonic circles, in those days when the world of learning stood agaze at great masses of hieroglyphical writing which no one could read, Egypt was a world of wonder. It was a mystery written large upon the face of history, and the eyes of learning turned instinctively where Pythagoras had turned on his own part. A land of mystery was also the natural accredited home of things that were in themselves mysterious, and it came about—in the absence of all evidence—that the cryptic literature of Alchemy was assigned its origin in the ancient world of the Delta.

Mystic Alchemy.—The question concerns us only for the registration of a definite negative, as a preliminary clearance of issues. So far as concerns the world lying West of China, the earliest alchemical codices are of Byzantine origin and belong to the fourth century, A.D. This stated, my next purpose is to indicate that in our country, and elsewhere, there has been much fantastic speculation as to the real purpose which lies behind the intellectual puzzle presented by the literature of transmutation. On the surface it deals solely and only with the conversion of putative base metals into the modes of gold and silver—which the alchemical hypothesis qualified as perfect metals. Some interpreters of the concealed art have been disposed to regard it as dealing exclusively with experiences of the soul in its progress and have said that what was changed in the figurative-alembics

of the philosophers was not metallic substances one into another : on the contrary, it was human nature which was transmuted into a condition that—so far as its form permitted—became akin to Divine Nature. The lessons of alchemical history and the fuller understanding of its literature do not take us in this direction, and by those who are qualified to judge there is no question that Alchemy is regarded as an experiment made in physics—at least in its primary aspect.

Græco-Alexandrian Texts.—It will be a matter of astonishment to most persons that there should be any need to insist on a point which is to all appearance obvious. Some twenty-five years ago the researches of Berthelot, who edited the Byzantine, Arabian and Syriac alchemists for the first time, read the alternative view an undesigned but remarkable lesson, which, so far, none of his readers have appreciated. He traced the indubitable metallic experiments of the Græco-Alexandrian period right through mediæval times and exhibited in this manner the physical concern of a long line of Latin-writing "adepts" in Europe, while he created a strong presumption as to the express objects of the art, by whomsoever practised or essayed. There will be no need to add that with any other point of view he, as a pure scientist, was quite naturally unacquainted.

Two Alchemical Schools.—All this notwithstanding, the truth seems to lie rather in a middle ground, and the literature as a whole justifies us in regarding the experiment of Alchemy as to some extent twofold in its character : this is to say that in part it was a mystery of science, but in part also the symbolism of this science was pressed into the service of another order of experiments. It follows that those who have regarded the soul, its phases and developments, as the particular object of research have not been far astray in respect of certain schools. The subject has been unfortunately too long in the hands of persons who understood neither material alchemy nor the term of mystical research, and it calls for adequate treatment under other auspices. Here I can say only that there came a time when the claims of the work on metals had fallen into serious disrepute and when there was—by the evidence of the literature—an increasing tendency to use the terminology of Alchemy in a transcendental and spiritual sense. Writers like Khunrath seem to have concerned themselves solely with the latter, and when, a little earlier, Jacob Böhme come forward to interpret the Secret Mysteries of Religion, he used largely the symbolical language of Alchemy as a ready method of expression.

A Masonic Analogy.—It came about in this manner that Hermetic literature and the practice which lay behind it followed the same

course that we are able to trace in Masonry. At a certain period in England the operative craftsmen and Masters in Masonic Arts began to be outnumbered by those whom we call Speculative Masons, persons of other business, or perhaps of no occupation, who had been drawn in various manners within the ranks. It would seem that the Lodges must in the effluxion of time have lost their *raison d'être* and survived for social reasons. So also it would appear that experiments in the transmutation of metals were less and less practised as scientific chemistry emerged slowly into being and provided a practical field where success tended more and more to crown individual effort instead of failure. The old books continued to be studied, but it was by another class of people, with other hopes and dreams. A new construction was placed upon the cryptic symbolism, and there opened out another field of research, having very different ends in view. But just as it is difficult to determine at what period the first elements of a Speculative or Emblematic Masonry arose in the Operative Art, and just as the researches and tentative hypotheses of writers like Mr. R. F. Gould endeavour to put back that period, so does a better and fuller knowledge of alchemical memorials encourage us to recognise a spiritual aspect of the *Magnum Opus* as present far back in the literature, not excluding even certain Byzantine texts. When, in and about the year 1717, Emblematic Freemasonry began to assume a definitive and concrete form, it was not for such hypotheses a new thing, though it incorporated new elements. In like manner, when Böhme, Khunrath and the makers of many other memorials, began to speak of eternal things and the mysteries of transmutation in the soul, it was no novel and arbitrary adaptation which began suddenly, for its roots go back—as I have said—and this also may have been even the concern of Zosimus in the fourth or fifth century of the Christian era. Finally, as MARK MASONRY, through all its clouded past, has proclaimed its operative concern, and as we have among us at this day a so-called operative body which has come forward recently with a claim on antiquity in an unbroken line of descent, so—in a sporadic fashion—we have continued, on the Continent especially, to find the quest of physical Alchemy pursued, while a *Société Alchimique de France* has existed for a number of years in the interests of the physical work, knowing little or nothing of its alternative, and affirming that it has not been altogether unsuccessful in the path which it has followed.

Hermetic Masonry.—Many schools of varied zeal, many hopes and dreams, many forms of faith in science, religion and philosophy gathered under the Masonic Banner in the eighteenth century, above all in France and Germany. It drew within its ranks such Alchemy

as there was at the period, and there is considerable evidence that it was still a living concern. It came about in due course that Hermetic Grades and Hermetic Rites grew up. Being numerous and curious, I shall deal with the chief among them in their proper place. In the present one it calls to be said that—except in Rosicrucian circles, which were also Masonic—there is very little to connect either founders or members with a serious pursuit of the practical side of metallic Alchemy. The Rituals for the most part are unfortunately not available, for which reason—and also on other grounds—it should be understood that I am not adjudicating in any authoritative manner, but rather conveying an impression on the facts of the evidence before me. There is perhaps no subject which commandeered the whole man and his undivided attention like the research of Alchemy pursued in the domain of metals; but there is nothing so scattered in concern and so apart from the life of the laboratory as are the histories of people like Abbé Pernety and Baron Tschoudy, to name two Masons who stand out prominently in the story of Hermetic Masonry. I have no doubt that they followed chemical experiments, as and when their scattered and sporadic opportunities permitted; but they led restless lives and both were men of numerous activities, who carried the *dossiers* of several distinct interests. Their practical researches bore no proportion to the reality of their theoretical interest, and I think that they pursued Alchemy as others pursued mesmerism under the Masonic ægis. Their studies were those of the students' closet rather than the laboratory: it is to this fact that we owe the works of Pernety and the Hermetic Catechism of Tschoudy. On the other hand, there is no trace in either of the spiritual side of the Hermetic work. For Baron Tschoudy Masonry may be described as moralised Alchemy, while in the alchemical writings of Pernety there is no trace of Masonry at all, as there is no derivation of moral or mystical lessons.

Authorities.—The invaluable researches of Berthelot will be found in (1) COLLECTION DES ANCIENS ALCHIMISTES GRECS . . . *Publiée par M. Berthelot . . . , avec la collaboration de M. Ch. Em. Ruelle.* 3 vols., Paris, 1887, 1888. The Greek texts are accompanied by French translations. (2) LA CHIMIE AU MOYEN ÂGE. 3 vols., Paris, 1893. The first volume contains Berthelot's ESSAY ON THE TRANSMISSION OF ANTIQUE SCIENCE TO THE MIDDLE AGES. The second volume is devoted to the texts of Syriac alchemy and their translation by M. Rubens Duval. The third volume comprises the text and translation of Arabian alchemists by M. O. Houdas. (3) LES ORIGINES DE L'ALCHIMIE, Paris, 1885, and (4) INTRODUCTION À L'ÉTUDE DE LA CHIMIE DES ANCIENS ET DU MOYEN ÂGE, Paris, 1889, are other essays

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of Berthelot, which should be taken in connection with the above. For the religious and mystical side of Alchemy see Heinrich Khunrath : *AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ*. Hanover, 1609 : a French translation appeared at Paris, with all the symbolical plates, in 1900. As regards A. J. Pernety, see (1) *LES FABLES ÉGYPTIENNES ET GRECQUES dévoilées et réduites au même principe*. 2 vols., Paris, 1786. (2) *DICTIONNAIRE MYTHO-HERMÉTIQUE*. Paris, 1787. The HERMETIC CATECHISM of Baron Tschoudy will be found in any edition of *L'ÉTOILE FLAMBOYANTE*, which appeared originally in 1766. The full title is *CATÉCHISME ou Instruction pour le Grade d'Adepté, ou Apprenti Philosophe Sublime et Inconnu*. There is no evidence that a Hermetic Degree under this particular title was ever in activity, though it may have existed on paper. There is no evidence also in support of Éliphas Lévi's statement that the CATECHISM was founded on an unique MS. of Paracelsus in the Vatican Library. This notwithstanding, it is a most interesting work—alike from the Hermetic and Masonic point of view. A translation in full of the Hermetic part is included in my edition of *THE HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSUS*, 2 vols., 1894 ; vol. i, pp. 289-305. The Masonic part is collated and summarised in my *SECRET TRADITION IN FREEMASONRY*, 2 vols., 1911 ; vol. ii, pp. 65-69. The *Société Alchimique de France* has no Masonic connections ; its official organ—suspended during the War—is called *LES NOUVEAUX HORIZONS* and its director or president, F. Jollivet Castellot, is the author of *COMMENT ON DEVIENT ALCHEMISTE*, Paris, 1897. There was not much Alchemy to be found of recent years in the official organ, and the treatise just mentioned is a little fantastic, as indeed its title suggests.

ALDWORTH AND KINDRED MYSTERIES

It is not of any real consequence whether or not the Hon. Elizabeth St. Leger—daughter of Viscount Doneraile and afterwards Mrs. Aldworth, of Newmarket, County Cork—was initiated into Freemasonry under peculiar circumstances. It is similarly unimportant whether certain other women at a later date were admitted under analogous circumstances. Amidst the obscurities and contradictions of the Aldworth story three things emerge as certain : (1) That her portrait in Masonic clothing is still extant ; (2) That her apron and jewels are still preserved by the family ; and (3) That her name appears among the subscribers to Dassigny's work on the decay of Freemasonry in Ireland, published in 1744. She is variously described as born in 1693 and 1713, as married in 1713, as dying in 1773 and in *circa* 1800. She was initiated—according to one story—because she

hid in a room adjoining the Lodge and removed some of the brickwork, so that she could witness all that took place. This was at Doneraile Court, her father's mansion, where a Lodge—described as aristocratic—used to meet regularly. Miss St. Leger is said to have been still in her girlhood. The alternative version places the story later, and the lady was already Mrs. Aldworth. She made arrangements with the landlady of a Cork hostelry, where a Lodge used to meet, and was concealed in a clock situated in the room itself. She betrayed herself in both cases and was admitted formally, in order to ensure her secrecy. This story is said to have been vouched for by two members of the Lodge in question, being No. 71, but it did not meet at Cork till 1774, and whether or not Mrs. Aldworth died in 1773 it is moderately certain that she was already a Mason when Dassigny's INQUIRY was issued—more than thirty years previously. I infer that if we are concerned sufficiently to have any opinion on the matter we shall reject this version and abide by the former, which appears to be that of the family. There are level-headed persons, however, who reject both, the second presumably because of its contradictions and the inherent unlikelihood of a lady in her position conspiring with a tavern-keeper on a question of mere curiosity, but the former because of the many years which had elapsed between the speculative date of the event and the family statement in 1811. The history of Masonry would be in a parlous condition if we ruled evidence out on this basis. It is out enough too often on all manner of counts. I incline to think that Elizabeth St. Leger was initiated in her father's house as the consequence of a girl's escapade, but it does not matter two farthings if others prefer to deny it. The statement is that she received two Degrees, committing one thus to the hypothesis that this number was worked in Ireland prior to 1717. Kenneth MacKenzie says that she was not admitted to the Third, because it was obviously impossible—meaning on account of her sex : but this is nonsense. The real reason would be because it was not in existence at that time in that place.

Mrs. Beaton.—There is cited also the case of Mrs. Beaton, who died at St. John Maddermarket, Norwich, in 1802, at the age of eighty-five. Twenty-seven years after her death it was put on record that she concealed herself one evening behind the wainscot of a Lodge-room, "where she learned the secret" and carried it with her to the grave. How she became a Freemason in view of this incident I do not pretend to explain, but she is said to have passed by this title among the people about her.

Madame de Xaintrailles.—The heroine of this story—concerning which the common conventional trumpery has been talked by Masonic

annalists—was the wife of a general who obtained a commission and served as an aide-de-camp, wearing masculine attire. On a certain occasion the Lodge of FRÈRES-ARTISTES in Paris had opened in the FIRST DEGREE, when a visitor presented himself in the uniform of a captain of cavalry, and being asked to produce his Certificate handed in his commission. It was altogether plain and certified that Madame de Xaintrailles had prosecuted the campaign with great zeal and fidelity, and had won her spurs—so to speak. It was “reprehensible,” it was “outrage,” but it is pointed out that the Master and Brethren were Sons of France and—fired with the sense of her valour—they offered her initiation on the spot. She replied, with the perfection of gallantry: “I have been a man for my country, and I will be a man again for my Brethren.” They made her an ENTERED APPRENTICE. The Rev. A. F. A. Woodford, Past Grand Chaplain of England, says that he fails to see how the French Brethren were to blame, or how they could have done otherwise under the circumstances. We who know the heroism of English womanhood—not to speak of other peoples—in the adjourned war of the world cannot help speculating humorously what might have been done by himself under similar circumstances, had his gracious presence filled the Chair in the East during any of these recent years.

Authorities.—For accessible authorities at their value, see: (1) In respect of Mrs. Aldworth: *ARS QUATUOR CORONATORUM*, vol. viii, 1895, and *ib.*, vol. xviii, 1905, pp. 46, 47, being a genealogical note; *FREEMASON'S QUARTERLY REVIEW*, 1839, p. 322 *et seq.* (2) In respect of Mrs. Beaton: *GENERAL HISTORY OF THE COUNTY OF NORFOLK*, 1829, vol. ii, p. 1304. (3) In respect of Mme. de Xaintrailles: Clavel's *HISTOIRE PITTORESQUE DE LA FRANC-MAÇONNERIE*, p. 34. There is little reason for supposing that the romantic episode is other than matter of romance: but it is a good story.

ALLIED DEGREES

A GRAND COUNCIL of ALLIED MASONIC DEGREES was constituted about thirty years since for the primary purpose of administering the following Grades described in Article IX of the CONSTITUTIONS as “already owning the supremacy of this GRAND COUNCIL.” (1) THE ORDER OF ST. LAURENCE THE MARTYR. (2) THE ORDER OF KNIGHTS OF CONSTANTINOPLE. (3) THE GRAND TYLER OF KING SOLOMON. (4) THE ORDER OF THE SECRET MONITOR. (5) THE ORDER OF THE RED CROSS OF BABYLON. (6) THE ORDER OF GRAND HIGH PRIEST. The qualification for each and all was the Degree of MARK MASTER MASON, and the GRAND COUNCIL may be said to have emanated from

the GRAND MARK LODGE OF ENGLAND AND WALES. The statement made in the CONSTITUTION must be taken as subject to an unchallengeable fact that the ORDER OF THE SECRET MONITOR had its custodians already in England and was actively at work. Into the difficulties which arose as a consequence there is no need to enter here, more especially as they are things of the past. The second purpose in view—and as much to the front as the first—was to take under the direction of the Council all Lodges of Degrees or Orders “having no central authority or common form of government,” whether existing in England and Wales or in the Colonies and Dependencies of the British Crown, together with all such Degrees and Orders as might be established subsequently within the said jurisdiction, by the consent of (1) the SUPREME COUNCIL of the 33rd Degree, (2) the GREAT PRIORY OF THE TEMPLE AND HOSPITAL, (3) the GRAND LODGE OF MARK MASTER MASONS, (4) the GRAND COUNCIL OF ROYAL AND SELECT MASTERS, and (5) the GRAND IMPERIAL CONCLAVE OF THE RED CROSS OF CONSTANTINE. It follows that there was a compact between these Bodies and the new GRAND COUNCIL to bring whatsoever was then existing or might be hereafter established or imported within their own jurisdiction, the ROYAL ORDER OF SCOTLAND not being a party to the scheme. It was declared further that “no new Body purporting to be a Masonic Body” could be legally established “in England” without the consent of the six GRAND BODIES enumerated. So far as I am aware the only jurisdiction affected vitally was the only one in activity, namely, the SECRET MONITOR, by which the declaration was ignored. That it was otherwise *ultra vires* of course goes without saying, but it would be effective in prohibiting lay members of the six Obediences in question from combining without licence to work and confer any of a thousand independent Grades which are to be found among the general archives of Masonry. Thirdly, in the CONSTITUTION of the GRAND COUNCIL—under date of 1902—it was affirmed that the following Degrees and Orders had been taken under its jurisdiction. (1) FUNERAL MASTER. (2) MASTER OF THE BLUE, otherwise KNIGHT OF SOLOMON. (3) MOST EXCELLENT MASTER. (4) EXCELLENT MASON and MASTER OF THE VEILS. (5) SUBLIME MASTER, otherwise JACOB’S WRESTLE. (6) FUGITIVE MARK. (7) ARCHITECT. (8) ORDER OF THE SCARLET CORD. (9) KNIGHT OF THE THREE KINGS. (10) KNIGHT OF THE NORTH. (11) KNIGHT OF THE SOUTH. (12) KNIGHT OF PATMOS. (13) KNIGHT OF REDEMPTION. (14) KNIGHT OF DEATH. (15) KNIGHT OF THE HOLY GRAVE. (16) KNIGHT OF THE CHRISTIAN MARK. (17) KNIGHT OF BETHANY. (18) KNIGHT OF THE ROYAL PRUSSIAN BLUE. (19) KNIGHT OF ELEUSIS. (20) KNIGHT OF

PALESTINE. (21) KNIGHT OF ST. JOHN THE BAPTIST. (22) KNIGHT OF THE CROSS. (23) KNIGHT OF THE BLACK CROSS. (24) KNIGHT OF THE WHITE CROSS. (25) KNIGHT OF THE WHITE CROSS OF TORPHICHEN. (26) KNIGHT OF THE SUSPENDED CROSS OF BABYLON. (27) KNIGHT OF THE RED CROSS OF JERUSALEM. (28) KNIGHT ROSEÆ CRUCIS. (29) KNIGHT OF THE TRIPLE CROSS. (30) GRAND CROSS OF ST. JOHN. (31) HOLY ROYAL ARCH TEMPLAR PRIEST. (32) GRAND HIGH PRIEST OF THE TABERNACLE. A considerable proportion of these Degrees was held already in custody by an independent jurisdiction in Scotland—namely, the EARLY GRAND RITE—but this was not recognised in England. The GRAND COUNCIL had also (1) THE LINK OR CHAIN, (2) THE HEROINE OF JERICO, and (3) FIVE ANDROGYNE DEGREES. The protective custody of these detached Degrees, existing only on paper—so far as England is concerned—has been probably effective in checking sporadic attempts to establish and propagate Rites, the great majority of which have no defensible title to exist. They are of interest historically in their proper place—namely, in High Grade Archives.

ALL-SEEING EYE

The instruction of this symbol is concerned with the watch and ward of Providence, "Whose eye never slumbers nor sleeps," or as it is said in one of the Masonic Text-Books, "Whom the Sun, Moon and Stars obey, and under Whose watchful care even Comets perform their stupendous revolutions." But it is an Eye also which "pervades the inmost recesses of the human heart, and will reward us according to our merits." Beyond the limits of these familiar intimations there are deeper aspects of the symbol. One of the Secret Rituals which are not of Masonry or any of the conventional Mysteries has this sentence: "It is called the Closed Eye of the Unknown Darkness," by allusion to the darkness of unmanifest Spirit "before the creation of beings and of things." But in that which is called creation it is said that the Eye opened, and then "the radiance of the Ineffable Spirit poured through the æons and the spaces." Plutarch says that the chief deity of Egypt was represented under the symbol of an Eye, and such an emblem encompassed by solar flame recurs in the old theosophies. The meaning does not belong to the order of stock moralities current in the eighteenth century and later. It is of that which is seen in the Vision which is called Blessed—when the eye of the soul is opened and God is known of the heart. Hereof is the restoration to light, about which Masonic ceremonial has produced its wonted platitudes.

Eye of Mind.—The vigilant eye is one of the characteristic symbols of the ROYAL ARCH, but it refers here more especially to the eye of mind, a providence after its own manner, reflecting that Providence which is eternal. It is also the eye of prophecy, the vision and prevision which “look before and after,” discerning the trend of events and whereunto they lead.

ANCIENT MYSTERIES

The opinions entertained on the subject of Ancient Mysteries by early Masonic historians and masters of speculation which passed under the name of history do not evince any special or independent research. They relied mostly on writers of the same period who pursued their individual inquiries without reference to any question of Masonry. As regards the purpose of the Mysteries, one of the favoured hypotheses is reflected in the finding of Faber :

“They displayed the lapse of the soul from original purity into a state of darkness, confusion and ignorance. . . . They affected to teach the initiates how they might recover what they had lost, how they might exchange darkness for illumination, how they might pass from the gloom of error into the splendid brightness of a regained paradise. They claimed to confer upon the epopts the glorious privilege of seeing things clearly, whereas before they were floundering in a turbid stress of error and misapprehension. The Mysteries, in short, treated of a grand and total regeneration, a regeneration which alike respected the whole world and every individual member as part of the world.”

Eleusis and Thebes.—It will be observed that this view is suggestive of the myth of Eden and the Fall of man, about which Eleusis and Thebes knew nothing. It was replaced by that of pre-existence, the state of the soul therein and the descent into generation subsequently, as into the region of all our woe. In this form, my personal belief is that it is founded on a great truth, for the most part only partially understood. For the rest, as it was the most popular, so it is the most persuasive of all the old explanations. As regards general proceedings and their analogies with modern initiation, there is more than one work dealing with the alleged Masonic nature of Dionysian, Eleusinian and other of the Greek Mysteries. They dwell much upon the striking similarity believed to have existed between the outward forms of these secret associations, as well as the identity of their object and of this with the ends of Masonry. The general conclusion was that Masonry and the old Mysteries “were only different streams issuing from a common fountain,” or otherwise the same stream flowing onward into modern times. Opinion was divided in

the past as to whether the Masonic fraternity was merely a later development of the Mysteries or whether it was actually their prototype. Some writers revolted from the opinion that it was second in the field and merely a Daughter of the Mysteries. They established it in their own view as that original system from which all forms of initiation have sprung subsequently. In other terminology, it was the sole repository of every surviving vestige of that science which *ex hypothesi* was lost to humanity at the Fall. It was the tradition of a vanished perfection, the witness to its actuality in the past, the path of its reconstruction, a hostage even from the beginning of its ultimate and certain return. Some particulars of the plea read strangely enough at this day—as that of Oliver for example, who affirms as follows :

“ The Rites of the Science which is now received under the appellation of Freemasonry were exercised in the antediluvian world, received by Noah after the Flood, practised by man at the building of Babel, conveniences for which were undoubtedly contained in that edifice, and at the dispersion spread with every settlement, already deteriorated by the gradual innovations of Cabiric priests, and moulded into a form, the great outlines of which are distinctly to be traced in the Mysteries of every heathen nation, exhibiting the shattered remains of one true system whence they were derived.”

I suppose that this was written in good faith ; I suppose that it was accepted as such by the Masonic imbecility of the early nineteenth century. It matters little at the present day what views we take on the subject, for the fact remains that between the dreams and fooleries of research, *ab origine symboli* with Anderson, the claims of the Emblematic Order became a byword and a scorn to all that was sane in scholarship.

Signs and Symbols.—In respect of the further contention which was pressed by these early writers and to which I have made allusion already, the Mysteries were affirmed to be fundamentally the same in all countries ; that is to say, they were united in method and purpose and were indifferently spiritual in character. Amidst distinctions of title and signal variations of pageant, there is no question as to the force of this view—so far as root-questions are concerned—and it could be otherwise scarcely if they were directed to one end. The same modes of indicating that process which is called Regeneration were said to be in use among all ; all shrouded their Rites under similar veils of secrecy ; all pursued the same method of communicating instruction by symbol, allegory and purposed fable ; all shrank from committing their Mysteries to writing ; all inculcated the immortality of the soul

and a future state of retribution and reward ; all had analogous ways of exhibiting their doctrinal system in the pictorial ceremonies of initiation. It was even maintained—but in this case against all likelihood—that, although bearing many names in different countries and referred to various founders, they were all regulated by the same Ritual when in their first and purest condition, and that therefore when the records distinguish between Orphic, Thracian, Isiac, Bacchic, Kabiric, Eleusinian, Adonic, Mithriac, Venusian, Vulcanic, Osirian and other Mysteries, “ the reader should understand that one and the same series of Sacred Ceremonies is intended, one and the same initiatory process and revelation ; and that what is true of one applies with equal certainty to all the others.” Classical authorities can be cited in this connection, though they are witnesses to close analogies rather than to uniform identity. It is recorded by Strabo that the Curetic Orgies, which were celebrated in memory of the mystical birth of Jupiter, resembled those of Bacchus, Ceres and Phrygian Cybele ; the Orphic poems compare the Rites of Bacchus with those of Ceres, Rhea, Venus and Isis ; Euripides connects the Orgies of Cybele, as celebrated in Asia Minor, with the Grecian Mysteries of the Bromian Dionysius and with the Cretan Rites of the Kabiric Corybantes.

Errors of Enthusiasm.—We shall have full opportunity as we proceed of comparing one with another the extent and value of this alleged resemblance, but we have seen already that Biblos is not Eleusis—in the sense of the Mysteries or in that of geographical location. I am reminded of other follies which have identified Osiris and Christ, the mythologies of Greece and Rome with the cryptonomy of the Great Work of transmuting metals, and Eleusis with the sum of all perfection in mystical realisation. The purpose meanwhile of the present brief consideration is to summarise an exploded Masonic point of view in respect of the Ancient Mysteries and not to enlarge on their nature.

Authorities.—It would serve no useful purpose to multiply these. For the scope and nature of the Mysteries, as understood at the period to which I refer, see G. S. Faber : *THE ORIGIN OF PAGAN IDOLATRY*, 3 vols., London, 1816, and also his *DISSERTATION ON THE MYSTERIES OF THE KABIRI*. He was a great authority for Oliver, though he regarded Masonry as a miserable relic of idolatrous procedure. As regards the Rev. George Oliver himself, it will be sufficient to mention his *HISTORY OF INITIATION*, London, 1841 ; but there are also *THE ANTIQUITIES OF FREEMASONRY* and *THE STAR IN THE EAST*.

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The "father of Masonic history" occupies—for better, for worse—what I must suppose to be the first place among immortals of the Brotherhood. The maker of the first BOOK OF CONSTITUTIONS, by the fact of that compilation, stands alone among his peers of the Revival. We may forget the very names, as most have forgotten the books, of the *litterati* who came immediately after; but we can never forget him and that which he did on being empowered by the newly-constituted Grand Lodge "to digest the old Gothic CONSTITUTIONS in a new and better method." That he was aided in this task, over the Regulations by Payne, the antiquary, and in the preface by Desaguliers, nearly every one has been content to ignore. He it was who digested and he who edited, so the CONSTITUTIONS are his and no other's, for all the trumps of fame. The old *materia gothica* might be a figment of Grand Lodge imagination for all that it has counted in the memories of those who preceded us, for all that it will signify probably to the rank and file of our successors. He has had a niche in the reverence of Masonic generations; his errors, omissions, inventions have been dealt with gently and tenderly—for the most part; if a voice has been raised occasionally in tones that are strident, compared with the critical camouflage of prevailing Masonic courtesies, it is as if no one had heard it. But praise or blame of opinion, and blunders or follies notwithstanding on his own part, he made the BOOK OF CONSTITUTIONS, and this is his title to immortality, whether it is a keystone which completes the edifice of Masonry or a rock of offence and scandal.

Biographical Summary.—It would be scarcely within my province to dwell upon the life of Anderson, apart—I mean—from Masonry, supposing that this were possible. It is as much in a cloud of obscurity as that of Cagliostro or Saint-Germain, but the cloud in their case is one of romance and mystery, while in his it is one of dullness. There is nothing more banal in Masonic history than is everything that connects with him who was employed to digest the OLD GOTHIC CONSTITUTIONS. As regards uncertainties, he may have been born in 1680, and he may not: nobody knows, and even his warmest admirers do not seem to care, or they might have carried their inquiries farther. It is only in a spirit of persiflage if I venture to point out for the first time that Andrew Michael Ramsay—a most interesting son of Ayrshire and Chevalier of the Order of St. Lazarus—was born in the year suggested above. Anderson was a son of Aberdeen and in that city may have earned his degree of doctor. Somehow also and somewhere, he became a Presbyterian minister and ultimately drifted to

London, prior to 1710. There is a ray of sunshine for a moment on this part of the narrative, as it is certified by State Records that he purchased the lease of a Huguenot chapel in Swallow Street, French Protestantism finding itself unable at that period to pay its way in Piccadilly. Anderson may have fared better, but the clouds gather again and on this occasion are those of the South Sea Bubble, in which he lost heavily. He contrived, however, to print some occasional sermons, which are his only memorials till 1721, being the time at which he received the commission of GRAND LODGE. When the new CONSTITUTIONS were published in 1723, it is on record that he was Master of Lodge No. 17, and his industry was rewarded by the office of Grand Warden. As to the circumstances under which he was made a Mason and the date of his admission, once more the cloud is over them. As a matter of speculation, it has been suggested that he was received in Scotland and became a member of an English Lodge only in 1721. At some period subsequent to the revival—in which apparently he had no part—he joined the historic, “time immemorial” Lodge, original No. 4 in 1717, namely, the OLD HORN. Of his Masonic activities after 1723 we know very little indeed, and his career in this respect might be said to have closed in 1738 when he published a second edition of his CONSTITUTIONS. As a matter of fact, it closed only with his death, for on June 1st, 1739, his remains were interred with Masonic funerary honours in Bunhill Fields.

Printed Sermons.—The press of the period described Anderson as “a dissenting minister,” but his Scottish congregation in Swallow Street—or perhaps the discontents among them—gave him the title of Bishop, on account of a certain “pushfulness” by which he is said to have been characterised. There are extant some five of his sermons issued in pamphlet form between the years 1712 and 1737. (1) The first was preached in Swallow Street on January 16 of the former year, the keynote being JER. viii. 15: “We looked for peace, but no good came: for a time of health, and behold trouble.” Whether the unrest and anxiety were part of the political complexion worn by the time I do not know, as the only extant copy is in the Advocates’ Library, Edinburgh. (2) The second appeared under an exceptional title, namely, NO KING-KILLERS, and was preached on January 30, 1714–15. But it was the beginning of Georgian “pudding-time” and the object was to defend and maintain Presbyterian loyalty to “King George and our happy Constitution.” (3) The third sermon was preached “to a Religious Society” on August 1, 1720, and was purely theological in character, a Presbyterian understanding of “the faith once delivered to the saints.” (4) The fourth and penultimate printed



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discourse—so far as I am aware—was delivered on October 27, 1723, and was an anniversary sermon in commemoration of the Rev. William Lorimer, one of the ministers who had officiated at his own ordination. (5) Finally, on July 3, 1737, Anderson preached in the Old Bailey to “the prisoners for debt” on the passing of the Act for Insolvents.

Other Writings.—Mr. W. J. Chetwode Crawley has characterised Anderson’s literary life at large when he applied to him the quotation— at once apt and overwhelming—“Densely, darkly, desperately dull.” Having such warrants, he betook himself to the colossal enterprise of translating and extending the ROYAL GENEALOGIES of Johann Hubner, beginning with Adam and brought up to date between the two writers, so that it included the actual reigning families of Europe and the Britannic Isles. The work appeared in 1732 and was reissued—with additions and corrections—in 1736. In 1733 Anderson published UNITY IN TRINITY AND TRINITY IN UNITY, in opposition to idolaters, Jews and Deists. A posthumous publication belonging to 1739 is entitled NEWS FROM ELYSIUM, OR DIALOGUES OF THE DEAD, and this was followed in 1742 by a GENEALOGICAL HISTORY OF THE HOUSE OF YVERY, the contemporary representative of which ancient Irish family was the Earl of Egmont. To this a second volume was added from materials remaining over among Anderson’s papers, the work of editing and revising being that of William Whiston. It would serve no purpose to describe any of these works, which are nothing to our purpose and are not only dead but incapable of resurrection, destitute of the least claim or the slightest consequence. They are enumerated only because it is instructive to be made acquainted with Anderson’s general claim on literature before we pass to the consideration, at a later stage, of the manner in which he digested “the OLD GOTHIC CONSTITUTIONS” and are called to decide whether his was indeed “a new and better method.”

Authorities.—The chief authorities for the life and writings of Anderson are (1) THE DICTIONARY OF NATIONAL BIOGRAPHY; (2) THE REV. JAMES ANDERSON AND THE EARLS OF BUCHAN, by J. T. Thorp: ARS QUATUOR CORONATORUM, vol. xviii; (3) THE REV. DR. ANDERSON’S NON-MASONIC WRITINGS, by W. J. Chetwode Crawley, *ib.*; (4) DR. ANDERSON OF THE CONSTITUTIONS, by A. F. Robbins, *ib.*, vol. xxiii. See also W. Wilson: THE HISTORY AND ANTIQUITIES OF DISSENTING CHURCHES . . . in London, etc., 1814.

ANGELS IN MASONIC RITUAL

The HIERARCHY OF THE BLESSED ANGELS is a great host of messengers, witnesses and adoring spirits—congregated about the

Throne of God. It is presumably only the elect in literature who are acquainted at first hand with their names, orders and offices in the mammoth epic of Heywood, published under this title in 1635. He reflected of course the CELESTIAL HIERARCHY of Dionysius the Areopagite, or rather of that fourth century grand master of theosophy who assumed the title. Emblematic Freemasonry of the eighteenth century in all its Rites and Grades knew little or nothing of either : whatever they had learned of individual angels had come to them direct from Scripture, or in so far as there was anything beyond this measure it was derived from late Kabalism. That it is a subject of considerable complexity the work of pseudo-Dionysius shews ; that it has a side of wonder and beauty the lovers of Dante know. Masons under the obedience of the CRAFT DEGREES and the ROYAL ARCH may be surprised to hear that there are angels at all in Masonry : it is only over the wide-extending field of the High Grades that the flash of their wings is seen ; but even then the visits are few and far between, which—the proverb tells us—is after the manner of angels. If the enumeration which here follows does not exhaust the subject, it is at least representative and sufficient, for no especial interest attaches to the question, and there is no need to enlarge thereon.

(1) ADAREL, the Splendour of God, is the Angel of Fire, according to the twenty-eighth Degree of the SCOTTISH RITE, being that of KNIGHT OF THE SUN. There seems no authority for the attribution, and in late Kabalism the archangel Michael presides over that element. The speculative derivation of the word is from אָרַר = Splendour, and אֵל = a title of Divinity. (2) ARELIM, more correctly ARALIM = אַרְאִלִּים in Hebrew, correspond to the Thrones and the *Sephira* BINAH on the Tree of Life in Kabalism. The name occurs in ISAIAH xxxiii, 7, and is translated *angeli pacis* in the Vulgate or “ valiant ones,” according to the Authorised Version and “ mighty ones ” in the usual Kabalistic understanding. (3) ARIEL is the spirit of air and in High Grade Masonry appears connected with the idea of innocence, for which there seems to be no authority. According to debased Kabalism, ARIEL reveals treasures, discovers secrets of Nature and shews desired objects in dream. (4) AZRAEL is the angel of death, and is now a familiar name in the angelology of literature. (5) CASMARAN is the angel of air, according to the twenty-ninth Degree of the SCOTTISH RITE, being that of KNIGHT OF ST. ANDREW. But according to late Kabalism the archangel of air is Raphael. Casmaran appears to be a nonsense word, or name without meaning. (6) GABRIEL is Kabalistically the archangel who presides over water, but in Talmudic literature

he is connected with fire and thunder. (7) HAMALIEL is said on Masonic authority to govern the planet Venus, but the Kabalistic attributions are as follows: (a) \beth = CASSIEL; (b) \aleph = SACHIEL; (c) \daleth = ZAMAEL; (d) \heartsuit = ANAEL; (e) \heartsuit = RAPHAEL; (f) \beth = GABRIEL; (g) \odot = MICHAEL. (8) ISRAFEL, or ISRAFEEL is the angel of the Last Judgment according to Mohammedan angelology. The immortal poem of Edgar Allan Poe says—on the authority of the KORAN—that his “heart-strings are a lute” and that he has “the sweetest voice of God’s creatures.” (9) MELECHIM = מלכים, on which see the *Apparatus* of Knorr von Rosenfoth: KABALAH DENUDATA, *tomus primus*, pp. 537, 538. They are angels of TIPHERETH on the Tree of Life. (10) MICHAEL is the Great High Priest who—according to the ZOHAR—offers up the spirits of the Just on the Supernal Altar as a sacrifice to the Holy One, and they remain in the joy of Paradise. In later Kabalism he is the angel of the *Sephira* HOD on the Tree of Life, and—as we have seen—he connects with the Sun, which, however, is referred also to Raphael, there being little uniformity in attributions of this kind. (11) RUCHIEL is an angel who rules over air and winds in the mind of High Grade Masonry, but the real attribution to the elements are these: Air=Raphael; Fire=Michael; Water=Gabriel; and Earth=Auriel, otherwise Uriel. These are *ex hypothesi* archangels, and the angels of the four elements are: Air=Chasson; Fire=Arel; Water=Phorlakh; and Earth=Taliahad. The rulers of the elements are: Air=Ariel; Fire=Seraph; Water=Tharsis; Earth=Kerub. All this is late and debased Kabalism of the CLAVICLE and GRIMOIRE order. (12) TALJAHAD = טליהד is another angel of water, on the authority—at its value—of the Grade of KNIGHT OF ST. ANDREW. (13) TSAPHIEL = צפאל is an angel attributed to the Moon, but we have seen that there is another in command. (14) URIEL, otherwise Auriel = אוריאל is the angel of fire according to certain Hermetic Degrees, but kabalistically we have seen that he is an archangel who governs earth. (15) ZADKIEL is better known in popular astrology than in Masonic or other angelology, but he is referred to Jupiter in one of the lists, while (16) ZARIEL—according to yet another attribution—governs the Sun.

ANTHROPOMORPHISM

The Grand Architect of the Universe is the lineal descendant or successor of the Jehovah revealed by the Pentateuch, when that sheaf of documents is taken in the most literal sense of its wording, and is if anything materialised a trifle further. The Pentateuch in Holy Scripture is relieved by the great light of the prophets cast on Divine

things. There is no such light reflected by Grade upon Grade within the limits of the CRAFT and ARCH. It is possible to read in GENESIS that God walked with Adam in the cool of the evening and to remember that the myth of Paradise opened many vistas of inward meaning to the theosophists of later Israel ; but it is not possible to read and to hear the crude, unqualified anthropomorphism of Masonic prayers or disquisitions and to find refuge in any second sense reposing in the minds of their writers. They are transcripts of notions derived from archaic theology into the pitiful forms and modes of conventional terminology belonging to the eighteenth century. One wonders how they would have struck Hegel, had Hegel happened to be an English Mason of that period. One wonders how their German adaptations did actually strike Franz von Baader—who was, I believe, one of the Brotherhood. I am speaking, however, to some extent on the academic side and there remains a very practical question, which is one also of sincerity : I mean, what is the position of a cultured and religious mind in the presence of these grave offences against the fitness of theological faith ? Against Divine Immanence and Transcendence ? Against the God mystical Who dwells in the heart and the Higher Doctrine of the Absolute ? In the last resource, I suppose that we must bear and forbear with them as we do with their prototypes in the canonical literature of ancient Israel, remembering that the Christian Dispensation came to shed light upon their crudities and to dissolve them, partially at least, by the messages of Divine Love. It must be said further that the great majority of formal prayers in all the accepted liturgies are better than those which prevail in Masonry because they are better dignified in the heaven of mind, because the so-called Book of Common Prayer is in pure and noble English, because those of the Latin Rite are veiled by all the glory of devotional Latin. These advantages apart, it is only on rare occasions that they strike the authentic note of inspiration. Even Masonry has its moments—very few, very far between. The prayer at the beginning of Advancement in the MARK DEGREE carries a certain conviction by its air of high simplicity, while there are some in the other Orders which could be tolerated in their spirit, were they amended sufficiently in the wording. The justification of public and of any formal prayer is in so far as it contains real openings into things of the spirit, so that in the collective net of worship it is possible for the individual to get behind the prayer. This is essential above most things in procedure like Masonry, which claims to be a veil of symbolism and the inward grace behind the outward sign should not be hidden out of reach.

ANTICHRIST AND FREEMASONRY

When the late Monsignor Benson, now ten years since or more, decided that the Coming of the Destroyer was a fit and proper subject for treatment in romance, he looked about him for certain materials which might answer as antecedents of the evil time and the all-malefic *persona*. He would find many naturally, and amidst the abundance he chose a few. That, however, which proved most to his purpose and most after his own heart—as a militant ecclesiastic of the Roman type—was the Masonic Order; and he may have even laid down on paper—to be re-embodied subsequently—a kind of ground-plan or schedule of future Masonic development, which hypothetical schedule it remains easy to extract from his tale of wonder. I will present it in so far as it seems necessary to set out the object of these critical remarks. It may be termed a prophetic scheme of Masonic Constitution, some presumable century hence, and it includes: (1) a great hypothetical access of Jews to the Fraternity; (2) the abolition of the idea of God therein; (3) special disclosures with regard to MARK MASONRY—doubtless because it suggests readily the Mark of the Beast; (4) responsibility of Masonry in its Higher Grades for a movement against religion over the whole world; (5) admission of women as a master-stroke; (6) affiliation of Antichrist with Masonry, and this as the only known antecedent concerning him; (7) surrender of all schemes for future progress and the brotherhood of nations into the hands of the Order, to counterbalance false notions of unity and spiritual fraternity as conceived by the Church; (8) establishment of a non-theistic form of religious observance—a *religion infâme*—based on Masonic Ritual; (9) the Church as before and now to go on denouncing. Now this may strike a reader who is versed in romances rather than matters historical as a curious piece of invention, signifying and producing little beyond some element of doubt on the part of young ladies and inexperienced wives as to what in the world's name takes either father or husband to the Lodges of the Masonic Society. The Mason on his own part, coming across the romance, would say that Mgr. Benson was a priest of that Church which has always vilified Freemasonry; that he was, moreover, a convert in his day; and that such people lean to extreme sides. Were the position exhausted in this manner, nothing would be offered to criticism, but there is more than appears on the surface, and for this reason I have thought it worth while to extract a schedule containing fantastic accusations—which matter nothing at the root—against certain Hidden Mysteries—which on one side of them do.

The Church and the World.—Behind the forecast there lies an old, familiar dream—that when the present world-order draws to its close, the last struggle, symbolised by the word Armageddon, will be that of the Roman Church—as the surviving witness of Christ—with all the powers of Apollyon, as the sum of the spirit of this world. Seeing that there will never be any such struggle—for the Spirit of God by the slow process of centuries will change the substance of the spirit—both in the Church and the world—it is sufficient to make note of the dream as typical of Roman claims to be regarded as the only Church of Christ. Out of the whole presentation, however, there arises one fact as a particularly clear issue, and this is that the Latin Church—for reasons of which some are obscure and some moderately transparent—has agreed to regard Freemasonry and the Secret Societies which are connected by imputation therewith as the culminating type, representative and summary of those forces which are at work in the world against the work of the Church in that world. Now supposing that this view had in its support that historical evidence which we who are Masons have been looking for our enemies to supply—but which they can supply only in one limited direction—we should be left simply in the position of the Latin Church itself when confronted by competitive exponents of the truth of God. It remains unaffected from its own standpoint by the pretensions of rival orthodoxies, pure apostolic Christianities and sects generally. So also the Mason, who knows well enough what is the true purpose, what are the explicit and implicit of that Mystery which Initiation has reposed in his heart, will know that Masonry would remain—and will believe that it would emerge ultimately—unaffected if Grand Lodges, Grand Orients and Supreme Councils passed into corporate apostasy. If in certain countries and at certain distracted periods we find that the apparatus of the Lodges has been made to serve the purpose of plot and faction, or of false philosophy and religion, Freemasonry as an Institution is not more responsible for such abuses than is the Latin Church as a whole for the poisoned Eucharists of a Borgia pontiff.

Mark Masonry.—So far on the general subject, and as regards the titles of Mgr. Benson to speak at all about Masonry, there is one element of joy in the whole collection. By an intervention of the special Providence which sees to it that indiscriminate hostility shall make itself ridiculous in the end, he selected for the central point of his scheme that ORDER OF MARK MASONRY which—among all Grades external to the Craft itself—is the least known on the Continent, which of all and above all has the least connection with any event in history, which in fine is the most simply symbolised of any and all. Masonry

could ask nothing better of its enemies than to choose MARK MASONRY as their object of attack on the score of any disaffection—political or religious.

The Church Mystic.—I hope to make it plain that certain High Degrees—like those of the Craft itself—carry a second sense in their symbolism ; but it is not of so-called Natural Religion, Idealistic Pantheism, Monism and much less of Materialism or Positivism. It is of that great experiment which is at the heart of all true religion, being the way of the soul's reintegration in God. I believe that the sacramentalism of the Christian scheme holds up the most perfect glass of reflection to the mystery of salvation, and in this sense that the Church contains a catholic scheme of the Mysteries ; but I know after another manner—though essentially it is the same manner—that there are Instituted Mysteries which are not of this fold, and that it is given unto man to find the hidden jewel of redemption in more than one Holy Place. As a mystic, and carrying as such in my heart an eirenicon for all the faiths, I can recite with the same sincerity as Mgr. Benson every line and phrase of the *Pange, lingua*, down even to those last words which he heard in his dream rising clear and high over the dissolution of the cosmic order—

*Procedenti ab utroque
Compar sit laudatio.*

I know also that a time comes when this world passes and the glory of it—though it is not in the sense pictured conventionally—and that the sacraments of the Church Mystic—suffering, militant or triumphant—are of those things which emerge into the new order when the Mystery of God is declared to each soul of us, as that order comes down out of heaven. I say therefore, with the Welsh bards, that I despise no precious concealed Mysteries, wherever they subsist ; but I have no part in those Wardens of the Gates who deny in their particular enthusiasm that things which are equal to the same are equal to one another, since those Wardens are blind. The Catholic scheme of Masonry in its root-understanding and in its upward growth from that root, as this will unfold in the Brotherhood with the help of those forces which are now at work in the world, is one at the root with the Church behind the Church, and will yet—as I hold—enter into one consciousness therewith.

ANTI-MASONIC CONGRESS AT TRENT

A great Council of the Latin Church was summoned to meet at Trent in 1545 for the condemnation of Lutheran and cognate heresies and for the further definition of Catholic and Roman faith at a time

when the Christian world was rent by the conflict of doctrine. It issued at the end of its labours an ever-memorable *Catechismus Concilii Tridentini*, at the command of Pope Pius V. But the heresies continued to spread. In the year 1896 there was held—also at Trent—an Anti-Masonic Congress under the ægis of the same Church, and in due course it issued a voluminous Report, based—by its hypothesis—entirely on books and “official acts” of the Masonic body itself. It found that the religious doctrines by which Freemasonry has been inspired are those of Nature-worship and that the various beliefs professed in public by Freemasons, though under many different names, might be summed up as Monism, Idealistic Pantheism, Materialism and Positivism. The connecting link between all was identification of the universe with God. The Report otherwise did little more than italicise the salient points of the *Humanum Genus* Encyclical. In answer to that Encyclical the GRAND LODGE OF ENGLAND protested that Freemasonry in this country had no opinions political or religious.

Immutable Dogmas.—This statement notwithstanding, there remain its immutable dogmas, God and the immortality of the soul, and there is the fact that it is unlawful for anyone who denies these to be made a Mason. There is very little question possible that the personality of the Divine Nature is an inevitable corollary from all MASONIC RITUALS, CONSTITUTIONS AND LANDMARKS. It is separated in English-speaking countries for this reason in the most distinct manner from the philosophical notions of Monism, as also from Materialism, Positivism and above all from Pantheism. At the same time I do not question that Masons here and there—without prejudice to their best intentions—will be liable to talk Pantheism through simple intellectual confusion, when discussing the relations between God and the universe; but so will as large a proportion of persons outside Masonry; and so also throughout the ages of the Church have its great mystical doctors appeared to do and have been charged therewith by enemies.

Trent Findings.—The lesson of the Trent findings is that the Catholic Church, with all its opportunities, misconceived the real issues in the year 1896—as it misconceives them now—in respect of Freemasonry, and was then, as it still is, entirely in the dark as to the great body of mystical fraternities. The fact is stamped upon every line of papal encyclicals. Freemasonry at its manifold centres all the wide world over represents in its membership the constant flux of modern opinion upon all speculative subjects. At the period in question there is no doubt that it included in its ranks the shades of philosophical thought which corresponded to the findings of the Trent Congress.

Most of them are dead now, like the persons who held them ; but they have been replaced by others, for the most part also fashions of a day. As then, Masonry numbers now all classes of Spiritualists, disciples of Swedenborg, representatives of modern schools of occult thought and even convinced mystics, not to speak of every shade of opinion in churches and sects. If it is said that there are Mormons among Masons I know that it cannot be denied. In the days when there was a Protestant England it was in England a Protestant Institution, in the sense that the preponderating sentiments of its members was under the obedience of the Thirty-nine Articles or some other Reformation standard.

Varieties of Masonic Belief.—At this day there is no preponderating religious sentiment, but a tacit agreement to abide informally by certain conventions on condition that they exact nothing outside the terms of those conventions ; and thus the Church in England gives Grand Chaplains to Masonry in the same way that the Imperial Power or its delegates gives Prelates to the Church. Herein, as in other matters, it is among the signal ingenuities of modern social arrangement that the old offices and the old orders prevail on the condition that there is no authoritative construction of their importance. One is less or more on the side of the Churches as one is on that of order and culture ; one is not especially on the side of the Bethels for the same reason that one shrinks from the egregious conventions and ineffable woodenness of Tracing Board Lectures, charged with the spirit of Dibdin and redolent of his literary method. But one must not “take sides” too seriously on such subjects, in case we magnify their importance. As to the ultimate opinions of any person thereon—in or out of Masonry—they are under the obedience of predilection afloat on a sea of speculation, and the result is *chaos magnum infirmatum*. It follows that the findings of the Trent Congress were meagre and insufficient. The varieties of religious belief are indefinitely more complex and manifold among Masons than its rulings shew. For Rome it is of course out of question that the institution as such is heretical, being composed of heretics, but it seems scarcely worth while to call congresses to pronounce upon a matter which is beyond challenge and about which the opinion of the Latin Church is indifferent to those who are concerned. Were it not for the folly of that Church there would be many thousands of Roman Catholics in English-speaking countries under the banner of Masonry without detriment to their position in religion and with great possible benefit to Rome itself, for it would render yet more efficient the counterpoise of English Freemasonry to that of several continental countries, the Latin especially.

Roman Catholicism.—It calls to be recognised, however, that behind the folly which I have mentioned there lies all that which belongs to the fundamental claim of Rome : it may be summed up in the arrogation to itself of the term Catholic, to the exclusion of all other Christian systems. The *una sancta, catholica et apostolica ecclesia* of the Nicene Creed, from the standpoint of Vatican Christianity, is the particular body of believers which is ruled from the Vatican centre. The Greek orthodoxy is in schism and is cut off from the Catholic communion ; the Anglican Church is in heresy and is in the death of complete separation ; the sects are—I suppose—if possible, in a deeper rut of rejection : it is Rome only which—established on the rock of Peter—publishes *urbi et orbi* its indefectible titles, as the faith once delivered to the saints, the one fold and the one shepherd. I know of course that on such height of exaltation she who “ stands triumphant ” by no means allows that she is composed of her body of believers : her spirit of grace and life comprises them, a form in which they are contained and to which they contribute nothing which itself is formative. This issue of high subtlety does but bring forth the claim more fully and construct it on a loftier platform.

A Question of Consistency.—An institution making claims like this within the body-general of Christendom can tolerate nothing in the common course of logic which seeks to co-exist therewith, and while independent thereof lays claim—intentionally or otherwise—on any shadow of its own prerogatives. An Order, for example, which calls itself a “ system of morality, veiled in allegory and illustrated by symbols ” is judged by such a definition out of its own mouth. The Latin Church *ex hypothesi* is the sole custodian and the sole canon of criticism in respect of ethics and morality. Masonry would be condemned if it taught in public, but it teaches under a veil and exacts pledges of secrecy. It is no wonder therefore that it was suspect *ab origine* and that it had scarcely manifested on the Continent when Bulls went forth against it. The two institutions are incompatible one with another, and there seems no common ground on which it is possible for them to meet. Rome is a spiritual Kaiserism which would be false to its own nature on the day that it renounced its mission to bring all under its yoke, which yoke is labelled “ the freedom of the Sons of God.” All intellectual, all moral life, science and philosophy have been meant by God to wear it, and emancipation therefrom is a fact which can connote nothing but willing entrance into the bondage of Satan.

The Case Stated.—Such is the position and I am seeking to define it only : its values are another question. It is idle therefore for

Speculative Masonry and the cohort of the High Grades to protest and wonder at judgments pronounced. The sooner it is recognised that Rome and Masonry are placed in an inevitable competition the better, I think, for both : it is not beyond possibility that they might be then honourable enemies.

Arena of Debate.—Meanwhile—and taking things as they are—the follies on both sides are not short of preposterous. There is no rag-fair of literature to compare with the books and periodicals put forward in the Roman interest on the subject of Masonry during the twenty-five years which preceded the Great War. The text-books of Robison and Barruel are full of light and leading in comparison, while Abbé Lefranc speaks with the authority of learning. I must recur to this subject in the consideration of Palladian Freemasonry, an imposition made possible only by the combined ignorance and imbecility of the Latin centres. But this is not to say that in the headquarters of Masonry there is any educated opinion of consequence on the relations between the Church and the Fraternity. The unholy rubbish which is met with from time to time in Masonic periodicals—those of America especially—is only a degree less stultifying than the Anti-Masonic gutter-press of the Continent until it was swamped by the War. I do not wish to be invidious, but the illiterate vapourings and ravings of writers like J. D. Buck—who has the plaudits of the Southern Jurisdiction *per saeculas et aionas*—is one case in point.

Conclusion Drawn.—To make an end for the time being, or until time and circumstances offer another opportunity, the Latin Church is justified from its own standpoint in denouncing all secret systems and schemes of moral or religious instruction under banners other than its own, on the understanding that its titles are valid only for those who belong to its obedience. Masonry, on the other hand, has a right to its own freedom, and the findings of Rome are to be judged largely by the literature which they have brought into existence.

ANTIQUITY OF MASONRY

Antiquity *per se* is not a test of value, as there should be no need to say, but the warrants under which it is claimed or assumed should not for such reason be regarded as of little consequence. It is difficult to believe that a platitude of this kind can need to be formulated ; but after the lapse of two centuries the status of Masonic criticism offers still some very curious aspects, more especially as regards the insolence of old legends presented in the guise of history. Let it be premised in the first place that on the hypothesis of our Emblematic Art being a development from operative Masonry by the way of natural growth

the problem before us is how and when it originated ; while on the hypothesis that Speculative Masonry was superposed or grafted on the old Guild-system there arises the same question as to time and circumstance. The position is remarkable in respect of both alternatives, for we have on the one hand a tacit assumption that the further it is possible to extend knowledge in the direction of old Building Guilds the more and better light shall be cast on our Speculative Order. Whether and to what extent this is the case at all will emerge as we proceed through the varied considerations of the present work. What appears certain at the moment is, firstly, the new light which is being cast from time to time on the general history of architecture and, secondly, the manner in which particular aspects of that history are being collated, summarised and made available for the purposes of Masonic study.

Building Guilds.—If it prove in the end that the connection of Symbolical Masonry with Building Guilds has not been materially illustrated by all this zeal of quest, the paths of inquiry will not for such reason have been unprofitable paths to follow. On the other hand, the notion that Speculative Masonry was “once in time and somewhere in the world” grafted on the old operative system has scarcely advanced a few paces from its primitive position, the chief thesis of which was summarised by the French Mason Ragon about 1860. It affirms that the class of interests and objects for which Elias Ashmole stood in the mid-seventeenth century and the personalities belonging thereto—with him as a working head—took over Operative Masonry and adapted it to their own purpose. This is not of course the only thesis, but it may be taken as typical of all by the fact that all indifferently give expression to matters of invention in the terms of history. It would seem in some cases to be invention for the sake of invention, and in others as if part of a plan to drive any alternative hypothesis out of the lists. It was postulated otherwise by Ragon—it went, I mean, without saying—that *circa* 1650 English Masonry was in possession of THREE CRAFT DEGREES, identical in matter at least with those which he knew and worked. That supposition is of course no longer tolerable. There is not the least reason to assume any Ritual procedure worth the name in Masonry of the seventeenth century or a division into distinct Grades, any more than we are justified in believing that the ROSICRUCIAN SOCIETY of that period worked in Ritual. When we begin to speak therefore about the antiquity of Emblematic Freemasonry we must understand clearly the limits of possibility therein.

Masonry and Old Mysteries.—The purpose of this brief state-

ment is not to prejudice the issues which will present themselves for consideration at a slightly later stage but to make a preliminary clearance under a specific head. The debate on Masonic antiquity lies within the measures of those alternatives which are here contrasted. It cannot be so extended that it shall include any question of relation to anterior Instituted Mysteries. That a root-relation subsists no one can hold more definitely than myself, but the closer it is the more essential it must be held to be that certain distinctions which obtain in the nature of the subject shall not be obliterated. The Mysteries of Eleusis and Thebes were not Masonic Mysteries because they were not concerned with an art of building spiritualised. If this art should be found on examination to embody a figurative presentation of similar spiritual truths it does not follow herefrom that the later has descended from the earlier unless the line of descent can be traced, and this is wanting. If I established at the present day a Rite incorporating the sum and substance of the old Mysteries, my new system would not be descended from these : I should have made something in their likeness. The Masonic GRADE OF MASTER may have come about in the same manner, as indeed it must be held that it did in the absence of rebutting evidence. A bond of intellectual affinity would remain in both cases : in that of Masonry it has become a representative bond through general use and wont during a space of more than two centuries.

APOLLO

The Apollonia was a festival in honour of Apollo and Diana, not a Mystery of Initiation : it was, moreover, a local observance and not a celebration of universal consequence or repute. But Apollo presided over the liberal arts and sciences ; the Muses and Graces were his handmaidens ; he was the god of music and harmony, from whom poets derived inspiration and the celestial spheres that mysterious melody which marks their courses through space. On these considerations he might have been the Genius of Emblematic Freemasonry—as well as the Athenian providence—had this institution flourished in ancient Greece, equipped with its present peculiar set of mental and moral conventions. But he was also an interpreter of hidden things and a great oracle of destiny, the inventor of the healing art and a lawgiver in the land of Arcady. Lastly, in astronomical symbolism he is the sun personified, the source of light and fruitfulness, dispensing his influence over all created things. There is, however, no death in his legend, as if the sun of Athens were at its meridian always, as it is in respect of Freemasonry—according to a familiar thesis. There are blots on the scutcheon of his legend, as there are spots on the solar

disc ; but he overcame Python, the serpent generated from the slime of the Deluge, as one who conquers corruption and inherits eternal youth. He is youth therefore and strength, in commemoration of which he established the Pythian games. He was a builder also, who erected the walls of Troy, or at least assisted therein, and also the fortress of Megara. The Caduceus which raises the dead and bestows sleep—its brother—was originally his but he exchanged it with Mercury for a lyre, because music is the law of life and more than sleep or resurrection. It seems to me therefore that in the world of symbolism Apollo is above the Mysteries, being he who expounds them : he is the spirit which interprets them, from within the veils of the Temple ; he is also the spirit which inspires, abiding behind their forms.

ARCHITECT

The Architects in Masonry are many, but most are characterised by the dignity of some important qualification, such as Grand, Perfect or Sublime. The Degree of ARCHITECT—apart from other appellation—occurs only in the Collection embodied by the EARLY GRAND RITE, which drew from many sources and a considerable number of these cannot now be identified. In a list of Hermetic and other Grades, amassed by a French Masonic *virtuoso* in the latter years of the eighteenth century—Fr. J. E. Peuvret—there is a Ritual called ARCHITECT OF SOLOMON, but the fact of its existence is known solely through a bare enumeration by Thory, apart from all particulars. There is also that of LITTLE ARCHITECT, incorporated by the RITE OF MIZRAIM, but the details which I have met with concerning it are confined to the decorations of the Temple and the nature of the Official Secrets.

Lodge of Sorrow.—The ARCHITECT of the EARLY GRAND RITE is one of many devices for filling up vacant spaces in symbolical chronology by a supposition of events which offer no obvious outrage to the scheme of possibilities within measures of Masonic Legend. In the present case we make acquaintance with a Lodge of Sorrow for the death of the Master-Builder. It is perhaps the last conceivable occasion for any advancement of Candidates, the business in hand being solely one of mourning. In due course, however, there arrives and is admitted a stranger who "having made suitable proficiency in the preceding Degrees" desires to be received as an Architect. The qualification of a Lodge of Sorrow, commemorating the loss of its Grand Master, for conferring this dignity is of course the patent folly of the affair ; but the Applicant is called upon to testify his abhorrence of the "treachery and crime" which brought about the great

loss of Masonry, and to signify his personal integrity he partakes of the heart of the victim as a bond of union. The heart is understood mystically, seeing that the Urn of Communication contains Milk, Flour, Oil and Wine—described as Consecrating Elements.

Mark Masonry.—It is a futile proceeding, apart from all action and conveying no message. Why it has been connected in the mind of the EARLY GRAND RITE with the ORDER OF MARK MASONRY may appear past speculation, but it is consistent after its own manner. The FELLOW CRAFT MARK preceding the THIRD DEGREE by the hypothesis of its name and symbolism, a Lodge of Sorrow follows naturally enough on the events in the Traditional History concerning the Master-Builder. So far as chronology is concerned, the anachronism and impertinence is really the GRADE OF MARKED MASTER. It may be added that three points of information are communicated to the new Architect : (1) that *Gaboon* is the proper and original name of the ground on which the Sanctuary was built in the days of King Solomon ; (2) that the first word uttered by the first man when he opened his eyes in Paradise was *Gomar* ; (3) that the murderers of the Master-Builder were discovered in their place of concealment by a Mason named Stolkin. Such is the profit of the Candidate's journey and such the kind of architecture.

ARCHITECTURE AND MASONRY

Although by the hypothesis of Masonry there was a time in its traditional history when Moses the Lawgiver sat as a Master in the East of the Lodge, with Aholiab and Bezaleel as his Wardens, that was a symbolical period when there was no architecture in Israel, for the chosen people were at the foot of Mount Horeb in the wilderness of Sinai, or elsewhere on the quest of the Promised Land. They were therefore dwellers in tents and they built only the Tabernacle, a movable structure which accompanied them in their wanderings. But the Holy Lodge gave place to the Sacred Lodge, and the Tabernacle of David—which had succeeded that of the desert—was itself replaced by the magnificent temple of Solomon, the traditional crown and glory of the art of architecture. It comes about therefore that architecture is reflected into Masonry in a literal sense as well as in that which is emblematic and the enumeration appended hereto gives account of certain technical terms occurring in various Degrees, for the most part outside those of the Craft. The Pillars of the Temple, the Key and the Corner Stone excepted—seeing that these call for consideration otherwise—their symbolical importance, if any, is slight and the notices are therefore brief.

(1) **Architecture.**—Masonry recognises only the five pre-Christian Orders, namely, the Doric, Ionic, Corinthian, Tuscan or Etruscan, and Composite or Roman. So far as there is any Masonic purpose in specifying regarding these, they will be mentioned in their proper places. Two things call to be noted here. To such extent as Emblematic Masonry is concerned, the styles known as Byzantine or Lombardic, Saxon and Norman, or those which were developed subsequently, the glorious, spiritual order of Gothic architecture, the Decorated and Tudor styles, might never have come into being. The explanation is to be sought in the period round about the year 1717, when the Gothic signified barbarism and a debased classical taste prevailed in art and literature. (2) **BALDACHIN.** In great churches of the Latin Rite the Altar is encompassed not infrequently by pillars, supporting a Baldachin or canopy. It is bad symbolism because that which is offered on the Altar goes up from the Altar, by the hypothesis of sacrificial doctrine, and the space should be free above it. The technical term has been applied to the covering over the throne of the Master in Craft Lodges. (3) **BALUSTERS** are the pillars supporting a balustrade, as—for example—at the sides of a staircase. Certain **GRAND BODIES**, like the **THIRTY-THIRD DEGREE OF THE SCOTTISH RITE**, have decorated their official documents by the title of **BALUSTERS**, much as in French Freemasonry the minutes of a meeting are called a *planche tracée*. Such devices are innocent enough and yet a little ridiculous. (4) **BASILICA.** The Christian Church is the Temple of God, His Royal Palace on earth and the Court of His Justice. The Roman **BASILICA** became the Christian Church, and when Masonry enters into the true consciousness of its scope, purpose and prerogatives, the Lodges, Chapters and Preceptories will become Divine Temples, Courts and Palaces of Spiritual Mysteries. (5) **COPE** or **COPE-STONE** is the uppermost stone of any building, and its symbolical applications are obvious. After what manner they have been utilised in certain High Grades will be intimated in the proper places. (6) **CATENARIAN ARCH.** There are two points from which this form of arch can be approached; the first is that of architecture, and it is proverbial in this respect that there is no curve in Masonry which approaches the catenarian in strength; as regards the second, it is summarised in the simple statement that in its due and proper arrangement every **ROYAL ARCH** Chapter approaches as nearly as possible the form of a catenarian arch. Of all that arises herefrom and belongs hereto it is not possible to speak: the motto is: Come and See. The word *catenarius* signifies chained or linked. (7) **CHAPITER.** This is the head or summit of any column or pillar, called otherwise **CAPITAL**. It has been said that the

term CHAPTER was—"once in time and somewhere in the world"—interchanged synonymously with CHAPTER, which is likely enough, having regard to the recurring misuse of words. The chapter of a pillar is *capitulum*, and this word signifies also a chapter in a cathedral-church. But a chapter-house is *exedra*, in the sense of any place for private discourse or study. (8) COLUMN. The distinction between this and a pillar is that the COLUMN is always circular in shape, while a pillar may be four-sided and can be otherwise varied in configuration. I do not know of any symbolical values in respect of the distinction. (9) COMPOSITE. The fifth Order of Architecture is a kind of marriage between Ionic and Corinthian. I have read somewhere that it is held in little esteem among Freemasons, as if their opinion upon a certain style might be of some consequence. (10) DORIC. The Pillar of the Senior Warden represents this oldest of the Greek architectural styles, for a technical description of which there are many popular handbooks open to consultation. Emblematic Freemasonry being a spiritual subject the only order of architecture which ought to concern it is Gothic, about which it knows nothing. (11) CORINTHIAN. The Pillar in the South of the Lodge and in relation to the Junior Warden. (12) FOOTSTONE. It is agreed that this word—which has passed out of knowledge—was synonymous with the corner-stone. (13) IONIC. The pillar in the East of the Lodge represents this style and is in relation to the Worshipful Master. It is held to be a symbol of wisdom, as that in the South is of beauty and that in the West of strength. It will be seen in this manner that the three orders of Grecian architecture are attributed to the three principal officers of a Lodge. While it is obviously possible for pillars to connote strength or beauty, it is difficult to see how they, or a certain one among them, can be a symbol of wisdom, and we may look for an arbitrary reason. The explanation is that the judgment and skill displayed in the construction of the Ionic style has led to this ascription, as if such qualities were absent from the other orders. (14) LILY-WORK. An ornamentation of the Pillars J. and B. See I KINGS vii. 19 : "The chapters were of Lily-work in the porch"; and *ib.* vii. 22 : "On the top of the pillars was Lily-work." This is the Authorised Version; compare that of the Vulgate: *Capitella autem, quae erant super capita columnarum, quasi opere lilii fabricata erant in porticu quatuor cubitorum; and Super capita columnarum opus in modum lilii posuit.* (15) POMEGRANATE-WORK. See I KINGS vii. 18 : "And he made the Pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates." But the Vulgate says : *Ut tegerent capitella quae erant super summitatem malogranatorum.*

See also 2 CHRONICLES iii. 15, 16: "Also he made before the house two Pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains . . . , and put them on the heads of the Pillars; and made an hundred pomegranates, and put them on the chains." But it must be confessed that the lily and pomegranate-work belongs to metal-craft and not to architecture. (16) PROPYLON, or PROPYLÆUM, the court in front of a building. (17) TUSCAN. This is described as the simplest of all the orders of architecture, but it is of modern origin, as compared presumably with Masonry, whence it is (a) without value in Masonic symbolism, (b) and has no connection with Masonry. Such is the testimony. (18) KYSTUS. A court for athletic exercises, but used also for walking, out of the sun or rain.

ARS LATOMORUM

The Building Art of Masonry—understood in its true emblematic sense—is an Art of Life, an Art of the Building of Life; and in the Degree of ENTERED APPRENTICE—as we shall see more fully in its place—there is imposed upon the Candidate such an edification of his own temple as shall in fine produce a structure "perfect in its parts and honourable to the builder." Here is a work on the microcosm which comes into the hands of each one of us, to be done with all our might. In so far as we are men of desire, the plans of this temple are treasured up in our hearts, in which also we build it continually, looking towards the day of our perfection. The day does not come on this earth, for it is only very hardly and slowly that the operative House of Man is taken over and changed into a Spiritual House of God. But if we have desired the beauty of that House—as a place where His glory dwelleth—we die at least with our faces towards Jerusalem, that Salem which is above Zion, where the true Solomon, as an eternal King of Peace, is building up the House Beautiful of Universal Humanity—through all the ages of our manifestation—into a spiritual edifice, "a house not made with hands eternal in the Heavens." Here is that higher sense in which we speak as Masons of a Great Architect of the Universe; this is also the sense in which it is true to say that Masonry is universal, for everywhere in this world of ours—among all the lets and the hindrances—there are men and women who, within their measures and capacities, are preparing and shaping themselves as living stones fitted for a mystical house which shall be meet in fine for His habitation.

JONATHAN ASHE

It is customary to depreciate THE MASONIC MANUAL as a mere echo and reflection of Hutchinson's SPIRIT OF MASONRY, written nearly forty years earlier. It is customary to belittle the author as a person of small consequence and intelligence. He and his book are entitled to their place in the Masonic chain which began with the BOOK OF CONSTITUTIONS and ended with George Oliver. THE MASONIC MANUAL is not much better nor worse than the rest of the canon of incompetence to which it belongs, and among those who have judged it there is one at least whose verdict upon any Masonic subject is utterly out of court.

A Middle Way.—I observe that the Rev. A. F. Woodford took a reasonable middle course when he said that "Ashe is not without his own merits"—meaning of course for his period—though it does not excuse piracy to allege that "other Masonic writers in their turn have copied Ashe without recognition." It must be acknowledged that THE MASONIC MANUAL is not unlike a new and revised edition of THE SPIRIT OF MASONRY over the signature of another writer, yet the personality of Ashe emerges there and here. We know very little concerning him, except that he was a clergyman of his period, a doctor of divinity and a resident of Bristol. The MANUAL first appeared in 1814, again in 1825, and finally it was edited by George Oliver in 1843, with notes that have been called valuable. In so far as may be needful I shall recur to it in the consideration of Hutchinson.

ASHLAR

The stone is brought from the quarry and the stone is rude : this is the Rough Ashlar. It is made subject to the work of the Craftsman and becomes the Perfect Ashlar. The distinction between the two states belongs to Emblematic Masonry and is late therein. As regards the etymology of the word, we must reject its derivation from *Assula*=board, lath, slate, chip and splinter : it does not belong to the subject. Moreover, Ashlar connotes free-stone, the Latin equivalent of which is *Saxum vivum*, while a squared stone is *Lapis quadratus*, and wrought or hewn stone is *Lapis ferro politus*. The word in English does not seem to have been traced further back than the first half of the fifteenth century, when it occurs in the poems of John Audelay. In respect of moralisation there is nothing more obvious in opportunity and the answers are from all quarters. As the stone comes from the quarry, so comes every man and woman from the mother's womb, and that

into which they shall be shaped depends on many craftsmen. But in the last resource the craftsman is always oneself, and as the work of our development—for every earnest heart—goes on from day to day, all let and hindrance notwithstanding, it does not yet appear what we shall be. The last touch which we can give with our own chisel in this particular life is when death—like a Worshipful Master—adjourns the Lodge of our earthly existence, looking for it to be reopened immediately in another and Grander Lodge. I speak in the symbolism of Masonry, for these Ashlars are Masonic emblems, and though I know that they connote many speaking types in the figurative story of stones, it is better to keep them separate, lest analogies that are rigorous enough pass into confusion when they are drawn too closely together. There is, however, one which belongs to Masonry itself ; and I would say therefore that in the deeper consideration of the Rough and Perfect Ashlar, we can do nothing better than betake ourselves to the eloquent **GRADE OF MARK MASTER**, to the high spiritual aspiration which petitions that we may be “ built up as living stones into a spiritual house,” meet for God’s service. That is the state in which the Mason becomes the Perfect Ashlar, and that is also the state in comparison with which all Ashlars here are rough, however we seek to hew them.

ASSASSINS AND ANSEYREEH

The sect of **ISHMAELITES**, which goes far back into the history of Islam, gave birth in the last quarter of the eleventh century to that of the **ASSASSINS**. Its political and philosophical doctrine is supposed to have been unfolded slowly and with great circumspection in nine Degrees. The **ASSASSINS** were contented with seven—for what the statement is worth. On this sect, order or society it has been affirmed that Hugh de Payens modelled the Knights Templar, notwithstanding the fact that a rule was conferred on the latter subsequently by a certain Council of Troyes, notwithstanding also the exhortation and blessing of St. Bernard. The Templars were divided into classes, and foolish persons have credited them not only with an over-elaborate mode of initiation—which was obviously one of profession—but with Grades of Advancement towards the real secrets of the Order. Finally, the **ANSEYREEH** are said to have arisen about the same time as the **ASSASSINS**, to have possessed a secret religion and used secret modes of recognition. In this manner a likeness to Freemasonry has been traced as regards all the foundations, and in the hands of the uncritical a casual resemblance passes rapidly into affinity, or even consanguineous relation. The alleged connection between the Order of the Temple and Masonry calls for consideration

elsewhere in the present work, but the hypothetical resemblances offered by the others can be dealt with at once, as they embody nothing to detain us.

Ismaelites, Order of.—Behind this sect there lies of course the historical fact of the Fatima Kaliphate incursion. The thesis is that the Ismaelites were a secret Mohammedan Order, working nine Degrees, embodying the following successive instructions: (1) That the Koran was to be understood mystically—as a storehouse of hidden truths beneath the written word; (2) that an infallible authority was vested in certain Imaums, or Spiritual Teachers; (3) that these Teachers were seven in number; (4) that Allah had commissioned Seven Legislators to man, who were called Speakers, and that they had seven immediate subordinates, termed Mutes; (5) that each of these subordinates had twelve Apostles; (6) that religion was subordinate to philosophy; (7) that (apparently) the guides in philosophy were Plato and Aristotle; (8) that the principles of Mohammedan jurisprudence were to be understood in a special sense; (9) that nothing was to be believed, and that all things were lawful. The Order is said to have lasted for about a century. It is perhaps by an oversight that Masonic analogies do not happen to be more especially affirmed, or the existence of Signs, Tokens and Passwords. The authority for the enumeration is Von Hammer, who drew from various sources, oriental included, and was a man of great learning but not of a critical mind, as his *MYSTERIUM BAPHOMETIS REVELATUM* proves abundantly. However, I am concerned only with pointing out that a graduated course of instruction bears no relation to Degrees, in the Masonic understanding of the word: otherwise our colleges and universities could be said to wear our likeness. There is, moreover, the fullest evidences in Von Hammer's own materials that the so-called *ORDER OF ISHMAELITES* had a curriculum and nothing else. It was originally that of a college at Cairo, called the House of Wisdom, and in the days of the Fatimite rule there was nothing secret about it, though it had begun otherwise. The Kaliph Hakem-bi-emr-illah threw open its doors to all comers, men and women indifferently. There were professors of medicine, professors of mathematics and logic, and it would appear in the part of philosophy that Arabian metaphysics were not only tintured deeply by derivations from Aristotelian and Platonic sources but also by those of India. This is sufficient to indicate that the *ISMAELITE* sect is important for the history of Mohammedanism, but Masonry has no concern therein. It is open to grave doubt whether its votaries were landed—as alleged—in complete atheism; the general course of instruction is definitely

against this view, but there is neither need nor opportunity to discuss the question here.

The Assassins.—According to Godfrey Higgins, this sect was neither more nor less than an oriental Freemasonry, and Von Hammer is so unwise as to suggest that there were Apprentices, Fellows and Masters in the Grades of reception and advancement. The old thesis concerning them finds a strong expression by Edward Gibbon as follows :—

“ The conquest . . . of Iran, or Persia, was achieved by Holagon Khan . . . I shall not enumerate the crowd of sultans, emirs and atabeks, whom he trampled into dust ; but the extirpation of the Assassins, or Ismaelians of Persia, may be considered as a service to mankind. Among the hills to the South of the Caspian, these odious sectaries had reigned with impunity above a hundred and sixty years : and their prince, or imam, established his lieutenant to lead and govern the colony of Mount Libanus, so famous and formidable in the history of the Crusades. With the fanaticism of the Koran the Ismaelians had blended the Indian transmigration and the visions of their own prophets : and it was their first duty to devote their souls and bodies in blind obedience to the vicar of God. The daggers of his missionaries were felt both in the East and the West. . . . But these daggers, his only arms, were broken by the sword of Holagon, and not a vestige is left of the enemies of mankind, except the word *assassin*, which in the most odious sense, has been adopted in the language of Europe.”

This is the extreme view, in opposition to which Masons have been asked to regard the ASSASSINS as (1) an association with a secret, esoteric doctrine, (2) a graduated series of initiations, (3) permeated by Sufic elements, while (4) the old belief that they represented a confederated murder-system is the last word of credulity belonging to past centuries. Founded in 1090, or thereabouts, by Hassan Saba, they produced—according to Von Hammer—treatises on jurisprudence and mathematics, while their leader had a profound knowledge of philosophy and metaphysical science. There is good reason to believe in the correctness of Sir John Malcolm's conclusion that the ASSASSINS, like their progenitors, were the intellectual and religious kinsmen of the Sufis ; and the innumerable sects of Islam had mostly a side of learning. But the proposition that the ASSASSINS were not assassins in the literal understanding of the word belies history. If it were true that they had Grades and Degrees then the Grade *ne plus ultra* superimposed upon all was most certainly a Grade of the Dagger. It was their weapon of offence and defence, not that they killed without reason, as Thugs were supposed to strangle, because it was part of religion. They destroyed those who were obnoxious,

either to their safety or designs. Godfrey Higgins has been quoted in defence of the ASSASSINS, but his views on the association which had at its head "the probably much-calumniated man of the mountain" are made ridiculous—like all his theses—by the ravings of his etymological mania. For him the sound of a word brought the four quarters together and the Himalayas and Andes touched. The ASSASSINS were (1) a link which connected ancient and modern Freemasonry; (2) identical with the Druses, who were identical with Druids and Culdees; (3) not to be distinguished from the Kurds; (4) in religious consanguinity with Manichæans and by no means remote from Buddhists. A defence which is rooted in such reveries as these is out of court from the beginning. Now, the best that can be said for the ASSASSIN is that in the midst of murderous nations and of a religion which lived by the sword they happened to make use of the knife. There is nothing to shew that they were a sanguinary sect *per se*; but the success of the knife depends upon the victim being unsuspecting and unprepared, which makes the position equivalent to a distinction between war and murder.

Distinctive Ranks.—As regards the alleged Degrees of the sect or sodality, they prove on examination to be ranks pure and simple: (1) THE SHEIKH OF THE MOUNTAIN or Supreme Head, who seems to have been called also *Seydna*=Our Lord; (2) The Great Missionaries =DAI-AL-KEBIR, of which there are said to have been three, appointed to the three provinces of the sect—namely, Jebal, Kuhistan and Syria; (3) THE DAIS; (4) THE REFECK; (5) THE FEDAREE; and (6) THE LAZIK, being postulants awaiting reception or perhaps novices. The Teaching Rule of the Sodality was sevenfold, consisting in: (1) Knowledge of duty; (2) Winning confidence; (3) Hermeneutical, but this is a guess-work word, for the actual intention was to exhibit the absurdity of understanding the Koran literally; (4) Silence and obedience; (5) The conformity between the doctrines of the association and those of the greatest men in the world of Islam beyond its gate; (6) Confirmation in the knowledge acquired; and (7) Instruction in Allegory, or the only true mode of interpreting the Holy Kuran. We find in this manner that in the constitution of the ASSASSINS there is no likeness whatsoever to the Masonic Order and that the suggestion is not less ridiculous than might have been expected antecedently.

The Templars.—There is no particle of evidence that the ORDER OF THE TEMPLE was framed on that of the ASSASSINS; there is no evidence that the TEMPLARS and ASSASSINS made common cause together. It is ridiculous to suggest that the attempt to exchange

Damascus for Tyre—which to the Templars would have been of vital consequence—offers proof of collusion with the infidels, much less of a secret understanding. The scheme failed. There is one glaring and shameful instance of communication between **TEMPLARS** and **ASSASSINS** which is a blot on the knightly scutcheon, and nothing can scour it off. The people of the mountain paid tribute to the **TEMPLARS** and a messenger was sent to the Christian King of Jerusalem, petitioning him to obtain its remission, in consideration of which the **ASSASSINS** were prepared bodily for conversion. The King rejoiced, and to secure the consent of the chivalry he promised himself to meet the amount of the tribute. The messenger was returning home in the belief that his mission had been successful, when he was attacked by a party of Templars and murdered basely. Such was the relation between the Orders, and the Grand Master was not only privy to this particular affair but is said to have arranged it. Were it necessary to suppose that in the course of their long sojourn in Palestine a part of the **TEMPLARS** had become tinctured by the spirit of eastern lore, eastern theosophy, eastern hidden practices—all of which is part of the charge against them—there were sects enough in that region from whom they could have drawn and at whose questionable fountains they might have drunk deeply, without postulating the **ASSASSINS** as a particular and only source. For the rest, it cannot be said that the Old Man of the Mountains and his votaries were desirable or decent neighbours ; but it is to be questioned whether the Templars were a marked improvement on them.

Druses.—Godfrey Higgins affirms (1) That the **ASSASSINS** were also called **DRUSES** ; (2) That a golden calf is still worshipped by the latter sectaries, though I have found no record of idolatry among the People of the Mountain ; and—in some confused way—(3) That they connect with the old legend concerning Prester John. In Masonic speculations we find (1) That the **DRUSES** were divided into three classes or degrees ; (2) That a regular system of signs and passwords was in use among them ; (3) That the **TEMPLARS** drew all their Secret Mysteries from this source ; while it is even suggested (4) that the Grade called **PRINCE OF LEBANON** has reference to this Syrian sect. By other sources of instruction we are assured (1) That **Druses** are a mixture of Kurds, Mardi-Arabs, French colonists and Crusaders ; (2) That in religion they are a compound of Jewish, Christian and Mohammedan elements, the last prevailing ; (3) That they have an order of priesthood, sacred books and secret religious assemblies. On the other hand, Sir M. E. Grant-Duff records the result of investigations made by a certain Ayoub Abela, according to which (1) No books

written upon the DRUSES and ANSEYREEH were of any value ; (2) That he had failed to obtain any idea as to their beliefs ; (3) That he had examined fourteen Druse treatises in Arabic without ascertaining what they were really about ; (4) That a key to their meaning is necessary and that the DRUSES have the key but have never entrusted it to any one outside their own circle ; (5) That the DRUSES and ANSEYREEH were remnants of two idolatrous tribes who had inhabited the Lebanon district before the Christian epoch ; and (6) That the real bond between them was " a kind of Freemasonry, about which the outside world had not the smallest inkling." The last statement means only that there was a common mystery shared among them and not that it had the least analogy with any mystery which is found in the West. We have also the authority of Lady Hester Stanhope concerning the existence of Druse books and the impossibility of unravelling their meaning : they were mysteries dealing with mysteries and written in a mystery-language. It is an old story now that whosoever has recourse to the DRUSES finds them professors of precisely that faith and doctrine which he is led to expect antecedently, and so also as regards practice and discipline. When therefore Colonel Churchill testified in 1862 (1) That there was an Order among them which had many analogies with Masonry ; (2) That it imposed a probation of twelve months prior to admission ; but (3) That both sexes were eligible—we have no real evidence before us. Reports are unanimous as to the fact of a mystery, while the alleged admission of women sets aside Masonic analogy. Finally, there is no warrant for accepting the opinion of Laurence Oliphant that the Druse and Anseyreeh religions conceal under their esoteric veils " a far higher theological system than is apparent to the uninitiated inquirer." The statement is antecedently improbable and anything that he may have heard on the spot to countenance his views is—under the circumstances—no evidence. The DRUSES of Mount Lebanon are to be ruled out of Masonic concern, unless and until we are in a position to reach a solid stratum of fact.

Anseyreeh.—Between this sect and Freemasonry the kind of subsisting analogy has been defined rather fortunately since 1852, when the Rev. S. Lyde affirmed it to consist in secret prayers " which are taught to every male child at a certain age, and are repeated at stated times, in stated places, accompanied with religious rites." It is therefore the kind of Freemasonry which is learned at one's mother's knee and under the obedience of any church or sect in Christendom. It is not very often that the Masonic atmosphere is cleared so completely, however apart from intention. For the rest—and notwith-

standing the common bond of mystery between them—the ANSEYREEH have been often said to be at enmity with the DRUSES: but perhaps this breach is healed. It is *nihil ad rem nostram*. Giving no particular reason, the Hon. F. Walpole identifies the ASSASSINS and ANSEYREEH as regards origin, and produces a vast record of travels in three volumes, having their name as the title: it is incredible how little they contain on the supposed subject. His testimony belongs to the year 1851 and we learn among other points which I have no occasion to cite: (1) That the ANSEYREEH are a large, fine race, having more bone and muscle than is characteristic of Orientals; (2) That they are Turks in dress; (3) That—at the time of his travels—the nation was capable of mustering forty thousand warriors; (4) That there were Sheiks of religion and Sheiks of government; (5) That those of religion were regarded as almost infallible; (6) That the lower classes are not initiated into the higher or more mystical aspect of the religious belief; (7) That they practise the rite of circumcision; (8) That when a candidate is ready for initiation—but into what we do not hear—a white cloth is placed about his head; he is conducted into the presence of the sheiks of religion, is cautioned against ever betraying “the great and solemn secret” and is then taught the articles of faith, a sign and “three words”; (9) That this is the first lesson, but it is all apparently of which Walpole had any particulars. On the exoteric side they are called worshippers of Ali, as above all and a kind of “God Almighty,” yet Mohammed is the beloved prophet of God. For the rest, their belief is described as a confused medley—an unity, a trinity, a deity—and is apparently defined thus in their theology: “There are five; these five are three; these three are two; these two, these three, these five—all are one.” I suppose that even an Anti-Masonic Council of Trent would not institute a connection between this *credo* and the alleged faith of Masonry. For the rest, the ANSEYREEH are affirmed to believe in the transmigration of souls: those of good believers become stars; others return to earth and again become ANSEYREEH; yet others—the bad namely—reincarnate as Jews, Christians and Turks; while unbelievers enter into the bodies of pigs and other animals.

Authorities.—For the ISMAELITES and ASSASSINS: (1) Joseph von Hammer-Purgstall: *DIE GESCHICHTE DER ASSASSINEN*. Stuttgart, 1818. (2) The same, translated by O. C. Wood, London, 1835. (3) Edward Gibbon: *DECLINE AND FALL OF THE ROMAN EMPIRE*, c. lxiv, any edition. (4) De Sacy in *LE JOURNAL DES SAVANTS*, for the year 1818. (5) Sir John Malcolm: *HISTORY OF PERSIA*, 2 vols., 1815. (6) Godfrey Higgins: *ANACALYPSIS: An Attempt to draw*

aside the Veil of the Saitic Isis, etc., 2 vols., London, 1836. For the **TEMPLARS**: So far as we are concerned with a bibliography of works on the Knights Templar it belongs to a later consideration of the whole subject. At the moment I need mention only: Raynouard: **MONUMENS HISTORIQUES Relatifs à la Condemnation des Templiers**. For the **DRUSES**: (1) Godfrey Higgins: **THE CELTIC DRUIDS**, London, 1834. Also **ANACALYPSIS**, as cited, vol. i. (2) Sir M. E. Grant-Duff: **NOTES FROM A DIARY**, London, 1900, pp. 241, 242. (3) **MEMOIRS** of Lady Hester Stanhope, London, 1845, p. 355. (4) Colonel C. H. Churchill: **THE DRUSES AND MARONITES under Turkish Rule**, London, 1862. (5) Laurence Oliphant: **THE LAND OF GILEAD**. For the **ANSEYREEH**: (1) Rev. Samuel Lyde: **THE ANSEYREEH AND ISMÆLEH**: London, 1853. (2) Hon. F. Walpole: **THE ANSAYRII, OR ASSASSINS, with Travels in the Further East**, 3 vols., and especially vol. iii., London, 1851.

ASSOCIATION AND THE MYSTERIES

As a natural instinct of men compels them to seek association for avowed and public advantage in the open life of communities so does a deeper instinct prompt them to secret association in the midst of the general community for the attainment of some particular purpose or the pursuit of some special interest. Both instincts are older than history and as regards secret association it is common to every kind of civilisation and almost every form of savagery. It is connected in particular with the history of religion, when it assumes invariably the form of a Mystery worked by means of conventional ceremonies to which symbolic meanings are attached. In this way a peculiar knowledge has been supposed always to be communicated to the initiate. In secret political societies the knowledge imparted regarded only the designs particular to the cabal and the methods concerted for their attainment. In the vast majority of cases they were neither veiled in allegory nor illustrated by symbols. In those which were devoted to science—and there are traces of such association in alchemical literature—an inherited experimental Mystery was claimed to be imparted, but under what circumstances of procedure, if indeed any of a Ritual kind, we are altogether in the dark. There remain the arts and crafts, as these were pursued and protected at various periods but more especially during the Middle Ages: in most or all cases they appear to have had a primitive form of reception, the chief feature of which was of course a pledge of secrecy. There is little doubt that more than one valuable process must have been lost to the world because the sodality which possessed them has become inoperative. But the Religious

Mystery has been always the most important and most widely diffused.

Secret Religions.—It is this that is assumed to have perpetuated the true doctrine which is veiled by the external dogmas and official systems of ruling religions in the world, the Religious Mysteries of ancient Greece being a palmary case in point. Societies claiming to connect with others of a high antiquity behind them are heard of even at this day in several countries of Europe, and whatsoever the worth of their pretensions they are always theosophical in character, which is to say that—by their hypothesis—they communicate to those who can receive a deeper understanding of the relations between man and God. At one or another time most people have come across something concerning them—some book which hints at their existence, some person who might have belonged to them. The knowledge possessed and the objects proposed to themselves by these secret fraternities are difficult questions to approach from an external standpoint. There is in the first place a multitude of false witnesses, not only on the point of antiquity but on the so-called treasures of the Sanctuary, which is too often empty of anything excepting vain pretence. It must be recognised also that associations for the pursuit of iniquity under the cloak of religion have taken all evil as their province and that the crude name of Satanism covers an abyss of abomination, on the edge of which it may sometimes prove only too easy for the unwary to find themselves. The business that walks in the darkness is worse than the noon-day devil.

Theosophical Mysteries.—But since there are thousands of individuals here and now among us who have set before themselves as their real end in life the attainment of an assured knowledge concerning the soul, its nature, origin and destination, concerning God, His relation to the Universe and to the soul of man, so are there secret religious Orders which by their intention at least—and by something more than this—are on the side of God and the soul. It is taught in these circles that the soul of man is not so wholly set apart in isolation from his manifest part that he cannot enter into its sanctuary and learn something at first hand on these ever-recurring problems. The claim is, moreover, that within these secret circles there are aids to advancement in these directions. This is as much as can be said in the present place.

Masonry and Secret Religion.—The place of Masonry among secret associations is notable in comparison with these exotics of hidden life and activity. On the surface it is a system of morality, and we shall see in the proper place that it has no reasonable title as

such to be classed among Instituted Mysteries. Its "sublime principles" are brotherly love, relief and truth, by the last of which, as by a gate opening on the infinite, it begins to issue at once from the region of ethics. I suppose it is obvious that morality is not truth but one of its attributes. Moreover, as we proceed through the Craft Grades, and as I shall shew fully hereafter, we find that Emblematic Freemasonry becomes in the THIRD DEGREE a summary reflection of the old Instituted Mysteries and that it portrays the story of the soul in paths of spiritual experience. And beyond the Craft Grades there is the HOLY ROYAL ARCH, with its great theosophical intimations on the powers, the graces, the mysteries of Divine Names, on the Triune Nature of God, the Ark of our Salvation and the soul in the Presence of God. But in fine there are the Christian Grades, full of gospel tidings concerning Christ Mystical and the way of truth in Christ. They are not only—like those other Rites which I have mentioned without naming—on the side of God and the soul but delineate the relations between that which is Divine in the Universe and the Divine part of our nature. It will be seen therefore, as regards the place of Masonry among secret associations, that it is no outcast, pariah or orphan but a legitimate child of the Mysteries, bound up with its peers and co-heirs in the universal bond of their brotherhood.

ASTROLOGY

Among those who regard Astrology as a kind of experimental science it has been said to shew links with Freemasonry. The first of these is historical, and the argument concerning it is—broadly speaking—as follows: (1) The Temple of Solomon was constructed on a Babylonian plan, according to Professor Sayce, and was a model of the universe. (2) Babylon derived from Chaldea, in which the stars were worshipped. (3) The Legend of Craft Masonry is concerned with King Solomon's Temple, and as there is no doubt that Masonry is of immense antiquity, it is valid to infer that it connects with Chaldea, and consequently with the worship of the stars—in other words, with astrology. Such are the historical links, the gulf of many centuries being bridged by a single affirmation on the point of Masonic antiquity and the Temple legend being presumed to be a part of Craft Masonry, *ab origine symboli*. As the reverie continues, it is found, however, that there is astrology in modern Masonry. For example: (1) The ancient world recognised seven planets, and there are seven officers of the Lodge, including the Outer Guard. (2) A simple septenary correspondence is, however, insufficient—even for a speculation of this order—and a planetary allocation of the officers has been devised thus.

(3) The Master answers to Mercury, because its symbol is composed of a circle which typifies spirit, a semicircle signifying the moon and a cross representing matter. (4) The Senior Warden is referable to the Sun, the Junior Warden to the Moon, while the Deacons correspond respectively to Venus and Mars, the Inner Guard to Jupiter and the Tyler to Saturn. (5) There are some reasons assigned here and there, as e.g. that Saturn connects with impoverishment and the Tyler removes possessions from the person of the Candidate; Jupiter is a revealer of secret things and the Inner Guard admits. Other alleged analogies stand at their own value, for I meet with no explanation. The answer to all is in Masonic Ritual itself, where the chief officers, without representing the Sun, mark three stages of its diurnal progress—the Sun rising in the East, the Sun at its meridian, and the setting Sun.

Planetary Influences.—It should be added that the thesis comes from an occult source, an origin which connotes usually what is arbitrary in assumption, false in history and in reasoning. As regards the alleged planetary influences, they are not specifically true, for there were many others, according to old-world lore, those cited being the least among them, while each and all were liable to be changed and counter-changed, qualified, reduced or extended, in accordance with environment, the operation of personal factors and so forward. It is enough to make old masters of the speculative sciences, like Junctinus de Florentia, writhe in their graves to see planetary forces violated and made absolute where they were never supposed to work alone. But it is well within the genius of such inventions that their makers mispresent matters of their own subject—not to speak of Masonry and the Mysteries. The Craft Degrees are not to be explained by hypotheses of Solar Mythology, nor to be illustrated by Astrology, with which Masonry has no connection. Finally, a Legend of the Temple current in the eighteenth century is not evidence of derivation from Babylon.

ASTRONOMY AND MASONRY

The Sun in official Freemasonry is an emblem of the call to labour, which is balanced by the conception of repose, the two notions being united in the idea of refreshment. It represents also the progress of human life from infancy, through manhood, to old age, and the coming of the better day. An analogy to these is found in the work of the Lodge. The figurative time of its Opening is the dawn of day, and this is done by the Master; but it is the Junior Warden who calls off the Brethren from labour, symbolically at the high noon; and the

Senior Warden Closes, at what is symbolically the set of Sun. The complementary symbol of the Moon in Masonry may be said to enforce the doctrine that "the highest saints of earth and heaven, and the most glorious angels, only reflect the light of the Sun of Righteousness"—whether this Spiritual Luminary is the Great Architect of the Universe under the ægis of the CRAFT DEGREES or the Christ in Christian Masonry. In these and other manners it is intimated that "Heaven is the mirror of the human soul, and when we think that we are reading in the Stars it is in ourselves we read." This is the sense in which every Lodge is shewn to be a measure of the Universe—"in length from East to West, in breadth from North to South," in height as heaven itself, while at the opposite pole of that zenith extends the immeasurable nadir. In a word, the Lodge is a *minutus mundus*, even as man himself. It has been said well that the astronomy of man's soul is greater than that of the starry heavens. The true heaven is within, a "firmament of possibility, of central and celestial light." The light of the Sun signifies also the influx of God into the soul, while the Moon is the soul principle within us which receives that glory from beyond. In another form of symbolism the Moon is the reflected light of mind, of the reasoning and logical faculty, while the Sun corresponds to the higher mind, the inspired part of our nature, imagination in its creative state, the congeries of modes which, so far as they can pass into expression, are of the nature of pure being and are summarised as the gifts of the Spirit.

AUSTRALASIA

I am concerned with other subjects than the gradual distribution of Freemasonry over the surface of the globe, for accessible sources of information can be found by any one concerned. A word should be said, however, about the beginnings of the Order, both in our colonies and in other countries, as a starting-point for research. So far back as 1906, Mr. W. F. Lamonby—some time Grand Master of Victoria—published his NOTES ON FREEMASONRY IN AUSTRALASIA, and I do not know that a better work on the subject has appeared since. I shall merely summarise a few of its historical points. (1) The first Australian Lodge was founded at Sydney in 1803 without the permission of the Governor—a certain Captain King—who either suppressed it promptly or took such steps that it dissolved of its own accord. There is a suggestion indeed that some of the members were arrested. Considering the status of Freemasonry in England at that date, the proceeding may seem characteristic of Papal Rome and its handmaid the Holy Inquisition; but we are told that the Governor of an antipodean

colony at that period of colonial life was dealing with stormy elements and had to rule *vi et armis* or renounce rule entirely. The veto that he put on the Lodge was not against Masonry itself but against an act of insubordination which had to be dealt with as such. However this may be, the Lodge in question does not appear to have been warranted by any Grand Obedience, and after the little storm in which it perished Masonry fell asleep in Australia for seventeen years. (2) In 1820 the 46th Regiment was stationed at Sydney and thereto was attached the LODGE OF SOCIAL AND MILITARY VIRTUE, No. 227, having a charter going back to 1752, under the Irish Constitution. (3) Under the maternal providence of this military body the GRAND LODGE OF IRELAND warranted the first regular Lodge in Australia, meeting at Sydney as from 1820. (4) It bears the Number 1 on the Grand Roll of New South Wales, with the title of AUSTRALIAN SOCIAL MOTHER LODGE. (5) There came also a period when its sponsor, the LODGE OF SOCIAL AND MILITARY VIRTUE, must have ceased to travel with its regiment, for it "became No. 1 on the Roll of the GRAND LODGE OF CANADA." (6) So far as regards Sydney, and in respect of Australasia generally, it was Masonically colonised under the three Grand Lodges of England, Scotland and Ireland. At the present time—having passed through the period of its tutelage under these auspices—Australasian Masonry is now ruled by seven autonomous GRAND LODGES, which preside respectively over South Australia (1884), New South Wales (1888), Victoria (1889), Tasmania (1890), New Zealand (1890), Western Australia (1899), and Queensland, dating from 1904, but not recognised till later. The status and diffusion of the High Grades, the ROYAL ARCH and the MARK, would exceed the scope of this notice, and will be omitted also in the brief correlated monographs which are designed to follow throughout these volumes. It will be understood that wheresoever the Craft lives, moves and has its being there also dwell and flourish the Grades of Exaltation, Advancement, Installation and Perfection, not to speak of the many inventions which carry their particular banners behind the Masonic standard in the United States. The foundation of Grand Lodges in South Australia, Victoria, New South Wales and Queensland forms an interesting chapter in Masonic history. The difficulties which attended Queensland on account of divided interests and rival Mother Obediences were perpetuated for more than twelve years and will be within the remembrance of many. They are now things of the past and remain as warning counsels in the wise art of procedure, a lesson to future Masonic Districts and a message to Grand Lodges themselves.

AUSTRIA

The Latin Rite of Catholicism having been always the predominant and only recognised religion of Austria until all such landmarks were effaced at the close of the Great War, it follows that Freemasonry in that country was always under a ban and that in so far as it has existed even in modern times it has been a secret society in a sense other than its own. It comes about therefore that it is practically without a history excepting that of taboo, in succession to enforced proscription. It is also without interest, and I do not know that any useful purpose would be served by naming the sporadic Lodges which sprang up from time to time. That of the **THREE CANNONS** in 1742 represents the beginnings of the Brotherhood, so far as Austria is concerned: it lasted something less than twelve months and led to the imprisonment of its members. There were other foundations later on, but the hand of Maria Theresa came down thereon in 1764 and there was total prohibition for sixteen years, during which clandestine meetings were held occasionally in Vienna and elsewhere throughout the Empire, but they were few and far between. The sentence extended its effects further than Prague and westward to the Austrian Netherlands. There ensued, however, the more clement period of Joseph II, who at least tolerated the Order: the proscription became a dead letter for that comparatively liberal season, and though it is not to be supposed that a multitude of Lodges was established, it can be said that Masonry was represented everywhere, notwithstanding hostile activity on the part of the Church. The best evidence is the foundation of a **GRAND LODGE OF AUSTRIA** in 1784 by Masonic representatives drawn from all parts of the Empire, including Bohemia and Transylvania. It is said to have had forty-five Lodges under its obedience. Whether as a consequence of this ambitious enterprise or for other reasons—by example, the power of the Church—an Imperial Edict was issued in the following year, suppressing all Lodges not established at a seat of political government, and reducing these to three at each seat in question. The Grand Obedience passed therefore from the scene, having existed for about the same period as the first Lodge of the Empire and probably not so long as a more or less clandestine attempt to create in 1775 a **GRAND LODGE OF LIBERTY**, called otherwise Masonry of Freedom. During the French Revolution the Austrian Lodges are supposed to have suspended of their own accord, as a matter of prudence, seeing that they were by no means free from the suspicion of political motives. The shadow of the **GRAND ORIENT** fell upon all its kinship over the continent of Europe. The wisdom of this course was shewn by the

dissolution of all Secret Societies in 1795 throughout the Austrian dominions. The French occupation of 1805 is said to have brought Masonry in its train—probably within the limits of Vienna ; but to all intents and purposes the star of the Craft had set. Nor can it be said to have risen again—except, as we shall see, in Hungary—for the Edict of 1795 was never repealed. It does not yet appear what Masonry shall become under the new order in the second of the Central Empires—as they were denominated heretofore. There is at present no reason to suppose that it will win recognition by the Craft in England or America for a considerable time to come. Some points of this brief but sufficient notice have been drawn from R. F. Gould's *CONCISE HISTORY OF FREEMASONRY*, 1903.





BABEL

That exact metaphysical science and theosophy which is called among expositors of the Secret Tradition by such titles as Doctrine and the Tree of Life—being derived in their dream through Enoch from that Paradise which was before the world in God—suffered many deprivations, represented in all cases as consequences of transgression in Israel—meaning the elect people as much before as after that people assumed the distinctive name of the Sons of Jacob. The great cloud of all fell upon the Sanctuary of Wisdom as a consequence of an event which is called mystically the Fall of Man. The destruction of the Temple and the years of captivity in Babylon were another cloud, supervening upon another transgression. There was also the episode of Babel, regarded as a sin of pride and ambition, as an attempt to take the sacred Kingdom of the Doctrine by that kind of violence which the Kingdom cannot suffer—violence of corrupted hearts and unclean hands. The penalty incurred is called confusion of tongues, intimating error and division on the root-matter of the doctrine, so that men were no longer of one speech thereon, having ceased to be of one mind. Of such is the Secret Tradition in these pictured events. As regards Masonry, Babel of course represented a Masonic enterprise and early expositors reaped full benefit from the fact. They remembered

that the people who were of "one language and one speech" journeyed from the East towards the West, like those who have been tried and proved as Master Masons. When they reached an abiding-place in the land of Shinaar, it is affirmed that they dwelt therein as Noachidæ, being the first characteristic name of Masons. It was here that they built their High Tower of Confusion—as it might be a science *à rebours*. Out of evil comes good, however, and (1) the confusion of tongues gave rise to "the antient practice of Masons conversing without the use of speech," while for the rest (2) it did not hinder the improvement of Masonry, for "Shem in Asia, Ham in Africa and Japhet in Europe left behind them sufficient vestiges to demonstrate their great skill." Here is one aspect of architecture in its early history, as conceived by our foolish *literati* in that long twilight of reverie which followed the epoch-making event of 1717.

BACONIAN THEORY OF MASONRY

The attempt to explain Freemasonry—EMBLEMATICAL, SPECULATIVE and FIGURATIVE—as a new birth in time of the ORDER OF THE ROSY CROSS has passed into desuetude, and yet there is evident—for it manifests now and again sporadically—a certain unsatisfied feeling, as if the subject were not done with and as if the last word still remained to be said. So also there is a feeling that in some way, occult and unproven, a shaping influence was exercised by Francis Bacon, Lord Verulam, on the first beginnings of the Masonic Order. I do not suppose that the last word has been said on this subject either, but it is clear to my own mind that it must be one of negation. The thesis was started by Nicolai, in an appendix on the origin of Freemasonry attached to an ESSAY ON THE KNIGHTS TEMPLAR. The foundation is Bacon's unfinished romance of THE NEW ATLANTIS, written late in life and published posthumously. Against all intent and aforethought, it lay a trap for the unwary, because it recounted the story of a certain Solomon's House, built in the fabulous Island of Bensalem. There could be nothing more unlike the Legend—for example—of the THIRD DEGREE; there could be nothing more remote from moralisations on the working tools of the builder's art; there could be nothing so denuded of the forms and language of symbolism as THE NEW ATLANTIS. It was the story of a secret house of learning and Christian culture, and as we have only the beginning of what was almost certainly intended to be a long story, the one course open to a critical mind is suspension of judgment as regards Bacon's purpose, which may have been no more important than recreation and relief for his own mind in the midst of the arduous work which absorbed his days.

Bacon's Fable.—An address to the reader by Dr. William Rawley, who was—so to speak—Bacon's literary executor, explains that "the fable" was designed to exhibit a college instituted for the interpretation of Nature. Bacon intended also to compose "a frame of laws" as the machinery of an ideal commonwealth, but he laid it aside in favour of his NATURAL HISTORY, and its ten "centuries," which "he preferred many degrees before it." The investigations of Solomon's House were pursued in deep caverns sunk beneath the hills and in mighty towers set upon high mountains; in lakes and pools and wells: in these they sought "the knowledge of causes and secret motions of things," to extend the bounds of human empire and the possibilities of Nature. It was also a house of healing, and the deep study of medicine was pursued therein. Experts investigated the mysteries of colours, of sounds, of perfumes, and in all directions made new and great discoveries for the use of man. In fine it was a house placed in a land of religion, a land unknown, "in God's bosom." Between this College of the Six Days' Workes and the College of Emblematic Freemasonry there subsists this sole analogy—that in the latter a craftsman is recommended to study the Mysteries of Nature and Science, while in the former that study was in the state of a going concern.

A German Speculation.—However, in the year 1782 it occurred to the German bookseller and Mason whom I have mentioned—Christoph Friedrich Nicolai—to publish his famous appendix to the work cited, and it affirmed (1) that Bacon had derived from J. V. Andreæ and Robert Fludd the idea of a reformation of the world; (2) that in place of accomplishing it by the communication of secret knowledge within the measures of a Secret Society, such as the ROSY CROSS, he proposed to proceed in public on evidence drawn from Nature; (3) that the Royal Society was established to carry out Bacon's plan as put forward in the INSTAURATIO MAGNA and THE NEW ATLANTIS; (4) that Elias Ashmole and the astrologer William Lilly were members of this institution; (5) that they and others who were like them procured admission to the Masons' Company as a field of operation; (6) that they adopted the name of Freemasons; (7) that they combined with their views on natural science and philosophy a political design to restore the House of Stuart, for all this was in the days of the Commonwealth; (8) that the secret association fell into decay after the death of its founders; (9) that it was revived in the year 1717 as a result of the meeting held at the Apple Tree Tavern, which led to the foundation of the GRAND LODGE OF ENGLAND.

Pursuits of Ashmole.—Such was the German's reverie, for which there happens to be no evidence except in the world of dream. Ash

mole did not invent or adopt the name of Freemasons to characterise a new society which he had established within the bosom of the Masons' Company, unknown to that institution : he was—in his own words—"made a Freemason" at Warrington in 1646, when the Civil War was indeed raging, but Charles I was on the throne of England, nominally and otherwise, so that there was no dynasty to restore. For the rest, it is true that his sympathies were towards the royalist cause, and he even "carried arms" for the King ; but that he plotted afterwards for the Stuart restoration is about as likely as that he took a living and active interest in a Baconian scheme of betterment. Alchemy, astrology, archæology were his pursuits during the days of Cromwell, as the works which he wrote and edited, and as the great CATALOGUE OF ASHMOLEAN MSS. at Oxford remain to testify.

ABBÉ AUGUSTIN BARRUEL

LES MÉMOIRES POUR SERVIR A L'HISTOIRE DE JACOBINISME, published in 1797 and translated simultaneously into English, was the Roman Catholic case against Masonry at the end of the eighteenth century, as Professor Robison's PROOFS OF A CONSPIRACY was the Protestant case. It has been the subject of allusion on the part of Masonic writers in terms of scurrility which are a witness of uncritical animus, while betraying their own incompetence otherwise. It should not be necessary to say that I hold no brief for the MEMOIRS, but a sense of sincerity intervenes after consulting observations by worthless makers of paragraphs like Woodford and Kenneth MacKenzie. The work of Barruel is of course a partisan work, but after every allowance has been made on this account it remains a very serviceable history of German Illuminism ; and if in respect of Masonry he distorted facts and ascribed bad motives in the absence of adequate evidence, we have to remember that at his period he was dealing with a subject which had been born and bred amidst every kind of mendacity, from the FIRST BOOK OF CONSTITUTIONS to the last struggles of the RITE OF THE STRICT OBSERVANCE and its Unknown Superiors ; from the pretensions embodied in the earliest *Écossais* Grades to the latest Adonhiramite fables. I see no special reason for rejecting as a pure fabrication the account of his own entrance into Freemasonry under utterly irregular circumstances, though he may have exaggerated his objection to the proceedings. He affirms that during the twenty years preceding 1798 it was difficult in Paris to meet persons who did not belong to the Order. He himself was received as an APPRENTICE and immediately after as a COMPANION—otherwise, FELLOW CRAFT—his refusal notwithstanding. This occurred after

dinner in the house of a friend and was probably a rough-and-ready attempt to convince him that there was nothing in Masonry to justify the opinion which he had formed concerning it. In a similar manner he became also a Master, declining throughout to comply with any of the requisitions. It was a sufficiently scandalous business on the part of his sponsors, but not incredible, for we know that at this time there was even a clandestine traffic in Grades on the part of needy Masonic adventurers. Barruel states further that he agreed to attend subsequently at a regular meeting, provided that there was no attempt to impose any oath upon him. In this manner, and at the ostensible initiation of a Candidate, he tells us that he learned the surface secret of Masonry, namely, that all men are equal and free and that all are brethren. It was only later on that he came—in his view—to realise the existence within the Lodges of what he terms a very different equality and liberty than appeared on the manifest side. The ultimate meaning and object remained indeed in concealment from many who rose to higher Grades in the Order. The sense in question was that Masonic emancipation signified war against Christ and His altars, war against Kings and their thrones.

Mission of Barruel.—It will be observed that he made this discovery for himself: it was not communicated by others, and he does not pretend to have taken those High Grades in which—according to his story—the real purposes remained veiled for all who did not succeed in finding them. We shall see later on that Casanova bears identical testimony to the fact of a secret in Masonry which transpires for certain people but is never disclosed. Whether in his understanding it was the putative secret of Barruel we do not of course know: it may have been an adventurer's camouflage. The part and mission of Barruel can be gauged easily; that which he discovered in the Order was that which he read into it: in a word, there were revolutionaries in Masonry, as there was also a watcher like the Abbé. As he searched and sifted to find out evil therein, so there is little question that they on their own part were about their own business; but Masonry at large is not a system of espionage formalised because Barruel went among Masons on the secret service of the Church, and it is not a revolutionary or antichristian system because its Houses of Initiation held anarchists and infidels of their period. One answer to Barruel is that the Christian Grades of Masonry arose in France and their Rituals remain to testify that they imposed on their members the Pauline duty to "fear God and honour the King."

Alleged Conspiracy.—The MEMOIRS deserve and will repay careful reading, not only as a picture of the period in its secret circles

but as a psychical study of the author, for as it unfolds the conspiracy which is called Jacobinism, so it exhibits how the notion of that conspiracy grew up in his own mind. We know that there was a conspiracy and that it was against altars and thrones, but as such it dates only from the time and place of Weishaupt and his German Illuminism—a great scheme on paper. Barruel, however, assumes a conspiracy from the beginning, as if Voltaire, Diderot, d'Alembert, the body-general of Encyclopædists were banded together for specific objects in a secret society, whereas they were merely men of letters and philosophers, connected informally by similar intellectual dispositions. I must not, however, debate too seriously the misuse of a single word, and for the rest the contention of Barruel is only too well founded as regards the whole history of free-thought in France: he is right as to how it began; he is right as to where it led. He is wrong because he failed to see that the misery of the common people was that which armed Encyclopædists, which armed free-thought and brought about a Revolution that a handful of shallow philosophers of themselves would have never dreamed.

The Conspiracy and Masonry.—As regards the office of Freemasonry in the alleged conspiracy, people who hear of Barruel at second hand, in the references which are found among us, imagine most probably that all his MEMOIRS are devoted to the exposition of its iniquities, but seven-and-twenty chapters of his large work have opened and closed before he approaches this part of his subject, which occupies only six further chapters, after which he turns to the German Illuminati, and their doings fill two volumes in the English translation. In the course of these we see only how Illuminism sought to turn Masonry in the direction of its own intent. The question of fact is by no means at issue, for it is a matter of history that the attempt was made. It is a matter of history also that the attempt failed; but those—if any, outside the Latin Church—who accept Barruel as a witness hereupon will rather suppose that it succeeded for the time being. On the contrary, there was only one German invasion which looked at any time like taking all Masonry for its province and this was the non-political and definitely Christian RITE OF THE STRICT OBSERVANCE. I shall recur again to Barruel in considering the work of German Illuminism: once more, it was a great scheme on paper.

BEARDED BROTHERS

It would appear that American Masons attach some importance to certain facts which have been collected by Mr. G. F. Fort, concerning *Fratres Barbati*—otherwise, *Conversi*—who filled a higher

grade than that of ordinary workmen in the Monastic Orders. They are said to have been (1) Free-born, (2) affiliated to various abbeys, (3) wearers of a semi-monastic garb, (4) lodgers within the conventual gates, (5) able to return at their will to the pursuits of ordinary life, (6) haughty in deportment, sumptuous in clothing, exercising full liberty of movement, and above all (7) having long flowing beards. They seem to have been first heard of as *Conversi* at the abbey of Corbey—presumably Corbie, near Amiens—in the middle of the ninth century. Mr. Fort seems to describe them as converts, abstaining from secular pursuits, and professing conversion to the ideal of monastic life, without taking the vows. This is the sense of their designation, but is not in accordance with their characteristics, as enumerated above. At the abbey of Premontre, in the fourteenth century, an attempt to enforce shaving was made, but the *Fratres Barbati* threatened to “fire every cloister and cathedral in the country” if such a rule were made against them. I do not know whether it is on this ground that they are described as “worthy ancestors of our modern Craft.”

BEAUSÉANT

The leading Banners of the Knights Templar were *Vexillum Belli* and *Beauséant*. The heraldic descriptions are in respect of the first, Argent, a Cross Patée Gules, and of the second, a square parallelogrammic Banner, parted per fess Sable and Argent. It bore the inscription: *Non nobis, Domine; non nobis, sed Nomini Tuo da gloriam*. The word *Beauséant* was used also as a war-cry and is of obscure and doubtful origin. The Seal of the Order shewed two Knights riding on a single horse, alluding to the poor, denuded state of the chivalry at its first foundation and also to the first vow of profession. This mode of going into battle is said to have been regarded by the Templars as “a fair seat” and the word *Beauséant* was simply a variant of *bien séant*. The authority for all this is wanting, both on the point of fact and the etymology. In old French the word *séant* seems to have signified *bien assis*, and was therefore sufficient in itself without the prefix. Moreover, the Templar cry was *Baucenc* or *Beaucent*, and seems to have signified *pie* or *tacheté*, piebald or spotted. In this case it was an allusion to the device of the Banner itself. It is said that the same battle-cry was used by the Teutonic Knights, and it is to be noted that their clothing included a white mantle, embroidered with a black cross.

BELGIUM

A Lodge called LA PARFAITE UNION appears to have been founded at Mons on June 24, 1721, and has been alleged therefore to occupy

the important historical position of "the oldest Lodge on the continent of Europe." There is the rumour of another at Ghent in 1730 and of great Masonic activity until 1736, when the Emperor Charles VI suppressed the Order in the Netherlands. As the last point belongs to history, it must be assumed that there was not only something to suppress but that there was a sufficiently solid force to warrant the procedure. Everything else is doubtful until the period 1765, when there is the record of an English Lodge at Alost in Flanders. Other foundations followed and a Provincial Grand Master was appointed in 1769. The fortunes of the Order rose and fell according to the disposition of successive Austrian emperors, till Belgium became a French province at the Revolution and Masonically an appanage of the GRAND ORIENT. Lodges multiplied then and the HIGH GRADES colonised the new ground. Another period was inaugurated in 1814 and a GRAND LODGE of Belgium was established in 1817. Political independence was secured in 1830, and thereafter King Leopold I is said to have been concerned warmly in Masonic progress throughout his dominion. In 1854 the prohibition of political and religious discussion in Lodges was repealed, and this was a turning-point in Belgian Masonry. In 1911 statistics shewed 2500 members of the Belgian GRAND ORIENT at Brussels, but it is not the only obedience.

Authorities.—I assume that enough has been said for general purposes, but a valuable source of full and reliable information will be found in Cordier's HISTOIRE DE L'ORDRE MAÇONNIQUE AU BELGIQUE, 1857, more especially concerning the Lodge at Mons. M. le Comte Goblet d'Alviella reviewed, extended and brought up to date the researches of Cordier in his study on a Belgian Daughter of the Grand Lodge of Scotland, for which see ARS QUATUOR CORONATORUM, vol. xx, 1907, pp. 71 *et seq.* He says (1) that LA PARFAITE UNION at Mons claims to have been instituted by the GRAND LODGE of London; (2) that Lodges at Brussels and Tournai, derived from the GRAND LODGE of Scotland, were established prior to 1765; (3) that a second PARFAITE UNION appeared at Namur in 1770; becoming subsequently LA BONNE AMITIÉ; (4) that this Lodge—in the early years of the nineteenth century—adopted the title of MOTHER LODGE OF THE RITE ÉCOSSAIS PRIMITIF and retained it till 1847; and (5) this notwithstanding that it passed under the jurisdiction of the GRANDE LOGE PROVINCIALE, which was established at Mons in the eighteenth century and was presumably LA PARFAITE UNION. See also ANNALES CHRONOLOGIQUES, LITTÉRAIRES ET HISTORIQUES DES PAYS-BAS, and LA FRANC-MAÇONNERIE BELGE AU XVIII^e SIÈCLE, by Paul Duchaine, published in 1911, with a preface by Count Goblet d'Alviella. The

writer last mentioned also contributed an important account of the English PROVINCIAL GRAND LODGE ruling over the Austrian Netherlands, and of its Grand Master, the Marquis de Gages, to *ARS QUATUOR CORONATORUM*, vol. xxv, 1912, p. 39 *et seq.* It specifies three Belgian Lodges as appearing in Engraved Lists of the GRAND LODGE of England up to the year 1770—namely, *LA DISCRÈTE IMPÉRIALE*, at Alost, 1765; *LA CONSTANTE UNION*, at Ghent, 1768; and *LA VRAIE ET PARFAITE HARMONIE*, at Mons, 1770.

LOUIS BLANC

The Revolution of 1848 has no place in these pages, and I mention it only because Louis Blanc has been called its moving spirit and was certainly one of the leaders. In and about that period he was also an active Mason. When he undertook therefore to give his views on the influence exercised by Freemasonry in the original and greater Revolution of the eighteenth century it is not without importance to ascertain their purport. He was not an enemy expatiating outside the gate, but a witness within the *ateliers*; he was, moreover, on the side of revolution, had made it a business of life and found his gospel therein. He was therefore doing credit to the Brotherhood from his standpoint. It follows that we are in a different position in glancing at his evidence than if we were taking depositions from the *dossier* of an anti-Masonic League. Whether we can approve, accept and adopt it in our records is another question. The ensuing summary and extracts represent sufficiently for our purpose the Masonic aspects of Blanc's *HISTOIRE DE LA RÉVOLUTION FRANÇAISE*.

Masonry and Revolution.—(1) The Masonic Order experienced enormous development on the eve of the Revolution, being spread over the whole of Europe and presenting everywhere an instance of a society in which the pretensions of hereditary rank and the pride of birth counted for nothing. (2) Demanding only a belief in God, its mission was to destroy fanaticism, to extirpate national hatreds, to proclaim the bonds of universal friendship. (3) The fact of its existence, raised upon such foundations, tended to denounce the institutions and ideas of the world without its Lodges. (4) Its revolutionary influences were not annulled by its counsels of submission to the laws and respect to sovereigns. (5) The liberty, equality and fraternity practised within the gates were a living sermon preached against the iniquities and miseries of the social order. (6) The darkness and mystery which encompassed it, the pledges which it exacted, the secrets which could be learned only at the price of sinister ordeals—and were to be guarded subsequently under penalties of death

and execration—were not only suggestive of conspiracy but offered a field thereto. (7) When the days drew towards exactly that kind of crisis which was meant to translate into life the aroused aspirations of the Order, it was neither likely nor possible that it should abstain from a share therein. (8) What happened in the first place was that significant enlargement of borders to which reference has been made already. (9) It is to be explained by the fact that the CRAFT GRADES comprehended a very large membership opposed to any social subversion, alike by status and principle. (10) Superposed upon these there were created High Grades innumerable, for another class of minds—the RITE OF THE STRICT OBSERVANCE, ELECT GRADES, the KADOSH or Regenerated Man, the Chivalry of the Sun and so forward. (11) Those who adhered to the old *régime* were left in the Craft Degrees, including royal princes and sovereign protectors of Masonry, like Frederick the Great, the very existence of anything above them being concealed carefully. (12) There was one among them, however, with whom no such reserve was needed, and this was Philippe Égalité, Duc de Chartres, who became Grand Master of French Freemasonry in 1771. (13) The GRAND ORIENT of France was established in 1772, putting an end to anarchic rivalries and constituting the Order on purely democratic bases. (14) From this moment the doors of Masonry opened to most of those men whom we find subsequently in the midst of the revolutionary havoc. (15) The LODGE OF THE NINE MUSES successively ingarnered Garat, Brissot, Bailly, Camille Desmoulins, Condorcet, Chamfort, Danton, Dom Gerle, Rabaut-Saint-Etienne. Fauchet, Goupil de Fréfelin and Bonneville presided over the LOGE DE LA BOUCHE-DE-FER. The LOGE DE LA CANDEUR was the meeting-place of those who cast in their lot with the Duc de Chartres. (16) Meanwhile the work of the High Grades went on. A chaos of opinions seethed in the Craft Grades, but above them the diversity of Rites represented activities of organised systems, and as may be inferred from such names as Condorcet and De Brissot, the philosophy of the Encyclopædists and the bourgeois tendencies had considerable place therein.

Revolutionary Leaders.—Out of this thesis issue certain points which cannot be contravened and for which there is evidence otherwise. One is the popular character assumed by French Freemasonry within the jurisdiction of the GRAND ORIENT, but the explanation is surely in the growth of the spirit of the age, while a particular charge against the old regimen of the GRANDE LOGE ANGLAISE was the abuse of Immovable Masters, who had somehow their fingers on the purses of Lodges and initiated any one with a view to fees. Another was the active

presence of revolutionary leaders, and it is past contradiction that where Camille Desmoulins, Condorcet and Danton were received and dwelt, there Revolution was hatching. At the same time the recital of Blanc is liable to create an exceedingly false impression, as if such personalities represented the reigning spirit of such Lodges, in the absence of modifying elements. It should be mentioned therefore that Helvetius and Benjamin Franklin belonged to the LODGE OF THE NINE MUSES. A third point—to be taken of course at its value—is that the militant watchwords of French Freemasonry were Liberty, Equality and Fraternity, which became the watchwords of Revolution.

Many Inventions.—The rest of Louis Blanc's thesis may be characterised as romance in the vesture of history. It is not the history of things leading up to the French Revolution, and still less of Masonry in France. (1) As will appear everywhere in the course of the present work, the High Grade movement is to be explained on far other grounds and represented far other interests than those of political fashions. Far-spreading and widely manifesting under forms of manifold kind, the chivalric element derives from a period when the spirit of revolution had not entered into conscious being. The records of that RITE OF THE STRICT OBSERVANCE, to which Blanc makes specific allusion, are proof positive that it had as little hand in producing the Reign of Terror as it had in Jacobite Rebellions here in England. Other systems represented occult sciences, particular interests and often personal ambitions. (2) Within the body-general of the HIGH GRADES it is ridiculous to suggest that the revolutionary spirit predominated. If it was manifested substantially anywhere it is more likely to have been in the CRAFT DEGREES. I appeal to the history of the various Rites and all that is known of their workings. (3) There is no evidence of concealment and mystery as to the fact of the HIGH GRADES; the suggestion that brethren of Blue Lodges had no idea of their existence is in flagrant opposition to the history of the various Rites; the suggestion that royal princes and monarchs were at the head of Masonic bodies and were still in a state of ignorance as to their developments is the opinion of a person who is worthless as a witness on any Masonic subject. When monarchs and royal princes were really concerned with the Order and were not mere titles of adornment it is with the HIGH GRADES that their names were more especially joined—as, for example, Frederick the Great and the Duke of Brunswick. (4) As regards Philippe Égalité, in passages which I have been unable to quote, Louis Blanc represents him as offered by the Grand Mastership a throne of greater power than he would have possessed as

King of France and as one to whom all the inner secrets of Masonic life and purpose were unveiled. He pictures him as attracted and dazzled, as committed and pledged to lead the Brotherhood and himself thereby to universal domination. But what are the facts? He was indeed installed as Grand Master, a considerable time after his election, but according to the records he was present but once subsequently in that or any other capacity. Such was the commentary of his action on the brilliant career which awaited him. (5) Finally, the GRAND ORIENT by no means came, putting an end to anarchic rivalries: it arose and continued for years amidst internecine feuds.

Masons and Anti-Masons.—Here is only a brief and partial reflection from the light of historical facts on the gross fictions of Louis Blanc. In themselves they are of course unworthy of attention, but they demand the space which I have given on grounds apart from merit, being (1) that they are the views of a French Freemason of his period on the hand of Freemasonry in Revolution, so far as France is concerned; and (2) an example of the titles of excellence which can be discovered by a French revolutionary in a body which he held to have been on the side of free-thought, irreligion and the equality which is belied by Nature before he had come personally on the scene. Did I say that he was a liar from the beginning—which indeed goes without saying—I should be specifying only in a variant form of words the fact that he was a Masonic *littérateur*, like others who had preceded him in France and like many who came after. It would not mean that always and invariably either he or they wrested the truth wilfully; they would seem to have been congenitally incapable of expressing it if they tried, and I do not find that they tried seriously. In older days than these it was the same with the anti-Masons—people of the tribe of Barruel; but if I may speak somewhat broadly there has been a change on the side of hostility. One knows much better where one is with the open enemies of Masonry on the so-called Catholic side in France. They have too much at stake to play ducks and drakes with their chances by conspicuous inaccuracy over matters of bare fact; their proper office is to place fantastic or lying constructions on the significance of points which must not be themselves in dispute. Otherwise the buffoonery would end, rather sadly for the interests at stake—which are several and significant in their way—for proportionately speaking the vested interests and the consequent axes to grind are not less numerous among the anti-Masonic Leagues, Councils, Associations and Propagandas than they are in the opposite camp.

BLESSED LIFE IN MASONRY

Some of the Conclaves and Chapters are opened—symbolically speaking—at dawn of day, some at the set of sun, but other some in the dark of the middle night. In the better understanding there is, however, one time for all : the hour of “ a perfect Mason ” is the hour of love. The Lodges and their correspondences should open when the hearts of the Brethren have unsealed the gates and ways, so that the Lord of the heart can enter and assume that throne which is His in the kingdom of good-will. This Lord is love. And the true Lodge—which is only closed in symbolism—should adjourn in love, leaving its Lord regnant, abiding in the heart. So is true peace on earth declared to men of good-will, and hereof is the Blessed Life in Masonry. The golden counsel from of old is “ Love the Brethren, fear God, honour the King ; ” it being understood that the idea of kingship is sacramental of law and order everywhere, under all denominations of just and holy rule ; it being understood further that the fear of God is the beginning of that wisdom “ by which there is entrance to the King of Heaven ”—as the Secret Doctrine tells us. The first Mystery of Divine Union is a Mystery of Fear, but the last is a great Mystery of Union. It is understood also that the love of Brethren is imposed in the GRADE OF ENTERED APPRENTICE at the beginning of that life which ends in the GRADE OF MASTER, when the soul is united to God by the love of God and man. When I say that it ends the meaning is that it attains a fulfilment in being. Thereafter the soul travels in the Mystery of God—an eternal progress in knowledge, realisation, love. The attainment grows from more to more, as if passing from Grade to Grade : through the HOLY ROYAL ARCH, and the Golden Veil is removed from the Divine Secrets, till the Altar of Incense shines with fire and light ; through an ORDER OF THE TEMPLE which has never been formed on earth, and the light of the Reconciled Countenance falls on the face of the seeker ; through the royalty and *couronne princière* of the ROSE-CROIX, wherein the soul is borne on eagle-wings and brought at last to perfection—heart unto Heart Divine in the Sovereign Reason of the Centre. What is the *ne plus ultra*, if not indeed herein ? But “ it has not entered into the heart of man to conceive what God has prepared for those who love Him,” when in another but most true form of our Masonic symbolism the soul is built up as a living stone into “ the Spiritual Temple.”

BLUMENHAGEN

In or about the year 1820, this French Mason—who was probably of Alsatian origin and whom I have been able to identify by a single

work only—gave expression to his views on the conquest of the world by Masonry in terms which are both eloquent and significant respecting Latin aspirations within the Sanctuaries of the Brotherhood.

“ The infancy and adolescence of the Order have passed at length away, and it has attained the age of virility. Before it has completed a third century of its existence, the world shall know it as it is. Watch therefore over the spirit of the association, foreseeing the time to come and the judgment of the world. Let our holy houses be raised in every corner of the earth : be the Order established solidly in the heart of every land. When the Masonic Temple shall shine over the whole universe, when its roof shall be the blue heaven, the poles its walls, the Throne and the Church its pillars, then will the powers of the earth themselves bow down before it, will deliver into our hands the domination of the world and bequeathe that freedom to the people which we have laid up in store for them. May the Master of the world give us yet another hundred years, and then shall we attain that end so ardently desired.”

The Roman Church affirms that the prayer was heard, because it testifies far and near that the Secret Societies do actually possess the earth.

BONNICHON

A person of this name made the acquaintance of Martines de Pasqually about 1766, and—being apparently a Mason—was admitted into the RITE OF THE ELECT PRIESTHOOD. He is said also to have received the High Grade of ROSE-CROIX therein and to have become a member of its Sovereign Tribunal at Paris. He took advantage of this position to traffic in Grades and to discredit Pasqually as Grand Sovereign of the Rite. As the consequence of many complaints on the part of influential Brethren—including Bacon de la Chevalerie, Willermoz and De Lusignan—he was driven out of the Order, whereupon he sought reprisals in conjunction with a kindred spirit named Blanchet. They preferred a charge against Pasqually before the magistrates of Bordeaux, on the ground that the Grand Sovereign was teaching doctrines opposed to the Christian religion under the pretext of Masonry. Pasqually is said to have produced proofs on his own part of Bonnichon's roguery under Masonic pretences, but declined to prosecute. The story adds that the magistrates ordered both Bonnichon and Blanchet to quit Bordeaux, and this seems to have closed their career in Masonry. There is no need to say that the Grand Sovereign, as he was called, or more properly the High Priest of the most remarkable Order of Priesthood which has arisen under the ægis of Masonry, was no less a convinced Christian than Saint-Martin or Jacob Böhme.

BROACHED THURNEL

Masonic archæology is divided on the significance of this now exploded term. One question is whether it means the Rough or Perfect Ashlar. Lexicography has intervened, however, and pointed out that in Scotland the Broaching Thurnel or Thurnel is a chisel used for the execution of broached work. To broach is to rough-hew, and broached work is the stone in its rough-hewn state. In the early part of the eighteenth century the Immovable Jewels of a Lodge are said to be (1) the Tarsel or Trasel Board, (2) the Rough Ashlar and (3) the Broached Thurnel. It is said further that "the Rough Ashlar is for the FELLOW CRAFTS to try their jewels on"—presumably the square, level and plumb; "and the Broached Thurnel for the ENTERED APPRENTICES to learn to work upon." In this case, it was neither the Rough nor Perfect Ashlar, while as it was something on which work was to be done, it was not the chisel, which is a working tool. It would appear therefore—by a process of exhaustion—that it was the stone as brought from the quarries, absolutely untouched, and delivered as such to the ENTERED APPRENTICES, who went to work thereon and produced the Rough Ashlar. This was passed to the FELLOW CRAFTS, by whom it was measured and tried. If these tentative inferences are correct, it follows (1) that the early Lectures were confused as to the proper meaning of the term Broached Thurnel and (2) that no Perfect Ashlar figured among their jewels. In 1853 Dr. George Oliver got into a confusion which was very natural under such circumstances and identified the Broached Thurnel with the Rough Ashlar, the early Lectures notwithstanding. In 1871 Dr. A. G. Mackey followed in America and remembering the Lectures maintained that the Broached Thurnel was the Perfect Ashlar; but—as we have seen—the Lectures were against him. On our part we are left to take a choice between the stone unhewn and the chisel, accordingly as we prefer to abide by the Lectures or lexicographers. I observe, however, that Clement E. Stretton, the exponent of modern OPERATIVE MASONRY, once affirmed as follows: (1) That any Mason of the Operative Society knows what the Broached Thurnel is; (2) That it was a familiar term in the thirteenth and fourteenth centuries; (3) That it is in fact the double square or octagon, or alternatively—for the statement is confused—it is a square superposed on an octagon; (4) That broaching is cutting the facets. It is obvious that this corresponds to nothing understood by the early Lectures and to nothing signified by the Scottish use of the term. It stands therefore at its value, having no evidence to support it and—as it

seems to me—no inherent probability. An American author, Mr. Frank C. Higgins, writing in *THE NEW AGE*—the official organ of the SCOTTISH RITE in its Southern Jurisdiction, U.S.A.—points out (1) that *Broche* signified a skewer and a knitting-needle; (2) that skewer in Greek is *Obeliskoi*, a name given to Egyptian monoliths, of which Cleopatra's Needle is an example; (3) that Thurnel comes from the old French *Tournelle*, meaning a turret or little tower. On this basis he proceeds to affirm (1) that the Broached Thurnel belongs to the Obelisk family; (2) that the base is a perfect cube; (3) that it has no direct relationship with Ashlars; (4) that with its *pyramidon* top it is in correspondence with the Masonic Apron, with the flap turned up. With all this may be compared the finding many years since of Parker's GLOSSARY OF TERMS IN ARCHITECTURE, which cites the same etymology in respect of Thurnel but says that Broach is an old English term for Spire, whence the author concludes that the Broached Thurnel was a "Spired Turret." It is certain that apprentices neither would nor could be set to work upon a Spired Turret or a perfect cube on which a *pyramidon* was superposed, so I shall continue to think that the Broached Thurnel was a virgin stone from the quarries, until there is better evidence to the contrary. My speculation is at least in harmony with those early Lectures, from which is derived our main knowledge of the term in Emblematic Masonry.

BROWNE'S MASTER KEY

In the year 1798 a certain John Browne issued *THE MASTER KEY*, through all the Degrees of a Freemason's Lodge. It was described as "a Key by way of polyglot" and was claimed to be "the first book of the kind ever presented to the public." The author described himself as P.M. and H.Z.I. It was printed in what to all appearance is a very complicated cipher. In reality it is quite simple, the letters of the name B, R, O, W, N, E being used throughout for the vowels A, E, I, O, U, Y. In addition to this device the words of the text are divided or combined in a haphazard manner, producing a seeming chaos in the whole text. The decoding is, however, a question of patience. The opening of a Lodge is given in the first place, so far as the Master's part is concerned; but the part of his Officers is missing. There are similar gaps in the chain of ceremonial procedure throughout the work. These deficiencies were filled in a second edition, which appeared in 1802. Other cipher signs are a hand pointing, which answers to Brother, Brothers, Brethren, and a note of exclamation for the term Mason, the same sign being duplicated for the plural form. Browne's work has been described as "a fairly complete representa-

tion" of the Lectures according to Preston ; but this is manifestly incorrect. THE MASTER KEY is to be distinguished from catchpenny publications of the " secret out " order, and it has not been challenged, I believe, that it was the production of a genuine Mason, who may have held the Offices represented by the letters which follow his name. It is useful for the state of ceremonial procedure at the end of the eighteenth century.

JOHANN GOTTLIEB BUHLE

The first definite attempt to connect the Rosicrucian Brotherhood with Freemasonry, as the root of the latter—alike in history and symbolism—was made in the year 1803, in a Latin excursus read by J. G. Buhle, a professor of philosophy, before a Philosophical Society at Göttingen. A year later it was issued in a much extended form and in the German language. It is known here in England solely by De Quincey's somewhat derisive presentation of its marrow or substance as a HISTORICO-CRITICAL INQUIRY into the Origin of the Rosicrucians and Freemasons. As an additamentum to his thesis, Professor Buhle made a long critical study of an argument advanced by the literary bookseller J. F. Nicolai, namely, that the true Key of Emblematic Masonry is to be sought in a Commonwealth Conspiracy for the restoration of Charles II. Nicolai replied in 1806 by a general attack on the thesis of Buhle. In the course of the present work I shall consider as the occasion arises various connections and analogies between the two Orders. The relation between them was not that of mother and daughter : it was rather a spiritual affinity. The hypothesis of Buhle is like that of Ragon, with which I shall deal later on : it is a manufactured article. The lay-figure used by the Frenchman to explain the Genesis of Masonry is the alleged Rosicrucian Elias Ashmole ; and the lay-figure of Buhle is the alleged Rosicrucian Robert Fludd, thus putting back the genesis to the days of James I in place of Charles Stuart and the early years of Cromwell. Buhle, however, had this advantage over Ragon, that he was a man of some ability and learning.

BUILDING GUILDS

Emblematic Freemasonry connects by its name with the corresponding Trade Guilds of the past, but such kinship becomes highly artificial in development, and this is nowhere exhibited more strongly in its Rituals than by the forced and unconvincing analogies which are instituted between the proper usages of operative tools and the moralisations made upon them—at once stilted and ineffective. Never in the expatiations of parable has Solomon's Temple been

spiritualised in a fashion so denuded of all resource in images. No commentary of a bagman on the golden verses of Pythagoras could scatter fatuities and ineptitudes with broader hand. The door is opened to complete scepticism on the very point which such unfortunate applications intend to enforce, and this is the descent of our Symbolical Science and Art from the Architectural Brotherhoods of antiquity. Apart from such awkward aids, the suggestion that our art of building Temples in the heart arose by direct and historical derivation from the art of their material building is ready to the hand and taking. It has proved irresistible for many and is the most generally accepted view of modern Masonic expositors.

Spiritual Descent of Masonry.—These excellent people are not psychologists or it might have occurred to them that the spiritualisation of craftsmanship is more likely to be planned from without the given craft rather than from within it. Those who are about a job are naturally the last to see the bearings which it may have outside the practical issues. The great soldier is not generally if ever the great historian of his own battles, and the makers of history are not those who write it. The spiritual descent of Emblematic Freemasonry is of course from Operative Masonry; but the great omen of erecting temples and palaces on the plane of space and time did not become the grand morality of building living stones into a spiritual house in the hands of wallers, paviours, stone-squarers and plasterers, of those whose particular duty is to prove Masonry perpendicular in the material sense, or even of those whose literal working plans may have ever and continually been deposited in a place of safety within them, among the other secrets of their art. It has been said that "he who hath watch'd, not shared, the strife knows how the day hath gone," and it is rather to those who of old were protectors and patrons, employers in the broadest sense; to the great bishops and the great abbots, the princes of the Church, the princes even of states; that I should suppose the moralities of building would occur most probably, if to any in those days. It was they rather than the paid artists and craftsmen who built to the Glory of God; it was they who conceived in the heart what the architect erected on sites before ever the architect projected his material plans. Could we find real evidence of an early speculative order, we should refer it more reasonably to ecclesiastical sources and not to Operative Masons.

Masonic Moralisation.—But our moralisations are much later; they are too gross and concrete for those, e.g., to whom England was our Lady's Dower, for St. Bernard who raised a spiritual standard on behalf of the *Militia Templi*, for all—in a word—who tended to work

at everything *sub specie æternitatis*. On the other hand, they are much too crass and commonising for the Renaissance period, for *literati*—shall I say?—who caught and reproduced a thousand gracious reflections from “the roll of Ciceronian periods.” What sort of mouths would men like these and the rest of them have made at our laboured explanations of working tools? Part to be spent in this, part to be spent in that and the part which remains in a dubious *tertium quid* which must be always “without detriment”! Not thus would schoolmen of old, men of the middle age, the Scots and the Victorines, have parcelled the measure of things. They would have remembered with Raymond Lully that *Dominus non pars est, sed totum*; they would have said that the measure is God’s and its parts for man in His service. The Renaissance, which knew the humanities and took out its licence therein, would have said that the measure is man’s, which is measured by God for man’s service; to its own liking therefore it would have parcelled, I think, assuredly—for example, to art and to letters, to life and the joy therein, the whole without detriment truly to Leo X, to Lorenzo the Magnificent and all for which they stood. Between these things—including their forms of expression—and our particular tongue of moralities there stand the Protestant Reformation, Puritanism, the English Commonwealth and the untransmutable lead of the early Georgian epoch. I hold no brief for maintaining that prior to the last of these there were no moralities of building. I have found them after another manner of thinking and speaking in strange places. There may be something to be said tentatively for their presence in such traces as we can meet with of a non-operative Confraternity within the Fraternity of working Masons; it would have originated most likely as my own speculation suggests; but it passed in any case through a Georgian alembic, which if it could not turn lead into gold had a fatal facility in reducing gold to lead.

Emblematic Masonry.—The direct evolution of Emblematic Masonry from architectural Brotherhoods of antiquity, though it may seem irresistible—as I have said—to a certain class of minds, raises difficulties for others which to them are irresistible also. There comes a point in the CRAFT DEGREES when it seems necessary to assume the intervention of some extraneous influence—e.g., Masonic *literati* of the early eighteenth century—which took over any rough Mystery of reception in use by Building Guilds, shaping it to another purpose, and out of the material Art developing a symbolical pageant, but in adaptation to its own ends preserving something of old Craft wordings, with some old Craft emblems, and imparting to them a new direction and significance. That point is the THIRD DEGREE, though those which pre-

ceded it have been also worked over. An influence of this kind must be assumed because the THIRD DEGREE reflects a very high point in the procedure of universal initiation ; and although this statement may not carry any living meaning even for many persons well acquainted otherwise with historical issues of the subject, there are some who after various manners have recognised the possibility of interference from without and have endeavoured to localise it—intentionally or unintentionally, but always along the lines of the present contention. Indeed R. F. Gould—antecedently the last person to bring imagination to bear upon Masonry—has expressed himself prepared for evidence from unlikely quarters for all who are not mystics—namely, the Hermetic Schools of the sixteenth and seventeenth centuries.

The Craft Mystery.—In one or another form the necessity with which I am dealing has been recognised—so to speak—*ab origine*. There has been a tacit understanding, that an appeal to the Building Guilds *per se* would be incompetent as an explanation of Emblematic Masonry. When the Craft Mystery began to be studied—let us say historically—by the Brethren, it was in the pupilage of archæological knowledge. Comparative mythology and history were as yet unborn, and a wilderness of speculation was withdrawn into a wondrous depth of nescience. Yet amidst all extravagances incidental to such a period, amidst its romances and legends, there was manifested an instinctive zeal to refer Masonry in its original form to some source in the Ancient Mysteries, or—this failing—to a later mode or hypothetical derivation from these. When the claims or possibilities of the Building Guilds were recognised, they were raised out of any common category of trade association by an ascription of secret knowledge and strange connections with the past. In a word, they were changed themselves into channels of transmission for the Mysteries. It came about in this manner that Freemasonry was credited with immeasurable antiquity and was affiliated in imagination with all institutions which ever claimed to dispense initiation—to all of which it bears a resemblance undoubtedly, as some of us have better reason for knowing at the present day. It would be unwarrantable to conclude that among those who devised such views there was any real understanding of the issues which they held in their hands. It was the least mystical of all periods and most of the persons would be described adequately as Protestants in the best or any other sense of the Church of England, and its substitutes. Amidst particular divergences they were unanimous in their course of action, but we must not for this reason suppose a concerted effort on the part of those who knew for the instruction of the collective Brotherhood as to the real genesis of

the Order. They were for the most part makers of idle hypotheses, inventors of fabulous traditions and retailers of reveries in the form of literal history. They are important only to establish a point of view, being the unconcerted and indeed unconscious comment of the early *literati* on the proposition that an untinged Building Guild was the mother of Symbolical Masonry.

Operative and Figurative.—As Emblematic Freemasonry is the Craft of Building moralised, it follows that—intellectually at least—our figurative and speculative art has arisen out of the Operative. Here is a first link in any chain of connection with the building world of the past. But it is certain also that the Accepted or Speculative Masons had Operative Documents, such as the so-called GOTHIC CONSTITUTIONS and OLD CHARGES for part of their heritage. The proof is that soon after the Revival of 1717 these documents were put into the hands of Dr. James Anderson, “to digest . . . in a new and better method.” They were things in evidence and he was not commissioned to search them out. These are clear issues at their value, but beyond these *omnia exeunt in mysterium*. Almost from year to year, our documentary knowledge of CONSTITUTIONS, CHARGES and so forth extends slowly. There is also new light cast from time to time on the general history of architecture in Christian centuries. But there is no corresponding light shed on the antiquities of our art of building moralised. The existence of such an art prior to 1717 remains almost as much a matter of speculation as the art itself is speculative. Many are disposed to affirm that it anteceded this date, and that its beginnings may have been old even in the year 1646, when Ashmole was made a Mason at Warrington: but there is no evidence to raise any persuasion into the region of certitude. Of those beginnings and where or how they arose we have invoked the records of the past so far in vain. There are again zealous and capable writers by whom our knowledge is expanded from time to time—however slightly—on particular phases and aspects of the archæology of architectural history, on Roman Collegia, Dionysian Artificers and Comacines. They furnish at the same time many plausible and taking speculations. But they do not help us in respect of Freemasonry, as we now understand the term, because no evidence of building association is of service to our own purpose unless such association embodies our “peculiar system of morality, veiled in allegory and illustrated by symbols.”

Ancient Colleges.—The Hittites of Syria and Asia Minor may have been of “Hametic descent” and may have built the Temple at Jerusalem, as one speculation states; the Etruscans—from whom

architecture was learned by Romans—may have been Hittites, as another story tells ; at the downfall of Rome, the Roman Collegia may have settled in that island on Lake Como which is familiar at the present day as Isola Comacina, and they may have become Comacines ; the Comacines may in turn have “ merged into the great Masonic Guilds.” But if so, all this is part and parcel of the history of architecture and not of Emblematic Building, unless and until we can shew that—practical Masons as they were—their system of secret association included what is called in the Craft Degrees a side of Speculative Masonry and in the High Grades an art of building spiritualised. But it is just this which is wanting, for otherwise we should have taken the closing long since in the Lodge of our Debate on the origin of Freemasonry. There are not unnaturally sporadic vestiges, few and far between, of figurative moralities. It is said that the Comacines had a motto affirming that their Temple “ was one made without hands ” and this reminds us assuredly of the MARK DEGREE ; but it is not to be called evidence for a developed speculative element prevailing among these old masters. Nor can I think with Mr. George Ravenscroft, in his memorable series of papers contributed to *THE BUILDER* in 1918, that the two pillars of Wurzburg Cathedral, once situated on either side of the porch and bearing respectively on their capitals the letters J and B, can be termed “ a good illustration of the way in which symbols were transmitted even from the Temple of Solomon to the Mediæval Craftsmen and thence to our Speculative Masonry.” It seems to me simply that the Cathedral Builders were acquainted with Holy Scripture.

Theories on the Old Colleges.—The conclusion which is forced upon me is that only by the use of liberal supposition can the Comacines and those who preceded them be made to connect with our subject. We may take H. J. Da Costa as the prime—I mean, first—authority for the descent of Masonry from the Dionysian Artificers, and his successor Krause for the links between Masons of the Middle Ages and the Roman Collegia. The views of both have been summarised ably by Dr. Joseph Fort Newton, but that which is valid therein belongs to the history of architecture. It was, I think, Krause who said that each Roman College was presided over by a Master and two Decuriones or “ Wardens,” each of whom bore the Master’s commands to the brethren of his respective column. The word *Decurio* is here translated Warden, to institute an analogy by force. According to Suetonius, the Latin office in question was that of a captain over ten men, whether horse or foot, and was therefore military in character. The best authority on the Comacines and Mediæval

Masonry is Miss Leader Scott in *THE CATHEDRAL BUILDERS*, a most fascinating romance of architecture, which contains also some valuable historical lights. Dr. Fort Newton describes it in *THE BUILDERS* as an attempt to bridge the gap "between the classical Roman style and the rise of Gothic art." Again therefore it is a question of architectural evolution, and I must say personally that—taken as such—it is to be questioned whether the gulf is really spanned. I can understand on this hypothesis the development of Italian architecture, more or less degenerated from classical types, but not the genesis of the great schools of Gothic building. It is to be understood, however, that such a question exceeds the warrants of my subject. For the rest, Miss Leader Scott offers nothing evidential to connect any Ritual Mystery which obtained *ex hypothesi* in the old Collegia, or among Comacine Lodges, with the Living Mystery of Speculative Masonry. As a student of the Secret Tradition in Christian Times, I could wish that it were otherwise with the great story of all those ancient Guilds. I could wish that their pageants of secret initiation were—as the speculations say—Dionysian representations of mystical death and resurrection, and that they are reflected, at however far a distance, in our Sublime Degree by reason of lineal descent. But if these things are dreams—or as yet awaiting demonstration—we have to face the fact, and the question remaining over is whether we can look elsewhere for our lineage.

The Sense of Literature.—To sum up on these considerations, it is certain that the moralities of Freemasonry belong to the eighteenth century, more especially in their application to working tools and so forth. They are too crass for the mid-seventeenth century in England : you could not put them into the mouth of Thomas Vaughan or his contemporary Elias Ashmole. The people who have said that Ashmole composed the *CRAFT DEGREES* have committed an enormity of nonsense, against which the irrevocable succession of ideas and language in English literature stands forth in protest. The *CHARGE AFTER INITIATION* might as well and profitably be allocated to the makers of the Authorised Version of Holy Scripture, or the metrical lucubrations of Bishop Sprat might be referred as reasonably to the poet of the *FAERIE QUEENE*. This is on the one side. But on the other the root-matter of the *THIRD DEGREE* is the root-matter of the Greater Mysteries, wheresoever established and communicated in place and time ; but its intimations are clearer, more catholic and—so far as we are able to judge by classical memorials and remanents—they are very much more direct. Whence they came and by whom they were imported within the speculative circle ; whether late or early in the

emblematic scheme ; I suppose that we may never know. They are of yesterday, to-day and for ever in the life of quest and its legend, though they are clothed about with raiment of language as a queen might be clothed in tatters.

The Masons' Company.—If there was ever a time when non-Operative Masonry—any first beginnings or any shadow thereof—was loosely bound up with the Masons' Company, and it would seem that a time there was, it occupied a place apart, and we shall see that it was not emblematic as we understand the term. Of conventional moralities and figurations the Masons' Company knows nothing whatever, so far as records remain to testify. For example, it knows as much and as little of Elias Ashmole, with others his peers and co-heirs in alleged accepted bonds, meeting in its own Hall in 1682, as Mother Kilwinning of all that long and royal line of daughter Grades and Rites which claimed descent therefrom. May I say therefore that neither in logic nor in fact are we concerned with the history of architecture, nor with the claims of the Building Guilds ? We are concerned only in tracing to their source the earliest vestiges of association for the study or practice of figurative or spiritual building. As to this it has been advanced (1) that there existed in various parts of England, at the beginning of the seventeenth century, certain bodies of men who were formed into Lodges and carried on some kind of Masonry which was not for operative objects ; (2) that for purposes of distinction they were called ACCEPTED MASONS and subsequently FREE AND ACCEPTED ; (3) that the period of their incorporation—however casual or informal—is without doubt earlier than the period of their first extant traces ; (4) that whatever ceremonies they used, they were somehow connected with Masonry, for they might otherwise have grown out of a different trade or been joined thereto—e.g., carpenters or fishmongers ; (5) that the OLD CHARGES belonged to the ACCEPTED MASONS, although they were operative documents ; (6) that they must have descended naturally to them, there being no reason why they should have been suddenly acquired. Part of the evidence for these claims rests on an early Account Book of the MASONS' COMPANY of London, and the last edition of Mackey's AMERICAN ENCYCLOPÆDIA OF FREEMASONRY has used this document to shew (1) that in addition to its freemen and livery-men the Company included a body of Accepted Masons, and (2) that this body was " an Inner Fraternity of Speculative Masons." There is presumption in favour of the first point, but the second is quite arbitrary.

Masonic Realities.—The part that is real in Emblematic Freemasonry belongs to another subject, and to this subject in its various

developments I have given all space possible in the present undertaking : it is that of the more important Instituted Mysteries. They have not passed away utterly : indeed there are things among us in the hidden places which are greater than Eleusis, greater than the sacraments of Dionysius, and greater than anything that we can infer tentatively of Thebes and Egypt generally : they are of Christ and the Christ-Life. It behoves those therefore who would be busy in research to be about this subject rather than pursue so feverishly the quest after operative records, which have had a long share of attention, and it is time now to try a new path. However we may extend our knowledge in this department it is questionable whether we shall gain further light on our own Brotherhood. It has been said appositely that "as Christianity is a direct descendant from Judaism . . ., so Speculative Masonry is the direct descendant from the Operative Building Associations of the past." The comparison obtains much further than he who devised it knew. There is precisely such an analogy, for as it would be entirely useless to question Judaism on the depths and heights of that spiritual mystery which is connoted by the word Christianity, so is it probably idle to demand from Building Guilds a light on Speculative Masonry. And as part of the burdens of Christendom is that which it has brought over from Israel, so also is there a yoke of Masonry brought over from bricklayers, wallers, paviours in the dull tools on which it has produced so many dull disquisitions to blunt the edge of our perceptions.

Masonic Genealogy.—I hold in conclusion that ours is another origin, notwithstanding the cloud upon our sanctuary ; but the operative connection exists : amidst it our art grew up. A vine is not descended from the tree about which it entwines ; and although this is not on the surface an especially apt illustration, yet it has a side of truth, for the old Operative Lodges died out while the new institution spread and took root everywhere. If we have a concern anywhere in the past, it is in the Ancient Mysteries, as I have just sought to indicate. There is a work which remains to be done in this direction by one who is qualified in two essential ways, as a classical scholar and as a Mason who is alive to the higher issues of the Order and its real concern in symbolism. We have had Oliver in the early days confusing all the issues by frantic hypotheses reflecting from preceding speculation, and we have had American writers in our own who carry no titles whatever on either side. But a comparative study of the Mysteries and Masonry, validly conceived and properly executed, will do more to elucidate our subject than the most earnest of further researches on Comacines or Roman Collegia. And if he who wrote

it should include therein some part at least of that which remains to be said on the Light of the Mysteries and the Light of Christ, we might reach a term of quest on the Masonic subject. But in such case he must be more than a classical scholar and more than an instructed Mason.





CADET GASSICOURT

In the wake of the French Revolution—that is to say, in the year 1796—there appeared *LE TOMBEAU DE JACQUES MOLAY*, which like its precursor, the *VOILE LEVÉ* of Lefranc and its successor, the *MÉMOIRES* of Barruel, endeavoured to trace the hand of Freemasonry in the shaping of the great upheaval. The author was Cadet Gassicourt. But it so happened that he, and it was he only, in the middle place of the triad, came to see that he was mistaken on various counts of his indictment, and—being a man of honour—retracted. He confessed that he had drawn from Lefranc, reproducing and simplifying his charges. He did more even than confess, for he sought and obtained initiation in 1805. He was received into the Order at Paris by the *LOGE DE L'ABEILLE* and passed the Chair therein. It is said also that in 1809, when he was *orateur-adjoint* of the *LOGE SAINTE-JOSEPHINE*, he delivered an eulogistic discourse on the Chevalier Ramsay, whom he had attacked previously in his connection with the High Grades.

Templar Vengeance.—As its title indicates, the thesis of Cadet Gassicourt assumes a Templar origin of Freemasonry, the particular form being that of the *RITE OF THE STRICT OBSERVANCE*, with certain variations about the origin of which I am not certain. The last Grand Master of the Temple instituted an occult Masonry in his dungeon,

not merely by word of mouth and not upon paper, but in such a manner that it had living members from the beginning. After the immolation of Molay these Masons organised and vowed themselves : (1) to exterminate all kings, and especially the House of Capet ; (2) to destroy the Papal power ; (3) to preach the doctrine of liberty ; and (4) to found one universal republic. They proceeded subsequently to establish Masonic Lodges of the ordinary kind as a cloak of their designs, and to act as drag-nets. The external membership knew nothing of these propositions and supposed that their institution had human service and benevolence as its object. They were in the power of their secret chiefs, who drew to them from all quarters those who could serve their purpose and were fitted to enter within the secret circle. It was perpetuated in this manner from generation to generation, and its hand is traced in the chief royal assassinations, poisonings, as well as several notable political rebellions of history. At the period of the Revolution Mirabeau, Robespierre, Danton, the Duc d'Orléans, and the English statesman Fox were members of the Templar Tribunal, at the instigation of which the Bastille was taken, to inaugurate the reign of blood and vengeance, for this had been the prison of Molay. The conspiracy by no means ended with the Revolution itself, and according to Gassicourt was active in several countries at the very time when he was writing his book, which reflects from many sources and reproduces many blunders on matters of fact. We shall hear more of the mythical conspiracy when I come to consider the Templars' claim in Masonry and the work of Lefranc.

Biographical Note.—The preface to a second edition explains that LE TOMBEAU was first published when the author was in prison and under sentence of death. His condemnation is a matter of fact, but the imprisonment must be understood as a refuge of his own seeking to escape his persecutors. Charles Louis Cadet Gassicourt was a moderate republican who took arms for the repression of massacre and pillage. We are told that he sought and obtained a revision of the process against him. There is nothing of further interest as regards his career. I may say, however, he was born on January 23, 1769, and died on November 21, 1821. His profession was that of a pharmacist, like his father and uncle before him, and—also like them—he has left works on subjects connected with pharmacy. They are of course of no consequence now. For the rest he was a *littérateur* of his period who wrote occasional vaudevilles and at least one book of travels. His contribution to the question of Masonry is a curiosity and will continue to be read as such.

CADUCEUS

The Masonic connections of this symbol are of an arbitrary nature. Hermes or Mercury was the Messenger of the Gods, and the Caduceus was the winged wand of Hermes, entwined with serpents. The Deacons of a Craft Lodge are Messengers of the Master, and their wands are surmounted by doves. Doves signify peace, and the Caduceus commemorates the legend that Mercury in Arcadia separated two serpents engaged in deadly combat. In a manner therefore it is an emblem of peace imposed. Classically, however, the serpents are supposed to represent prudence, while the wings typify diligence. The deacons are guides, and the characteristic office of Hermes was the conduct of departed souls to their place in the other world, for which reason his wand is held to be a symbol of immortality. It was of olive wood, and this again connotes peace, as well as the continuity of life. A touch of the wand could put mortals to sleep, though it did not guarantee repose to disembodied spirits "after life's fitful fever." At need it raised the dead, but not after this manner or with this emblem is the Candidate raised in Masonry. In occult reveries the Caduceus is held to represent (1) the positive and negative currents, the fixed and volatile, the correspondence of things contrary, connoted by the serpents; (2) the harmony or balance between them, depicted by the wand itself, which spreads its wings over the contending forces. From this point of view the symbol as a whole would also signify continuity of life in fullness as an equipoise between growth and decay. In the wand of the Deacons there is nothing, however, which speaks of immortality, and nothing which speaks of death. It is rather a guarantee in symbolism that they come in peace to the Candidate and that they guide him in good-will. Hereof is the spirit of Masonry, and it is sufficient for our reasonable content. In Hermetic Masonry the winged dove and the winged Caduceus might have carried other and very curious meanings, because of the Doves of Diana and the place of that wand in Alchemy; but I do not remember that they have been pressed into the service of its peculiar Rites and Grades.

COUNT CAGLIOSTRO

We shall see that in Germany and France of the eighteenth century there were several claims put forward on behalf of several systems to exercise universal jurisdiction over Freemasonry. Among these was that of Cagliostro, who was invited to the Convention of Paris for the purpose of explaining his pretensions. It is doubtful whether he

responded, but the records of his attendance exist at least in two forms, one of which is unquestionably spurious, being extracted from mythical memoirs of the archæologist Court de Gebelin, and published without any credentials in France. There is otherwise no question as to the claims of the Sicilian *magus*, either in respect of himself or his Masonic system. He passed as the disciple of an alchemist named Althotas, whom some have identified with the theosophist Schröder of Germany—against all evidence as indeed against all likelihood—and he pretended to have received at the Pyramids of Egypt a full initiation into the “Mysteries of the veritable Grand Orient.” He could make gold and silver; he could renew youth; he could confer physical beauty on those who submitted to his processes of Hermetic Medicine; he could evoke the apparitions of the dead; he had lived for two thousand years; he knew all secrets, natural and divine; and he spoke with the inspiration of wisdom handed down from past ages.

The Egyptian Rite.—Such at least are the stories concerning him. His success was unlimited for a moment. He enchanted the most enlightened and philosophical society in the most philosophical and enlightened country of the world, just past its zenith of cultured unbelief. But it was precisely the scepticism of France which was necessary for the success of Cagliostro. He is said to have been made a Mason in London at an apparently mythical Lodge under completely mythical circumstances, and he appears to have been a visitor at various English Lodges, where he and his claims were flouted. The EGYPTIAN RITE, which he had invented or acquired—if indeed it was already begotten—was unsuited to the frigid imaginations and meagre wit of the laidly Georgian epoch. In the principality of Courland, at Strasbourg, Bordeaux and Lyons he attained, however, an immense if transient triumph. But his crowning ambition was “to inaugurate a Mother-Lodge at Paris, to which Masonry should be subordinated entirely,” and for this purpose he proclaimed himself the bearer of the Mysteries of Isis and Anubis from the Far East. He spared no pains: all his devices and inventions were shaped with some reference ultimately to this end. His career has been represented as one of untinged imposture, but it is precisely one of those cases in which an unbiassed judgment was at all times difficult to give, and new considerations have arisen which deserve a serious hearing, as we shall see.

Science of the Pyramids.—Much of the testimony against him was made public by the Roman Inquisition, a source from which the sense of historical justice might demand an appeal with reason. In any case, he intoxicated Paris and Strasbourg; he had an illustrious

cardinal of the period for his humble admirer ; and—to serve only as an instance of things said and reported—there is the fabulous affirmation that Louis XVI once notified that any one who molested Cagliostro should be held guilty of treason. There were other rumours, and none of them can be taken seriously ; but over his Egyptian Freemasonry even Cagliostro was serious, while as regards the mendacity of his claims they were not more glaring and were assuredly far more attractive than those which had been made previously in respect of every system and every bunch of Degrees, from the time when Anderson first forged credentials for the Craft itself in his *BOOK OF CONSTITUTIONS*. Cagliostro's hostile biographers admit that from a small rogue it transformed him into a magnificent charlatan. At Paris, and in the Rue de la Soudière, he is said to have established a private Temple of Isis and constituted himself the High Priest. In 1785 he declared—on the precedent of the initiated priestesses of Egyptian Temples, after which he had modelled his own—that women might be admitted to the Mysteries of the Masonic Science of the Pyramids ; and the reception of Madame de Lamballe, with many ladies of exalted rank, took place amidst Oriental luxury at the Vernal Equinox.

Philalethes.—The Lodges of Paris looked on in wonder, and his invitation to their general assembly, to testify concerning himself and his system, is no matter for surprise. Whether he attended or not, whether it is true or not that he made his presence contingent on the great RITE OF THE PHILALETHES passing under the obedience of his system, so far as Cagliostro was concerned the Conference came to nothing ; and with all its pretensions to the possession of lost secrets, to the Stone of the Philosophers and the Great Elixir, Egyptian Masonry came also to nothing : it perished or was entombed with its founder in a prison of the Inquisition.

Guiseppe Balsamo.—Until a few years since it was accepted implicitly that Count Cagliostro was Guiseppe Balsamo, a Sicilian rogue born at Palermo, who perambulated Europe, and even visited London in the course of his career. However, in the year 1910 Mr. J. M. Trowbridge succeeded in casting a certain doubt on the identification by an elaborate and interesting study of the evidence at large. This is no place in which to attempt a criticism of his findings, and I register only at its value the personal conclusion that his argument against the identity is not altogether satisfactory, so that the question remains open, with nothing whatever attaching to it for the purpose of the present work. It will be sufficient to say that in place of antecedents that are known on the Balsamo hypothesis, Mr. Trowbridge produces Cagliostro in London, accompanied by his wife, in the summer of 1776,

having liberal means for the moment, but with a cloud of darkness behind them in respect of their past, especially that of the Count. On the whole I consider that Mr. Trowbridge in the part of an intelligent and engaging apologist does much better service to his subject by the independent light which he casts upon his later history. It is not that he has discovered any new and unlooked-for facts, but he encourages us to regard the Magus under a fresh and more favourable aspect.

An Apologist's Mistakes.—While the work mentioned is a real contribution to our knowledge, it is open in accessory matters to serious correction. The author is not a Freemason and—among many other points—he does not seem to realise the absurdity of a periodical called *COURIER DE L'EUROPE*, when it spoke—as stated—of the Count's Initiation in London by an alleged *ESPÉRANCE LODGE* together with his wife. Whether such a Lodge existed at the period I do not know; that, if so, it was affiliated with the *RITE OF THE STRICT OBSERVANCE* I do not believe; but there neither was then nor is now any warranted Lodge in England which would have received a woman, and the *STRICT OBSERVANCE* was about the last Masonic Obedience against which the accusation could be brought.

Saint-Martin and others.—From other sources Mr. Trowbridge derived errors of fact in respect of Louis Claude de Saint-Martin, and I question whether he consulted any authority posterior to Matter. He can have never seen *DES ERREURS ET DE LA VÉRITÉ*, the first work of the French mystic, two volumes octavo—respectively pp. 230 and 236—or he could scarcely describe it as “a strange little book.” He can neither have read nor seen Saint-Martin's later writings, or he could not have affirmed that Liberty, Equality and Fraternity were the sacred triad of the mystic. He could know nothing of his life and his attitude towards external secret societies, or he would not have reproduced the old fable that Saint-Martin established a Masonic Rite, above all a *RITE OF SWEDENBORG*, about whom he has left a very definite statement of opinion. He would not in fine have called him the founder of the Martinists: this is another fiction, which has been exploded long ago. Similar exception must be taken to every Rosicrucian reference which occurs in the memoir. The members of this Fraternity did not revolutionise belief in the supernatural; their first manifesto did not claim to have been found in the tomb of Christian Rosenkreutz; the so-called doctrine of Elementary Spirits was the least part of their concern, the Abbé de Villars being responsible in the *COMTE DE GABALIS* for its great popularity, he writing a century and a half later and deriving from Paracelsus; they did not regard the Philosopher's Stone as signifying contentment; and their impos-

tures—real or alleged—in no sense led up to the Masonic Convention at Wilhelmsbad, which was called by the Grand Master of the STRICT OBSERVANCE. At that period they were working under a Masonic ægis and their Secret Rituals are in my possession. Lastly, in respect of Alchemy, if Mr. Trowbridge in his brief review and in his casual references had made a starting-point in the collections of Byzantine, Syrian and Arabian alchemists published by Berthelot, he would have given us a more informed account, and his allusion to Geber would have appeared in another form. The fact that there was a mystical as well as a physical school in Alchemy might still have escaped him, but this is an involved subject.

Balsamo and Cagliostro.—To go back, I do not regard it as determined once and for all that Cagliostro was not Joseph Balsamo, and even accepting the distinction he does not appear now in a better light than that of an impostor with a cast of seriousness, some elementary psychic powers and several good qualities with which he has not been accredited previously ; but while I hold no brief except for the unconditional condemnation of all things included under the conventional name of Magic, it is satisfactory to learn that one of its celebrated masters was by no means so black as he has been painted.

George Cofton.—Egyptian Masonry has been vilified by people like Woodford, who have neither seen its Rituals nor sought information concerning them. It was neither worse nor better than some hundreds of contemporary systems which have perished out of memory with it ; it was neither worse nor better than numbers which are still extant and even in activity among us. We know nothing concerning its origin, for the story that he found the Rite ready-made—so to speak—among the papers of a certain George Cofton, of whom no one has heard, is evidence only of a feeling that he is unlikely to have invented it himself. He may have met with materials somewhere, but it is certain that they were developed or emblazoned either under his instructions or on his own part. The available sources of information on the actual content of the Rituals are (1) a manuscript in the collection of the GRAND LODGE OF SCOTLAND, and (2) a printed version which was published some years ago in France under occult auspices. Both are unknown in England, and as one of them is very curious I shall speak of it at some length and more shortly concerning the other.

Egyptian Craft Grades.—The Ritual preserved in the SCOTTISH GRAND LODGE is of course in the French language and is entitled EGYPTIAN MASONRY. It contains, in the first place, certain Statutes and Regulations of the Venerable Lodge WISDOM TRIUMPHANT.

being the Mother Lodge of Exalted Egyptian Masonry, for East and West: constituted as such and founded at the Orient of Lyons by the Grand Copht, Founder and Grand Master of the said Egyptian Masonry in all parts of the Globe, East and West. Secondly, it contains three Rituals corresponding hypothetically to those of the Craft and bearing the same titles; but it should be understood that the qualification of a MASTER MASON was required of every Candidate.

(I.) **Grade of Apprentice.**—The Lodge was draped in blue. The Throne of the Master was raised on a dais approached by three steps. The Sun and Moon were emblazoned right and left of the Throne and above the head of the Master was a triangle—apex upward—inscribed with the sacred Name Jehovah. A brazier and sponge soaked in spirit were placed on the altar immediately before the Throne. The Lodge was opened in the Name of God, and according to the Constitutions of the Rite, all present upstanding. The order was given for admission and a Grand Inspector of Apprentices—accompanied by his Brethren of the First Degree—retired to prepare the Candidate, who had been placed in a Chamber of Reflection, contemplating a picture of a great pyramid, having a cave at the base—guarded by an old man representing Time. The Grand Inspector removed some of the Candidate's clothing, his money, metals and valuables. A discourse on the pyramid followed; he was told of the difficulties and dangers which encompass the philosophical path and was asked whether he would choose it before the ease and wealth of the world. His answer being affirmative, he was led to the door of the Lodge, which opened at a Battery of seven knocks, and he was announced as a Brother who had passed the Degrees of ordinary Masonry and now applied for admission into that of Egypt. He was placed on his knees in front of the Throne; an oath of secrecy, fidelity and obedience was imposed; the Master assuming a symbolical white robe; and the Grade was conferred in full, with the Sign belonging thereto and the sacred word Elohim. A long allocution followed concerning (a) Natural Philosophy as the Marriage of the Sun and Moon; (b) Supernatural Philosophy as knowledge of the attributes of Deity; (c) The Pillars J.: and B.: as signifying respectively two seekers after Natural and Supernatural Philosophy; (d) The Foundation of Masonry by Solomon; (e) The Implements of Masonry; (f) The Knowledge of the Seven Metals; (g) The Knowledge of Spiritual Natures; (h) The Invocation of the Deity; (i) The Knowledge of Seven Angels, corresponding to the Seven Planets and the Influence of these; (k) Man as the Image of God; (l) Health and Disease in Man; (m) The Use of Occult Forces; (n) The Increase of Natural Heat and Radical Humidity; (o) The Fixation of that which

is Volatile and the Volatilisation of that which is Fixed ; and finally (p) The Way to do Good with the Utmost Secrecy.

(II.) **Grade of Companion.**—The time of probation between the First and Second Grades was three years, but these were probably symbolical. The Throne of the Master was raised on a dais approached by five steps. A seven-pointed star was emblazoned above the Throne, having the Name of God in the centre and the names or titles of Seven Angels in the seven radii of the symbol. A circle was drawn immediately beneath the dais, having a heart within it and in the heart a temple depicted, to indicate that the true Temple of God is built up within the Mason. Around the heart were exhibited a Trowel, Rough Ashlar, Cubical and Triangular Stones, a Dagger, the Sun and Moon. Beneath the heart a Mason was represented striving with Mercury, by allusion to the difficulties which beset the search after the First Matter of Alchemical Philosophy. There were twelve candles about the circle and twelve Masters were present. The Battery was five knocks. The Lodge was opened with prayer and the *Veni, Creator Spiritus*. The Candidate was admitted, clothed in white—a similar vestment being assumed—as previously—by the Master. He was purified with incense and another obligation was imposed. The Grade of Companion was conferred upon him but expressed in general terms—one of the keynotes being : *Sic transit gloria mundi !* The sign was to open the mouth—a reminiscence of Egyptian Ritual—and inspire strongly, looking up to heaven. The Master breathed upon the Candidate and created him a new man.

(III.) **Grade of Master.**—The alternative title was Master of the Interior, referring to the Sanctuary of the Temple. The time of probation between the Second and Third Grades was five years, and was again presumably symbolical. The Throne of the East was raised on a dais approached by three steps and was of sufficient capacity to hold two Celebrants or Officers-in-Chief, representing Solomon and the King of Tyre, qualified as the Beloved of God. One of them was clothed in white and the other in blue embroidered with gold. The names of Seven Angels were inscribed on the vestments. Twelve other Masters of the Interior—qualified as Elect of God—were supposed to be present at Receptions. The Battery was one knock. The Lodge was opened with the *Te Deum*, followed by prayer to Jehovah and invocation of the Seven Angels. After the Opening the Grand Inspector led forward the Dove of the Rite, who was a young boy or maiden, clothed in white and wearing white slippers. After reciting a prayer for absolution and taking a pledge of fidelity, the Dove was breathed upon three times by the Master—representing King

Solomon—and was then placed in a Tabernacle and locked in. A state of lucidity in the Dove was supposed to be induced by these ceremonies, so that he or she could receive messages from the Seven Angels, whether as regards the fitness of the Candidate or on any matters which might be proposed at the will of the Masters. One of these proceeded to circumambulate the Lodge, making four circles with his sword in the air at the four cardinal points. He traced also with chalk a large circle in the centre, scattering incense at the North, myrrh at the South, ash of laurel at the East and ash of myrtle at the West. The Lodge was now prepared for the Reception of the Candidate, who was brought in by two Elect Brethren and placed within the circle. He was put on his knees and sworn; a prayer for absolution was recited over him, and he was sprinkled with hyssop and water. The representative of King Solomon breathed on him three times, a red cord was placed about his neck, and an oracle was obtained from the Dove to shew that he had been blessed by the Seven Angels, who had laid their hands upon him. The Candidate was then led to his place on the right side of the Sanctuary—that is to say, in the Southern quarter. All present were seated and a Discourse followed, together with Prayers for Sanctification, a general circumambulation of the Temple and solemn Benediction, some of the prayers and procedure following rather closely those of the Latin Rite. The Discourse had reference to the First Matter of the Alchemists and the symbolical meanings of the Rose and Phoenix.

An Alternative Codex.—I have so far summarised the MS. Rituals in the Library of the GRAND LODGE OF SCOTLAND. The alternative version appeared at long intervals between November, 1906, and June, 1909, in *L'INITIATION*, being the official organ of French Martinism, issued under the editorship of the President of its Supreme Council. In addition to the fact that the two codices are substantially identical in so far as they cover the same ground, there are internal reasons which satisfy me that the extensions and addita-menta in the printed copy may be accepted as genuine. It was preceded in March, 1906, by certain bibliographical particulars respecting the manuscript on which it was based. They appeared anonymously, or rather over the initial X, and I give the following heads of the notice under all necessary reserves, though I have no personal doubt that they are approximately correct: (1) The archives of the Egyptian Lodge called WISDOM TRIUMPHANT at Lyons passed into the possession of members belonging to its successor called MEMPHIS, which met in the same building, from the year 1805 onward. The suggestion appears to be that it worked EGYPTIAN

MASONRY, but this I regard as doubtful. In any case it was closed by the police in 1822, for political reasons, and in the year 1906 it was still in a state of suspension. (2) The archives included Cagliostro's autograph manuscript of EGYPTIAN MASONRY—a large volume in quarto, unbound, and containing many diagrams. (3) In some unexplained manner, this autograph had come into the possession of a certain Dubreuil, of the Lodge WISDOM TRIUMPHANT, who bequeathed it to an unnamed person, by whom it was left to the LODGE PERFECT SILENCE. The Secretary of this Lodge was its custodian in 1906. The fate of the other archives is not mentioned in the memorial.

Egyptian Tracing-Boards.—So far as there are variations in ceremonial procedure and liturgy of the three Grades, they are of no special importance, but it may be mentioned that there are full particulars of the Tracing-Boards belonging to each: (1) ENTERED APPRENTICE.—The diagram exhibited the door of a Temple approached by seven steps and covered by a curtain, on the right and left of which were the words ARCANUM MAGNUM and GEMMA SECRETORUM. (2) COMPANION.—As we have seen already, a Temple placed in a heart, with the Sun and Moon shining thereon. (3) MASTER.—A Phoenix on a flaming pyre, beneath which are a sword *en sautoir* and Caduceus. In the APPRENTICE Diagram a Master-Mason threatens a sleeping Mercury, who stands for the First Matter; in that of COMPANION, Saturn is added to these; while the Third Tracing-Board shews Time deprived of his scythe, which lies broken at the feet of the Mason.

Lectures of the Grades.—The Catechisms or Lectures attached to the Grades are purely and simply those of Hermetic Masonry; but in place of claiming to draw from the great masters of old it casts them summarily aside, not excepting Hermes himself, Basil Valentine, Arnold de Villanova, Raymond Lully, and Bernard Trévisan, electing to rest solely on the authority and inspiration of the sublime Copht and founder of EGYPTIAN MASONRY. In the Grade of ENTERED APPRENTICE it is said that the First Matter was created before man, whose immortality would have been ensured thereby, but man abused the Divine Goodness: the great gift was removed and placed in the custody of a few elect beings, among whom were Enoch, Elias, Moses, David, Solomon and the King of Tyre. It is said that a grain of this Matter "becomes a projection to infinity." It is symbolised especially by the Acacia, but the Rough Ashlar signifies its mercurial part, which is said to become cubical after complete purification. It must then be slain with a poniard—thus introducing a new form of imagery which stultifies the first kind. There follows a further purifica-

tion in respect of the dead body, according to a regimen of seven stages, corresponding to and exhibiting seven colours, the last of which is like that of fresh blood. This brings about a marriage between the Sun and Moon. It is affirmed that the philosophical process is exhibited in the traditional history of the Craft, understood here as the murder of Adoniram. It is not worth while reciting the variants of the legend as presented by Egyptian Masonry, for it is in grave contradiction with itself and makes nonsense of Scripture history.

Second Grade Lecture.—The Catechism attached to the SECOND DEGREE represents the Rose as a symbol of the First Matter and then mentions a retreat of forty days, during which the hypothetical subject is administered as an elixir or medicine. This constitutes the physical regeneration of Cagliostro, which is well known in the story of his life. There is also a spiritual regeneration, which takes place during the course of another retreat: it renews the moral part of man. When man is regenerated physically and morally he recovers that great power which he forfeited when he lost his innocence at the Fall. This was Cagliostro's second and greater *magisterium*; but it was the first which Cardinal de Rohan is reputed to have undergone, though history does not say that he profited in the result. Outside its alchemical aspects, the following points may be collected from this document: (1) The symbolical age of a Companion is thirty-three years, with the hope of regaining childhood and attaining in fine the spiritual status of 5557. (2) Perfection is not attained by bodily austerities or other external penances, but by casting forth vices from the soul and by fervid love of virtue. (3) The word of a Companion is HELOYM; it was formulated by the Creator when He gave life and immortality to the First Matter: it signifies "I will, and do ordain that my will be done."

Master Grade.—The procedure of this Grade is in part after the manner of Ceremonial Magic, for the Presiding Officer moves—as we have seen—around the Temple, describing circles with his sword and reciting occult formulæ. The Catechism dwells further upon the Rose as representing the First Matter and upon the Pentagon as the fruit of the Great Work of moral regeneration by the retreat of forty days. The Phoenix on the Tracing-Board signifies that the True Mason rises from his ashes and death has no further power upon him, as shewn by the Scythe of Time lying broken at his feet. The labours of the Degree are said to be purely spiritual.

Women of the Rite.—The printed codex is by no means confined to the three super-Craft Rituals. The Laws and Constitutions of the

Order are given at full length, with formulas of Patents and other official documents. There is further a mode of invoking the Seven Angels attributed by occult lore to the Seven Planets and also the Twelve Ancients, who are presumably those of the APOCALYPSE. Finally there are the ADOPTIVE GRADES OF EGYPTIAN MASONRY, presumably as worked on that historical occasion when Princesse de Lamballe was initiated, passed and raised. Madame Cagliostro was Grand Mistress of this branch of the Rite.

General Conclusion.—There is no question that EGYPTIAN MASONRY is much ado about little or that it existed for the glorification of the sublime Copht and the furtherance of his particular schemes in occult medicine. So far as it is concerned with Magic it is a reflection of well-known ceremonial procedure in past centuries ; on the alchemical side its thesis concerning the First Matter does not differ from that which obtains in the general course of the literature, with which in other respects it exhibits no acquaintance, nor does it offer anything to replace the authorities whom it rejects. I should think that the inventive mind of Cagliostro had dwelt upon things to follow his scheme of the Craft Grades, but the Revolution intervened in respect of France at large, while the Holy Office took charge of the pupil of Althotas. I have only to add that the work of Mr. J. M. Trowbridge, to which I have referred, is entitled CAGLIOSTRO : THE SPLENDOUR AND MISERY OF A MASTER OF MAGIC.

CARBONARI

The Charcoal-Burners, otherwise Carbonari, were a secret political society having the liberation of Italy for its object, and its chief analogy with Masonry resides in the fact that its members did not burn charcoal—unless indeed occasionally, as a veil of their real design—and that the Craftsmen of the Emblematic Order do not as such build temples—unless indeed in the heart—and then occasionally. It follows that the Carbonari have no part in our subject, but they have been named and cited frequently in connection with Masonry, because one Secret Society naturally suggests another ; and I fear that many unwary people are still disposed to suspect that all such Fraternities have some obscure root of identity. Prior to the Carbonari there were the French Good Cousins—*Le Bon Cousinage*—and there were the Fendeurs, an Order of Hewers or Woodcutters. The Italian zealots appear to have drawn something from both and claimed to be descended from the first. They said also that they owed their better foundation to Francis I, who—according to a legend of the Cousins—even found harbourage among them, and they received his protection

for their reward. It is thought that there were two Degrees—namely, APPRENTICE and MASTER—in the figurative mystery of charcoal-burning. There were also Grand Masters, Grand Treasurers, Grand Almoners *et hoc genus omne*, not excepting Grand Adepts—to connect them with more occult hierarchies. For historical purposes they do not seem to go back much earlier than the beginning of the nineteenth century. Their religion—according to claim—was Catholic, Apostolic and Roman.

CARDINAL POINTS

The Cardinal Points are not unimportant in Masonry because of their relation to the chief Officers of the Lodge and their correspondents in the Higher Degrees. The East is the point of departure in all activities of the Temple, and it is the point also of return in the great quest of the Craft, recalling the soul's travelling, as from God into things manifest, and again going back to God by a journey through the underworld. The North corresponds hereto and the northern light is shadowed: it stands in fact for darkness according to Masonic symbolism. The permanent Officers of the Lodge are placed therein, but this is only because they do not share in Ceremonial procedure. Since the South is the place of the Sun at its meridian it might be thought that the Chair of the Master would be set therein, as the proper location of him who rules and leads, rather than that of a Warden. But the explanation is that the Master signifies the fontal source of light, while the Junior and Senior Wardens are only modes of its illumination: they hold from him and act under his direction. In other worlds of symbolism the Cardinal Points are in correspondence with the four Cardinal virtues—namely, Prudence, Justice, Fortitude and Temperance—which are obviously Masonic Virtues and are brought as such to the notice of every Candidate, with adequate counsels concerning them, very early in the Ceremonies of the Order. In Kabalistic Tradition the Cardinal Points are indicative of the universal dominion exercised by the Holy Shekinah: from Zenith to Nadir, from East to West, and she abiding at the centre of the cosmic cross formed by the intersection of their influences, from which centre she irradiates and sanctifies all. I have said that the North signifies Darkness in Masonry: the South corresponds to Beauty, the East to Wisdom, and the West to Strength. The implicits are (1) the Beauty of the Sun of Justice and Righteousness, (2) the Wisdom of the Most High, and (3) the Fortitude which is a gift thereof—as it is said in one of the Grand Antiphons: *O Sapientia, quæ ex ore Altissimi prodisti, attingens a fine usque ad finem, otherwise ab Oriente usque ad Occasum*, from the Rising to the Setting Sun.

In the Grade of ROSE-CROIX the Pillar of Wisdom is in the North, the Pillar of Beauty in the South, and the Pillar of Strength in the West ; but the Tree of Life in transfigured Kabalism has the Pillar of Wisdom in the South, the Pillar of Strength in the North, while between them stands the Pillar of Beauty and Benignity.

CASANOVA

I have mentioned this adventurer previously, and it would appear that the kind of scholarship which has been applied of recent years to the critical study of his MEMOIRS has reported more favourably on their historical claims than was tolerated by earlier findings. They have also a claim upon literature, as the term is understood in France, for they are brilliant after their own manner, though they belong to the life of the cesspools. Casanova was born at Venice in the year 1725 and died as a *roué* dies—but much beyond the normal age—in 1798. He appears to have been made a Mason at Lyons in 1758, and I conclude that it served his purpose, as—for example—when opportunity led him to pose as an adept of occult science. He was not unacquainted with Cagliostro and at least on one occasion his track crossed that of the Comte de St. Germain, whom he did not fail to understand, at least after his own manner ; but a profligate in the mask of adeptship sees others in his own likeness. The question is not of our concern, nor is the mere fact that he was a Mason any title to a place for Casanova in these volumes. But it would look as if he thought about Masonry and had conceived a theory respecting it. The evidence is a single passage in his almost interminable MEMOIRS, and it calls to be quoted, not only because it happens to have been taken seriously, but because the quality of its suggestion does not stand alone.

The Masonic Secret.—He points out in the first place that a young man on his way through the world, and wishing to know the world—more especially if he proposed to travel—could not dispense with Masonry at that period ; it might be called a door by which there was entrance into good society. He must understand the Emblematic Order, if only in a superficial manner and realise the connection which exists between it and society at large. After these preliminaries, which have nothing to do with his subject, he proceeds to indicate (1) that those who are made Masons for the purpose of learning its secrets may suffer deception ; (2) that those even who have occupied the Chair of the Master for fifty years may yet be unacquainted with its Mysteries ; (3) that the Masonic secret is inviolable in its nature ; (4) that it is never communicated, and therefore one who possesses it

has attained thereto by divining it ; (5) that such a person has marked, learned and inwardly digested the procedure which takes place in the Lodge ; (6) that when he arrives at the discovery he keeps it un-faillingly to himself, the reason being (7) that those who are incapable of finding it on their own part would be wanting in the ability to use it, if they received it verbally. For these reasons the Chevalier Jacob Casanova de Seingalt affirms that the secret of Masonry will ever remain a secret.

Behind the Secret.—Had the celebrated MEMOIRS been available at their period I am certain that this thesis would have been appropriated with joy and gladness by the Robisons and Barruels who trod the thorny paths of anti-Masonic speculation in the wake of the French Revolution : it gives such a hint of the word Revolution as that secret of Masonry which no one reveals to another, but keeps to himself if he finds it, and has an eye henceforth on the headships, looking for strange workings, until the moment comes perchance when he is drawn within them, since he looks to be the right man for their purpose. Otherwise he remains a watcher and notes the signs of the times, as one who reads portents in heaven. Now I do not suggest for a moment that this is Casanova's meaning, but only that it would be so much material for Lefranc and his VOILE LEVÉ, and I suspect that it has been used in such interests by modern anti-Masons in France. For Casanova himself the secret of Masonry was most probably a casket of great price and no pearl within it, a great pretension which covers a great mockery. For those who discover the secret and have the sense to reserve it there may open the path of exploitation, at least within the ranks of the Brotherhood and perhaps beyond them. In the opinion of Casanova, as a practised knight of industry, this would be arcanum enough, and Masonry was a rich field with room enough for many adventurers. I should leave the debate at this point, were it not for the occultists. One knows their view beforehand, and it can be expressed quite shortly : Casanova was a libertine adventurer, but it is obvious from his Masonic thesis that he was a man of intuition ; and coming within the ranks of Masonry he saw—unworthy as he was—that a secret which could not be told in the outer circles of initiation lay within the great Brotherhood, and this was the secret of its leading : it was and is in the hands of a Hidden Lodge of Adepts for the great ends of adeptship. If you come to see this for yourself do not tell it to another, for unless he can see also he will not believe you and can therefore put the discovery to no profitable use.

CHIEF OF THE TABERNACLE

For the symbolism of the Tabernacle set up in the wilderness by Moses, according to Divine Command, we must have recourse to texts like the ZOHAR or to Mystics like Jacob Böhme and not to High Grade Masonry. The Twenty-third Degree of the ANCIENT AND ACCEPTED RITE is called CHIEF OF THE TABERNACLE: it has analogues in the RITE OF MIZRAIM and in one at least of those French collections which are of grave importance on paper. It is one of the Levitical Grades, and I have tabulated elsewhere some elements of supreme unreason which entered into its composition.

Royal Arch Connection.—As it commemorates in particular the institution of the Levitical priesthood, in any other classification than that of the SCOTTISH RITE it might be supposed to lead up in the ritual direction of the ROYAL ARCH, in which there is a distinct though not predominant element of notions and procedure connected with the sacerdotal order in Israel, but the RITE in question knows nothing of the Arch of Zerubbabel and the Grade leads nowhere, except to the next stage in the particular sequence, namely, PRINCE OF THE TABERNACLE, the question of values in which will be considered at a later point.

Revision of Albert Pike.—There is, however, a version of the Grade which belongs to another category and has eliminated the glaring fatuities. According to the revision of the SCOTTISH RITE produced by Albert Pike, under the auspices of the Southern Jurisdiction, U.S.A., the Court or Lodge of the Twenty-third Degree represents an encampment of the Twelve Tribes in the desert, near Mount Sinai. The Tabernacle of Moses, as described in Exodus xxvi and xxxi, is represented in the centre of the room, in the form of an oblong tent, stretched upon a frame and having a ridge-pole in the centre. The other furniture of the Lodge corresponds to the Altar of Burnt Offerings, Laver of Brass, Table of the Presence or Shewbread, Seven-Branched Candlestick and Altar of Incense. The Ark of the Covenant stands within the tent and is covered by the Mercy-Seat. The Presiding Officer is robed like the Jewish High Priest and so are his two Wardens, except that they do not wear the breastplate and mitre. The hour of Opening is that of replenishing the fire which burnt continually on the Altar of Burnt Offerings and of preparation for the Morning Sacrifice. That of Closing is when the sacrifices are completed.

Procedure in Outline.—The Candidate represents Eliasaph, son of Lael and Chief of the House of Gershon, the son of Levi. He

desires preparation to perform the service of the people of the Lord in the Tabernacle of the Congregation and to make atonement for the children of Israel. By an ill-starred confusion of chronology, the fate of Korah, Dathan and Abiram is recited, and he is warned not to do likewise. He must approach the Mysteries with a pure heart, desiring the glory of God and the weal of man. A lock of hair is then removed from his head, to indicate in some obscure manner that he must divest himself of every sordid and selfish feeling, and—by another confusion—he is shewn a cross as the symbol of that universe of which God is the soul. It is presumably a cosmic cross and not that of Calvary. He is purified and pledged, is instructed on the unity of God and on the false idols of the heathen pantheons. There is also a short lesson on the necessity of faith, after which the symbolism of the furniture is explained: (1) The Seven-Branched Candlestick represents the seven planets, and the names of their angels are enumerated, with the attributions of the mystical number and its correspondence to seven virtues. (2) The censer recalls the incense of good deeds and charitable actions. (3) The blended colours of the curtains about the Tabernacle are significant of the four elements in the following order: Scarlet=Fire; Blue=Air; Purple=Water; while the "Fine linen"=Earth, which is therefore apparently white. Elsewhere White is said to signify the Infinite Beneficence of God; Blue, His profound and perfect Wisdom; Purple, His power; and Crimson, His glory.

Work of Pike.—The revisions of Pike always made for reverence and at least for a certain increase of conventional meaning, but it remained within the normal conventions. In the present instance he has done nothing which gives life. There is an elaborate *mise en scène*, but—as we can see—it comes to nothing. As regards the alternative codex and certain points therein, see my *SECRET TRADITION IN FREEMASONRY*, Vol. I, p. 188.

CHINA AND FREEMASONRY

Whether Masonry was founded in China under the obedience of the GRAND LODGE OF ENGLAND at an undetermined date of the eighteenth century, or whether the SWEDISH GRAND LODGE warranted a Lodge at Canton on September 20, 1788, are questions which must be left over for want of materials by which to decide between the two alternative claims. So far as I can ascertain, the first is a matter of vague report, but for the second we have at its value the authority of the German HANDBOOK, though it cannot be termed final. It has been suggested that a LODGE OF ST. ELIZABETH holding from Sweden was

in existence prior to 1865 at Canton City, and was the oldest Lodge in China : it seems, however, more certain that it was not in existence at the date mentioned than in activity at an earlier period. No importance attaches to the debate : if a Swedish obedience existed at one time it has passed away long since. At the present day there are two District Grand Lodges under the GRAND LODGE OF ENGLAND, one at Shanghai for Northern China and one for Southern China at Hong Kong. The district of Northern China had only five Lodges on its Roll in 1896, named and numbered as follows : ROYAL SUSSEX, No. 501, said to have been founded in 1841 ; NORTHERN LODGE OF CHINA, No. 570, established in 1849 ; TUSCAN LODGE, No. 1027, referred to 1854 ; DORIC LODGE, No. 1433, believed to have been constituted in 1881 ; and UNION LODGE, No. 1951, belonging to the same year. The first three were located at Shanghai, the others belonging respectively to Chinkiang and Tientsin. By the year 1917 these Lodges had increased to eleven. As regards the Southern Jurisdiction, in that year the DISTRICT GRAND LODGE OF HONG KONG had seven Lodges under its obedience : there are now nine. It must not be supposed, however, that Masonry in China holds only from the GRAND LODGE OF ENGLAND. In the year 1908 there were Scottish, American and German Lodges at work, while another—under the Dutch Constitution—was added in 1910. The Northern District Grand Lodge dates from 1877 and is slightly senior to the Southern.

Indigenous Chinese Masonry.—It is a matter of common knowledge that China is and has been long honeycombed by secret societies, for the most part—by repute and otherwise—of political character. It was impossible that they should escape comparison with Masonry in the West. I will put aside the ORDER OF SWASTIKA, denominated “ Most Ancient ” and claiming to have been founded by Fohi, B.C., 1027. It has been said to consist of three Degrees : (1) BROTHER APPRENTICES ; (2) DOCTORS OF REASON ; (3) GRAND MASTERS. No trustworthy particulars concerning it seem to be forthcoming. The TRIAD SOCIETY is, however, of world-wide fame, and its Masonic analogies have been unfolded by various writers. Gustave Schlegel need not detain us when he seeks to account for them provisionally, in his THIAN-LI-HUI, or HEAVEN-EARTH LEAGUE, by supposing that when the human race began to spread from the plains of Middle Asia, Masonry may have “ divided itself into two branches, one passing to the West and the other directing itself to the East, and finding a fertile soil for its development in China.” This kind of speculation belongs to the Anderson period. The alleged analogies are these : (1) A triangle is the grand symbol of the TRIAD

SOCIETY, most obviously arising from its name and suggesting as much or as little Masonic connection as might be found in the theological doctrine of the Holy Trinity. (2) The altar-symbols are a foot-rule, scales and weights. (3) There is a system of signs and grips; members are brethren by name as well as the fact of their initiation; they are said to worship one God. (4) Lodges of instruction are held for the improvement of zealous brethren. These points are summarised by Gould, who seems rather curiously impressed, as if they were something more than coincidence. He drew in part from Schlegel and in part from other sources. Less responsible writers multiply analogies by force. The TRIAD has its meeting-places, and to call them Lodges may be legitimate for certain minds; it has presiding officers, and they are identified as the Worshipful Master, Wardens, Deacons and Inner and Outer Guard; but their actual names are Great Brother, Second Brother, First Point, Second Point, and so forth. The Degrees are said to be those of AFFILIATED YOUNGER BROTHER, OBLIGATED ELDER BROTHER, and OBLIGATED UNCLE—which of course are identified at once with ENTERED APPRENTICE, FELLOW CRAFT and MASTER. Finally, and at the value of such statements, in the absence of evidence thereon, we hear of (1) a Book of Constitutions, (2) Certificates and Badges, (3) a Preparation of Candidates which recalls Masonic procedure. In so far as these things are true they illustrate only the common fact that there is a necessary bond of likeness between all secret societies, being laws to govern them, modes of recognition, formal evidences of memberships, and so forth. The TRIAD, for the rest, has a Blood-Covenant, an animal sacrifice, and a pledge which certifies that the Candidate is dead henceforth to all humanity outside the bonds of the League. It would be distinguished sufficiently from Masonry by these facts, even if it were “a peculiar system of morality, veiled in allegory and illustrated by symbols.”

Chinese Secret Religion.—Very curiously, however, there are certain Chinese scholars who have discovered correspondences between the figurative character of Craft Masonry and an alleged secret religion in China. Sir Chaloner Alabaster has told us (1) that he has found clear evidence of a mystic faith, expressed in allegorical terms and illustrated by symbols; (2) that it assumed a Masonic form in the earliest historical times; (3) that its secrets were recorded in symbolic buildings like the Tabernacle and Temple at Jerusalem; (4) that its Officers were distinguished by symbolical jewels and wore leather aprons; (5) that the compasses and square were their emblems of right conduct; (6) that their Deity was denominated the First

Builder. These statements are confirmed less or more substantially by Professor Herbert R. Giles, who quotes Confucius on transgressing "the limits of the square" and a Chinese proverb as saying that Confucianism, "the Holy Doctrine," uses the compasses and square in its education of mankind. Mencius is still more explicit on the analogy when he affirms that "a Master Mason in teaching his apprentice makes use of compasses and square," and that it behoves those who are in pursuit of wisdom to do likewise. It is, I hope, clear that there is nothing to my own mind which follows from these facts, except that the human mind, in applying the law of symbolism, has a tendency to use recurring images, because certain things carry their place in symbolism openly written upon them. When the creation of the world is expressed in allegorical terms the most obvious are those of building, and the Creator is Builder or Architect. So also the precision of mathematical instruments carries with it its own moral and spiritual connotations, belonging to the gospel of rightness. That such imagery is found in ancient Chinese classics and Masonic Rituals proves only that the authors of both had a common source in symbolism.

Age of the Triad.—It may be added that considerable antiquity has been ascribed to the TRIAD SOCIETY, which is said to have been a benevolent association of a religious and mystical complexion during the Ming dynasty. To this as a result of the Tartar invasion there succeeded a Manchu or Ching dynasty, about A.D. 1644, when the Secret Order, being legitimist—so to speak—was converted into a cabal of patriots. It is possible, however, that the TRIAD came into existence only between 1664 and 1674 as a conspiracy to restore the Mings. There is indeed a legendary history along these lines extant in China, according to which it was incorporated originally as a HUNG or UNIVERSAL LEAGUE, which adopted for its motto the eloquent counsel: Obey Heaven, and walk righteously. Its plan of restoration was not so much due to a rooted loyalty towards Ming claims as to an act of gross treachery on the part of a Manchu Emperor, named Kanghi, he having burned the priests of a monastery who had once helped him in his need. In this case the TRIAD SOCIETY is posterior to the initiation of Elias Ashmole at Warrington by some twenty or thirty years—a curious commentary on its alleged Masonic complexion and supposed priority in time.

CHRISTIAN MYSTERIES

That New Birth which conferred—*ex hypothesi* or otherwise—upon the Eleusinian *mystæ* the title of Regenerated Children of the Moon—so that each of them was henceforth symbolically a Son of the Queen

of Heaven—born as a man originally and reborn in a divine manner—has its correspondence on a much higher plane of symbolism with the Divine Birth in Bethlehem, according to which a Child was “born” and a Son “given,” Who was saluted as Son of God and Son also of Mary, one of whose titles—according to Latin theology—is Queen of Heaven. The hidden life in Egypt and Nazareth corresponds with the life of seclusion led by the *mystæ* during their period of probation between the Lesser and Greater Mysteries. The three years of ministry are in analogy with the Temple-functions of the mystagogues. But lastly, in Egypt and elsewhere, there is said to have been a mystical experience of the Pastos, in which the initiate is held to have died symbolically. There is no literal correspondence between this and the physical death on the Cross of the Divine Master in Palestine, but there is one on the mystical side. The Christian *Symbolum* says: *Descendit ad inferos*; and in the entranced condition of the Pastos the soul of the initiate was held or was caused to pass into spiritual realms—of course *ex hypothesi*. In fine, it is said of Christ: *Tertia die resurrexit*, and the adept of the Greater Mysteries rose from the Pastos in the imputed glory of an inward illumination.

Solar Mythology.—There was a period when these analogies were recognised and applied to place a fabulous construction upon the central doctrines of Christian religion, just as there was a period when solar mythology was adapted in the same direction. We have no call to consider these aberrations of a partially digested learning; but they had their excuses at their period. The point with which we are concerned is that in the symbolism of the old initiations and in the pageant of the Divine Mythos there is held to be the accurate delineation of a mystical experience, the heads and sections of which correspond to the notions of a spiritual birth, life, death and resurrection. Here is a particular formula which is illustrated frequently in the mystical literature of the Western world. Long before symbolical Masonry had emerged above the horizon of history several cryptic texts of alchemy—in my own understanding of these—were bearing witness to the same symbolism and something real in experience which lay behind it. In more formal Christian Mysticism it was not until the sixteenth century and later that it entered into the fullest expression.

Mystical Life.—That which is formulated in terms of Mystic Birth has been compared to a dawn of spiritual consciousness, but the essence of the event seems to escape in this description, though it is not far from the truth within its own measures. Such an event includes the turning of the whole life-motive in the divine direction,

so that at a given time—which is actually the point turned—the personality stands symbolically between East and North, between the zone of greatest darkness and that zone which is the source of light, looking towards the light-source and realising that the whole nature has to be renewed therein. Mystical life is a quest of divine knowledge in a world that is within. It is the life led in this light, unfolding and progressing therein, as if a Brother should read the Mysteries of Nature and Science with new eyes cast upon the record, which record is everywhere, though more especially in his own mind and heart. It is the complete surrender to the working of the Divine, so that an hour comes when *proprium meum et tuum* dies in the mystical sense, because it is hidden in God. That which is hidden is self, and that which remains is He.

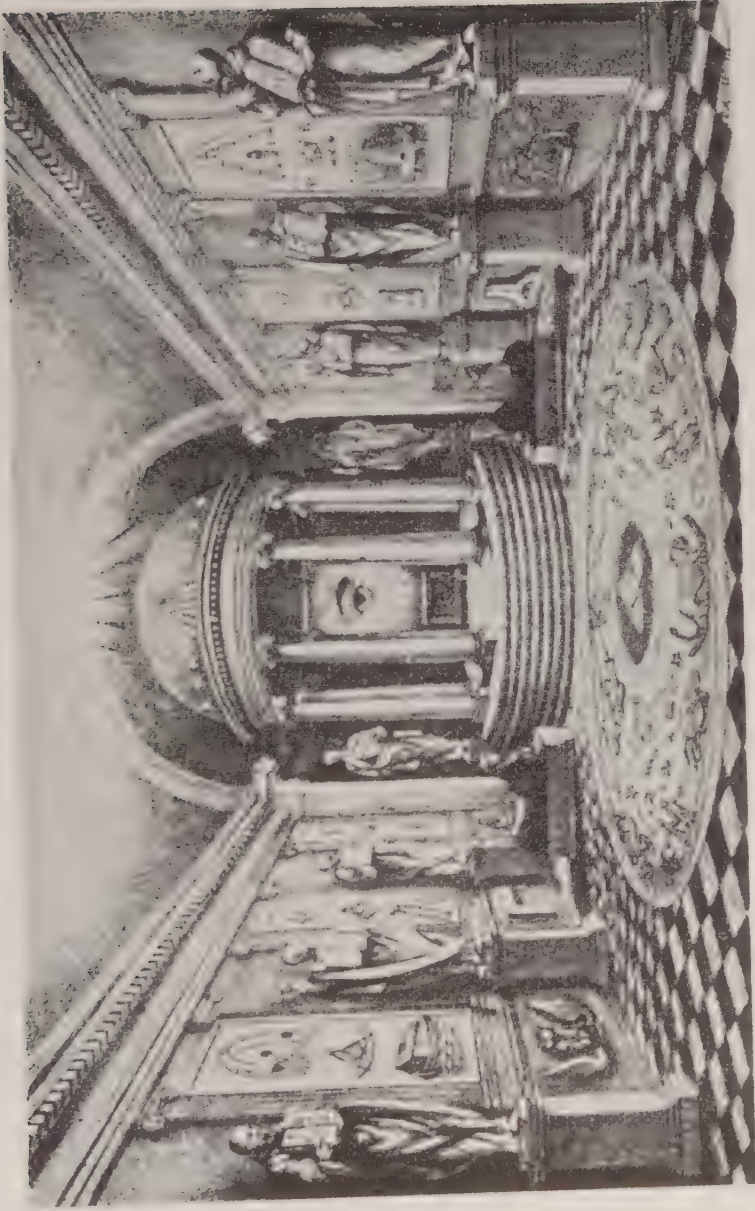
The End.—In this state—by the testimony of many literatures—there supervenes an experience, described in a thousand ways and yet ineffable. Some intimations concerning it have been enshrined in imperishable books of Plato and Plotinus. It glimmers forth at every turn and corner of remote roads and pathways of Eastern philosophies. It is in little books of unknown authorship, treasured in monasteries and most of which have not entered into knowledge, unless within recent times. The experience itself is of and within that place of darkness about which it has been said by another school of symbolism that the sun shines there at midnight. There is afterwards that further state in which the soul of man returns into the normal mode of material being, bringing the knowledge of another world, the quest having ended—for the time being at least. This is compared to resurrection, because the master of such an experience comes back in the power of the world within as well as the world without.

Death and Resurrection.—In several mythological legends the emblematic period between divine death and resurrection is triadic and is spoken of roughly as three days, though there is an exception in the case of Osiris, whose dismemberment necessitated a far longer quest before the most vital of his organs was left out as finally lost. The three days are foreshortened usually at both ends, for the first of them is an evening only, because of that which is implied spiritually by *occasum solis*; the second is a complete day, because the sun shines at the zenith on the other side of the world of life; while the third ends at sunrise, and this is the morning of Easter. There is also most probably an allusion to the temporal brevity ascribed in the annals of sanctity to the culminating mystical experience. It is to be observed in this connection that during the mystical death of the Candidate in the MASTER GRADE the time of his interned condition is marked by

three episodes, which are so many attempts to restore him, of which the last alone is successful.

Resurrection and Rebirth.—I shall return to this subject at a much later stage in dealing with certain confusions which have arisen between rebirth and resurrection. Meanwhile it must not be supposed that the old initiations communicated the mystical experiences delineated therein otherwise than by lessons delivered in ceremonial form or in discourse attached thereto. This also is treated elsewhere. It must still less be expected that modern Rites convey anything except in pageant. Those who are conscious of the call and have been, or are about to be, affiliated with any of the Secret Orders must be prepared to discover for themselves their intimations on the mystical side, and they will be met by many difficulties. The whole experiment is not comprised by any institution which is to be found in the open face of day, though it may be otherwise with rare exceptions subsisting in hidden places. From the sacramental standpoint they are not in themselves perfect and complete ceremonies, as their technical description is sometimes made to affirm. They are rather as they stand a story without an end and presuppose a further action elsewhere, as the Greater Mysteries of antiquity were to be inferred from the Lesser Mysteries, or as the novice postulates the Knight. Moreover, the action of most figurative and emblematic dramas must be said to move in a dream, while the proper sacramental description of the state produced in the Candidate is—in a sense—one of somnambulism, from which he comes forth carrying the simulacrum only of any desired object. It may happen that the keys placed in his hands are more like keys of death than those of life. He has participated at most in a light which is that of a Lamp of the Sanctuary shining behind the altar and not exposed in the Temple. The state of comparative inhibition thus induced continues in respect of the Mysteries until and unless the peculiar intentness of a contemplation based on love preoccupies the life of his heart. It is only the love of the Mysteries which takes off their trammels and veils and exposes their inward grace.

Points of Obscuration.—I will say nothing as to the mental atmosphere which, unfortunately, at the present day is to be met with sometimes in the external Sanctuaries, or the modern inconsequences which serve to obscure Rites that call for veneration in their spirit. They are further difficulties to the novice in proportion as he is the better prepared and on the search after real things. Yet these and other ineptitudes of the bourgeois mind are like the whitewash of Puritan zeal, concealing but not destroying the pictured saints on the



TEMPLE OF THE MYSTERIES

walls of our old churches: the import of a particular Ritual can still be discerned behind them.

Christ Mystical.—In conclusion for the time being on these most Christian Mysteries I have dealt with them under this title because Christ Mystical is the apex and *ne plus ultra* of all the secret as of all the open Sanctuaries. The Christ-Life is the life of the Mysteries raised into a great transcendence. His story is the story of the soul on its way of attainment. He is the Spirit of the house and the house is she. The old Mysteries at their best put forth stories of the soul, which are shadows of the light which is in Him: within their own measures they spoke unawares of Him, of Whom and Whose workings we hear also at however far a distance in the MASTER GRADE; under deep veils but not so all remote in MARK and ARCH; nearer and yet nearer in one and another Grade of Christian Chivalry, till it is almost His own voice which speaks in that of ROSE CROIX. Beyond these things there are those more secret Orders to which I have once adverted, in which the voice is heard more clearly and the scheme of the Great Catholic Mystery is unfolded more fully. Though not without breaks and omissions, they are descendants of anterior societies which may in turn have derived from Imperatores of the Rosy Cross or other dispensers of initiation, even as these—also in their turn—may have drawn from groups of antiquity. They are Wardens of Gates opening to the heights of symbolism and direct those in their charge towards that great experience which is granted to man alone in the contemplation of the Highest Unity.

CIRCUMAMBULATION

It is desirable to make a clear distinction between the processional observances—past and present—of non-Christian religious systems and certain Masonic ceremonies which are to some extent in their likeness. The word circumambulation applied to the Pagan Rite seems always to have involved a motion about some central object, for example, an altar, or about an assembly grouped together for the purpose of purification by consecrated water. In either case it followed the course of the sun, and all Masonic movements concur herein. The Consecrating Officers of Lodge and Chapter proceed in this manner; the Master and Wardens enter and leave their chairs as the sun returns to the East and goes forth therefrom; and there are other processional occasions which are governed by similar procedure. On this ground and on others of similar value imaginative people have supposed that Freemasonry is a relic of solar worship; the extent and limits of the analogy between the sun and officers of the Lodge,

or between the Lodge itself and the world enlightened by the sun, are made perfectly clear in our Rituals and are not only artificial in character, but bear upon them the seals of their modern invention : they are good and satisfactory within their proper measures. It should be noted, moreover, that there are several Masonic circumambulations which are about the Lodge itself and not a centre therein : their purpose is literal and practical, not of a symbolic kind—those, for example, in which the Candidate is concerned throughout the Craft Degrees. They are no more astronomical in character than are the travels of a Novice in the ORDER OF KNIGHTS TEMPLAR when he is on his years of pilgrimage and warfare. One other observance deserves mention because of its mystical import : it is that circumambulation which is performed in a great allegoric darkness by the Candidate for spiritual perfection in the Grade of ROSE-CROIX MASONRY. He again is illustrating no festival of astronomical mythology, no movements of sun or moon, but the harmonious evolution of time and its ages about the Eternal Centre, the activity of our human race about the repose in God. It is also and above all his own pilgrimage through the seven ages of manhood, from cradle to grave, but raised out of common categories of symbolism by the consecrations of eternity, so that it becomes a quest of God, performed by one who is looking ever towards that Divine Centre, from which the Christian Mason cannot err—meaning in so far as he cleaves thereto with the whole heart and mind. There is no need to add that our early Masonic *literati*—men of the eighteenth century—had conventional explanations to offer which are characteristic of their lights and their period—as, for example, that the Rites of Circumambulation represented the “ toilsome progress of humanity ”—from barbarism to civilisation, from ignorance to enlightenment. It is true enough in its way, if we can rest satisfied with such measures of meaning ; but the labour of allegorising thereon does not seem justified therein, nor does it appear at what point a Neophyte enters into his reward when he moves amidst such images.

MARTIN CLARE

A Fellow of the Royal Society and in 1741 a Deputy Grand Master, described otherwise as a zealous Freemason, Clare, delivered an Oration on the Order, with maxims and advice thereon, at a Meeting of the newly formed Stewards' Lodge in 1735. He was invited to repeat it before GRAND LODGE on December 11th of that year and was desired to print it. Prior to this, or in 1732, he had been appointed to revise the Lectures.

Writings.—The Oration in question is presumably that under the

name of Martin Clare which is included by Oliver in his GOLDEN REMAINS OF THE EARLY MASONIC WRITERS and is entitled *The Advantages enjoyed by the Fraternity*. These are "good conversation" and the improvement consequent thereon. With a view to their promotion, Clare undertakes to point out "those things which are the most likely to discompose the harmony of conversation"—as, for example, natural roughness, contempt, censoriousness, contradiction and unseemly interruptions. In a word there is no question that it is an exceedingly polite production of a hortatory kind and is not much better or worse than other stuff included in the GOLDEN REMAINS. It is, moreover, annotated by Oliver, chiefly by way of quotations from American Masonic writers. Clare is usually regarded as the author of A DEFENCE OF MASONRY in reply to MASONRY DISSECTED. We know that he was Junior Warden of Grand Lodge in 1735.

COLOURS

There is no recognised scheme or science of colours in Masonry, as there is in some other Secret Orders which work in Ritual. One of these, for example, unfolds a profound symbolism of the subject based on the scale of the rainbow, and yet it is only necessary in the great figurative mystery with which it is concerned. But the Rite to which I refer is an ordered sequence of Grades, having a beginning, middle and end, a system of development proceeding logically, as if from *Aleph* to *Tau*. Masonry unfortunately is inchoate in this respect, its veiled sequence being scattered over a number of Rites which do not belong to one another, while some exclude one another. It is only possible therefore to enumerate facts in connection with Masonic colours and to give such explanations of meanings—few and far between—as have been attached thereto.

Craft Colours.—The predominant colour of CRAFT MASONRY is sky blue, and it is regarded as typifying durability, beneficence and charity. The Craft is sometimes denominated Blue Masonry, but more especially on the Continent and in America. The Masonic clothing of Grand Officers is garter-blue, usually described as purple. It is held to denote dignity and supreme or royal authority. The purple of kings is proverbial. Being a blend of red and blue, it is called an emblem of union in Masonry; but this would obtain logically in respect of all complementary blendings. Red or Crimson is characteristic in particular of the ROYAL ARCH, as a sign of zeal and fervour, the fidelity attributed to the prototypical Candidates of the SUPREME DEGREE according to its traditional story. The distinguishing colours of the MARK DEGREE, respectively for ordinary Members and Grand

Officers, are identical with those of the CRAFT. The Degree of ROYAL ARK MARINER, which—for almost unsearchable reasons—is attached to the MARK, is represented by rainbow colouring, for the obvious reason that it is connected with the Legend of the Flood.

High Grade Colours.—It is neither possible nor necessary to offer a tabulation in full of colours in High Grade Masonry. There are Grades of Christian Chivalry which connect with black, and in particular the ORDER OF THE TEMPLE, though it is now confined to the sash—a memorial of the extermination which befell the original Templars and sorrow for the murder of Molay. No such memorial and no symbolical reason justified the EARLY GRAND SCOTTISH RITE in grouping the RED CROSS OF CONSTANTINE, KNIGHTS OF THE HOLY SEPULCHRE and KNIGHTS OF ST. JOHN in the same class as TEMPLARS and KNIGHTS OF MALTA, under the denomination of BLACK OR ENCAMPMENT SERIES. By a still more ridiculous arrangement its GREEN SERIES included KNIGHT OF THE BLACK CROSS, KNIGHT OF THE WHITE CROSS, and KNIGHT OF THE BLACK AND WHITE EAGLE. In the ROYAL ORDER OF SCOTLAND the HEREDOM OF KILWINNING Point is properly referred to crimson, on account of the Precious Blood poured out on Calvary, but the introduction of green upon red in the Point called ROSY CROSS is neither explained in the Ritual nor justified by its symbolical content.

Colours in the Scottish Rite.—In the thirty Degrees of the ANCIENT AND ACCEPTED RITE which are superposed on those of the Craft a grouping of Grades under colours may be tabulated thus : (1) Black : (a) SECRET MASTER, commemorating the death of the Builder and grief for his loss ; (b) INTIMATE SECRETARY, in which black is sprinkled with white, the reason of which is doubtful ; (c) MASTER-ELECT OF NINE, but black is sprinkled with red because it is a Grade of Vengeance ; (d) ELECT OF FIFTEEN, another Grade of the Dagger—sorrow, retribution and blood ; (e) CHEVALIER-ELECT, the end of those matters which are treated in the two preceding Degrees, but in this case the black is bedewed with tears ; (f) NOACHITE, but the black is significant of night and the moon shines at the full when the Chapter meets ; (g) CHEVALIER KADOSH, as originally planned, another Grade of Vengeance, the vindication of KNIGHTS TEMPLAR ; (h) PRINCE OF THE ROYAL SECRET. (2) White : (a) GRAND MASTER ARCHITECT, in which the President's Office is that of a High Priest in Israel and he is clothed in white, but the draperies of the Lodge are emblazoned with red flames ; (b) CHIEF OF THE TABERNACLE, the lesson of which is to avoid cowardice and envy, but it does not explain the use of white draperies, or the black

and red collars which also appear in the Lodge. (3) Blue : (a) GRAND PONTIFF, the blue being sprinkled with golden stars, by allusion apparently to the vault of heaven ; (b) PRINCE OF THE TABERNACLE, meaning the Tabernacle in the wilderness, but the principle which actuates the choice of colour does not appear ; (c) PRINCE OF LIBANUS, in which two apartments are required, the first being hung with blue and the second with red. (4) Red : (a) PROVOST AND JUDGE, the colour selected being indicative of severity, tempered presumably in this case by zeal for justice ; (b) SUPERINTENDENT OF THE BUILDINGS, representing five chiefs presiding over the five orders of architecture, and these are Masters in Israel, qualified and commissioned to perfect the work of the Temple, so that these also are judges after their own manner ; (c) CHEVALIER OF THE HOLY VAULT, or SCOTCH KNIGHT OF PERFECTION ; (d) PRINCE OF JERUSALEM, in which there are two chambers, the first at Babylon, to which the colour red is attributed, and the second at Jerusalem, which is connected with that of orange ; (e) KNIGHT OF THE EAST AND WEST, belonging to the time of the Crusades, and the red—for an unknown reason—being embroidered with golden stars—possibly alluding to hope and zeal, persistent in spite of failure ; (f) SOVEREIGN PRINCE ROSE-CROIX, in which the colour red has reference to the Blood of Christ, but there is black also, and this intimates quest in darkness ; (g) KNIGHT OF THE BRAZEN SERPENT ; (h) GRAND COMMANDER OF THE TEMPLE ; (i) SCOTCH KNIGHT OF ST. ANDREW OF SCOTLAND ; (k) GRAND INSPECTOR ; (l) SOVEREIGN GRAND INSPECTOR-GENERAL, but several colours enter into this Grade, and the sash is white and gold. (5) Green : (a) PERFECT MASTER, which is concerned with the erection of a mausoleum to the memory of the Master Builder and the green alludes to hope beyond the grave ; (b) KNIGHT OF THE EAST, which belongs to the period of Cyrus and the green has reference to those waters of Babylon by which Israel sat down and wept ; (c) SCOTCH TRINITARIAN. (6) The colour yellow is attributed to the ROYAL ARCH OF ENOCH, while (7) Blue and Yellow are combined in the Grade of VENERABLE GRAND MASTER AD VITAM, and (8) Pink and Blue in that of KNIGHT OF THE SUN.

An Involved Scheme.—It will be seen from this enumeration that the colours of the SCOTTISH RITE are either to be explained on very simple considerations of symbolism or are left to account for themselves and would seem arbitrary, as in the case of KNIGHT OF THE SUN. Those which I have tabulated are the scheme—such as it is—of the SCOTTISH SUPREME COUNCIL. It must be added that this scheme is motley, for the draperies of Lodges and Chapters may or

may not correspond with the insignia of Officers and Members. In the Grade of SECRET MASTER the black hangings are relieved by the blue ribbons of the Brethren, but the aprons are bordered by black ; in that of GRAND PONTIFF the Lodge is draped in blue, but the Members are clothed in white and wear blue chaplets on their heads ; while blue is contrasted with red in the GRADE OF ST. ANDREW. There is an occasional recognition, however, of the symbolical values attaching to complementary colours, though they are implied rather than expressed.

CO-MASONRY

It is said that in or about 1879 several Chapters under the obedience of the Supreme Council of France, ANCIENT AND ACCEPTED SCOTTISH RITE, revolted from that authority, the tendency to disturbance being as usual fomented by the GRAND ORIENT. Whether this Obedience approved what followed I have no means of knowing, but the Chapters in question reincorporated themselves under the title of LA GRANDE LOGE SYMBOLIQUE DE FRANCE, according to the particulars before me. This statement does not appear to mean that they passed under the authority of LA GRANDE LOGE DE FRANCE. It is impossible, however, from the confused evidence to determine this point certainly or to decide what Degrees were conferred by the new body, but they were presumably those of LE RIT FRANCAIS and not of the SCOTTISH RITE. The central jurisdiction appears to have governed Lodges and not Chapters. One of the separated Lodges—the nature of whose dissatisfaction is shewn by its title of LES LIBRES PENSEURS—held its meetings at Pecq, a village in the Department of Seine et Oise. On November 25, 1881, this Lodge resolved that Mlle. Maria Desraimes, a writer on humanitarian subjects and the rights of women, should be admitted into Freemasonry. The proposers were M. Hubron, the W. :. M. :., and six other Master Masons. The initiation took place on January 14, 1882, in the presence of Brethren drawn from all parts. From her subsequent history Mlle. Desraimes must have been also passed and raised, but there are no particulars in the sources to which I have had access. The Lodge was suspended, but whether by the Authority which it had helped to create or by some other Grand Obedience does not appear.

La Maçonnerie Mixte.—More than ten years passed away, during which I am unable to give any account of the lady's Masonic history. It seems certain that there was no Lodge in which she could have held Office and much less have passed the Chair. This notwithstanding she was approached in the early part of 1893 by Dr. Georges Martin, a Mason holding the Thirty-third Degree of the A. :. and A. :. S. :. R. :., and described by himself as *féministe en même temps que maçon*. He

had championed the rights of women on many occasions and in particular, being a physician himself, their capacity for admission to the medical profession. At the period in question he was coming forward once more on the same mission, but this time asserting their title to be made Masons. With this object he resolved on establishing LA MAÇONNERIE MIXTE and hence had recourse for assistance to the only Woman-Mason within his knowledge. The result was that on March 4, April 1 and April 4, 1893, Mlle. Desraimes, acting under his influence and presumably with his co-operation, successively initiated, passed and raised sixteen female Candidates, otherwise—in his view—a sufficient number for the constitution of a Lodge of Women. It appears to have been founded accordingly, whereupon Dr. Georges Martin demanded and acquired affiliation, in which manner the new foundation became literally a "mixed" Lodge, the location of which was Paris. A Constitution was framed under the title of GRANDE LOGE SYMBOLIQUE ÉCOSSAISE MIXTE DE FRANCE, borrowed evidently in the main part from the schismatic body mentioned previously. Its one Lodge at the moment was called LE DROIT HUMAIN, and its original activities appear to have been restricted within the limits of Blue Masonry. But in 1900 the Thirty Degrees of the ANCIENT AND ACCEPTED SCOTTISH RITE were superposed on those of the Craft by Dr. Georges Martin in conjunction with other Inspectors-General. A Supreme Council was established to govern the Order, to preserve the Constitution and to issue Charters, Warrants and Certificates. The titular head, Maria Desraimes, died ten months after the foundation of the First Lodge and was succeeded by Maria Georges Martin as President and R.: W.: Mistress, or *Vénérable*. In 1901 she appears to have become Grand Mistress of the Order and President of the Supreme Council.

Religious Status.—In respect of religious status, after the prevailing mode of Latin Freemasonry, no recognition is extended to any religious dogma, no form of faith is rejected, all aspects of philosophical thought are tolerated and the Grand Architect of the Universe is invoked nowhere. The device at the head of Warrants and Diplomas is *À la gloire de l'Humanité*. The thesis of Dr. Martin on this subject was that Human Right or Duty precedes Divine Right, since the latter "can begin only at the Gates of Eternity, for those who believe in another life." The distinction is useful, as it enables us to see that we are dealing with a fool in metaphysics and one who may be called self-crowned by the utterance—as if with cap and bells. He has told us otherwise how he had desired through all his life to witness the separation of Churches and States. He has told us also of his joy

when he lived to see his dream accomplished under the auspices of President Carnot. He regarded the alleged reform as an indispensable condition of peace between divergent philosophical and religious conceptions; but we have not yet seen the concordat signed in France or even drafted.

La Maçonnerie Mixte proved a successful experiment, and at the end of 1912 it is on record that there were 12,000 members in all parts of the world, including one hundred Lodges in the United States. England, India, Africa, Holland, South America, Oceania were embraced by its map. As regards Masonic status in France, at the date in question, no recognition of its activities was extended by the GRAND ORIENT and affiliation to Mixed Lodges was forbidden. On the other hand, the GRANDE LOGE DE FRANCE received men who had been initiated in Mixed Lodges by a process termed *régularisation*, while the SUPREME COUNCIL went further, permitting its members to affiliate and receiving joining members from the Mixed Lodges, so only that they were males. It might apparently have exceeded this limit by establishing official relations and receiving Sisters, but it was hindered for the time being owing to "international treaties." Such is the commentary of Latin Freemasonry on the knavish assertion that it is impossible for any woman to be made a Mason.

Universal Co-Freemasonry.—The story of LA MAÇONNERIE MIXTE in Great Britain and other English-speaking countries is merged in modern Theosophy. It migrated to India and came under the influence of Annie Besant at Benares, where the DHARMA LODGE, No. 101, was founded, to be followed in due course by other Lodges at Bombay, Adyar and East Rangoon. *La Maçonnerie Mixte* was first translated into English as Joint Freemasonry and was introduced as such into Great Britain in 1902 by the "Grand Officers of the Supreme Council," who—on September 26 of that year—consecrated the first Lodge under the name of HUMAN DUTY, No. 6, London. Whether the Supreme Council was that of France and how a Masonic Lodge can be "consecrated" without invoking the Grand Architect of the Universe must remain open questions, so far as my own knowledge is concerned. Whosoever were concerned in later proceedings took care to provide their personal commentary on the thesis of Dr. Martin by affirming in Art. 1 of their "Principles" that JOINT FREEMASONRY "asserts, in accordance with the ancient declarations of Freemasonry, the existence of a creative principle, under the title of the Great Architect of the Universe." About 1905 the English title was altered to that of UNIVERSAL CO-FREEMASONRY in Great Britain and the British Dependencies. Maria Georges Martin was recognised presumably as

President and titular head, but V. . . . Ills. . . . Ssr. . . . Annie Besant, 33°, was not only Vice-President but "Grand Master of the Supreme Council"—possibly that of Adyar. Later on she became also "Protectress" of the Order, so arrogating to herself the Masonic status of King Edward VII. At the present day the sign of the sisterhood has been changed and Annie Besant together with the rank and file of women in Co-Freemasonry style themselves Brothers.

Dharma Working.—The Ritual of the first THREE DEGREES has been printed and reached a second edition in 1908. It is called the Dharma working of Craft Masonry. The variations from our own form are at once numerous and slight, but novelties are also introduced, a few of which may be tabulated: (1) The rubrics are much fuller and make for clearness in working. (2) The ENTERED APPRENTICE is taken three times round the Lodge and is brought back on each occasion to the centre. (3) The second circumambulation is opposite to the first, or against the sun, the third being the same as the first—otherwise following the sun. (4) In the SECOND DEGREE, after the circumambulations, the Candidate is placed in the centre and passes through five stages or experiences, corresponding (a) to work on the Rough Stone, (b) the Arts, (c) the Sciences, (d) the Humanities, and (e) apparently rest after work, with the idea of work to follow. (5) In the THIRD DEGREE the Obligation is shortened, more especially in respect of certain covenants on the virtue of chastity, while some of the wording differs in other clauses. (6) The language differs throughout in many places of the Rituals and some of the prayers are changed. All essential points, however, remain—it being understood that—subject to these variations—the text follows the Scottish working. . . . Recent rumours, however, speak of drastic changes.

Ancient Masonry.—In the year 1908 there was some kind of feud in London, which resulted in the foundation of an independent Society under the denomination of ANCIENT MASONRY, one reason being that the Co-Masonry of Annie Besant involved an irresponsible headship, in opposition to Masonic principles. The new foundation abandoned Dharma workings and had recourse to those in use by the EMULATION LODGE OF INSTRUCTION. It works only the THREE CRAFT DEGREES, its Candidates being initiated, passed and raised—whether male or female—precisely as those who enter Masonry under the obedience of the GRAND LODGE OF ENGLAND. The Rev. Dr. W. F. Cobb, Rector of St. Ethelburga's, in the City of London, who had been made a Mason under the obedience of GRAND LODGE but was no longer attached, became the prime mover in this work of reformation and was presumably at the head of the concern. The present Grand Mistress—

who is, however, termed Grand Master, following Mrs. Besant's classification—is Mrs. Halsey, a kinswoman of the Rt. Hon. T. F. Halsey, Deputy Grand Master of England. Dr. Cobb has retired. The members, both male and female, are said to be enthusiasts, who maintain the character and spirit of the several Lodges at an exceedingly high grade, and the Ritual working is regarded as excellent. There was a time when Master Masons, not excepting Grand Officers, attended Meetings somewhat freely and are reported to have been much impressed, but an edict went forth from GRAND LODGE in the usual belated fashion and has put a stop to this practice—at least, in part. The so-called ANCIENT MASONRY is a small body in comparison with Universal Co-MASONRY, but there is no question that, from everything ascertainable respecting modes of reception, its members—men and women—are to all intents and purposes as much Masons as if they had been admitted to membership in Freemasons' Hall itself—the question of recognition and this only excepted. As regards LA MAÇONNERIE MIXTE, I have failed to obtain information about its welfare during the years of the Great War, except indeed that la Grande Maîtresse, Mme. Maria Georges Martin, passed away on November 4, 1915, Dr. Martin himself following her on October 1, 1916.

Diffusion.—The following particulars are drawn from a Directory of Lodges and Chapters under the Obedience of Annie Besant. (1) HUMAN DUTY, No. 6, London. (2) H. P. B. Lodge, No. 14, Bradford. (3) CHRISTIAN ROSENKREUZ, No. 18, Edinburgh. (4) HERMES, No. 20, London. (5) GOLDEN RULE, No. 21, London. (6) MANCHESTER Lodge, No. 22, Manchester. (7) EMULATION Lodge, No. 24, London. (8) HARMONY Lodge, No. 25, Southampton. (9) PLATO Lodge, No. 31, Leeds. (10) UNITY Lodge, No. 35, Bournemouth. (11) VERITY Lodge, No. 38, Brighton. (12) FIDELITY Lodge, No. 49, Bath. (13) ARBOR VITÆ Lodge, No. 50, Letchworth. (14) DHARMA Lodge, No. 101, Benares. (15) SANGHA Lodge, No. 102, Bombay. (16) SHANTI Lodge, No. 105, Bombay. (17) RISING SUN OF INDIA, No. 107, Adyar. (18) BODHI Lodge, No. 108, East Rangoon. (19) SAN FRANCISCO Lodge, No. 358, California. (20) HELIOS Lodge, No. 360, Los Angeles. (21) UNITY Lodge, No. 359, Oakland, Cal. (22) MELBOURNE Lodge, No. 401, Melbourne. (23) VICTORIAN Lodge, No. 403, Melbourne. (24) SYDNEY Lodge, No. 404, Sydney, N.S.W. (25) BRISBANE Lodge, No. 405, Brisbane. (26) ADELAIDE Lodge, No. 406, Adelaide. I presume that the Lodge numbers are those of the Original Roll belonging to the French Obedience and the enormous gaps between represent in this case the issue of intervening charters which are not under Theosophical influence. It will be seen

that LA MAÇONNERIE MIXTE, its derivations and developments are a power to be reckoned with and that the conventional titular description of "Clandestine Masonry" would be imbecile in reference thereto, or indeed to "Ancient" Masonry. I have seen also reports of an AMITY Lodge, No. 220, Durban, South Africa, of a STAR IN THE EAST Chapter of the ROYAL ARCH, without number or location, of a ROSE-CROIX Chapter, Tolerance, No. 2, London, and another at Edinburgh, being ST. ANN, No. 3. Whether the other Lodges enumerated above are confined to Craft workings I do not know.

Principles.—The principles of CO-FREEMASONRY are established in eight clauses or articles, of which the first has been given already. They may be summarised as follows: (1) In accordance with "ancient declarations of Freemasonry," it asserts "the existence of a creative principle, under the title of the Great Architect of the Universe"; (2) the "open volumes of the Sacred Knowledge" are maintained in every Lodge, differing therefore presumably with the religion of Candidates, but it is not said that the latter are pledged thereon; (3) the "ancient Landmarks of Freemasonry" are maintained; (4) irregular and clandestine Meetings and Lodges without a proper charter are not recognised, but no canon of criticism as to legality is laid down; (5) there are no restrictions on the free search after truth and tolerance is exacted from all members to secure that freedom; (6) the Order is open to all free men and women who are of good report and irreproachable life, "without distinction of race or religion"; (7) "obedience to the laws of the country, loyalty to the Sovereign, silence with regard to Masonic secrets, a high standard of honour, and ceaseless endeavour to promote the welfare of humanity" are exacted as pledges from members; (8) "every Freemason belonging to the ANCIENT AND ACCEPTED RITE is bound faithfully to observe the decision of the Supreme Council to which he owes allegiance." What happens in the case of the ROYAL ARCH does not appear. A Supreme Council of the SCOTTISH RITE as such has no jurisdiction over this Grade, but we have seen that it is worked by at least one Co-Masonic Chapter, and I should add that it is not the ROYAL ARCH OF ENOCH.

Authorities.—The authorities for this notice are (1) CONFÉRENCE du F. Docteur Georges Martin, 33°, November 21, 1910, at La R.: L.: LES AMIS PHILANTHROPIQUES, under the GRAND ORIENT of Belgium; (2) The RITUALS OF THE CRAFT DEGREES, under the editorship of F. D. Harrison, 30°; (3) An official publication of the SUPRÊME CONSEIL UNIVERSEL MIXTE, *Puissance Génératrice et Régulatrice pour l'univers entier des Ateliers Mixtes du 1^{er} au 33^e et Dernier Degré*, issued

by the CHRISTIAN ROSENKREUZ Lodge, No. 43, in Dutch, French and English on May 25, 1912, by the GRAND CHANCELRY, Zenith of Paris ; (4) Old printed matter—miscellaneous—respecting Joint-Freemasonry ; (5) A quarterly journal entitled THE CO-MASON.

COMPAGNONNAGE

In the year 1841 an intelligent workman—craftsman, journeyman, what not—named Agricol Perdiguier, published a volume called *LE LIVRE DU COMPAGNONNAGE* for the purpose of reconciling the murderous hostility which existed between the various branches of the Society bearing this name, or otherwise *COMPAGNONS DU TOUR DE FRANCE*, a guild of journeymen which may be termed of time immemorial. The members were men of all trades, and the three divisions under which the association was classified did not correspond to a grouping of industries. Outside its specific purpose, the work contained such information concerning the society itself as was possible on the part of a member who was bound by its pledges ; for in addition to the public fact of its existence, its benefit aspects and its seasons of festival there was an inward part, as in Masonry, and the *COMPAGNONNAGE* was in fact secret. The book of Perdiguier proved a revelation to France ; it attracted the attention of George Sand ; in the same year—and as a consequence—she wrote her novel, entitled *LE COMPAGNON DU TOUR DE FRANCE* ; publication followed publication, the Companions themselves having a full share therein. In this manner the world came to know, somewhat late in the day, that France had an old indigenous Mystery Association which was comparable in several important respects to that other Mystery, the Masonic Fraternity, the origin of which was in England. As against all the imaginary connections, analogies and identities which have been instituted with Masonry, we have in the *COMPAGNONNAGE* an institution—close at our doors, as it were—which bears to it a most striking likeness.

Canon of Distinction.—It is one thing to register these points—which are bare questions of fact—and another to follow in the footsteps of uncritical writers by affirming that in some undemonstrable manner the *COMPAGNONS DU TOUR* are branches of the Masonic Tree, evidence of its great antiquity, and that an adaptation of Masonic history is offered by their traditional tales, under circumstances which stipulate a considerable past for both. Apart from such speculations, I am dealing with a sufficiently involved subject, on which the last word has by no means been said, nor is it certain that the last discoveries have been made. In the brief space at my disposal it seems advisable to adopt a simple scheme of grouping under specific heads.

The Sodality at Large.—(1) In certain RÉGLEMENTS SUR LES ARTS ET MÉTIERS DE PARIS belonging to the year 1258 it is laid down that the exercise of any craft or grade was limited to those who had “served as apprentices and had been received thereafter as masters.”

(2) Between these classes or ranks there rose up, however, by degrees the rank of journeyman, who usually worked his way through various parts of the country, performing the *Tour de France*. (3) In this manner there is held to have arisen the Compagnons du Tour de France, but evidence for any date or even period of incorporation is wanting.

(4) The existence of the sodality in 1651 is attested by the fact that some of its practices—or alternatively those of trades included by it—were condemned in that year by the Faculty of Theology at Paris—i.e., Doctors of the Sorbonne—and prohibited under pain of excommunication by the Archbishop of Toulouse. (5) The purpose of the sodality was to assist journeymen, who were provided with lodging, food, work and even credit at need, the income coming apparently from the subscriptions of members. (6) In connection with these benefits there were Inns or Houses of Call, termed *devoirs*, in various towns of France, but more especially in the South. The Brethren were hence sometimes called COMPAGNONS DU DEVOIR.

The Three Branches.—(1) The COMPAGNONNAGE comprised three groups of Fellowships, distinguished by the names of their traditional founders, but how far these divisions are traceable historically prior to the eighteenth century must remain an open question, for want of materials. (2) They were respectively Children of Solomon, Children of Maître Jacques and Children of Père Soubise. (3) This enumeration follows a presumed priority in time. (4) The obedience of Solomon comprised stonemasons only at the beginning, to which joiners and locksmiths were added as years went on. (5) Maître Jacques ruled over stonemasons also, afterwards over locksmiths and joiners, but finally admitted almost every kind of craftsman. (6) The Children of Soubise were carpenters, to which tylers and plasterers were added. (7) Ultimately the Society may be said to have incorporated the great majority of crafts, masons proper excepted.

Traditional Histories.—(1) According to universal acceptance within the ranks of the sodality, the stonemasons under the rule of King Solomon were the ancient and original companions. Of their legend we know only that they received a charge or warrant from the great son of David and that he incorporated them within the precincts of the Temple. (2) Maître Jacques was born in Southern Gaul, which he left on his travels at the age of fifteen. He learned sculpture and architecture in Greece, and hearing that Solomon had summoned all

famous men he proceeded through Egypt to Jerusalem, which he reached at the age of twenty-six years. There he constructed the two Pillars of the Temple and did other master-work in connection with its building. When the Temple was finished he took leave of Solomon, by whom he was loaded with benefits, and returned to Gaul with Maître Soubise, who was a man of violent character and parted with his companion in jealousy at the influence exercised by Jacques over their pupils. Maître Jacques landed at Marseilles and Soubise at Bordeaux. The former collected companions and disciples, as did also his rival, and after some three years, there was an attempt to assassinate Jacques on the part of the followers of Soubise. It proved a failure, but he was afterwards betrayed by one of his own pupils, who led his enemies to a place where he was accustomed to pray and gave him the kiss of peace used among the *Compagnons*. This was the preconcerted death-signal: thereupon "five villains at once fell upon and killed him, with five dagger wounds." This was in the forty-seventh year of Maître Jacques, four years and nine days after he left Jerusalem and nine hundred and eighty-nine years before the coming of Christ. His body was embalmed by the Companions of his own group and buried with solemn ceremonies, which lasted three days. Maître Soubise wept over his tomb and ordered the assassin to be found, but it remains an open question whether he instigated the crime. The chief murderer himself committed suicide in despair. (3) There is no legend of Soubise apart from that which I have recited: it must be supposed that he was exonerated in some manner which justified his particular Children in being enrolled under his banner.

Modes of Reception.—There were modes of reception, less or more ceremonial, belonging to the chief trades and—with a single exception—those which were practised in one were as much hidden for the others as for the external and "popular" world. That which was shared in common was the fact of admission thereby into one or other circle of the sodality and the freedom of the *COMPAGNONNAGE* at large. (1) A Candidate for the Joiners was prepared by a preliminary examination, in the course of which his freedom in choice was impressed on him, and he was required to certify his concurrence with the written Regulations. The steps or Degrees were those of (a) *AFFILIATE*, (b) *ACCEPTED COMPANION*, (c) *FINISHED COMPANION* and (d) *INITIATED COMPANION*—a classification which leaves something to be desired on the score of logic, as the first stage in any series of admissions is obviously that of initiation. The reception of locksmiths was identical with that of joiners, constituting the exception to which I have alluded above. (2) The stonemasons of Solomon

became YOUNG MEN on their initiation, and whatever the proceedings may have been there was only one Degree, which admitted at once to the freedom of the Company. (3) Under the obedience of Maître Jacques there were two Grades, being those (a) of ASPIRANTS and (b) of SUPERIOR COMPANIONS. (4) We find two also among the Children of Maître Soubise—namely, COMPANIONS and FOXES—the first and second presumably. (5) The divulgation of *Compagnonnage* proceedings which took place in the middle of the seventeenth century—in connection with an appeal to the Sorbonne—furnished ceremonial particulars practised in other trades, the heads of which are as follows: (a) At the admission of Saddlers and Shoemakers there was a mock baptism of Candidates, who chose Sponsors for the purpose and received a new name, or designation by way of *soubriquet*. In addition to Baptism there was a travesty of the Mass, followed by the communication of all present in the Bread and Wine, Catholics and Huguenots being received in like manner. Candidates were sworn upon the Gospels, within the leaves of which were placed coins to the amount of thirty pence, symbolising the recompense of Judas for betraying his Master. (b) The admission of a Tailor took place in front of a table on which was a white cloth, wrong side up. On the cloth were arranged a loaf, cellar of salt, cup on three feet—half filled—three silver coins and three needles. One sponsor was chosen by the Candidate, who was pledged upon the Gospels and heard the legend of “the three first Companions.” It is affirmed that the Mystery of the Trinity was profaned several times in the course of reception. (c) A Cutler was pledged before an altar and received from his sponsor bread mingled with salt and two or three glasses of wine. He was then admitted a Companion. On a subsequent occasion he was taken into the country, to be instructed in *les droits du passé Compagnon*. The account is confused and confusing. There was an arrangement of many articles connected with the Passion of Christ by a rough symbolical attribution, in addition to which there were types of the twelve apostles, the four evangelists, the tower of Babel, and so forth. The new Companion was instructed as to their meanings, but in what way they exhibited the rights of a “passed Companion” or what was their relation to the art and craft of cutlery must be left as beyond speculation. (d) In the reception of a Hatter there was an elaborate arrangement of a table for the same symbolical purpose, namely, the representation of the Passion, but the signifying objects differed. Other articles in the apartment used for the ceremony had other meanings, a chest representing Noah’s ark; a bed, the manger at Bethlehem; a chair, the baptismal font; and so forth. Pilate,

Annas and Caiaphas were represented by the Provost, lieutenant and secretary. The Candidate advanced by three steps and was directed to kiss the Provost, saying: "God forbid that this kiss should resemble that of Judas." He was instructed in the meaning of the symbolic objects, and in some of the procedure which followed he was caused to represent Christ taken from one judge to another, though directed to deny that he did. He was made to eat bread and salt, while water was thrown over his head, in seeming parody of the two sacraments. (e) The Charcoal-burners met in forests and so received their Candidates. A white cloth was laid upon the ground and a cross set up thereon, encompassed by a cellar of salt, a goblet containing water and a wax candle. The Pledge was administered with the Postulant prostrated on the cloth, one hand touching the vessel of salt and the other the goblet. Being raised, he received the Password and afterwards an explanation of the symbols, these being funerary in character and pre-commemorating his own and any companion's obsequies. The cloth signified the shroud; the torches used at the burial of a charcoal-burner were represented by the taper; the water spoke of that which was sprinkled over graves; while the cross recalled the same sacred object which is laid upon the coffin. Salt signified the theological virtues—faith, hope and charity.

Feuds and Rivalries.—As the three main branches incorporated between them a great number of trades, it follows that there was Fellowship within Fellowship. There were also feuds and rivalries, innumerable individual quarrels and pitched battles in which it may almost be said that host was arrayed against host. As knight-errant of old meeting with knight-errant fought for the glory of battle, so it was with the journeymen of France, and the life of the COMPAGNONNAGE at large was a life of civil war. The stonemasons of Solomon were the natural enemies of those under the obedience of Jacques, and so of all trades congregated under rival banners, though all parties were ready at any moment to combine against a common enemy—as e.g. locksmiths of Solomon and Jacques against other locksmiths who did not belong to the *devoir*. The assaults and batteries in these cases were one method of soliciting recruits for the union. The most remarkable pitched battles were those of 1726 at Lyons, of 1730 in Provence and at Marseilles in 1808. It is obvious that the Brotherhood were a turbulent brood and one of the charges against them affirms that they ruined their masters—though pledged to preserve their welfare—"by emptying their shops of assistants whenever any one of their cabal complains of having received insult." Assuming that the COMPAGNONNAGE had any considerable corporate existence in

1539, one cannot help feeling that the Statute of Francis I in that year which sought to abolish all fraternities had a certain justification, so far as the particular confraternity was concerned. At the same time there is full evidence that for its own journeymen it was a provident institution of great practical advantage.

Religious Aspects.—We are told that journeymen of all religious beliefs were admitted under the obedience of Solomon—which would mean simply that they were either Latin Catholics or Huguenots till the dawn of the nineteenth century—but that a profession of Catholicism was required from those who sought admission under the Jacques and Soubise banners. The Sorbonne and Toulouse condemnations were in reality directed, not against the COMPAGNONNAGE at large, but against certain trades grouped under the tutelage of Maître Jacques. The ceremonial practices if any—and there were some almost indubitably—of the other branches did not transpire in the seventeenth century and are still practically unknown. Those which I have summarised are described in the Sorbonne and similar judgments as superstitious, impious, sacrilegious, a profanation of the mysteries of religion, and as otherwise accursed and diabolical. The validity of these charges stands or falls accordingly as the intention of the ceremonies was one of ridicule or reverence. On the basis of the particulars furnished by the accusations themselves, I do not believe that the baptisms, masses and Eucharistic commemorations were performed as travesties of the most sacred offices of Catholic Religion. I believe that their purpose was to enhance the solemnity of the professions made by Candidates and to impress upon them the seal of a certain sanctity. They may have offended against taste: it would depend how they were performed, and about this we have no means of judgment. As to those ceremonies which commemorated the Passion of Christ I have no difficulty in concluding that they were characterised by sincerity of intention: it is not likely that they would have been otherwise, considering that a profession of orthodox faith was required of those who took part therein. In reality, however, the more reverent and devotional they were, the more they would lay themselves open to condemnation—perhaps also to misdescription—for in this case they would look perilously like encroachments on sacerdotal prerogatives. For the rest, there is no objection to supposing that there was substantial sincerity on the part of the Sorbonne; but in this connection we must remember that the kind of people who called the COMPAGNONNAGE ceremonies blasphemous and the legend of the first three Companions “full of impurity” are of the same kith and kin as the Roman Catholic anti-Masons, who at this day would and do term the

most Christian ceremonies of the Grade of ROSE-CROIX a derision of Christ and His mysteries.

Question of Antiquity.—I come now to the most important and controversial points of the subject, the antiquity of the COMPAGNONNAGE and its alleged Masonic elements. (1) The Statute of 1539 forbade masters, journeymen and apprentices in all trades to hold assemblies or congregations, and the inference is that each of these classes had held such meetings in the past ; but as there is no evidence in the Statutes that Masters of the several trades were incorporated *qua* Masters or Apprentices *qua* Apprentices, so there is none of incorporation on the part of Journeymen, and much less under the style and form of the COMPAGNONNAGE. (2) Between the years 1645-55 theological and ecclesiastical edicts offer full evidence—as we have seen—that the COMPAGNONNAGE was then in existence and had a legend concerning three Founders, at least so far as the Fellowship of Tailors was concerned. At the same time it must be confessed that one is prompted by faith rather than by sight in supposing that the three Founders were those honoured by the Company at large rather than mythical personalities peculiar to the Tailor's craft. It deserves to be noted especially in this connection that the accusing particulars on which our knowledge depends certify that the furniture on the table used in the ceremony of admission is explained by the history of the Founders. It included—as we have seen—three needles, three silver coins, a cup on three legs and other articles not one of which is to be found in the traditional histories of Jacques and Soubise. (3) There is of course no difficulty in supposing that the COMPAGNONNAGE anteceded the ecclesiastical fulminations against it by a considerable period—by a century or even more. (4) But if they were known at all to the outside world it is in connection only with their brawls and internecine feuds. (5) However, the records of these do not seem to be extant prior to the eighteenth century. (6) The depositions against them made in the seventeenth century say nothing of their family quarrels but that they “form everywhere an offensive league against the apprentices of their trade who are not of their cabal.” (7) I must add that it was the “apostasy” of the shoemakers which brought the secret practices before the Doctors of the Sorbonne, and this led to further revelations in respect of other trades. (8) The findings were issued against these and contained no reference to ceremonial procedure which was common to the order at large, though the term COMPAGNONS DU DEVOIR which was one of its titles occurs once at least in the reports. (9) It seems to me fairly clear from external evidence that the modes of reception practised by the journey-

men of the trades previously enumerated are old practices, and I think that they were brought within the COMPAGNONNAGE, not devised therein : they were not its own procedure, except in virtue of affiliation. (10) If these are correct inferences and findings, the question of antiquity folds up and passes into clouds : its affirmation and denial are equally speculative. There is no reason why the Society of Journeymen should not have existed in the sixteenth century, and there is no evidence that it did. Agricol Perdiguiet, our first authority at large on the whole subject, had the healing of disastrous feuds between the branches as his chief purpose in view, and his work otherwise is obviously a memorial on tradition rather than history. That he believed the COMPAGNONNAGE very old there is no doubt, but real evidence on the point was not in his hands. Mr. Gould is the only Masonic writer who has taken up the subject seriously and at considerable length in his larger history ; but the account is utterly uncritical.

Masonic Correspondences.—As regards transparent analogies and alleged practical identities between the COMPAGNONNAGE and Masonry, it is obvious that the story of Maître Jacques is a variant of the Hiramic myth. On the genesis of this myth Masonry has no light to offer, and within the present measures of our records we have no certain trace of its existence prior to the eighteenth century. It looks possible therefore that Desaguliers or another may have met with the legend of Jacques and adapted it to a more definitely Masonic purpose. But it is regrettable for this hypothesis that the genesis of the Jacques myth is in precisely the same darkness as that of Hiram. A story of three Companions was extant among tailors before the middle of the seventeenth century, but no particulars are available. In the year 1841 Perdiguiet, a French *Compagnon du Tour de France*, gives so much of their history as belongs to Jacques and Soubise. It is, however, the version current among the Children of Jacques, and Perdiguiet failed to discover any documents extant among the Children of Soubise on the subject of their own founder. On the other hand, he maintains silence as to the legend of his own Master—he being a Child of Solomon. His information on the Masonic aspects of his subjects may be grouped as follows : (1) The Stonemasons, Joiners and Locksmiths under the obedience of Solomon claim a charter from that King and that the Temple was the work of their hands. (2) The same craftsmen under the obedience of Jacques affirm that their founder was an overseer under King Solomon. (3) The carpenters under the obedience of Soubise also claim connection with the Holy House of Israel through their Master. So far

on the side of legend, and now upon that of history: (1) A general conference of Companions took place in 1803, to consider the reconstruction of the society. (2) It was proposed by one of the Members—himself a Freemason—that there should be a superior or third order of initiates, and this was adopted. (3) It lasted for forty years and exercised considerable influence. (4) During this period a history of Adonhiram or Hiram obtained currency, and was in the opinion of Perdiguier a Masonic invention, on the part of persons belonging to both societies. (5) It was found more especially among stonemasons of Solomon, but the joiners of Maître Jacques wore white gloves, because “they did not steep their hands in the blood of Hiram.” (6) It is described by Perdiguier as a “fable” concerned with “crimes and punishments,” he adding that he leaves it “for what it is worth.” (7) He was not himself a Freemason, but he had an opinion of his own as to how the *Compagnons* originated and how they connected with Masonry. (8) For him their connection with Solomon’s Temple is not manifestly absurd or opposed to truth. (9) In the first place, all the itinerant hordes of building craftsmen who can be traced in past ages or can be supposed reasonably to have existed are for him the Companions of their period, moving from place to place, wherever great works of construction appeared to call them. (10) Luxor, Balbec, Palmyra, Jerusalem and Rome itself are so many epochs in their age-long pilgrimage. (11) Coming down a considerable distance through the Christian centuries, it is obvious that building companies followed the Crusaders—to make bridges, fortifications, military engines and so forth. (12) They included French craftsmen, who in course of their operations came upon Eastern artificers and learned from these. (13) In Jerusalem they made contact especially with the old *Compagnonnage*, which had apparently its headquarters in the Holy City, onward from the days of King Solomon. (14) It came ready-made into their hands, was adapted to their purpose and was by them reconciled to Christianity. (15) This is the way in which the stonemasons who were Children of Solomon connect with Palestine and with him. (16) They carried back that which they learned to France, and it was following the Crusaders that the really great cathedrals rose up at Paris, Chartres, Rouen, while apparently German Companions produced on their own part those great masteries of art and architecture which are connected with the names of Strasbourg and other cities of the Fatherland. (17) So far in respect of the Children of Solomon, and as to those of Maître Jacques the legend of this master veils the history and martyrdom of Jacques de Molay—*le Grand Maître Jacques*. (18) He founded two associations, namely

(a) *Tailleurs de pierre* and (b) *Compagnons Menuisiers et Serruriers*. (19) It follows that Jacques really visited Palestine, but it was in the thirteenth century of the present era. (20) The German builders adopted the name of Freemasons and were divided into three grades—Apprentices, Companions, Masters, answering—says Perdiguier—to those of the French Companions. (21) It is a statement which stands at its value, for I do not find evidence on the subject in his work at large. (22) The German Freemasons—understood in the operative sense—exist no longer, “but have given birth to the Freemasonry of symbols.”

Evidence of Perdiguier.—I have said that Agricol Perdiguier was not a Freemason in the speculative and emblematic sense: he was, moreover, a *menuisier* of Solomon, not a *tailleur de pierre*. He was acquainted with Emblematic Freemasonry and its traditions by means of books, and he wrote subsequently to the popular handbook of C. A. Thory called ACTA LATOMORUM, which appeared in 1815 and must have been available generally in France. From this or from any similar source he would have learned the Templar hypothesis concerning the origin of Freemasonry, which is reflected into his own reverie. Though a self-educated man, he was a person of considerable natural ability, and his thesis is much more natural than the great bulk of Templar pseudo-legends manufactured in the Masonic interest. It is, moreover, put forward honestly as a personal explanation to account for the claims of the COMPAGNONNAGE without offering such outrage to the historical possibility of things as we find in the story of Maître Jacques. There is nothing else in its favour, and its serious examination at this day would be mere foolishness. Perdiguier has done excellent work otherwise by shewing that the COMPAGNONNAGE was remade in the likeness of Masonry by persons who were themselves Masons in the early nineteenth century. His own testimony on the subject was borne in the year 1839, he being a young man who had entered the Society at a time when the Masonic influence had done its work, had introduced among the Stonemasons of Solomon the Hiramic myth proper, or some approximate version thereof, and had in all probability tampered with the Legend of Jacques. He had no canon of criticism by which he could distinguish certainly between the new and old, but he was doubtless guided by a correct instinct as to the Masonic aspects of the association.

A Sole Masonic Vestige.—When the extrinsic elements are set aside those aspects are left which we might expect antecedently if we have taken all the vain pilgrimages offered to our industry in the extensive fields of false analogy which encompass the Masonic subject

—we are left, I mean, with an inherent probability that the stonemasons under the obedience of Solomon and Jacques claimed to have originated in Jerusalem at the building of the First Temple. The suggestion that any of their legends are venerable on account of their age has no evidence to support it; the attempt to compare them with Masonry because—in the words of Mr R. F. Gould—they “practised a veritable initiation” and “mystic reception” proves nothing, for it applies equally to the ORDER OF THE TEMPLE, the FREE JUDGES and several other associations round about the same period; while an argument of likeness based on the fact that the COMPAGNONNAGE was a benefit society to members after the manner of Masonry is a statement of fact which contributes nothing whatever to any side of the subject, because it could have happened fortuitously and because other corporations existed for the commonweal of members. Other correspondences are cited which rest solely on similarity of procedure in similar circumstances on the part of persons engaged in analogous activities.

Conclusion.—I have endeavoured to present an impartial though brief conspectus of the main facts and of arguments based thereon. I conclude (1) that there is nothing in favour of a common basis between the COMPAGNONNAGE and Emblematic Freemasonry; (2) that in respect of Operative Masonry proper it was never at any time connected with any branch of the French Society; (3) that the currency of a Hiramic myth in a certain section of the COMPAGNONNAGE at the beginning of the nineteenth century contributes nothing to our knowledge respecting the Hiramic myth in Masonry; (4) that we have therefore to look elsewhere to explain the traditional history belonging to the Craft Degrees.

Authorities.—(1) Prior to the year 1839 the COMPAGNONNAGE was known in France only or chiefly by its internecine feuds. In that year there was published LE LIVRE DU COMPAGNONNAGE. *Par Agricola Perdiguer, dit Avignonnais le Vertu, Compagnon Menuisier.* It was in two parts or volumes. A second edition appeared in 1841 and a third about 1860. Perdiguer had a *mission réformatrice*, which was to heal the ever-open wounds inflicted on the body-general of the Society by its feuds and rivalries. With this object in view he had written songs intended to replace those of a warlike kind previously in use. A first set was published in 1834 and a second in 1836. Aided by natural changes resulting from an improved tenor of the time, his mission was materially successful; the hostility and bloodshed reached their term and the fact was commemorated in LES FÊTES PATRONALES DANS LE COMPAGNONNAGE, 1862. (2) The work of

Perdiguier attracted the attention of George Sand, who befriended its author and his cause and produced on her own part a novel dealing with the subject, entitled *LE COMPAGNON DU TOUR DE FRANCE*, 1841.

(3) C. A. Thory : *ACTA LATOMORUM*, 1815. There is only a brief reference, affirming the antiquity of the Society and the fact that it had secret initiations. He knew evidently nothing of their nature and we are substantially in the same position, for they are not described by Perdiguier, who respected his pledges, while the revelations of the mid-seventeenth century and later are concerned, as we have seen, with certain trades which practised ceremonies of their own. Thory's allusion is of importance only as indicating the limits of Masonic knowledge concerning the *COMPAGNONNAGE* at the time he was writing.

(4) He was followed in 1829 by T. C. Besuchet : *PRÉCIS HISTORIQUE DE L'ARBRE DE LA FRANC-MAÇONNERIE*, in which the secret receptions are mentioned, their materials—it is said—being drawn from the New Testament. The point is curious because it suggests the antithesis of a Temple-legend.

(5) T. B. Clavel : *HISTOIRE PITTORISQUE DE LA FRANC-MAÇONNERIE*, 1843. This is the second edition, and the original I have not seen. It contains a short notice which seems to depend from Perdiguier.

(6) C. G. Simon : *ÉTUDE HISTORIQUE ET MORALE SUR LE COMPAGNONNAGE*, 1853.

(7) *LE LIVRE* of Perdiguier led to the publication of many pamphlets by other Companions and independent writers, but it would serve no useful purpose to particularise them in this place.

(8) Coming down to recent times the argument for Masonic analogies is drawn out at great length by R. F. Gould : *THE HISTORY OF FREEMASONRY*, 1886, Vol. I, c. 5. It is exceedingly valuable for materials, but the critical conclusions are wanting in sound judgment. In his later *CONCISE HISTORY*, 1903, there is a better adaptation of the facts, but I fear that the same remark must be held to apply here. It should be added that both accounts are conspicuous for the fair and open mind which always characterised Gould when dealing with points of view opposed to his own. Whether the *COMPAGNONNAGE* continues to exist at the present day in any modified form I have not sought to ascertain as it is obviously outside our subject. The *Tour de France* is not performed by journeymen as it was in the old days, or even in 1839. Their sodality has no doubt been absorbed by the unions belonging to the various trades.

CONDUCT

It may be taken for granted without challenge that there are numberless good men—and women for that matter—in the world for

whom the conception of an immortal life and whatsoever is implied by the idea of a resurrection to a future state, together with that of a Personal Deity, have ceased practically to provide any motive of conduct. As a working system of ethics independently of these doctrines seems entirely possible it would follow that if Masonry consisted as to its essence solely in aspiration towards peace on earth, in good-will towards all, and in the practice of benevolence, then a Fraternity without the Grand Architect of the Universe and without any horizon opened out by the idea of another life might correspond well enough to the lower notions of a Masonic Brotherhood. The fact that these doctrines are an essential condition of membership seems to constitute something more than a presumption that the essence of initiation is not contained within the measures of any principle of conduct, since ethics are not the *summum bonum*, nor the totality of all forces at work in the development of man, nor actually the perfect way, though they are the gate of the way of perfection. "That God is and that He recompenses those who seek Him out" is therefore the fundamental doctrine of orthodox Freemasonry, while as to the nature of such recompense the Craft Degrees tell us with sufficient plainness that it is the finding of God, and in the Rites beyond this notion merges into that of union. Masonic conduct in its living sense is a preparation for that state.

CONSECRATION AND ITS ELEMENTS

When the Tabernacle had been built in the wilderness it was anointed with oil of unction, and so also were the vessels—EXODUS xl. 9. The altar of holocaust was dedicated in like manner—*ibid.* 10—and the laver with its foot—*ibid.* 11. Moses anointed Aaron with the same oil—LEVITICUS viii. 12. Moreover, he anointed or touched Aaron and his sons with the blood of a ram—*ibid.* 23, 24—which was termed the ram of consecration—*ibid.* 29. The Temple of Solomon was dedicated and sanctified to the Lord by the slaughter of peace-offerings only—I KINGS viii. 63, 64—as it is said, "one hundred and twenty thousand sheep." According to ESDRAS vi. 17, the Second Temple was dedicated by the sacrifice of calves, rams and lambs, understood as an offering for sin. The symbolical elements used in the consecration and dedication of Masonic Temples are corn and wine and oil, of which the first-fruits were set apart as "the priest's due from the people," according to DEUTERONOMY xviii. 3, 4. It is a curious fact that there is practically no figurative significance of corn in the Old Testament; but it connotes the idea of plenty by implication, and this is its meaning according to Masonic symbolism,

On the contrary that wine " which cheereth God and man "—JUDGES ix. 13—is like a chalice full of images, as we see by the SONG OF SOLOMON and the scent of vineyards on Lebanon. We see also by EXODUS xxix. 40, that " the fourth part of a hin of wine " was part of the daily sacrifice on the altar. From the Masonic standpoint it is of course a symbol of gladness, by way of transcript from PSALM civ. 15. Jacob was the first in Scripture who consecrated with oil when he poured it upon the stone which he had laid under his head at Haran, in the place of vision—GENESIS xxviii. 18. For the first time also it was used as a kingly chrism in the anointing of Saul—I SAMUEL x. 1. It is a symbol of election and sanctification and of the gifts and graces of the Spirit, according to Christian imagery. In the stately ceremony of Consecration according to the Latin Church the symbolical elements used in hallowing are (1) Salt, (2) Water, (3) Ash, (4) Wine, (5) Chrism, (6) Incense and (7) Oil—the Salt of Incorruption and of Wisdom, the Water of Regeneration, the Ash whence the New Earth springeth, the Wine of Divine Benediction, the Chrism of Supernatural Election, the Incense of Prayer, and the Oil of Holy Gladness. The Rite is a Rite of Consecration in the plenary sense.

CONSTITUTIONS AND CHARGES

The Old Constitutions or more accurately Old Charges of English and Scottish Masonry are contained in precious manuscripts of varying dates and—at least for the most part—are either in public libraries, such as the British Museum, in the custody of ancient Lodges, as those of MOTHER KILWINNING and YORK, No. 236, or among the archives of the Scottish and English GRAND LODGES. The earliest is referable to the end of the fourteenth century and the latest to the year 1748. They are memorials of Operative Masonry, and my purpose in the present section is, firstly, to give such a representative account of them in summary form as may be held requisite in an encyclopædic work on Masonry, and, secondly, to determine whether they exhibit generally, or in particular instances, any traces of a speculative or emblematic art. As regards the first, several documents are held on internal grounds to postulate the existence of a lost original belonging to a somewhat earlier date. Of necessity this question is ruled out of the present inquiry and—with a single exception—each document is taken as it stands, being adequately representative for its period, within its own measures. The grounds furthermore on which approximate periods or years have been assigned by Masonic scholarship to undated manuscripts are accepted with the respect due to such findings, but subject to

later revision, if any. Finally, in presenting the barest outline of a very large subject there is no need to reproduce the grouping of documents into families, though it has served good purpose in critical research. As regards the second purpose I am content at the moment to point out that the practice—whensoever adopted—of receiving as Masons persons who were unconnected with the Craft does not of itself indicate the presence of a speculative and much less of an emblematic element in the Society at large. When Elias Ashmole was made a Mason at Warrington he became a member of the Lodge which elected to receive him, but not an emblematic or speculative Mason, unless that Lodge corresponded to those designations—for which there is no evidence. I proceed to enumerate the most important of the old documents in approximate chronological order, it being understood that the sum total approaches a hundred manuscripts, differing one from another—for the most part—as variants of certain prototypes. We are concerned, however, with general heads of agreement and chief points of difference.

Regius or Halliwell MS.—Preserved in the British Museum. BIB. REG. 17a. 1, ff. 32. The exordium is in Latin as follows: *Hic incipiunt constitutiones artis gemetriæ (sic) secundum Euclidem.* The text—which is in doggerel verse—sets out by affirming that Geometry received the name of Masonry and was accounted “the most honest Craft of all.” It was discovered by Euclid in Egypt and was brought into England after the lapse of many years or in the time of King Athelstan, “who well loved this Craft.” He decided to remedy the defects therein, and with this object summoned all Masons together. The Convention appears to have been attended by “divers lords,” including dukes, earls and barons, knights, squires and “many more,” together with great burgesses. As a result of their deliberations they drew up Fifteen Articles and Fifteen Points, which were to be binding respectively on Master Masons and on Craftsmen. These having been enumerated there follows *alia ordinacio artis gemetriæ*, concerning an assembly to be holden annually or triennially, at such place as might be chosen, for the further “amendment of faults.” All attending should be sworn to keep these Statutes—namely, the Articles and Points—ordained by King Athelstan. In view of this ordinance there is a direction on the part of the unknown versifier to pray Almighty God and “His Mother, Mary bright” that such Articles and Points may be kept as well by those who are concerned as they were observed by four holy martyrs who were of great honour in this Craft. This introduces *Ars quatuor coronatorum*, as it is called quaintly, concerning the martyrs in question, who were “good Masons

as on earth shall go," being gravers, image-makers and workmen of the best. The scene is Rome and they were required by the Roman Emperor to make an image that might be worshipped for his sake and so "turn the people from Christ His law." But those Masons were good Christians and refused, for which reason they were thrust into a deep prison and then put to death. The text breaks off abruptly at this point to go back upon the ages, even unto Noah's Flood and the building of the tower of Babylon (*sic*), which is referred to King Nebuchadnezzar, who was actuated by fear and the hope of staving off such a calamity as the Flood in the event of its recurrence. The pains were lost, however, for "an angel smote them with divers speech." The event is without consequence, so far as the story is concerned, which recurs again to Euclid, who added other crafts to his great invention—making up seven sciences, being Grammar, Dialect, Rhetoric, Music, Astronomy, Arithmetic and Geometry. It is said that those who use these sciences well "may win heaven." There is no question that the *Constitutiones Artis* and all belonging thereto have now reached their term—that is to say, with line 580. But—again without break or interruption—the text proceeds to an exhortation on leaving pride and covetousness, on going to church, on behaviour within the holy precincts, such as taking holy water, kneeling on both knees, lifting up the heart to Christ, praying for grace to keep the ten commandments and avoid the deadly sins. There are also particular instructions for hearing Mass and a prayer to be said at the sacring of the Blessed Elements, together with a remarkable promise given on the authority of St. Augustine :

"That day thou syst Goddus body,
Thou shalt have these, ful surely—
Mete and drynke at thy nede :
None that day schal thee gnede," etc.

It recalls the food-giving properties allocated to the Holy Graal in some of the old romances, and would have been long since quoted in that connection, had folklore scholars been acquainted with this earliest Masonic text. Finally there are recommendations on manners in hall, at table and in chamber.

The Masters' Articles.—Such is the document at large, and now in respect of those Fifteen Articles which comprise the whole duty of a Master Mason. They may be summarised as follows : (1) He should be steadfast, trusty, true and just as any judge. (2) He should attend the general congregation, to which end he must ascertain where it will be held. (3) He must take and bind his apprentices for seven years. (4) His apprentices must be free men and no bondsmen.

(5) They must be of lawful blood and whole of limb. (6) He shall "take of the Lord" for his apprentices, "also much as his fellows." (7) He shall by no means apprentice a thief, lest the Craft should be brought to shame. (8) He may change any craftsman who is wanting in perfect work. (9) He shall undertake no work that he is unable to carry through to its end. (10) He shall in no wise supplant another Master, but shall be unto him as sister and brother. (11) He shall be fair and free on his own part and competent to impose these virtues on others. (12) He shall not deprave his fellow's work, but shall rather amend it. (13) He shall teach his apprentice in all requisite particulars. (14) That in such manner he may learn the points of his work during the term of his bond. (15) Lastly, he shall do nothing which might reflect shame on the Craft.

The Points for Craftsmen.—We have seen that these are also fifteen, and this is their essence or marrow: (1) The Craftsman must love God well and also Holy Church, his master and fellows. (2) He shall work truly for "huyres upon work and holy days": I give this as it stands in the text, but it would appear that the scribe has blundered. (3) Apprentices shall keep their Masters' counsel in chamber and in Lodge. (4) Let no man prove false to his Craft, and this rule shall bind apprentices in like manner. (5) Masons shall accept their wages from the Master with meekness, raising no contention. (6) They shall strive in all manners to stand well in the Law of God. (7) They shall respect the chastity of their master's wife and their fellow's "concubine" (*sic*). (8) They shall act, each of them, as "a true mediator" to master and fellows, as well as fairly to all. (9) They shall pay well and truly as stewards, whether to man or woman, whosoever they be: the ordinance is difficult to follow, but may be one of general probity in respect of the whole world. (10) Disobedient Masons are to be dealt with by the Assembly or the Law and shall "forswear the Craft"—presumably be expelled therefrom. (11) Masons are to help one another by instructing those who are wanting in knowledge and skill. (12) The decisions of the Assembly shall be respected, or imprisonment may follow. (13) Every fellow shall pledge himself never to turn thief, nor give succour to any of "false craft." (14) He shall be sworn furthermore to keep all these points and be true to his liege lord the King. (15) He shall be sworn also to obey the Assembly, under penalty of having to forsake the Craft and be imprisoned: compare No. 10.

Alleged Symbolical Elements.—It was held by Mr. R. F. Gould in his COMMENTARY ON THE REGIUS MS., and later on in an ESSAY ON THE EVOLUTION OF FREEMASONRY, that the text which I have

examined and summarised offers evidence of a speculative and symbolical Masonry in England of the fourteenth century ; that its inculcations are far removed from the mental range of Operative Masons at that period and later ; and that they were addressed to members of a sodality which was composed of gentle classes, even nobility. I anticipate that those who make acquaintance with the REGIUS poem for the first time by means of the preceding paragraphs are likely to be puzzled at the suggestion, and it must be confessed that—having considered it sympathetically on all sides—I have failed to find a single point of real evidence on which it reposes. We must set aside in the first place the proposition that dukes and earls attended an assembly convened for the amelioration of Masonry by Athelstan. That story is mythical, even as the legend of Euclid. The royal and noble interest in Craft matters is thus taken out of the way, though I do not see that Gould's thesis would be served, were the account historical in all its details. In the second place, we must remove that later part of the poem which extends from line 581 to the end. It has no connection with *constitutiones artis geometriæ*, or anything arising therefrom. We are evidently dealing with two independent texts which have been joined by an irresponsible scribe. Had it happened, however, that the earlier part led up logically to the second there is again nothing in this to help out a hypothesis concerning elements of symbolical Masonry present in the whole text.

The Plea Fails.—There remain to be mentioned (1) a mythical history of Freemasonry in two parts, concerning Euclid and the Tower of Babel ; (2) the Charges to Masters and Fellows ; (3) the Ordinance on periodical Assemblies ; and (4) the so-called *Ars Quatuor Coronatorum*. It is ridiculous to suggest that, collectively or otherwise, they contain any trace of symbolism or of a part that can be called speculative. They are pseudo-history and rules of conduct, neither veils of allegory nor illustrations of symbolism. We shall meet with their analogues and variants throughout the later Charges, which no one has ever regarded as other than operative documents. It will be seen in this manner that Gould's plea for a reconsideration of Masonic origins in the light of the REGIUS MS. fails completely, and in giving expression to this finding it must be said that I am taking a course which is counter to all my wishes. Gould was seeking to prove that Symbolical Masonry was at least coeval with any incorporation of the Operative Art, perhaps even older ; and taken in the light of other disquisitions by the same hand he was leaning towards the idea of a Rosicrucian inheritance passed over to Masonry, including the possibility that behind the Rosy Cross—though looming as shadows only

—stood other and yet more secret Orders, with the suggestion of a greater Mastery. There is nothing that would consort better with the hope of my Masonic life or with the general trend of my researches into the Secret Tradition of Christian Times; but I am pledged to the truth as I see it, at whatever cost to personal predilections, including my own.

The Alleged Mental Range.—And now as to the question whether the REGIUS text as it stands would have been likely to exceed comprehension by Operatives at the period to which it belongs. It is difficult to suppose that this consideration could be advanced by any one acquainted with literary history in the Middle Ages or in the presence of PROMPTORIUM PARVULORUM and a sheaf of similar documents. It must be remembered that the text belongs either to the last decade of the fourteenth century or to some later date, having 1430 as a limit on the hither side. We know now that the "Dark Ages" were ages of light, and Europe stood already on the threshold of the Renaissance. I do not believe that the body-general of Operatives in England were so deficient in the art of reading as some people may still suppose, and my view is that there was nothing to confound an average craftsman's intelligence, whether heard or read by him. There is little to detain us in such a contention, and I question whether at the present moment it would find a champion.

The Cooke MS.—Preserved in the British Museum as ADDITIONAL MS. 23,198. The second of the old Constitutions or Charges in point of date is in prose—like the long subsequent series—and is referred to the early portion of the fifteenth century or alternatively to the latter portion. The year 1430 has been proposed as an approximate date and there is one suggestion concerning an earlier original, though no reason has been given. The original editor, Mr. Matthew Cooke, conjectured that it was "used in Assemblies of Masons as a text-book of the traditional history and laws of the Fraternity," and this is at least a sound description of the contents. It opens with the praise of the liberal sciences, especially geometry, out of which came Masonry, instituted no longer by Euclid but by Jubal among the children of Lamech. Jubal invented music, while the smith's and weaver's crafts originated respectively with Tubal Cain and Noema. But Tubal is said to have inscribed all the sciences on two Pillars, and thus at this early period we find a Masonic document drawing from the Secret Tradition of Israel, though Jewish stories concerning primeval Pillars of Knowledge are connected usually with the name of Enoch. According to the COOKE MS., three Pillars were found after the Flood by Pythagoras and Hermes, who became in this manner

the saviours of the ancient wisdom. As might be expected, the Masonic version of the legend diverges at this point from that of the Kabalah, which knows nothing of Gentile philosophers in connection with the Pillars of Knowledge, as it knows nothing also of so-called liberal sciences. That which was preserved was the Hidden Doctrine communicated to Adam before the Fall. The text proceeds to the time of Babel, which is still termed Babylon, and this monument of early architecture is referred to Nimrod. It was Abraham in later days who taught Euclid Masonry, but it was Euclid who called it geometry, and he who instructed Egypt. The craft of Masonry was learned by Israel in the land of bondage and they carried it into Palestine, where David and Solomon favoured and protected Masons. There is now a leap over centuries : we hear of Charges and Ordinances prescribed by " Carolus Secundus," King of France, and soon after the story of St. Alban, who first gave a Constitution to English Masons and made rules concerning wages. The REGIUS episode of Athelstan is confirmed in respect of the point that this king loved the Masons well, but it is his supposititious son—unknown to history—who gave them further Charges, purchased from his father a patent which enabled them to hold assemblies whenever they chose, and even himself became a Mason. The *alia ordinatio* of the previous text is practically identical with that respecting the patent in the COOKE MS. and concludes its traditional history, seeing that there is no recital concerning the *Quatuor Coronati*.

Rules and Charges.—In the later portion, which deals more especially with Laws and Regulations, we learn that those who were instructed by Euclid in Egypt were sons of lords, whom he divided into masters and fellows, according to skill and ability. Many Regulations cover the same ground as the earlier text, but there are others dealing with breaches of the Masters' Articles and the Points of Fellows, the punishment of rebels against Statutes and the ordering of Assemblies under joint supervision at need by the Mayor or an Alderman of the place and the President or Master. It will serve no purpose to set out the whole series. I have now dealt at some length with two prototypical texts and as to those which are later considerations of space restrict me within narrow limits.

(1) **William Watson MS.**—This document has been allocated to the middle of the fifteenth century and to the year 1440. It will be practically correct to term it a later codex, with variants and amplifications, of the COOKE MS., which is at least its immediate progenitor. Among additional matters, we learn (a) that the mythical son of King Athelstan was named Edwin ; (b) that the Masons' Charges—

corresponding in most respects to those of the REGIUS and COOKE texts—were approved by Henry VI. (2) T. W. TEW MS. I have placed this document thus early in the list on the authority of Gould, who affirms—presumably on internal evidence—that it is prior to 1534, though the only known copy belongs to 1680, or a little earlier. Among points in traditional history, it is said (a) that Abel was slain with an arrow, for which antecedent authorities are Sir John Maundeville and Petrus Comestor; (b) that Hiram, King of Tyre, had a son named Hyman—presumably Hiram—who was Master of Geometry, Master-in-Chief of Masons, Governor of carving and graving and of “all Masonry that belonged to the Temple”; (c) that another Mason of Solomon who is called Mammongratus—evidently the Naymus Græcus of later texts—proceeded subsequently to France and there taught the Craft; and (d) that some of the old Masons’ books were written in French, some in English, and others in different languages. The name of Charles Martel is substituted for the “Carolus Secundus” of the COOKE codex. (3) LANSDOWNE MS., No. 98 (48), preserved in the British Museum and referred to the year 1600, but also to the middle or later half of the sixteenth century. It contains the legendary history, together with certain Orders and Constitutions. (4) GRAND LODGE MS., preserved in the Library of the Grand Lodge of England and dated on December 25, 1583. It contains old Charges and was at one time in the possession of Thomas Dunckerley. (5) INIGO JONES MS., so-called on account of an ornamented title by the famous architect. It is dated 1607 and is regarded as a valuable version of the MS. Constitutions, though drastic criticism affirms that it belongs in reality to 1723–25. Prince Edwin is described as the brother of Athelstan. (6) WOOD MS., described in the text as newly translated by J. Whitestones for John Sargensonne, in the year 1610. It is called THE CONSTITUTION OF MASONRY and contains, in addition to the traditional origin of the Craft itself and of other sciences, the “divers Rules, Orders and Precepts” which are to be observed by Masons. (7) WILSON MSS. These are two in number and have been referred to an early period of the seventeenth century, or even to the late sixteenth. They are in private hands. A MANIFESTO of the LODGE OF ANTIQUITY, issued in 1778, affirms that one of them was written in the reign of King Henry VIII. (8) YORK No. 1, in possession of YORK LODGE, No. 236, usually regarded as belonging to the early seventeenth century, and in any case antecedent to 1649. It does not call for comment in a brief summary. (9) YORK No. 3, once in the same custody, and described in an inventory of 1779 as a parchment “Roll of Charges on Masonry, date 1630,” It is not now

in evidence. (10) HARLEIAN, No. 1942, in the British Museum collection of that name. It has been referred to the beginning of the seventeenth century, or at least prior to 1650. It contains certain new Articles, peculiar to this MS., and an Apprentice Charge, found in a few later versions. It is laid down in the Articles (a) that no one shall be "accepted a Free Mason except in a Lodge of five Free Masons, one of whom shall be either a Master or Warden of that division in which the Lodge is held"; (b) that Candidates must be of "able body, honest parentage, good reputation and observers of the laws of the land"; (c) that no one shall be admitted into any Lodge or Assembly without a certificate shewing the time of his "adoption" from the Lodge that accepted him, thus apparently providing for joining members, but the vague wording suggests also a distinction between adoption and reception as a Freemason; (d) that every Freemason "shall bring to the Master a note of the time of his reception," for the observance of precedence and that Masons "may the better know each other," the Master mentioned being presumably President of an Assembly and not of a particular Lodge; (e) that no person shall be accepted a Freemason until he has taken the oath of secrecy. The Charge to Apprentices recalls the REGIUS Points for Craftsmen, and it will be sufficient to cite (a) that an Apprentice shall not cause differences to arise among Masons, but shall behave reverently towards all "sworn brethren to his Master"; (b) that he shall not "use any carding, dicing or any other unlawful games"; and (c) that he shall not haunt taverns or ale-houses. (11) DOWLAND MS., known only as printed in the GENTLEMAN'S MAGAZINE, 1815, having been offered to the editor by Mr. James Dowland, who described it as belonging apparently to the early seventeenth century. It has been regarded as the transcript of an original ranking next to the COOKE MS., and for the present purpose is represented sufficiently thereby. (12) HARLEIAN, No. 2054, in the British Museum, regarded as prior to 1650. The Charges are called the Freemasons' Orders and Constitutions, and there is a pledge to keep the Words and Signs secret, being considered the first reference to their existence. There is also a register of fees paid "for to be a Free Mason." (13) SLOANE MS., 3848, in the British Museum collection of that name, dated on October 16, 1646. (14) STIRLING MS., belonging to the Ancient STIRLING LODGE, No. 30, on the Roll of the GRAND LODGE OF SCOTLAND. It is referred to circa 1650. The text is similar to that of the GRAND LODGE MS., No. 1. It was long regarded as a Charter, but is a copy of the Old Charges. (15) SLOANE MS., 3323, dated 1659. One of its provisions requires "that no fellow shall take upon him to call a Lodge to make any

fellow or fellows without the consent of Master or Wardens, if they be within fifteen miles." (16) BUCHANAN MS., preserved in the Library of the GRAND LODGE OF ENGLAND and referred to the period between 1660–80. The traditional history traces all sciences of the world to geometry, afterwards called Masonry, which Art and Craft was brought into France by Namus Grecus, who had been at the building of King Solomon's Temple. Among Charges particular to this text may be mentioned (a) that no Apprentice is to be bound for a term exceeding seven years; (b) that no Master shall give pay to his fellows save as they deserve, so that there may not be deception on the part of false workmen; (c) that no fellow shall go at night into the town where there is a Lodge of Fellows without being accompanied by some of them, who can prove that he was in an honest place; and (d) that every Mason shall receive and cherish every strange Mason "when they come to this country." (17) ATCHESON-HAVEN MS., in the Library of the GRAND LODGE OF SCOTLAND. It belongs to the year 1666, and specifies that a Mason's obligation is to be taken "by one or more laying his hand on the book and swearing by one command and oath"—the book being undoubtedly that of Holy Scripture. (18) YORK No. 5, in the archives of YORK LODGE, is a similar text to that of YORK No. 1 and is referable to *circa* 1670. (19) ABERDEEN MS., belonging to the ANCIENT LODGE of that city and dated 1670. It contains (a) the Laws and Statutes of the Lodge; (b) the Masons' Charter; (c) General Laws and List of Members, etc. (20) MELROSE MS., belonging to the old LODGE OF MELROSE and dated December 1–4, 1674. Among Charges particular to this text, it is specified (a) that a Freemason shall not take more than three Apprentices in his lifetime; (b) that those who have served their time shall be named free men and receive their discharge; and (c) that if "lawful members" cannot be given work they must be provided with money. (21) HEADE MS., in the Library of the Inner Temple and signed by Henry Heade in 1675 or within twenty years later. It is entitled CONSTITUTIONS OF FREEMASONRY, and is regarded as the transcript of an earlier text. (22) KILWINNING MS., in the archives of MOTHER KILWINNING LODGE. It is similar to the GRAND LODGE MS. of 1583 and, like other Scottish MSS., is regarded as originating in South Britain. (23) STANLEY MS., in the Library of the PROVINCIAL GRAND LODGE of West Yorkshire and dated 1677. It has no important variations from previous texts, either in respect of traditional history or Charges. (24) HOPE MS., belonging to the HOPE LODGE, Bradford. The text is similar in several respects to YORK No. 4, but the Apprentice Charge is

imperfect. Date uncertain. (25) ANTIQUITY MS., belonging to the London ANTIQUITY LODGE. The Royal Arms are engraved at the top, beneath which are those of the City of London and the Masons' Company. At the end it is certified to be written by Robert Padgett, "clerk to the Worshipful Society of the Free Masons of the City of London," A.D. 1686. It has been affirmed, however, that no such name is found in the books of the Masons' Company. (26) YORK No. 6, in the archives of the YORK LODGE, a dismembered parchment roll of uncertain date, but later than YORK No. 5. It concludes by beseeching the Brethren at every Meeting and Assembly to "pray heartily for all Christians." (27) SUPREME COUNCIL MS., No. 1, in the archives of 10 Duke Street, London, S.W. It is dated 1686. The Arms of the City of London and the Masons' Company are emblazoned at the top. (28) BEAUMONT MS., in possession of the PROVINCIAL GRAND LODGE of West Yorkshire. It belongs to the year 1690 and is without special features. The Invocation with which it opens is similar to that in the BUCHANAN and ATCHESON-HAVEN MSS. (29) YORK No. 4, in the archives of the YORK LODGE, is dated October 23, 1693, and is entitled "The Constitutions of the Noble and Famous History (*sic*), called Masonry." It is curious because it appends a list of "the names of the Lodge," meaning its members, who were only five in number, not including the scribe. But it is memorable for a notable clause in the instruction on imposing the pledge: the words are: "he or she that is to be made a Mason," and the great debate is whether the word "she" is a clerical error for "they" or a mistranslation of *ille vel illi* in YORK MS., No. 5. I believe that R. F. Gould was dissatisfied to the day of his death with both of these explanations, though it did not perhaps occur to him that "he or they that is to be made a Mason" would be rather awful, even for such English as may be found in Masonic documents. The debate is quiescent now and the question may be left in that limbus of things forgotten, about which "nobody knows and nobody cares," for it is a matter of complete indifference whether or not women were occasionally admitted to the Mysteries and Privileges of Ancient Operative Masonry. (30) WAISTELL MS., formerly in the possession of Charles Waistell, Provincial Grand Registrar of North and East Yorkshire. It is dated on the 23rd day of January, 1693, and is imperfect at the beginning. It offers no important variation from earlier texts. (31) SHROPSHIRE MS., believed to be in private hands and belonging to the year 1694. It appears to be known only by a transcript made in 1748 and has no features of special and exclusive importance. (32) FOXCROFT MS., in the Library of the GRAND

LODGE OF ENGLAND. It is dated 1699 and is held to be either a transcript from ANTIQUITY MS. or from an original common to both. The valedictory words are: "These be all the Charges and Covenants that ought to be read at the making of a Mason or Masons: the Almighty God of Jacob, Who ever have you and me in His keeping, bless us now and for ever.—Amen." (33) CLAPHAM MS., in the Library of the PROVINCIAL GRAND LODGE of West Yorkshire. It is imperfect, in bad condition otherwise, and the work of an inexact scribe, who is supposed to have followed a much older document. It has been placed between 1700 and 1720. It mentions "a Mason's son," named Hiram, who was a Master of geometry, chiefest of all Solomon's Masons, etc., the rest on the authority of scripture. (34) ALNWICK MS., presumably in private hands. It is a folio volume containing (a) "the Masons' Constitutions," otherwise Old Charges, and (b) the records of "the Company and Fellowship of Freemasons," i.e., of a Lodge held at Alnwick. These records begin on September 29, 1701. (35) HUGHAN MS., in the Library of the PROVINCIAL GRAND LODGE of West Yorkshire, and referred to the end of the seventeenth or beginning of the eighteenth century. As regards the Assembly called by Prince Edwin at York it says: "He made a cry that all old Masons and young that had any writings or made standing (*sic*) of the Charges and manners that were made before in this land, or in any other, that they should shew them forth; and it was proved that there were found some in French and some in Greek, some in English and some in other languages. And the intent of them all was found to be all one, and they commanded a book to be made thereof and how the Craft was founded," etc. (36) YORK, No. 2, in the archives of the YORK LODGE and bearing the date 1704. It is sufficiently described as a copy of the traditional history and the Old Charges. (37) SCARBOROUGH MS., in the archives of the GRAND LODGE OF CANADA. It belongs to the year 1705, and was probably made for a Meeting held on July 10 of that year at "a private Lodge" in Scarborough, Yorkshire. (38) PAPWORTH MS., formerly in the possession of Mr. Wyatt Papworth, London. The water-mark shews that it could not have been written before 1714.

Other Texts.—Among manuscripts transcribed after the foundation of GRAND LODGE in 1717 there may be mentioned (1) the MACNAB MS., belonging to the year 1722, in the archives of the PROVINCIAL GRAND LODGE of West Yorkshire; (2) the SPENCER MS. of *circa* 1726, in private hands at Cincinnati, U.S.A.; (3) the CARMICK MS. of 1727, apparently in private hands in America, but there is a facsimile in possession of the GRAND LODGE OF PENNSYLVANIA

and another copy in the Library of the QUATUOR CORONATI LODGE ; (4) the GATESHEAD MS., belonging to the INDUSTRY LODGE at Gateshead and referred to the year 1730 ; (5) the WOODFORD MS., once in the possession of the Rev. A. F. A. Woodford ; and (6) the RAWLINSON MS. of 1730, or thereabouts, preserved in the Bodleian Library, Oxford. Of the remaining manuscripts—and it will be seen that my enumeration does not extend to half—some are in the Library of GRAND LODGE, of the SUPREME COUNCIL, of the PROVINCIAL GRAND LODGE of West Yorkshire, and of the GRAND LODGE OF SCOTLAND. Their archives, however, will account for comparatively few, so that there are many others of which I have no particulars, while in respect of two or three it has not seemed necessary to mention them in a summary record like the present.

Operative and Speculative.—The REGIUS MS. is supposed to stand alone—that is to say, apart from the other codices, all later Constitutions and Charges descending from the COOKE MS. It is a point of textual criticism, and several experts have agreed thereon. As regards the root analogies subsisting between all, the materials for judgment have been placed here in the hands of every reader. They will have seen that the Euclid and Athelstan myths are in the REGIUS MS. as well as in the other texts, and that its Charges have points of correspondence with the other documents. The points of difference will be plain in like manner to those who will compare, and so—I think—must be my main contention that they are all Operative texts : there is no allegory and there is no symbolism. It has been advanced that Speculative Masonry must be an old thing because it was holding Operative documents in 1717. My answer is that it held them because it took possession of Lodges that were once Operative. Had Speculative Lodges existed from time immemorial side by side with the others, there would be a mystery about the requisition, but on the contrary hypothesis there is none. The direction from which the invasion came is not far to seek : it is to be found in the ever increasing presence of non-operative members. Owing to these, there may have been vestiges of speculative aspects in the first decades of the seventeenth century and even earlier ; there is no evidence, and we cannot tell. The case against it is that the speculative and symbolical Rituals are eighteenth-century work, embodying eighteenth-century notions and revision of a still later period. The case against it is also that at no time in the centuries up to 1717 did the speculative aspect ever win entrance into one line of the Masonic memorials with which we have been dealing. The case against it is finally that the Operative Charges which are post

1717 remain unaffected, in spite of Anderson, notwithstanding that "new and better method" into which he digested "the old Gothic Constitutions," as directed. On the other hand, the case in its favour—though it can only remain tentative—is that Speculative Masonry could hardly have taken possession of the Lodges as easily and comparatively quickly in all parts of the Kingdom, had the ground not been prepared beforehand; but the decay of Operative vitality in the matter of Lodge-work would be of course one of the preparatives. This is how the debate stands and how it must be left at present. The work of Anderson belongs to another section.

The Christian Aspects.—There is one word more: by the evidence of all its Charges, from the last even to the first, Operative Masonry was a Christian Order and Mystery, stipulating on the part of its members that they should be "true to God and the Holy Church." The great bulk of the Invocations which occur at the opening of the texts are in the Name of the Blessed Trinity. The Church in question was of course Catholic and Roman up to the period of the Reformation: thereafter it was Catholic by the hypothesis, but not Roman. The Masons' Secrets were Operative Secrets and could be no other in the nature of things. It has been well argued that they were practical applications of geometrical science; and we have seen that, according to the MELROSE MS., the "privilege of compass, square, level and plumb rule" was denied to "losses" or "cowans."

Printed Texts.—I must be content not only with a bare enumeration but with one that is not exhaustive. (1) The REGIUS MS. was printed for the first time by J. O. Halliwell: EARLY HISTORY OF FREEMASONRY IN ENGLAND, 1840. (2) The COOKE MS. was published by R. Spencer in 1861, under the editorship of Matthew Cooke. (3) The WILLIAM WATSON MS. appeared in WEST YORKSHIRE MASONIC REPRINTS, 1891. (4) AN EXACT REPRODUCTION OF THE TEW MASONIC MS. was printed by Mr. T. W. Tew in 1892. (5) The LANSDOWNE MS. was edited in 1872 by W. J. Hughan in his OLD CHARGES OF BRITISH FREEMASONS, 1872, together with the GRAND LODGE MS., YORK No. 1, HARLEIAN, 1942, DOWLAND MS., SLOANE, 3848, HOPE MS., ANTIQUITY MS., and PAPWORTH MS. (6) The MASONIC MAGAZINE printed various MS. Charges in its issues as hereinafter stated: The INIGO JONES, YORK No. 5, and WOOD MSS. in 1881; the HARLEIAN, 2054, in 1873; the MELROSE, No. 2, and YORK No. 6 in 1880; the GATESHEAD in 1875; the RAWLINSON and WILSON 1 and 2 in 1876. (7) The STIRLING MS., for which see THE FREEMASON of May 27, 1893. (8) SLOANE, 3323, was edited by Hughan in his MASONIC SKETCHES, 1871-79, together with HARLEIAN, 2054, KILWINNING, YORK No. 4, ALNWICK

and YORK No. 2. (9) BUCHANAN MS. is given in Gould's large HISTORY OF FREEMASONRY, 1886, Vol. I, pp. 93-100. (10) ATCHESON-HAVEN MS. was published by W. A. Lawrie: HISTORY OF FREEMASONRY, second edition, 1859. (11) The ABERDEEN MS. appeared in the Chicago VOICE OF MASONRY, December, 1874. (12) The HEADE MS. was described by Hughan in THE FREEMASON, November 5, 1898. (13) The STANLEY MS. was published in THE FREEMASON for April 22, 1893. Refer also to *ibid.*, February 25, 1893, and April 15, 1893. (14) HOPE MS. was edited by W. J. Hughan with two other texts. See THE HOPE, WAISTELL AND PROBITY MASONIC MSS., 1892. (15) BEAUMONT MS., edited by William Watson for the Province of West Yorkshire in 1901. (16) SHROPSHIRE MS. See MASONIC YEAR BOOK for the Province of Shropshire, 1912, and THE FREEMASON, July 20 of that year. (17) FOXCROFT MS., published in THE FREEMASON, January 6, 1900. (18) CLAPHAM MS., published in THE FREEMASON, March 29, 1890. (19) HUGHAN MS., published in THE FREEMASON, September 3, 1892. (20) SCARBOROUGH MS., published in THE MIRROR AND KEYSTONE, Philadelphia, U.S.A., 1860, and in the MASONIC MAGAZINE, 1879. (21) Among texts subsequent to 1717, see for MACNAB MS. an account by Hughan in THE FREEMASON, probably about 1900; for the SPENCER MS., R. Spencer: OLD CONSTITUTIONS, 1871; and for the CARMICK MS. a description in THE FREEMASON, September 12, 1908.

CONVIVIAL SOCIETIES

If ever there was a time in England when, owing to the habit of its members, Masonry deserved the epithet of a banqueting society, we—who are within it and of it—know well that such an impeachment obtains no longer against it. Our Order forms in the grand aggregate but a very small part of a world which dines daily, and it is exact to say that the meal which follows our Meetings is a negligible part of our concern in comparison with the other activities. In France and, I think, also in some other continental countries the banquet was often a high ceremonial procedure, and indeed—the world over—those who dine at a Masonic board remember always that they are Masons, in the full chivalry of the expression. Apart altogether from the Order, there have been many Convivial Societies, and since it was their general custom to adopt certain forms, as if they sought—even in pleasantry itself—some kind of title to exist, so it has happened that their procedure occasionally recalled the shadow of Masonic forms. It came about for the most part by accident, but on rare occasions by design. I do not know why such things have been commemorated in

Masonic works, but as they have never been wanting in encyclopædic collections, so here I have set them briefly on record, but in a place, as it were, apart. They were not all merely convivial, as appears from the first item.

Aborigines.—The authority is *The British Magazine* of 1783, which gives the formulæ of initiation into this so-called Secret Society. The Candidate undertook to follow the paths of Honour, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety and True Friendship. The Great Aboriginal was Adam and that Eden in which he dwelt constituted the Word of the Order: it was ruled by a Grand Original, who seems to have been identified with Nimrod. Whether such a society was ever incorporated, except in the pages of the magazine mentioned, may be open to question.

Adams, Society of.—Somewhere about 1750 there met at the Royal Swan, in Kingsland Road, the Most Ancient, Honourable and Venerable Society of Adams. What they meant by their title and what they did in their tavern—outside the rites of their festivals—does not seem to have been handed down. It looks like an earlier convention of Grand Originals.

Blue and Orange, Loyal and Friendly Society of.—In and about 1742 this brotherhood of complementary colours met at the Kouli Khan's Head in Leicester Fields.

Bucks, The Society of.—The birthplace appears to have been Liverpool, and a certain political as well as convivial aspect has been attributed to this Club. But it is on record also that it subscribed sums of money to the Marine Society and to provide clothing for British troops abroad. The President was the Grand Buck. It seems to have reached London, where there are said to have been thirteen branch Clubs in 1770.

Cabalarians, The Order of.—Self-styled "very honourable," this motley association met at the Magpie, in Bishopsgate Street Without, the President wearing a fool's-cap and keeping order with a knotted whip, but apparently after the manner of a gavel or hammer and not to chastise members.

Cannibal Club.—This dining society arose out of the London Anthropological Society, presumably about 1860, and was frequented by many notabilities, including Masons.

Cat and Bagpipe Society.—Another mid-eighteenth century pleasantry, meeting in the Great Western Road and advertising its convocations in the daily press.

Hiccolites.—They termed themselves an "ancient and joyous

Order," holding their General Court at the Sun Tavern, in Fish-Street Hill. These also are of 1750—earlier perhaps and later.

Jeopardy, Order of.—The name is explained by the ceremony of mock-initiation, the candidate being received with a halter drawn about his neck. The place of meeting was anywhere among the taverns of Lambeth, and the period about 1818.

Jerusalem Sols.—Presumably an incorporation of burning and shining lights, who celebrated their convivial secrets in London *circa* 1785, terming themselves a Royal and Grand Order. Alternatively, they may have been Solomons, a new Royal House of Israel.

Kill Care Club.—I know nothing of their date, but they met at the Castle, in Paternoster Row, which was termed their Fortress, and were otherwise Sons of Sound Sense and Satisfaction.

Kit-Cat Club.—This foundation is in a sense of immortal memory. The portraits of its members were painted by Sir Godfrey Kneller, the secretary was Jacob Tonson, and the most distinguished Whigs of the day were numbered among its frequenters. The place of meeting was Christopher Cat's Tavern, in King Street, Westminster, and this accounts for the name.

Knights of Amiable Commerce.—*La Chevalerie Sociale d'Amiable Commerce* is a name only: it is said to have existed at Verdun in 1724.

Knights of Joy.—*L'Ordre des Chevaliers de la Joie* was known to Clavel by its Statutes, which are said to have been printed in 1696. At that date there is no need to say that it was not Masonic in character.

Knights of the Cluster.—According to Clavel, this was a dining society which flourished in 1697 at Arles in Provence. The French title was *Chevaliers de la Grappe*.

Medusa, Order of.—A terrible denomination for a society, which issued its Statutes under the title of "Pleasant Diversions of the Table." This was in 1712, and the Brethren of Medusa belonged to Marseilles and Toulon.

Nature, Friends of Awaking.—An awkward title, even in this abbreviated form, but having such Masonic connections as reside in the fact that it was instituted by Masons, who celebrated "the return of spring by an annual banquet." I suppose that this was in Paris, and the date of foundation was 1804.

Noah, Order of.—F. H. Stanislaus Delaunay, the French author of a well-known *Tyler* of the SCOTTISH RITE, mentions this Bacchic Society, but apart from all particulars.

Octogonians.—The place of meeting was the Ship and Anchor, at Temple Bar. It was an "ancient and honourable Order," by its

own hypothesis, and it belongs to 1750. It is supposed to have lampooned Masonry, but the authority does not appear.

Rejoicing Brethren.—In reality a literary society which published an annual volume of poetry and music, this foundation belongs to the year 1705 and to Lower Languedoc. The Grand Master was the Chief Rejoicing Brother, and they are said to have termed themselves otherwise a Society of Drinkers.

Round Table, Knights of the.—There was a Round Table in St. Martin's Court, presumably the name of an eating-house, and a convivial club is said to have met thereat and called themselves Knights thereof. O dregs and lees of chivalry.

Saintonge.—The name and its meaning are past speculation, in connection especially with an eighteenth-century club, held at an Excise Coffee House in Old Broad Street.

Salamanders.—This association met at the Bull and Anchor, in the Hammersmith district, about 1770. The title may have signified a great thirst on the part of its members.

Screw, Monks of the.—The chief authority is in the novels of Charles Lever, but it is testified that a burlesque association under this name was actually established in Ireland late in the eighteenth century.

Trowel, Society of the.—The authority is Vasari : *Lives of Painters and Sculptors*, s.v. G. F. Rustici. It was a dining-club of Florentine artists, established at Florence about 1512. The adopted patron was St. Andrew, and the symbols recognised by members were the Trowel, Hammer, Square and Level. All this notwithstanding, they were neither Masons nor precursors of Masonry. Before their unofficial incorporation it happened that certain painters and sculptors who were at dinner in a garden discovered at hand a mass of mortar out of which a Trowel was protruding. For some inscrutable reason it led to considerable diversion and they undertook to dine annually together in commemoration of the event, terming themselves the Society of the Trowel.

COWAN

A familiar term in Masonry which explains its own meaning to every Entered Apprentice. Many etymologies have been proposed, all indifferently unlikely and most indeed ridiculous. It has been identified with the Greek *κύων*, which signifies Dog. Hebrew, Syriac and Arabic words—possessing a phonetic resemblance—have been cited as sources. One fantasiast has even connected it with Chronos by way of contrast, because Masonry has eternity as its object, while the Cowan belongs to time and is restricted within that measure.

The Word in History.—Lexicography is inclined to regard the word as unknown in respect of derivation, but it seems unquestionably of Scottish origin and occurs in old books of accounts, in Scott's *ROB ROY* and—among Masonic documents—in the well-known *SCHAW STATUTES* of 1598. It appears to have signified a low grade of craftsman, e.g. a builder of dry-stone dykes or walls, of bricks without mortar. In this way it became a term of contempt and in Masonry there is no doubt that it applied to those outside the union of the Guild. According to the same *STATUTES*, a Master or Fellow must not receive cowans into his society or company, or send his own men to work along with them. The *MELROSE MS.* uses the unaccountable word "losses" as an equivalent for cowans, and these were only to be employed when "regular Masons" could not be had, and then they were not to know "the privilege of the compass, square, level and the plumb-rule," while they were to be displaced forthwith by Freemasons when these came forward to work. The cowans had not served their time as bound Apprentices "lawfully taken"; if employed, they should be set to do plumbing "with a line" only. As debarred at once from privileges and knowledge, it was supposed that they would pick up what scraps they could, and hence were distrusted as "eavesdroppers"; as "outsiders," they were regarded as intruders, to be kept off as far as possible: they were "intruders and cowans to Masonry." Anderson, being a Scotchman, would be acquainted with the word and its meaning in Masonry; it is therefore easy to account for its use in the second edition of his *CONSTITUTIONS*. The term is of no importance whatever in Speculative Masonry, and it serves no purpose to carry the inquiry further: its equivalents are to be found no doubt when and wheresoever trade unions have flourished; the modern so-called "blackleg" is of course a cowan.

CRAFT SYSTEM

The subject in hand may be opened by a citation which is familiar to all, and it so happens that it forms a convenient point of departure: "But as we are not all Operative Masons, but rather Free and Accepted or Speculative, we apply these tools to our morals." With certain variations these words occur in each of the *CRAFT DEGREES*, while there are analogies to be found in a few subsidiary systems which may be said to arise out of the Craft—as, for example, the Honourable Degree of *MARK MASTER MASON*. That which is applied more especially to the working implements of Masonry belongs to our entire building symbolism, whether it is concerned with the erection by the Candidate in his own personality of an edifice or "superstructure perfect in its

parts and honourable to the builder," or—in the **MARK DEGREE**—with a House not made with hands, eternal in the heavens, or again with Solomon's Temple spiritualised by the Legend of the **THIRD DEGREE**. It comes about in this manner that Masonry is described otherwise as "a peculiar system of morality, veiled in allegory and illustrated by symbols." The morality belongs to the building, the allegory and symbols are common to the art and its tools, all hanging together and making for one meaning.

Symbolical Architecture.—When the subject is approached more closely it will be found, that Craft Masonry incorporates three distinct elements, interlinked curiously under the device of symbolical architecture. Such interlinking is artificial to some extent and yet it arises logically, so far as the relation of ideas is concerned. There is, firstly, the Candidate's own work, wherein he is taught how he should build himself. The method of instruction is practical within its own measures, but being familiar and open it is not—properly speaking—the subject-matter of a Secret Order. There is, secondly, a building myth, and the manner in which it is put forward involves the Candidate taking part in a dramatic pageant, when he is found to be in intimate relation to the Master-Builder of Masonry. There is, thirdly, a Masonic Quest, connected with the notion of a Secret Word communicated as an essential part of the **MASTER GRADE** of building. This is perhaps the most important and distinctive of the three elements; but the Quest for the Word is left unfinished in the **THIRD DEGREE**.

Preparations.—Let us glance at the experience of an Entered Apprentice and how things stand with the Candidate when he comes within the precincts of the Lodge. He comes as one who is "worthy and well recommended," as if he comprehended within himself certain elements or materials which are adaptable to a specific purpose. He is described otherwise as a person who is "properly prepared." The fitness implied by such recommendation has reference to something which is within him, though not of necessity obvious or visible on his surface personality. It is not that he is merely regarded as a deserving member of society at large. He is this of course by the fact that he is brought forward as a Candidate, having Sponsors to answer for him; but he is very much more by the hypothesis, because Masonry has an object in view respecting his personality—something that can be accomplished in him as a result of his fellowship in the Brotherhood, something also that must be accomplished by himself. The "prepared" state is apparently conventional and of course external on the surface: we know in what it consists, and among several inward meanings it

typifies the peculiar position of a person who has not been initiated but is made ready by his own concurrence for that experience. There are other particulars into which I must not enter ; but it should be remarked in respect of preparation that the Candidate learns only the significance of an enveloping darkness—namely, that he has not as yet received the light communicated emblematically in Masonry. The significance of those hindrances which place him at a disadvantage, impede his movements and render him in fact helpless is much deeper than this. They constitute together an image of coming out from some old condition by being unclothed therefrom—partially at least—and thereafter of entering into another and new order, in which a different quality of light is communicated, another vesture is to be assumed and—ultimately—another life entered.

The First Degree.—In the FIRST DEGREE the Candidate's eyes are opened to the representation of a new world: the Lodge itself is a certain symbol of the world, extending to the four quarters, having the height above and the great depth beneath. He may think that the ordinary light has been taken out of his path for the mere purpose of his reception, has been restored thereafter automatically, when he has passed through a given part of the experience, and hence that he has been restored only to his previous position. In reality the light has been given back as if in another place ; he has put aside old things, has assumed many that are new ; and he will never pass out of the Lodge as quite the same man that he entered. Every important experience not attained previously marks an epoch, and this is peculiarly true of the Masonic Candidate, for there is a very real sense in which the particulars of his initiation have analogies with the process of birth into the physical world. The imputed darkness of his previous estate, amidst the life of the uninitiated world, recalls the condition of a child in its mother's womb, while a certain yoke which is placed about him is in correspondence unquestionably with the umbilical cord. The point at which he is released therefrom is memorable in the minds of all. There is no need to press this view, which belongs in the main to another region of symbolism, while the procedure in later Degrees confuses an issue which might have been clear otherwise in the Degree of ENTERED APPRENTICE. It seems preferable to say that a new light—being in fact that of Masonry—illuminates the world of the Lodge, whereby and wherein the Candidate beholds things as they have not been presented previously.

As it is with the light so is it when he is appointed to resume in retirement certain things that have been set aside ; in the actuality of symbolism he is accepting another environment, a new body of motive

and experience, having a fresh sphere of duty attached thereto. He assumes a new vocation in the world.

The question of certain matters of a metallic kind—the absence of which plays an important part—has received various explanations, mostly conventional or arbitrary. One has heard of poverty of spirit and the denuded condition of those who have not as yet been enriched by the secret knowledge of the Holy and Royal Art. The meaning goes deeper than suggestions like these can reach. It has become the Candidate's business to learn that he is amidst a different standard of values, and when he comes again into the possession of the old tokens he has to realise that their most important use is in causes that are not his own.

Second and Third Degrees.—It is only in the FIRST DEGREE that the Candidate is instructed to build by his own efforts an edifice which is somehow himself, in the leading of a new life henceforth. This symbolism passes out of sight completely in the Ceremony of FELLOWCRAFT, though it might be said that the work is going on in the renewal of his mind-part, to the extent that he adopts the golden counsels of a quest followed in the hidden mysteries of Nature, Science and Art. In the Sublime Degree of MASTER-MASON he hears of direct relations between man and his Creator, with suggestions of judgment to come. He is brought also face to face with the mystery of death and of that which follows thereafter, being the great mystery of Raising. The three technical and official words corresponding to his successive experiences are Entered, Passed and Raised. If we seek to understand them according to the counsel of self-building in the FIRST DEGREE, they are states and stages of development in the history of one who has (a) undertaken to acquire the symbolical and spiritualised art of building the house of another life, (b) has reached therein a certain point of proficiency, and—in fine—(c) has attained the whole mystery. He has learned how to illustrate in his own personality that “new birth in time” which is mentioned by Bacon; to wear a new body of intention, desire and purpose. He has fitted to such body a new mind, dedicated to a new research. In fine, he has been taught how to lay all aside, and yet again how he may take it up after a different manner, under the influence of a strange symbolism. I believe that those who can enter into the considerations of this thesis will agree not only that they have expelled the sense of insufficiency which has been realised from time to time by some who have passed through the receptions of the CRAFT DEGREES, but that they will be reminded forcibly of at least one catholic experience which must be almost universal in Masonry, the consciousness that in entering the Brotherhood they have been incor-

porated by a vital organism, that they have become part of a Living House. I do not refer simply to that spiritual consanguinity which should and does subsist frequently between those who are brothers in the spirit, but to the infolding power in the spirit itself of Masonry, as of a great and abiding presence in some great and holy house of the Lord and man. For myself and for the school which I represent it is the sign of a presence which leads man from house to house of initiation, through many symbolical deaths, through many passages of the underworld, that he may be raised at length truly or most truly exalted beyond the present sacramental order, and may thus realise that the speculative Mason is at work upon the erection of a Temple for the same reason and in the same manner that a pontiff is a bridge-builder.

Heads of the Thesis.—To sum up therefore: under this their palmary aspect, when taken together in their sequence, (1) the Degrees of Craft Masonry have as a main object the building up of the Candidate into a House or Temple of Life, while Grades outside the Craft aspire to fit him, like a living stone, into a Spiritual Temple, "meet for God's service"; (2) they present also in symbolical order certain notions concerning a new birth, a life which follows thereon, a figuration of death and thereafter of resurrection; but these are developed by other systems as mysteries of spiritual experience. As regards the first of these points, the Candidate is counselled to work towards his own perfection under the light of Masonry. There is no mystery, no concealment; the analogies and replicas are everywhere, especially in religious systems: it is a reflection of the Pauline doctrine that man is or may become a Temple of the Holy Spirit. As regards the second point, we find vestiges only—and then by way of implication—concerning new birth and life; but the pageant of death and resurrection is complex and remote in its significance: it is, moreover, an universal mythos, for it is found everywhere in the world of the Mysteries. But we shall see further, in its proper place, after what manner Craft Masonry—like some of the Rites which follow and complete it, according to their respective hypotheses—embodies a Quest, having its characteristic exit and return formula. By this also it connects with an universal folklore mythos, on the one side, but on the other with the soul's history—as formulated in all religions.

CROMWELL AND MASONRY

As Emblematic Freemasonry according to one distracted hypothesis was devised for the promotion of the Stuart cause and the Restoration of Charles II, it is not perhaps surprising that some other mendacious invention should produce an undesigned antithesis thereto; and when

Abbé Larudan wrote *LES FRANCS-MAÇONS ÉCRASÉS* in 1746 he pretended to demonstrate that in reality it had been invented by Oliver Cromwell. It was a Catholic and Roman scheme to discredit the Order by its ascription to a Protestant Origin. I must not be understood as suggesting that the Stuart romance antedated that of Larudan. As an explanatory hypothesis, it is indeed much later; but Ramsay's *ORATION* had given Freemasonry a Catholic complexion by connecting it with a Knightly Order, seeking to accomplish the work of God and of His Church in Crusading times, and to shew that it was bred and born in heresy would justify Roman hostility. It happened, however, that Abbé Larudan failed to convince any one, even in his own camp, so that his speculation was stillborn. Thereafter the records of mendacity and fable were silent on Cromwell and Masonry for almost one hundred and fifty years, when it occurred to Leo Taxil in 1895 to reveal in his mythical *MEMOIRS* of Diana Vaughan that the Lord Protector became an Accepted Mason—date and place uncertain, but most probably at Warrington. After the mendacious fable came the lie direct, and the canon of imposture closed.

CROSS SYMBOLISM

The Calvary Cross folds up as a double cube, and that cube can open only as a cross. In the science of the mystics an eloquent symbolism arises out of this fact, and it is not without analogies in Masonry, though I am not intending to press them, because things which belong to one another in different schools of thought must not be confused with one another on the basis of their spiritual affinity. The altar of every Christian Temple is in the form of a double cube laid sidewise, and this would open as a cross resting horizontally on the ground, being the position of the Calvary Cross—according to tradition—when Christ was nailed thereon. The Holy Sacrifice of the Mass offered on the Altar is a memorial of this Divine Event. On such an Altar does the soul of every man in responding to the call of God offer up itself in sacrifice. But the Altar under another aspect represents the universe, and the sacred things which ought always to be laid within it signify the Divine Immanence in creation. When the cubical altar of the universe opens as a cosmic cross God immanent becomes God manifest. In the sense of the microcosm the double cube is the body of man, having a divine nature hidden within it. The opening of this cube is the passage of latent into active and manifest divinity by the crucifixion of the evil within us. Every Masonic Temple when properly arranged is in the form of an oblong square which is laid sidewise. We know that it represents the universe, and the sacred work which takes place therein corresponds to Divine Activity in the cosmos. Such a

cube is symbolical also of the Craft Grades, and it opens in the High Christian Grades as the Cross of Christ:

JEREMY L. CROSS

The Broken Column, representing the untimely death of the Master-Builder, is a symbol of American origin. The suggestive idea is that of J. L. Cross, who was born in New Hampshire on June 27, 1783, and died in 1861. I believe that I am correct in stating, as regards his TRUE MASONIC CHART, OR HIEROGLYPHIC MONITOR, published originally in 1859, that he was the first who produced the familiar Masonic emblems in pictorial form. The quaint conventional designs have circulated everywhere, in official Masonic publications and in the piracies which appeal to common curiosity. The Anchor, the Ark, the All-Seeing Eye, Jacob's Ladder, the Pot of Incense, the Horn of Plenty, the Scythe and Hour-Glass are a few examples at random of the cuts to which I refer. For the rest, the contribution of Cross to monitorial literature depends from his instructor in Masonry, T. S. Webb, and Webb drew from Preston. We do well to hold such things in a kind of pious remembrance, but it is still more important to realise that they and all their conventions are dead and buried long since.

The Hieroglyphic Monitor.—The MONITOR was published by the author himself at his own cost, containing not only all emblems explained in the CRAFT DEGREES, but those of the MARK, ARCH and several High Grades. There are thirty-eight pages of plates which group together a great number of designs. The letterpress has occasionally a certain modified interest, as exhibiting differences of working in 1819 and in America. But there is nothing of any real consequence. Among the antiquities of Masonry we shall not discover an epoch-making codex of Rituals in manuscript form and much less are we likely to find anything of real value in the old printed books. In 1821 Cross followed his first MONITOR by a *TEMPLAR'S CHART*, another "Hieroglyphic Monitor," containing emblems belonging to three "valiant and magnanimous" orders of Christian chivalry—Knights of the Red Cross, Knights Templar and Knights of Malta, to all of which he belonged, as there is no need to say. Again the experiment of publication was made at the cost of the author and apparently from his own address. There are eighty-one pages of plates. The original Chart has passed through many editions, but Masonic bibliographies do not shew a similar history as regards the second undertaking. The Templar aspects of the *Manual* are however of no small interest. I suppose that the CONSTITUTION of the GRAND ENCAMPMENT of

Knights Templar and of the Appendant Orders appears for the first time as a printed document herein, while the particulars of clothing and procedure at private Encampments indicate amazing differences not only from English workings but those of the present day in America.

R. T. CRUCEFIX

The imperishable memorial of Dr. Crucefix is the Asylum for Aged and Decayed Masons and its development into the Royal Benevolent Institution by amalgamation with the Annuity Fund, though he who had worked so well and borne so much in laying the great foundation did not live to see the superstructure actually laid thereon. Mr. A. F. Calvert has given an excellent account of the subject and presented the hostility of the Duke of Sussex—then Grand Master—in a manner both temperate and intelligible. I shall refer the reader thereto, as it is available and ready to his hand. Dr. Crucefix also founded and edited THE FREEMASONS' QUARTERLY REVIEW.

Biographical Note.—The birth of Robert Thomas Crucefix took place at Holborn in 1797, and he was educated at the Merchant Tailors' School. He was entered as a student of medicine at St. Bartholomew's Hospital and after taking the degree of Doctor he paid a visit to India. Thereafter he settled as a practitioner in London till 1845, when he removed to Milton-on-Thames. He died at Bath on February 25, 1850—comparatively a young man. He was made a Mason in 1829. His literary remains are in the periodical already mentioned and having regard to his period they deserve so well of the Craft that they might even now be worth editing. I could wish at least that an extended notice were possible in this place. As a man of great, self-forgetting benevolence, amiability and sincerity of purpose in all relations of life our sympathies go out to him naturally when he was suspended for a period of six months from Masonic activities by the GRAND LODGE because he failed in controlling certain speakers at a Charity meeting over which he presided. It appears to have been a drastic measure and he chafed under it, but when he printed in his *Quarterly Review* a very strong letter which he had addressed to the Duke of Sussex as Grand Master, he began to justify those who had condemned him over harshly and even his expulsion was proposed. However, he made his apologies, the suspension wore itself out, and he continued his good work on the benevolent side of Masonry. An *odor suavitalis* encompasses the name and memory of Dr. Crucefix, and he is one of the most distinguished characters of the Craft during the first half of the nineteenth century.

CULDEES AND CULDEE WORSHIP

An extraordinary growth of pseudo-historical speculation, invention and legend encompasses the little that is actually known about certain Culdee monks who were located at York in the time of Athelstan, and as they figure largely in the reveries of some uncritical Masonic writers, I propose to reduce the subject within manageable proportions. The great fountain of speculation from which all later dreamers have drawn—usually without acknowledgment—is Godfrey Higgins, and I shall therefore collect his scattered theses together in the first place: they will enable us to see where we are in respect of the fantasia at large.

(1) The Culdees were identical with the Chaldees mentioned by the prophet Daniel and were originally Assyrian priests. (2) They are to be traced also in Babylon. (3) They were Mathematici and Architectonici in the time of the early Roman Emperors. (4) They were builders of King Solomon's Temple. (5) They were Casideans, Essenes, Therapeutæ, Magi and Druids. (6) They figured as Gnostic Manichæans at the beginning of the Christian era. (7) They were the Assassins of a later age. (8) They were worshippers of the Dove or female generative power. (9) It came about that they adopted Christianity, but it was the Christianity of Malabar, and this they carried with them from the city of Colombo in Ceylon—or its vicinity—when they migrated westward. (10) They settled in England at York, in Scotland at Iona—which was once the religious capital of Caledonia by reason of their presence—in Wales and in Ireland. (11) They were called Cali-dei in Hibernia. (12) They named their sacred Isle of the West Iona or Columba, i.e., the female dove, not the male or Columbus—it being obvious that as wanderers from Ceylon they would be acquainted with the Latin tongue. (13) The language which they spoke in Iona was, however, Sanskrit, the name of the Gaelic language in Gaelic being Shan Scrien. (14) There was Culdee Christianity in Britain when Augustine came to Kent. (15) In common with the Christians of St. Thomas, it recognised three sacraments only, being Baptism, Holy Orders and the Eucharist. (16) A new name was conferred or adopted in Baptism, which was the first step of initiation into Culdee Mysteries. (17) One peculiarity in respect of their monastic Orders was the fact that there were both married and unmarried members of Culdee convents in Iona and Wales. (18) They ordained one another before the advent of Roman priests and were permitted to do so afterwards. (19) The Culdees of York were Masons, and though Higgins does not claim to trace them in a direct manner after A.D. 900, he affirms that all minsters were Culdee monastic establishments, and so

also were all our old Collegiate Churches, Deaneries, Chapters, etc. (20) Finally, in the year 1835, Higgins claimed to be in possession of a Masonic document, by which he could prove that "no very long time ago" the Culdees or Chaldeans at York were Freemasons, that they constituted the Grand Lodge of England and that they held their meetings in the crypt under the great cathedral of that city. "The circular chapter-house did very well for ordinary business, but the Secret Mysteries were carried on in the crypts."

Druidism.—It is obvious that in the opinion of Higgins the religion of Druidism was as much in the East as the West, that it passed under many names, that it did not cease to be Druidism when it happened to turn Christian, nor to be less a Manichæan heresy when it flourished under the ægis of Latin orthodoxy. Indeed an opinion is hazarded that Gnostic doctrines were held among the "select heads" of all orders of monks. Higgins was a learned man of his period and made a vast collection of materials, but the scholarship to which he belonged regarded every analogy of religious belief and observance as positive proof of identity and married all like-sounding words one to another in respect of philological origin.

Culdee Influence.—John Yarker—another collector of materials, but in this case almost illiterate—is the next witness and has certified in several places concerning Culdee influence. (1) As might be expected, he derives Culdean from Chaldean, following without citing Higgins, and affirms that Culdees were also Essenes, quoting Bede. (2) The Roman Collegia and the Mysteries of Serapis existed side by side at York and may have included "Brito-Romish Christians" who established Culdee Fraternities in that city. (3) The Culdee monks were equally Serapians, Christians and Schoolmasters who taught science and religion to the people. (4) The principal Culdee seats were York in England, Bangor in Wales, Donegal in Ireland and the Hebrides in Scotland. (5) There is no absolute proof that York was the first centre of Culdees in the North, but everything lends itself to that supposition. (6) Other English centres were at Lindisfarne and Ripon. (7) In the fifth century various Culdee Churches existed in England, Cornwall included. (8) Christian monks, priests and bishops were known as Culdees, many being most probably converts from the Druidical faith. (9) Their faith was heretical, "according to the standard of Rome" after Constantine. (10) They believed in the immortality of the soul, but not in the resurrection of the body. (11) They are said to have denied the personality of Jesus—meaning the historical personality—and also the existence of a devil. (12) They were accused of possessing a secret doctrine. (13) This notwithstanding,

early Culdee priests were sometimes educated at Rome and were converted Druidical initiates. (14) Following Toland, it is said that a Druidical College at Derry was converted into a Culdee Monastery. (15) About 561 St. Columba—with twelve companions—left Ireland to build the Monastery at Icolmkill, the Abbey of Melrose, and Colleges at Govan and Kilwinning. (16) They proceeded afterwards to Burgundy, erecting the Abbey of Luxeville and other sacred edifices in France and Italy. (17) Roman artisans became attached to Culdee monasteries and so transmitted their traditional art to Christian England. (18) Between 760 and 780 the Culdee monk Alcuin assisted at the rebuilding of York Minster. (19) In spite of Rome the Culdee form of worship existed till the Norman conquest—this was apparently in England. (20) It persisted still longer in Ireland, where it is said by Sir James Dalrymple to have resisted the whole power of the primacy till the beginning of the fourteenth century. (21) The Culdee monks were the schoolmasters and architects of their times. (22) The famous Masonic Lodges—such as Kilwinning, Melrose and Aberdeen—which go back to Culdee times, account for the persistence of the name of Knights Templar long after their suppression in France, and are counted part of the equal persistence which characterised the Culdee heresy. For the rest, the so-called allegorical history of the Round Table, as well as the Quest of the Holy Graal, is regarded by Yarker as referring in mystical terms to Culdee Rites, while the value of his suggestions regarding heretical doctrines is illustrated amply by a later statement that after the dissolution of monasteries the conservative Culdees contributed the largest percentage of recusants, being “those who followed the old dogmas of religion.”

Culdee Mysteries.—With these speculations may be compared more recent suggestions made by Mr. F. Armitage. (1) Without reference to sources, he reports an opinion that Culdees had Mysteries of their own, the same being of a Masonic type, derived from Egyptian sources and blended with Christian doctrine. (2) He thinks personally that owing to their contact with Masons the Culdees are likely to have treated operative tools as symbols of higher things, ascribing a spiritual meaning to axe and chisel, “which might mould lives as well as stone.” (3) They may have represented the square and compasses from a moral standpoint as giving “precision and certainty to work which would otherwise be executed roughly by the unguided hand.” (4) In a word, they may have taught Masons “to look upon their trade implements as guides to faith.” In the absence of any evidence such notions—even in the domain of speculation—are quite unwarranted. So also is the proposition that the York Culdees were

responsible probably for the Edwin legend, "to which they gave a local setting."

Views of Gould.—There is a considerable literature of the subject, and I have cited enough to shew that in the region of speculation it is exceedingly involved. There have been also long and difficult researches in the domain of pure scholarship. Mr. R. F. Gould has collected a mass of material for study in the first volume of his larger HISTORY OF FREEMASONRY, though he does not attempt to treat it in a critical manner or to reach a definite conclusion. Quoting various authorities, he is disposed to hold (1) that the Columban monks were probably direct predecessors of the Culdees; (2) that the rule of the two bodies differed from each other in the way that any system in its original purity differs from the same in its corruption; (3) that there were Culdees in the British Isles prior to the ninth century; (4) that the name may come from the Celtic *Cuill dich*, signifying men of seclusion, or from *Cele De*, being the Irish equivalent of *Servus Dei*, though both etymologies are doubtful; (5) that the canons of York were styled Culdees in the reign of Athelstan and that "the secular clergy of the cathedrals seem generally to have been distinguished by the same title"; (6) that Culdee history begins only when that which it represents was far advanced in decline and is then fragmentary; (7) that according to old records the *Cele De* monks came westward into Ireland at the beginning of the ninth century and again early in the tenth; (8) that they were known in Scotland as Culdees from the ninth century onward; (9) that, however, "the earliest Scottish record of the name and the discipline of the *Cele De*" takes us back to the sixth century and to St. Kentigern or Mungo, whose life is reported to have been written—presumably about that time—and to have contained "statements adverse to sound doctrine and opposed to the Catholic Faith"; (10) that this is another testimony to the general feeling that Celtic Christianity differed from that of Rome in the Middle Ages; (11) that, according to Neander, it "agreed much more nearly with the Churches of Asia Minor"; (12) that Culdee Ritual practices may have approximated to those of Oriental Churches; (13) that they were originally ascetic hermits dwelling in isolated cells; (14) that they became associated subsequently in communities; (15) that they made their appearance in the eastern districts of Scotland and succeeded the Columban monks; and (16) that they were finally brought under canonical rule, after which the name of Culdee "became almost synonymous with that of secular canon."

The Masonic Aspect.—I have had two reasons for making these citations at length; in the first place, because Gould is not giving

expression to his own opinions so much as to those of authorities who are of moment on the Culdee question; and, in the second, because he shews in summary form, and—as it would seem—without intention, the value of those speculations which have connected the Culdees with Masonry—whether Operative or Speculative. There seems no evidence whatever that they were promoters of architecture in mediæval times or that they were connected, directly or indirectly, with building fraternities.

Authorities.—Among works of importance, from which Gould derives throughout, I may mention: Lanigan: ECCLESIASTICAL HISTORY OF IRELAND, 1822; Reeves: THE CULDEES OF THE BRITISH ISLANDS, 1864; Skene: CELTIC SCOTLAND, 1877. I should add that in 1844 the Hon. Algernon Herbert contributed to the BRITISH MAGAZINE, Vol. XXVI, a dissertation on the peculiarities of Culdeeism, in which he asserted that the Culdees had Secret Rites, practised under the veil of Christian observances, and that they included human sacrifice.

CYBELE

The Mysteries of Atys and Cybele, known otherwise as Mysteries of the Corybantes, are like those of Osiris and Isis, of Proserpine and Demeter, concerned with death and resurrection, and this is the one standpoint under which they call for notice in a Masonic work, because Craft Masonry is a Mystery of Figurative Death, after which there is a resurrection in symbolism. This double event constitutes the title of Masonry to its proper place in the long story of initiation. Atys was the lover of Cybele and according to one of the traditional fables is said to have been slain by a boar. Cybele mourned his loss and the commemoration of her bereavement is the sorrow of these Phrygian Mysteries, for Atys was a shepherd of Phrygia and Cybele was the *Bona et Magna Mater* according to the prevailing mythology in that region of Asia Minor. She is identified with Ceres and Rhea, whose correspondences are numerous in the old pantheons: in a word, she was the earth-goddess, the mother of gods. According to one of the traditions, being that indeed which we owe to the HISTORIA of Justinus, Midas—the ill-starred King of Phrygia—was initiated by Orpheus into the Thracian Mysteries and established the cultus of Rhea in his kingdom—as recorded by Clement of Alexandria—to civilise his subjects: it became the cultus of Cybele. The accounts vary and exclude one another as usual. In one version Cybele is the mother of Midas and Atys is her son in another, so that her mysteries are in commemoration of incest. This is on the authority of Catullus, but Atys is said otherwise to have been a young priest who instructed

the people of Lydia in the worship of the mother of the gods and thus won her affection. The Mysteries of Cybele were celebrated about the period of the vernal equinox and lasted three days. On the first there was the dolour of the Rite ; the horns of the Mysteries were sounded on the second day, proclaiming the resurrection of Atys ; and the initiation took place on the third. Some authorities of the past have regarded the Rites of Cybele as anterior to those of Eleusis and as referable to *circa* 1580 B.C. Great light has been thrown upon their whole subjects in Frazer's *ISIS, OSIRIS, ATYS*. In later times they became orgies of frenzy. The Corybantes were priests of Cybele and were originally three in number.





DA COSTA

The name of Hippolyto Jose Da Costa will be held always in sympathetic and affectionate memory throughout the world of Masonry. He was a native of Portuguese South America, having been born at Colonia-do-Sacramento on the river La Plata. He became a Mason at Philadelphia, but the star of fortune carried him to Lisbon, where he designed to settle. It was the beginning of the nineteenth century, and the Holy Inquisition still reigned in Portugal. The fact of his initiation transpired, and the official birds of prey prepared to swoop down upon him. He has left a full account of his persecution and of his ultimate rescue on the part of English Masons, by whom he was placed under the saving shelter of the British flag. It is sufficient to state the facts, as no consequence attaches to them at this day. But Da Costa is otherwise of interest, for at a later period—having found an asylum in England, where indeed his personal memoir appeared—he published a brief sketch of the Dionysian Artificers, or alternatively it was issued soon after his death. It is in any case unfinished and reads curiously in its somewhat broken English. The heads of the thesis are as follows: (1) Fifty years before the building of King Solomon's Temple a Greek colony emigrated to Asia Minor and gave the name of Ionia to that part in which they settled. (2) There is no

doubt that they carried their Mysteries with them, being those of Dionysius. (3) They cultivated the sciences, "especially architecture," and invented the Ionian Order. (4) They became a building corporation, under the name of Dionysian Artificers. (5) They built the city of Thebes and spread into Syria, Persia and India. (6) Their Dionysian Rites became blended with architectural types. (7) The same Artificers were concerned in the erection of Solomon's Temple, the word GIBLIM: גִּבְלִים of 1 KINGS v. 18, translated "stone-squarers" in the Authorised Version, meaning Giblites, inhabitants of Gebal, which is Byblos, a Dionysian centre. The Scriptural question apart, this speculation has its root in L'ÉTOILE FLAMBOYANTE of Baron Tschoudy, who has no authorities to offer.

Eleusinian Mysteries.—Da Costa precedes his account by a review of the Ancient Mysteries, chief among which he places those of Eleusis, a solar significance being the ground of all. But the sun and its movements were moralised. The sleep of ignorance, the experience of physical death and that figurative death of the soul which comes about through its union with matter were in correspondence with the diurnal sinking of the solar orb below the western horizon. Its return, morning by morning, from the lower hemisphere symbolised the soul's immortality, its state of beatitude—here and hereafter—when "purified from defilements of matter," and the illumination of the mind by wisdom. We hear also of gradations in the scheme of the Mysteries, being those of (1) purgation; (2) tradition of the sacred nights—not otherwise described; (3) inspiration; (4) the placing of the crowns; (5) friendship with divinity and intimate converse with the gods. Amidst confused wording and insufficient reference, these stages appear to depict the Candidate's progress from the condition of novice to that of epopt. They offer nothing unfamiliar, and Da Costa's account as a whole is merely reflective in character. It supposes that—at some very early period—a group of contemplative men were desirous of deducing moral rules for the conduct of humanity from observation of Nature; that astronomy was selected for the purpose, the aid of architecture being invoked at a later time; that teaching was embodied in allegorical histories and impressed on the mind by means of symbolical ceremonies; and that in this manner the Mysteries came into being. In a word, the thesis offers at its value a hypothetical history of procedure on the part of early priesthoods, but the allegation concerning building symbolism is of course fictitious.

Authorities.—(1) H. J. Da Costa: *NARRATIVE OF PERSECUTION IN LISBON, by the Inquisition for the Pretended Crime of Freemasonry,*

2 vols., London, 1811. (2) SKETCH FOR THE HISTORY OF THE DIONYSIAN ARTIFICERS, London, 1820. I speak of the first work by report only, as I have failed to meet with a copy ; it may mention the date of his birth : that of his death is unknown.

FREDERICK DALCHO

A monument to the memory of this worthy and indeed excellent Freemason stands in the vestry of St. Michael's Church at Charleston in South Carolina ; but so far as the Order is concerned a more important and lasting remembrancer is the work which he performed therein and its remarkable progress, to which he was an important contributor. Though connected with America throughout his professional and Masonic life, he was actually born in London, but of immediate Prussian origin, his father being an officer who served with great distinction under Frederick the Great and carried his wounds to England in search of health. I do not know when he died, but it was early in the life of his son, who was then and for some time previously a resident in Baltimore. There he is said to have received a classical education and entered in due course on the study of medicine. After obtaining his doctorate he received a commission in the army medical department and was stationed at Charleston Harbour. In 1799 he retired into private practice in that city and having certain literary gifts he is heard of in 1807 as one of the editors of a federal daily paper under the familiar title of *Courier*. It is probable that this connection was not of very long duration, and in any case Dalcho was drawn into other channels by what I presume to have been an ingrained disposition of mind. I refer to theological studies, in which it follows from his writings that he had a living and devoted interest. He was indeed a spiritual thinker of some consideration at his place and period. In 1814 he was called to the priesthood in the Episcopal Church, became editor of its leading organ in South Carolina and had a cure of souls at Charleston. In this relation of life I can mention only his work on the Divinity of Christ and its demonstration by the word of prophecy ; but there are certain essays and sermons beyond the ken in England which are reputed to exhibit considerable thought and research. Dr. Dalcho died at Charleston in 1836.

Masonic Career.—It is said that his father was a Mason, presumably under German obedience, and that the interest which he took therein was communicated to his son. I have not come across the date on which Frederick Dalcho was initiated, but it appears to have taken place at Charleston in an "Antient" or Atholl Lodge and at a time when the jurisdiction of South Carolina was divided between

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this form of Masonry and that of the "Moderns," with the usual historical consequences of strife and rivalry ; but the time of the union was at hand and that which was consummated happily at London in 1813 was followed four years later by the competitive obediences of South Carolina uniting to form henceforward a single Grand Lodge. Dr. Dalcho had worked with zeal and perseverance towards this desired end. So far back as 1801 he is said to have received the Thirty-third Degree of the SCOTTISH RITE and to have assisted in establishing its SUPREME COUNCIL for the Southern Jurisdiction of the United States on May 31 of that year. The point is of considerable interest because there is evidence to shew that in 1801 the RITE OF PERFECTION comprising Twenty-five Degrees developed suddenly into an ANTIQUUS SCOTICUS RITUS ACCEPTUS, with eight others superadded. It would seem, therefore, that Dr. Dalcho received that which he had helped to constitute, perhaps even to create, for the Grade and Ritual of Sovereign Grand Inspector General has no antecedent history. He became Grand Secretary and afterwards Grand Commander, the highest position in the Rite. He reaped in due course the kind of reward which was not uncommon at the period and previously. The SCOTTISH RITE was rent with jealousies and dissensions ; a spirit of antagonism was directed against its chief, who resigned in 1823, not alone from his exalted position in the High Grades, but from all Masonic activity.

Masonic Writings.—In 1803 and 1804—on both occasions, I believe, at the Festival of the Vernal Equinox—Dr. Dalcho delivered two ORATIONS in the GRAND LODGE OF SOUTH CAROLINA. They were published together, with an Appendix embodying "an historical inquiry into the origin of the difference of Ancient and Modern Masons, usually so called," an account of the SCOTTISH RITE and its claims, etc. This was done on the resolution of the GRAND LODGE, and the volume was reprinted in Ireland, with the author's sanction, under the auspices of the COLLEGE OF KNIGHTS OF KADOSH and the CHAPTER OF PRINCE MASONS OF IRELAND. In 1807 Dr. Dalcho issued AN AHIMAN REZON for the use of South Carolina, and of this an enlarged edition appeared in 1822, with explanatory notes. A few of his views and speculations may be drawn thus together: (1) The origin of Masonry may be dated from the creation of the world. (2) It was never a body of architects. (3) It was not incorporated originally for the object of building, but "for moral and religious purposes." (4) The principles of Masonry are derived from the Druids, so far as the manner of teaching is concerned. (5) Its moral maxims are referable to Pythagoras. (6) The word Mason is of Greek origin and

means literally a member of some religious sect, devoted to the worship of God. (7) The prefix Free is probably drawn from the Crusades, "in which every man engaged . . . must have been born free." (8) The term Accepted is "derived from the indulgences granted by the Pope to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land." (9) It is affirmed that "immense numbers of Freemasons" were engaged in the Holy Wars. (10) There were two great occasions when "our predecessors appeared to the world as architects"—namely, at the building of the Tabernacle in the Wilderness and of the Temple at Jerusalem. Moses and Solomon "chose from among the people those whose wisdom and zeal for the true faith attached them to the worship of the Most High." To them were committed "the erection of those works of piety," a knowledge of the art of building being presumably communicated from on high. (11) "About twenty-seven thousand Masons accompanied the Christian Princes in the Crusades," and they discovered several important Masonic MSS. "among the descendants of the ancient Jews." In this manner the archives of Masonry were enriched and some Degrees were founded based on these records.

Scottish Rite.—The second oration and its appendix give some of the usual stories about the foundation and history of the ANCIENT AND ACCEPTED RITE, e.g. the headship of "His Majesty the King of Prussia" over the "SUBLIME AND INEFFABLE DEGREES," and his ratification of "the Grand Constitution of the THIRTY-THIRD DEGREE" on May 1, 1786, when a SUPREME COUNCIL OF GRAND INSPECTORS GENERAL is said to have been formed, being the titular distinction of the Grade in question. All other so-called SUBLIME DEGREES were established prior to 1776, and Dr. Dalcho affirms that "not the smallest alteration or addition has been made to them."

Ahiman Rezon.—Dr. Dalcho published a work under this title which must have been exceedingly useful at its period. I have seen only the second edition. It has been rather ignorantly compared with the work of Dermott and has been regarded as its modified reissue because it has borrowed the title. In so far as Dermott reproduces Anderson and in so far as Dalcho's volume is a BOOK OF CONSTITUTIONS, there is a common likeness between all; but the AHIMAN REZON part of Dermott's work lies within a small compass like its prototypes, the CHARGES AND REGULATIONS of Anderson's first edition. Dr. Dalcho's production is, on the other hand, most elaborate, though it does not at this day demand more particular notice.

DANISH FREEMASONRY

There are "three epochs" in the history of Danish Freemasonry "which more especially merit our attention," being (1) that of the foundation of the Order; (2) that of the colonisation of the country by the RITE OF THE STRICT OBSERVANCE; and (3) that which marked the introduction of the SWEDISH RITE, still regnant therein. As happened so frequently in the first half of the eighteenth century and not seldom at even a later period, the original Danish Lodge owed its existence to the individual enterprise of a private person, namely, Baron Münnich, a German belonging to the Lodge of the THREE GLOBES in Berlin. He opened a Lodge at Copenhagen in 1743, and a second was formed in the following year by a process of segregation from the first. They were either called from the beginning or adopted later on the respective names of ST. MARTIN and ZERUBBABEL. Both applied for and received English warrants, the second in 1745 and the first in 1749. They are said to have amalgamated subsequently under the title of ZERUBBABEL AND THE NORTH STAR. The accounts are confused as usual, for the year last mentioned marked the foundation of a PROVINCIAL GRAND LODGE under the auspices of the GRAND LODGE OF ENGLAND, with Count Danneskiold Lauzvig as Provincial Grand Master, the evidence for which is the BOOK OF CONSTITUTIONS published in 1756. In 1747 a SCOTS LODGE was opened at Copenhagen under powers emanating from Berlin and this became in 1753 a second PROVINCIAL GRAND LODGE, but holding from the GRAND LODGE OF SCOTLAND. It proved, however, of brief duration, and in the year 1765 the ENGLISH PROVINCIAL GRAND LODGE was the sole Masonic power, though there is no evidence to shew over what daughter Lodges its jurisdiction extended.

The Strict Observance.—At this time the great German Rite of Baron von Hund—or alternatively of the mysterious powers behind him—was spreading in all directions, conquering and as if still to conquer. The cities of official Freemasonry seemed falling everywhere before it. One of its apostles or ambassadors appeared at Copenhagen in 1765 and, forgetting forthwith or renouncing its obedience to England, the ENGLISH PROVINCIAL GRAND LODGE passed over to the "Unknown Superiors" and their prodigious invention. Henceforth it was raised to a PREFECTURE OF THE STRICT OBSERVANCE, claiming descent from Knights Templar and venerating the memory of Aumont, the mythical Grand Master in succession to Molay. The extent of the progress made by this transmuted Freemasonry in Denmark is not very much in evidence; but twenty years later the

STRICT OBSERVANCE had been transformed on its own part at the Conventions of Lyons and Wilhelmsbad, becoming the RÉGIME ÉCOSSAIS RECTIFIÉ and the great Rite of NOVICES AND KNIGHTS BENEFICENT OF THE HOLY CITY, with Hidden Grades beyond. The rectification was accepted by Denmark according to Gould, who does not give his authority, but the later history of this Spiritual Chivalry lends some colour to the statement.

The Swedish Rite.—The RÉGIME ÉCOSSAIS and its extensions leave us in considerable doubt as to their hand in the Craft Degrees. The Order survives now only in Switzerland, where Blue Masonry is in charge of the GRANDE LOGE ALPINA. A similar rule may possibly have obtained in Denmark at the close of the eighteenth century, and this is rendered probable by the fact that on February 6, 1793, the Prince of Wales, acting as Grand Master, appointed the Landgrave Karl Provincial Grand Master of Denmark and Norway. There must, therefore, have been Blue Lodges, and the High Grades may not have intervened in the working of those of the Craft, which no doubt began to flourish under direct Royal Patronage. In this manner we are led on to that yet more spacious period when in 1841 the Crown Prince, afterwards Frederick VII, was initiated in the Lodge of Odense, called MARY OF THE THREE HEARTS, and seven years later became Grand Master of Danish Masonry, as well as reigning monarch. In 1853 the SWEDISH RITE was brought into Denmark and not only did the Grand Master become one of its converts, but imposed the Rite on all Danish Masonry. This was in 1857, and two years later saw the formation of a GRAND LODGE "of the VIIIth Province of the Temple," for Swedish Masonry, like that of the STRICT OBSERVANCE, is based on Templar claims. At the present day the Danish King is Protector of the Order and the Crown Prince is Grand Master, otherwise VICARIUS SALOMONIS. The number of Lodges is small in comparison with membership, but the Masonic Roll of Denmark is by no means large in itself, comprising about six thousand in round figures.

F. DASSIGNY

In the year 1744 Dr. Fifield Dassigny published an inquiry into the decay of Freemasonry in Ireland and the causes thereof. It appeared within the covers of a volume containing a second edition of the IRISH BOOK OF CONSTITUTIONS. It has two points of historical consequence at the present day, being evidence of contemporary or almost contemporary activity on the part of the GRAND LODGE at York, or at a time when it is supposed to have become extinct, and of something corresponding to the ROYAL ARCH, then working at York and London.

DEATH

Craft Masonry is figurative or emblematic, and as there is one point in its procedure which has direct and dramatic reference to the Mystery of Death it is important to realise that it is understood in the sense of substitution and is symbolical or spiritual, accordingly as we choose to regard it, but is in any case not physical. The term "figurative death" is adopted expressly for descriptive purposes, and it is associated in a peculiar manner with the idea of reunion. We have, therefore, to realise adequately in what sense the Mason is taught how to die. Is it simply to impress on him—as his chief duty in the Brotherhood—that he must be faithful and true, in and through all unfaltering upon the path of rightness? There is no question that this is one aspect of the lesson, and it happens to be that upon which there is direct insistence; yet it is not the only aspect. The province of Masonry, as it obtains now among us, is to rest content always with the lower grooves of significance, the first and most obvious construction which can be drawn from that and this, in part because things that are higher had not been formulated in the Masonic consciousness of the eighteenth century and in part because it would not have been comprehended by adepts and epopts of the Rummers and the Goose and Gridiron, or the corybantes of the Apple Tree Tavern. It comes about in this manner that Masonry reflects at a far distance only those earlier Instituted Mysteries, so exalted in the dreams of the past and from which—even at this day—many incline to believe that it has come down in an undemonstrable way. We know that such a derivation was an article of faith in the past among the chief Masonic *litterati*; and I have undertaken to exhibit certain independent analogies as one of my chief purposes. In the old Mysteries—as we have seen already and shall yet find more amply—there were celebrations of symbolical and divine death followed by resurrection, because even as the Master Mason, so was the God raised; and even as the God died figuratively and then resumed life, so did the Candidate of old learn by his experience of the pageant—as the lesson comprised therein—that all death is figurative, that life is continued thereafter, that for those who were reborn in the Mysteries there was "more life and fuller" to come. This lesson of the Mysteries became more and more clouded as the Rites fell into corruption: it is otherwise clouded also in Masonry, but the vestige remains notwithstanding, and if the Master Mason does not carry it forth from his culminating experiences in the Craft, then he brings nothing therefrom to which eternal consequence attaches,

Mysterium Christi.—That the God dies and the God rises, that Adonis is rendered back to Venus, that Proserpine is recovered by Demeter, that Osiris is taken up in his restored body to heaven, and that therefore the Candidate was led to expect a more perfect and beautiful life in a pure land lying under a pure sky may not have been the whole teaching of the Ancient Mysteries : we do not know certainly, for a cloud is over them, while those who have sought to lift it have begged questions, forestalled conclusions and found that which they wanted according to the fondness of their dream. But as there were Greek Mysteries, so there was Platonic philosophy, and after the light of Plato came that of the Successors, who have left us records of experience in states corresponding to the suspensions of figurative death. In fine, there came into the world the glory of that light which is in Christ, the Instituted Mystery of which is the Divine Life in Palestine. For the *adepti* and *epoptai* of the Christian centuries—that is to say, for the mystic saints—this life became a pattern and exemplar, in the scientific application of which they passed in their own souls through the experiences of new birth, new and regenerated life, mystical death, while in fine the candidates for that life which is eternal were raised in God. Birth, life, death, resurrection, and yet one mystery to come, which is that of the ascent in God, when the soul returns with Christ to His Father and our Father, unto His God and our God.

Within the Veil.—Hereof and hereon the literature of Christian Mysticism remains to testify ; and out of this great witness, with its correlatives and concomitants, there has arisen and works in the hiddenness that which, in my thinking, is the head and crown of Instituted Mysteries. It is not of Masonry, and yet the keyword of its spiritual kingdom is by no means apart from building, for its motto is—*Templum Domini ædificatur in cordibus nostris*. Concerning this *Mysterium in terra abdita* I bear my witness as I can in the public places. We know that the world of present values is in the melting-pot and that a new Order is to come, whatever crucifixions and deaths may be suffered before the Candidate of universal humanity can be raised to a greater mastery. It may be near or far, but a time of the world is coming when the office of Masonic symbolism, as it stands now on the surface, must pass utterly away, unless it can be raised as the tabernacle of a deeper meaning and irradiated by a spiritual significance which can minister to the growing needs of the “holy spirit” of man. The purpose of my Masonic life is concerned solely with a work in humility towards this end. From the nature of Craft symbolism it may well be that it can do little more than inti-

mate ; but meanwhile the higher schools are developing and hereunto Masonry acts as a dramatic prologue, shewn forth in the morality of things.

DEIST AND LIBERTINE

The following luminous passage occurs in the Anderson CONSTITUTIONS of 1723 : “ A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious libertine.” In other words, according to the logic of the statement, he must conform to the dictates of morality, there being, however, no settlement concerning them ; but his theism or atheism is left to depend upon the degree of understanding which he happens to possess respecting the Art of Masonry. With a low grade only, he might by possibility be an atheist, so far as the wording goes, and yet not cease from his Masonry. This was assuredly not the intention of Anderson who—as we have seen—was a Presbyterian minister and even wrote a theological pamphlet on the Holy Trinity ; but it illustrates the muddled mentality which went to work on the Gothic Constitutions and digested them “ in a new and better method ;” the calibre of those “ fourteen learned brethren ” who examined and reported on his work ; and the intellectual status of that GRAND LODGE which approved it formally. The quality of comprehension concerning Masonic Art is left also to determine the question of irreligious libertinage, and a point arises as to what Anderson may have meant by this expression. Given even his own sense of logic, he is not referring to the obligations of moral law : these have been settled already without any qualification implied by adequate understanding of that or this. The term “ irreligious libertine ” seems therefore synonymous with what is now called “ freethinker,” being otherwise one who professes and advocates that “ absolute liberty of conscience ” in matters of religious belief which was proclaimed in 1877 by the GRAND ORIENT of France. There is very little doubt that Anderson meant to exclude both atheist and freethinker, but in his looseness of thought and wording he ends by doing the reverse, and the GRAND ORIENT is technically right when it appeals to Anderson’s CONSTITUTIONS as supporting the action which it took at the date in question.

Quod Semper, Quod Ubique.—This is made further evident by the statement which follows immediately. “ But, though in ancient times Masons were charged in every country to be of the religion of that country, or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree.” One might think that this signified faith in God and in such a relation

between Creator and creature as inheres in the term religion. Such, however, is not the case, for Anderson continues: "that is, to be good men and true, or men of Honour and Honesty, by whatever denominations or persuasions they may be distinguished." Anderson did not understand therefore, or chose to ignore, the implications of the word religion, and by his most express definition the qualifications required of a Mason were obedience to a certain standard of conduct specified only as that on which "all men agree," and not otherwise. Technically, if words mean anything, the GRAND ORIENT was again therefore right. After the lapse of nearly a century the GRAND LODGE OF ENGLAND began to see that there was something amiss and altered the Charge or Article. We know how it stands at this day and after the reference to "a stupid atheist" and "an irreligious libertine" proceeds to lay down that the Mason, above all men, "should best understand that GOD seeth not as man seeth; for man looketh at the outward appearance, but GOD looketh to the heart."

Geographical Religion.—In considering the Old Charges and so-called Constitutions we have been placed in a position beforehand to appreciate Anderson's statement that Masons were required "in every country to be of the religion of that country." It does not signify—as might appear on the surface—that a journeyman builder who travelled from Rome to Byzantium would exchange Vatican Christianity for Greek orthodoxy and turn Turk at Zanzibar, but that Christians should cleave to Christendom and the followers of the prophet to "Mahound." Against all this we have only to cite the Charges, as for example HARL., 1942: That the Apprentice "shall be true to God and the Holy Church." In a word, the religion of early English Freemasonry was Christian, Catholic and Roman. In like manner the TORGAU ORDINANCES of 1462, binding German Stonemasons, begin "in the Name of the Father and of the Son and of the Holy Ghost, in the name of the Blessed Virgin Mary, and in honour of the Four Crowned Martyrs." Moreover, they bind every Master to have four Masses said "on all acknowledged fasts," on St. Peter's Day, and on "every Feast of Our Lady." In a word, Operative Freemasonry, wheresoever dispersed over the face of earth and water, during the Middle Ages and onward to 1717, was gathered under the Banner of Christ. The Jew and the heathen had no part therein.

Christian Implicits.—The BOOK OF CONSTITUTIONS threw open wider gates, but there is very full evidence that English Emblematic Freemasonry in Three Degrees was full of Christian implicits at the beginning, and though successive editing—more especially under the ægis of the theistic Duke of Sussex—has eliminated most of the

evidence, there remain certain vestiges, as for example a pregnant allusion to "the bright and morning star" which occurs in one of the dramatic moments of the THIRD DEGREE. Outside Ritual there are time-immemorial observances of St. John's Day, the Festival of St. Thomas, etc., which speak eloquently for themselves.

The Old First Lecture.—At a comparatively late period the evidence of the Lectures was stronger. There is a conveniently forgotten work of G. Claret, entitled THE WHOLE OF CRAFT MASONRY, of which a second edition was published in 1841. At the end of the Fifth Section of the Lecture attached to the First Degree he places certain questions and answers by way of postscript, stating (1) that they appeared originally at that point; (2) that they were omitted by P. A. Gilkes—a person of great repute as a Masonic teacher—when he, Claret, was absent from London; (3) that Gilkes was actuated in so doing by consideration for the feelings of Hebrew Brethren; but (4) that he, Claret, had repeatedly "worked them" in the presence of Jews without any objection whatever on their part. The omitted Catechism is as follows:

Q.—King Solomon being an Hebrew and living long before the Christian era, to whom were they [i.e. Masonic Lodges] next dedicated?

A.—St. John the Baptist.

Q.—Why to St. John the Baptist?

A.—He being the forerunner of our Saviour, preached repentance in the wilderness, and drew the first line of the Gospel.

Q.—Had St. John the Baptist an equal?

A.—He had St. John the Evangelist.

Q.—Wherein is the Evangelist equal to the Baptist?

A.—He coming after the forerunner, finished by his learning what the other had begun by his zeal—[an allusion preserved to this day in the Grade of Masonic Knight Templar]—and thus drew a line parallel.

Q.—The next Brother will favour us with the historical account of the two Grand Parallels in Masonry.

A.—From the building of the First Temple at Jerusalem to the Babylonish Captivity, Freemasons' Lodges were regularly dedicated to King Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel; and from that time to the final destruction of the Second Temple (*sic*) by Titus—son to the then reigning Emperor Vespasian—they were dedicated to St. John the Baptist; but owing to the many massacres that attended that event, Freemasonry fell much into decay, insomuch that many Lodges were

broken up, and few could meet in sufficient numbers to constitute them legal ones. It was observed at a meeting of the Brethren held at the City of Benjamin, that the chief cause for Masonry falling so much into decay was the want of a Grand Master to patronise them. They therefore deputed some of the most eminent of their number to wait on St. John the Evangelist, who was at that time Bishop of Ephesus, requesting that he would take upon himself the dignified office of Grand Master. He returned for answer that being very old, he was afraid his abilities were inadequate to the task; but remembering that he had been initiated into Masonry in the early part of his life, and being a lover of the Craft, he consented to take the office, and while he presided over the Fraternity, finished by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons term a line parallel. Since which time all Freemasons' Lodges have been as regularly dedicated to the Evangelist as to the Baptist. Hereunto Claret adds what he describes as an Old Charge, a pretension which may stand at its value, since I have no intention to rule thereon. It reads thus: "The two Grand Parallels in Masonry: may we ever imitate their virtues and profit by their pious example."

Evidence of Ramsay.—With this position of the subject in the first half of the nineteenth century, after several generations of pruning, we may compare the testimony of the Chevalier Ramsay a full century earlier. He affirms as follows in his ORATION of 1737: "We have amongst us three classes of Brethren, namely, the Novice or Apprentice, the Companion or Professed and the Master or Perfected. We explain the moral virtues to the first, to the second the heroic virtues, and to the last the Christian virtues."

Mark and Royal Arch.—I do not propose to carry the subject further, though much yet remains to be said. At the present day the HOLY ROYAL ARCH, in spite of all its editing, remains to all intents and purposes a Trinitarian Degree, as its characteristic symbol indicates, while MARK MASONRY is full of Christian implicits and salient citations from the New Testament. These are eloquent testimonies to the mind of Masonry at the period when those important Grades were instituted. Hutchinson's SPIRIT OF MASONRY and Oliver's MIRROR FOR JOHANNITE MASONS are still worth reading by those who would pursue the Christian aspects of the THIRD DEGREE. Those who may suggest that the Emblematic Freemasonry of Desaguliers and Anderson carried over naturally and inevitably something from the Operative past will be right in respect of the Festivals of St. John and St. Thomas, but otherwise they will miss a vital

point of the debate. The MASTER GRADE, the MARK and the ROYAL ARCH are creations of Emblematic Times, and whatever they may have contained originally or may exhibit in vestige now belongs to the spirit of their institution and not to a reflection from the past.

Hutchinson and Oliver.—As regards his own period, the testimony of Hutchinson is that “the members of our Society at this day, in the third stage of Masonry, confess themselves to be Christian.” It is even as the voice of Ramsay. The testimony of Oliver is that, according to the OLD LECTURES, God sent His only begotten Son at the appointed time to instruct Israel; but in 1845 the substituted reading was: “Then was the kingly power vested in the person of Zerubbabel, who sprang from the royal line of David and the tribe of Judah; nor was a vestige thereof again effaced until after the destruction of the City and Temple by the Romans, in the year 70 of the present era; thus verifying the remarkable prophecy of Jacob, delivered in Egypt above one thousand years before, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until SHILOH come.” See the HISTORICAL LANDMARKS OF FREEMASONRY, Vol. I, page 48 *note*. Compare the Historical Lecture in the HOLY ROYAL ARCH. Oliver affirms also that the Prayer at Opening a ROYAL ARCH CHAPTER concluded formerly with these words: “This we most humbly beg, in the Name and for the sake of Jesus Christ, our Lord and Saviour.”

HENRI DELAAGE

An unofficial pupil, so to speak, of the occultist Éliphas Lévi, and reflecting some of his opinions, Delaage described himself as essentially a “man of tradition” and a man of faith, who rejoiced that the blood of Catholics flowed in his veins. He was not the less drawn by the talisman of Secret Societies and he wrote an exposition of their doctrine in a terrifying literary style. The Mysteries of Isis and of Mithra, the primitive Mysteries of Christianity, the initiations of the Knights Templar and those of the revolutionary Carbonari led him through the years and the ages to the initiatory Mysteries of Masonry. His maxim was that to make the Order known was to defend it and to become a Freemason was to enter the august repository wherein are preserved all instruments which have served in civilising the most illustrious peoples of the world. Moreover, “a Masonic Temple is a Sanctuary in which are garnered all dogmas and all traditions of religion.” At the same time there are certain people whom Masonic initiation can initiate into nothing, as there are those to whom the

Christian revelation can reveal nothing. Henri Delaage was a member of the LOGE DES CŒURS UNIS. He was of opinion that *la lumière Maçonnique* was a key to the understanding of phrenology, animal magnetism and the occult sciences, but in a chapter devoted to the subject he fails to explain how, or at least intelligibly.

THOMAS DE QUINCEY

It is necessary to mention the author of that immortal book of CONFESSIONS because he wrote also in certain unguarded moments on Rosicrucians and Freemasons, deriving the Emblematic Order from the Mystical Fraternity, but following therein the speculations of a now discarded German professor. In connection therewith De Quincey has told us on his own authority that the Greek Mysteries were the great imposture of the ancient world, while Speculative Masonry is one of the large impositions and make-believes of the world as it now is. There is no reason to suppose that he spoke with any particular knowledge, even of a scholastic kind, about classical institutions, while his acquaintance with Masonry was as much and as little as he could be at the pains to assimilate from his German original, Böhle. De Quincey's antithetical distinction is entertaining, and I do not suppose that—within or without the circles—any one has taken it seriously. The two reasons for citing him are (1) as I have given above, his thesis, moreover, being—for those who know its value—delightful reading of the romantic kind—and (2) to put on record the fact that a certain equipment is necessary on the part of those who enter upon the study of the Mysteries, more especially with the intention to write thereon. The classical authorities of Greece and Rome, who are supposed in the world of scholarship to be the sole source of our knowledge, are essential on the documentary side, as there is no need to say; but they are insufficient as a basis of judgment. It is necessary that the student should have a first-hand acquaintance with later forms of initiation—not to speak of those in the past which are extra-classical—and a vivid realisation of the symbolism shared by these in common, as well as of the particular symbolism characteristic of the several schools. He should be conscious of that which lies behind all as their warrant and as the grace behind their sacraments. In a word, the Mysteries can be understood only by the *mystæ*, and those outside the secret associations of modern times, even with the best intentions and adequate scholarship, can hold only hypothetical and as such extraneous views.

J. T. DESAGULIERS

The most interesting Masonic personality of the period which followed the Revival of 1717 was John Theophilus Desaguliers, a graduate of Oxford, clerk in Holy Orders, Fellow of the Royal Society, a man of scientific attainments and some general culture. It has been said that to him above all—and in a secondary sense to Anderson—we are indebted for the fact that the Revival itself did not fall to pieces in its first years. He was elected Grand Master of Masons in 1719 and was Deputy Grand Master for at least three terms at subsequent periods. His extra-Masonic life is so well known, having been recited in more or less similar terms by every Masonic historian, that I regard it as enough for my purpose to say that he was born at Rochelle in 1683, the son of a French Huguenot pastor; that he was brought in his infancy to England on the revocation of the Edict of Nantes; and that in 1710 he became lecturer on experimental philosophy at Hart Hall. His scientific record—of course unimportant now—is in the *TRANSACTIONS* of the Royal Society and in various published works. He held also several clerical appointments. He was well known and respected by Sir Isaac Newton, and it is stated that his lectures in Holland “attracted the attention of such men as Huyghens and Boerhaave.” He died on November 29, 1743, as it has been said, in extreme poverty, but a study of the evidence has shewn only that he was rather in reduced circumstances.

Masonic Career.—To suggest that Desaguliers, whether aided or not by Anderson, could have kept the Revival together by mere personal influence and activity of the ordinary kind is not so antecedently probable that it can be accepted in the absence of evidence, and it is one of those opinions for which evidence would be difficult to collect under any circumstances. We have further to remember that in the absence of all records it is a purely speculative question whether in and before the year 1717 Masonry had any ceremonial procedure in the sense which we attach to this term at the present day, and in such case it would seem that there was little emblematical mortar to bind together those living stones which met on a memorable occasion at the Apple Tree Tavern. But Desaguliers has been credited also as the chief instrument in the grafting of Speculative Masonry “upon the old Operative system.” The view has been dwelt upon by the late Henry Sadler, who moreover indicated the years 1723 and 1725 as those during which there is some ground for supposing that the work was done. See *ARS QUATUOR CORONATORUM*, Vol. XXIII, page 326. There are again no records, but we know that the Rituals of Symbolical



J. T. DESAGULIERS

Masonry came into ostensible existence either then or immediately after, and if these were the work of Desaguliers we are in a position at once to understand the plenary sense in which we are indebted to him not only for a welding bond of the Revival, but for the growth and perpetuity of Masonry through ages continued thenceforward. As I shall refer to this matter later on, it may be left for the moment at this point. It remains only to add that Desaguliers' published works belong exclusively to what was called experimental philosophy in those times. He did also some editing and translating. In the field of theology he published one sermon on repentance, which in these days no one presumably has read and no one has seen—including myself. It might be desirable to say otherwise of an oration on Masons and Masonry, once delivered in GRAND LODGE, but it does not appear to have been printed and the archives of Freemasons' Hall by no means include the manuscript. There is a general opinion that he "prepared" the GENERAL REGULATIONS for Anderson's BOOK OF CONSTITUTIONS. He is said to have been zealous in the collection of old records.

N. C. DES ÉTANGS

Reformations of Masonry have been conceived and attempted in several private quarters and have remained naturally on paper. One of the most elaborate is that of Nicolas Charles Des Étangs, who was born at Allichamps, Department of Haute-Marne, on September 7, 1766. He studied at the Collège du Plessis and afterwards at that of Sainte-Barbe, after which he was articled to a notary of Paris. He was there in this capacity at the outbreak of the French Revolution, and having drunk at the springs of philosophy—as his only biographer puts it—he was ranged under that banner and took part in the taking of the Bastille, as also in the battles of Valmy and Jemmapes subsequently. He was, moreover, with the French army in Belgium. In 1796 he was again at Paris, and feeling drawn towards the instruction of the young he founded an institution at Clignancourt which became one of the most important on the outskirts of the capital. In 1809 he was appointed inspector of Austrian provinces conquered by the arms of France, but was recalled presently to Paris and to successive appointments in the Ministry of the Interior, his official life continuing till 1835. After twelve years passed in retirement, his honourable career closed at Paris on May 6, 1847. His Masonic Reform is embodied in a large work entitled LE VÉRITABLE LIEN DES PEUPLES. He wrote moreover a refutation of Barruel's MÉMOIRES CONTRE LE JACOBINISME and a Discourse recommending the initiation of women into Freemasonry, which is actuated, however, not so much

by their claim on its own merits as by a wish to justify the Order in their eyes.

The Bond of Masonry.—One would prefer to be sympathetic rather than otherwise, for the sincerity of Des Étangs is transparent, but the truth constrains me to say that he must have drunk at poisoned springs when he betook himself to such philosophy as was current in Paris—outside theosophical circles—at the volcanic dawn of Revolution. The Rituals of Blue Masonry and the vast cohort of the High Grades were before him; he made his selection, but could produce only a reform *à rebours*, and there is nothing so dead or so negligible as his RECTIFIED RITE in Five Degrees which was to replace or absorb everything. It consisted of (1) ENTERED APPRENTICE, (2) COMPANION, (3) MASTER, (4) PRINCE ROSE-CROIX, and (5) KADOSH. They will not call for consideration in discussing the transformation of these Grades: Des Étang's Reformed Masonry offers nothing to detain us.

DESIGN AND ORDER OF RITUAL

Our initiations, passings and raisings, our exaltations and installations are stages of progress by which—*ex hypothesi* and symbolically—the mind of the Masonic Recipient enters into illumination. From the beginning even to the end he is assumed to be desiring the light and, speaking intellectually, it is claimed that he receives it in stages. Within the limits, however, of Masonry and its alliances—which are the High Grades—this light is communicated only in the symbolism and pageant of Ritual, in the lessons arising therefrom and the hidden meanings of legends attached thereto. The design of all Ritual is of a sacramental kind. Its words and actions are meant to convey more than appears on the mere surface, and to justify the existence of any given Ritual, its inward meaning must be commensurate with the machinery that is involved. We do not travel a considerable distance from the normal course of life to hear platitudes and moralities, so that if these appear on the literal side there is either something important abiding beneath their veils or we have passed under the obedience of folly. This being granted—as must be done of necessity—we can move one step further and affirm that nothing deserves presentation or demands the medium which we are considering except the mysteries of the soul in the search and attainment of hidden spiritual treasures. It deserves, because this is the highest subject; it demands, because, if Ritual is a proper mode of its expression, there is an urgency which invokes its use; and in fine the propriety of the medium resides in the fact that Ritual offers a means of realisation which brings what is abstract

and apart from general experience into an appreciable and concrete form.

The Christian Mass.—It happens too often unfortunately that the deep significations are imbedded also deeply, so that they are missed by the great majority of simple minds. Among the Rites of official religion there is an extreme case in point. The Sacrifice of the Mass is the greatest on the external side in the world, but so profoundly is its true meaning laid to rest beneath the literal surface that—amidst the concourse of worshippers—there are few who can be said to discern and much less to realise vividly that which is involved therein. It is, however, so great and so holy that there is a life of salvation also on the external side, and the wayfaring man has no need to err herein. We should remember moreover (1) that the great things of the soul are clouded inevitably by the process which renders them visible, more especially in the manner of language; (2) that the deeper the mystery is, the more deep is the veiling; (3) that the mysteries of the soul are unfolded only in a science of experience, the nature of which cannot be intimated except through a glass and darkly to those who have not entered the paths of direct knowledge.

DIONYSIAN ARTIFICERS

The claims of Building Guilds in the Middle Ages to be regarded as a natural explanation of the origin of Emblematic Freemasonry were not ignored by some early archæologists of the Brotherhood. Their speculations did not fail in conformity to the one condition which was implied everywhere as an essential warrant of procedure. For them as for other *literati* all over the Masonic world, a Building Guild of itself could carry no consequence of living interest. They created—as we have seen—a harmony between their individual view and those hypotheses which had recourse to the Ancient Mysteries, the Essenes or the wisdom of Judea as a motive source. There is not much choice possible between any of the old dreams, nor is there need to observe that they have been all long since made void. One curious fact characterises nearly all, though there is little reason to suppose that isolated speculators in England, France and Germany had any particular acquaintance with each other's lines of inquiry: all postulated a perpetuation from antiquity of the building art, and certain other Mysteries connected by hypothesis therewith, through wandering confraternities of builders. They seem to recognise almost unconsciously that from all times the Nomads have been stewards of peculiar Mysteries native to their place of

origin. The thesis of the following quotation was once in considerable repute :

“ The people of Attica went in quest of superior settlements one thousand years before the birth of Christ . . . They settled in Asia Minor and . . . the provinces which they acquired were called Ionia. In a short time these Asiatic colonies surpassed the mother country in prosperity and in science. Sculpture in marble—of the Doric and Ionian orders—was the product of their genius. They returned to instruct their mother country in that style of architecture which has been the admiration of succeeding ages. For these improvements the world is indebted to the Dionysian Artificers.”

Mysteries of Bacchus.—By the scope of this hypothesis these craftsmen were, however, no mere builders. They carried with them their Mysteries into Ionia, and these were Mysteries of Bacchus.

“ They were an association of scientific men who possessed the exclusive privilege of erecting the temples, theatres and other public buildings in Asia Minor. These artists were very numerous in that part, and they existed under the same appellation in Syria, Persia and India. They supplied Ionia and the surrounding countries as far as the Hellespont with theatrical apparatus by contract, and they erected the magnificent temple at Teos to Bacchus, the founder of their Order. About three hundred years before the birth of Christ a considerable number among them were incorporated by command of the King of Pergamus, who assigned to them Teos as a settlement, it being the city of their tutelary god. Members of this association, which was intimately connected with the Dionysian Mysteries, were distinguished from the uninitiated inhabitants of Teos by the science which they possessed and by appropriate words and signs, through which they could recognise their Brethren of the Order. Like Freemasons, they were divided into Lodges, which were distinguished by different appellations. They held festivals occasionally in houses erected and consecrated for the purpose, and each separate association was under the direction of a Master and Presidents, or Wardens. They held a general meeting once a year which was solemnised with great pomp and at which the Brethren partook of an entertainment provided by the Master, after they had finished the sacrifices to their deities and especially to their patron Bacchus. They used particular utensils for their ceremonial observances, some of which are exactly similar to those which are now employed by the Fraternity of Freemasons.”

Inscribed Turkish Monuments.—The story goes on to affirm (1) that in Turkish burying-grounds at Siverhissar and Eraki there are still to be seen certain monuments reared by these builders to the memory of their Masters or Wardens ; (2) that they were erected about one hundred and fifty years before Christ ; (3) that the inscriptions express in strong terms the gratitude of the Fraternity for the

distinguished exertions of the Wardens on behalf of the Order, for their generosity and benevolence to its individual members and for their private virtues as well as their conduct in public; (4) that Attalus, king of Pergamus, was most probably a member of the Dionysian Fraternity, the evidence cited being derived from the inscriptions themselves and from the names of one of the Lodges. It is said in fine :

“ If it be possible to prove the identity of any two associations from the coincidence of their external forms, we are authorised to conclude that the Fraternity of Ionian Architects and the Fraternity of the Freemasons are exactly the same; and as the former practised the Mysteries of Bacchus and Ceres it may be safely affirmed that in their internal as well as external procedure the Society of Freemasons resembles the Dionysians of Asia Minor.”

The extract does not intend to suggest that Emblematic Freemasonry is dedicated to the cultus of either Ceres or Bacchus; it is only a confusion of expression. For the monuments and their inscriptions we must have recourse to other testimonies.

Byzantine Artists.—Those who framed the hypothesis of the Dionysian artificers trace the existence of the association in an uninterrupted continuity down to the “artisans of Byzantium” and then to the Building Brotherhoods of Western Europe. They are connected, moreover, with Judæa at a period previous to the first Temple and with the sacred achievement of Solomon, for—according to Josephus—the Temple was in the Ionic style and it is inferred therefore that the Dionysians assisted in its construction. They are connected with the Essenian Brotherhood, though the Essenes were a contemplative sect who could have no especial association with architecture of a material kind. They are traced even through the Knights Templar by recourse to the supposed Templar design of restoring to despoiled Zion the glory of its emblematic edifice. By a succession of similar fictions we are brought down to a trading association of architects which is represented as thriving under special authority of the See of Rome.

“ As the demand for splendid monasteries and magnificent cathedrals arose, in order to encourage the profession of architects, the Bishops of Rome and other Potentates of Europe conferred upon the Fraternity of Freemasons the most important privileges and allowed them to be governed by customs and ceremonies peculiar to themselves. The association was composed of men of all nations—of Italians and Greeks, of French, German and Flemish artists, who were denominated Freemasons and who ranged from one country to another, erecting those elegant churches and cathedrals which now excite the notice of antiquaries. The government of this association was remarkably regular. Its members lived in a camp erected beside the building on which they

were employed. A Surveyor or Master presided over and directed the whole ; every tenth man was called a Warden and overlooked those who were under his charge ; and such artificers as were not members of this Fraternity were prohibited from engaging in those buildings which Freemasons alone had the title to rear."

Gothic Architecture.—The results of modern research do not countenance the notion that there was any extensive patronage of builders at the headquarters of the Latin Church, and it has been well observed that as regards Italy in general it was the one country in Western Europe which came least under the influence of Gothic architecture. It should be understood that the particular speculations to which place has been accorded here belong largely to the region of romance, and there is no call to deal seriously with their pretensions. Indeed a disposition to severity might characterise the hypothesis as beneath even those forged documents which abound in Masonic history, being devoid of the doubtful advantage which attaches to the production—sometimes not unskilful—of spurious archives.

DIONYSIAN MYSTERIES

I propose in the chief place to cite certain classical authorities who are the source of our information on the secret celebrations which pass under the name of Dionysius, being practised at Athens and elsewhere. As the allusions are numerous, it must be understood that I am selecting only and offering a brief summary. (1) According to Herodotus, the Dionysia were brought into Greece from Egypt, but this can mean only that he was drawing from a tradition on the subject. He says also that they were introduced by Melampus. (2) Pausanias, on the other hand, records that their adoption by the Athenians was due to Pegasus of Eleutheris. (3) The Dionysian Mysteries are to be distinguished from the ordinary Bacchanalia. (4) They were divided like those of Eleusis into Lesser and Greater Mysteries, the latter being sometimes regarded as the more ancient ; but I question whether recent scholarship would consider that there is sufficient material for judgment on this point. (5) The Greater Mysteries were triennial. (6) Among these it would appear that there was a secret, sacrificial part in which the wife of the hierophant prepared the Priestesses of the Rite and received their solemn vows. (7) They testified to their purity and virginity and that they would follow the rules of the Rite. (8) As regards the Ceremonies of Initiation, I have met with nothing which offers any critical distinction between the Lesser and Greater Mysteries. (9) Preliminary to both there was an official purification by air, and thereafter the Candidates

entered the Temple. (10) According to Euripides the Festivals took place at night, and one learns from Pausanias that the nature of the sacrifices was above all things else concealed. (11) This notwithstanding, Plutarch reports that they were first fruits of earth, especially of the vine and fig tree. We hear also of a boar being immolated and even of human sacrifice in places remote from Athens, but the authority is doubtful. (12) Theophrastus says that the Lesser Mysteries were celebrated in the city during winter, but the Greater were a vernal observance and it seems to follow from Aristophanes that they took place in open country. (13) Those who officiated in the Ceremonies wore a vestment of fawn-skin, a crown of myrtle and carried branches of trees. (14) About the actual Ritual of Initiation we know little, but Origen alludes to a masque of phantoms which struck terror to the heart. (15) The Legend of the Mystery was the murder of Bacchus by the Titans and his miraculous return to life. (16) Masonic writers have represented the Candidates as themselves undergoing in a mystical sense the death and resurrection of the god, but this is an egregious fable which institutes a false correspondence with the procedure of the Master Grade. (17) It presupposes a single Postulant, but—alike in the Lesser and Greater Mysteries—there were crowds of aspirants, and there is of course no evidence, as there is otherwise no likelihood, that one acted for the rest. (18) As in the Rites of Eleusis so in those of Dionysius, the presentations were in the form of dramatic pageants. (19) It has been suggested that the Dionysia, in respect of their part mystic, followed the Eleusinia as a prototype, but the traditional history is entirely against this view, it being obvious that there is no natural likeness between the Rape of Proserpine and the dismemberment of Bacchus, or between the restoration of her daughter to Demeter and the return of the god to life. (20) The prototype of Dionysia is to be sought in the myth of Osiris and—apart from questions of priority—its analogy is in the Mysteries of Adonis.

Dionysia and Freemasonry.—We have seen how a Masonic fable represents the Dionysian Artificers as Wardens of the Mysteries of Bacchus, which they appear to have celebrated at Teos, and that these Mysteries are the inner side of a very close correspondence between the old Artificers and modern Emblematic Freemasons, as some of their external observances are the outer side. It is granted at once that there is an important root analogy between the death and resurrection of a god—whether Osiris, Adonis, or Dionysius—and the Mystery in chief of Craft Masonry. But we are called to recognise a not less important distinction in respect of development from the

root, for on the one hand the Legend of Osiris is not that of Hiram and the Grand Morality of Masonry is fortunately at poles asunder from the corrupt Festivals of Adonis. What, however, was veiled in allegory and illustrated by symbolism in the Secret Rites of Dionysius? Euripides is not a friendly witness, but his Bacchus—disguised as a Lydian—affirms that the Mysteries of this god are “opposed to impiety.” Moreover, the scholarship of the past has been inclined to regard them as originally simple and innocent. Their repute in the days of Virgil may be inferred from the seventh book of the *AENEID*, and long before his date the Senate had abolished the Dionysia by reason of the drunkenness and debauchery which characterised the Festivals. We are without means of judgment as to the quality of the innocence which is claimed for their early form. Warburton says that “they were early and flagrantly corrupted,” but it is very difficult to certify on the question of date, and while there is no doubt as to the corruption or its flagrant nature, the witnesses concerning it are late in comparison with the antiquity of the Rite itself. We may distinguish as we like between Silenus and Bacchus or between the latter and Dionysius, but they were all gods of the vine, and the vine in Festivals and Mysteries which were open to both sexes does not connect naturally with a *via ascetica* or even a *via prudentiæ*. Even the chastity of the priestesses after the celebrations has been challenged. *Elles ne pouvaient néanmoins se passer du ministère du principal Prêtre de Bacchus*, says the Baron de Saint-Croix in his *RECHERCHES SUR LES MYSTÈRES DU PAGANISME*, Sect. VII., art. iii. But there is other and opposing testimony. The question is therefore open as regards the beginning of things, but as to their development and especially its later history there is almost a cloud of witnesses. The abominations were of every kind, as we may learn from Clement of Alexandria, St. Augustine and Plato. The last witnessed the whole city of Athens in a state of drunkenness during a Festival of Dionysius. Men and women stripped off their clothes and even exchanged them for purposes against Nature.

Phallic Mysteries.—The characteristic symbol of the Dionysia was the *Phallus*, representing the fecundity of Nature, as a plausible hypothesis suggests. Its selection in preference to grapes seems to have escaped commentary. In the purification of Candidates by air they leaped up to clutch a *Phallus* composed of flowers. Aristophanes and Diodorus are witnesses to the recurrence of this emblem, which was worn by women on their heads and at Lavinium was paraded through the streets. Whatsoever may have remained over to represent the original intent of the observances, regarded as Rites of Initiation, the

externalities and practice of the Festivals were orgies of wine and sex : there was every kind of drunkenness and every aberration of sex, the one leading up to the other. Over all reigned the Phallus, which—in its symbolism *à rebours*—represented *post ejaculationem* the death-state of Bacchus, the god of pleasure, and his resurrection when it was *in forma arrecta*. Of such was the sorrow and of such the joy of these Mysteries. The Masonic story of the Dionysian Artificers is a mass of fables. We know only that colonies from Attica and other parts of Greece settled in that part of Asia Minor which was bordered on the West by the Ægean and Icarian seas ; that it came to be called Ionia and consisted of twelve states ; that these states were federated, in commemoration of which a Temple was built at Teos, but whether dedicated to Bacchus or not I have failed to ascertain. According to Vitruvius the Ionic style of architecture was suited to the cultus of Juno, Diana and Bacchus, being intermediate between the delicate Corinthian and the severe Doric. There is no reason to suppose that the Ionian Dionysia were purer than those of Greece and Rome.

Authorities.—Some classical writers have been mentioned, but there are also Plutarch, Livy and the scholiast on Aristophanes, nor do these exhaust the sources ; but I do not conceive that it is necessary in this place to enlarge or particularise further. I have cited also the Baron de Saint-Croix and Warburton. As regards the first there was a second edition of his MÉMOIRES, in two volumes, 1818, edited by Baron Silvestre de Sacy. For Warburton, see THE DIVINE LEGATION, Book II., sect. iv., but his account of the Dionysia is very slight. Some interest for Freemasons will attach to Oliver's HISTORY OF INITIATION, Lecture VI, but under the name of Mysteries of Bacchus there is a hopeless medley of Dionysia, Eleusinia and Osiric Rites, on the supposition that they practically were the same. The study is not merely useless for critical purposes, but even for the ordinary reader who needs only a qualified guide.

DISCIPLINA ARCANI

Whatsoever has been said upon this subject in Masonic circles of the past and has been reflected by repetition to the present day calls to be set aside definitely, an exception being in favour of certain remarks by the Rev. A. F. A. Woodford, whom I will cite in the present connection because they are characterised by sense and discrimination, while it is one of the few occasions on which I am able to approve his views. The statements are (1) that the *Disciplina Arcani* had nothing akin to Freemasonry and that any hypothesis to the contrary is utterly beyond the mark ; (2) that such a connection is impossible ;

(3) that the only bond is in the common fact of a *mysterium*; and (4) that much has been written by Masons on this subject, but it rests upon no authority. I am citing from KENNING'S *CYCLOPÆDIA* of 1878. The *Disciplina Arcani* is, for others, like a system of initiation and advancement, divided into Lesser and Greater Mysteries and practised *ex hypothesi* in the Christian Church during the persecutions of the Roman Emperors. That on which the hypothesis rests is the ultra-obvious fact that the proselyte at the Gate of Christ was prepared gradually and by successive stages for incorporation into the living body of His Church. He who as yet was a complete stranger to the message of the Gospel did not learn at once that the threshold of the spiritual Temple was crossed only in virtue of the Rite of Baptism, nor did he who had been born again of water get to know immediately thereafter concerning the great observance of the Eucharist, and so of other sacramental ceremonies. Or if the names of such Rites transpired it was later only that he was called to take part therein. In a word, the preparation of a postulant—by a natural necessity—was moderately analogous to the growth of any person from infancy, through childhood and youth in the Church in which he is born; and to this necessity the terrors of the first Christian centuries added many delays prescribed by caution.

Grade Companions.—In the Old Greek Mysteries there were Neophytes, Mystæ, Epopts and so forth, not to speak of the class-titles peculiar to ministers and celebrants; among the early Christians we hear of *Catechumens*, *Competentes*, *Fideles* and other class distinctions; but they bear as much and as little resemblance to the grade-names of the Mysteries as do the First Form, Second Form, Third and Fourth Forms in our schools and colleges. There is only one ground on which such fallacious comparisons have been thinly excusable in the past, and it resides in the fact that on rare occasions a few early Christian writers—St. Ambrose, St. Chrysostom, St. Augustine—are found using terminology which suggests a comparison between the Mysteries of Christian Doctrine and the Ceremonial Mysteries of the pagan world. The reason was obvious enough in their case, being an attempt to illustrate that which was unknown in experience, as indeed almost in name, by that which was familiar to all, for initiation was the rule rather than an exception in the classical world, and there was literally a passion for the Mysteries as there is now a fashion among multitudes which lead them from the Craft Grades to Rite after Rite beyond. The opinion of the early Christian Fathers on the Pagan Mysteries does not leave us in any doubt that—for them—they were Mysteries of Iniquity.

DISCREET MASTER

We have seen that according to the EARLY GRAND RITE, and its curious impertinence or folly of a Grade entitled ARCHITECT, the heart of the Master-Builder was deposited in an urn, and that Candidates for advancement were required—as a test of integrity—to “partake of the heart,” in the form of a Masonic substitute. It is unconvincing as a test of integrity and, so far as I am aware, is the only instance—through all the misguided Rites—of cannibalism moralised and raised into the life of symbolism. It is not, however, the only Grade which is concerned with the heart of the Master and its deposition in a Golden Urn. The RITE OF MEMPHIS has a much more dignified and indeed elaborate Ceremony under the name of DISCREET MASTER, being No. 4 in its system. It takes place in the Holy of Holies—as if the Temple were already finished—the Chief Officers being Solomon and the King of Tyre. The Candidate has been pledged, restored to light and his attention directed to a “resplendent luminary,” which shines before him in the East. It signifies the Holy Shekinah, but in the muddled attributions of the Grade it represents also the All-Seeing Eye and the Omnipresence of Jehovah. The pageant is at a pause when a Battery occurs without, and it is announced that “the heart of our lamented Grand Master is deposited in the Golden Urn.” A procession is immediately formed and the honour of conveying the sacred ashes is conferred upon the Candidate. They pass outside the Chapter—as if this were the *Sanctum Sanctorum*—and return bearing the trophy, which is celebrated as the Heart of Truth, amidst song, prayer and oration. The Urn is crowned in fine with laurel and with olive-branch, invoking peace and glory on the Master-Builder. A moralisation upon these emblems follows, the laurel alluding to the victory which must be gained over lower passions and the olive-branch to the bond of union which should join the Brethren together. The Candidate is then raised to the rank of a Levite and placed among the faithful guardians of the Holy of Holies, as one of the seven “who have been elected to supply the place of our Grand Master.” In fine he is appointed “one of the Conductors of the work which is to be raised to Divinity.” He becomes in this manner a Discreet Master, because the Jewel of the Grade is a key, described as “a symbol of fidelity and discretion.” It does not appear to open anything, and the Ceremony is not less wanting in real emblematic purpose than its correspondence in the EARLY GRAND RITE.

Points of Symbolism.—As in all the High Grade Orders so in the RITE OF MEMPHIS, the Craft Degrees are presupposed and occupy the

first three numbers, but they do not appear to have been worked : their possession was the title of admission. It comes about in this manner, that the DISCREET MASTER, while ranking as fourth is really the first, so far as activity is concerned. The Historical Discourse of the Grade deals therefore with the general claims of the Rite, and these have been noticed sufficiently in another section. A few outstanding points may be collected under the following heads : (1) The Shekinah—represented by a Delta—is said to signify visible glory, and is a symbol of the Divine Presence. (2) In the RITE OF MEMPHIS it is regarded as an emblem of “ the cultivated mind which disperses ignorance.” (3) The Delta is encompassed by a serpent, having its tail in its mouth and thus forming a circle, held to represent “ the immensity of the power of God,” which has neither beginning nor end. (4) A star of five points is placed within the Delta. (5) Within this pentagram is the letter G, interpreted as Glory, Grandeur and Gomel—Glory in allusion to God ; Grandeur by reference to man, since it is possible for him to attain perfection ; Gomel, a Hebrew word “ which signifies thanks to God for His supreme power.” (6) Gomel was the first word spoken by Adam “ on discovering the adorable Eve.” (7) The name of the *Sanctum Sanctorum* is *Dabri* in Hebrew, because God “ delivered His oracles ” therein : the significance of the word is speech.

DIVINE UNION

Every man, however unconsciously to himself, is in search of Union with God at every moment of his life, if only because he is unescapably in search of his proper end of being, including the beatitude which it connotes ; and the mystical state is finality, alike by hypothesis and experience.

A Divine Quest.—The search after God is the only business of religion and His attainment is the fruition thereof. On the possibility and actuality of such attainment religion is therefore based, and hence it is a science of experience. It conveys as such the “ certitude of our kinship with the Divine.” I do not think that we need at this day and I do not propose to offer any new definition of religion on its practical side, the work of attainment, much less a fresh consideration of the word’s meaning from the standpoint of philology. It is the attainment of that state in which we no longer walk by faith but by sight also. It might not be very difficult to speak of it in new terms, or in those which would have a semblance of novelty, but I doubt whether it is desirable. On the contrary it may be realised more vitally by using forms of expression that are comparatively at least familiar. In an old, encompassing and always suggestive phrase,

practical religion is the life which does come in fine to know of the doctrine. It is the glory of righteousness in this life and beyond. And the end is comparable to the eternal rest of Buddha. It is the knowledge of Unity which, according to Krishna, is above wisdom. It is the Sufic union of the lover and the Beloved. It is in a sense the Epiphany of Pythagoras, the vision from above—that is to say, the manifestation of the centre. It is the eternal repose and it is the essence apart from mode, which all inward spirits have chosen above and before all things as the goal of their desire. It is the attainment of the Kingdom of God ; it is St. Thomas of Aquin's foretaste of the Beatific Vision ; it is Ruysbroeck's secret marriage of the Soul with God. And because in the last resource it is an experience in consciousness of all that which otherwise it has not entered into the heart of man to conceive ; because in the effort to think of it and in the attempt to encompass it by our apprehension, we are as those who "sit and play with similes" ; because we are in respect of it like Sir Isaac Newton comparing himself to a child who gathers pebbles on the shores of a great ocean : for these reasons it is right that we should call it what it is—a thing mystical—that is to say, concealed and hidden—one also that passes very hardly, and then imperfectly into any manner of expression.

The Faithful Witnesses.—Now the records of this experience are written over the wide world ; many beginnings and excerpts of it are at our own doors ; its rumours and vestiges are in that common and elementary experience of religion by which many persons of this day seek to convey to one another the fact that something divine and strange in the consideration of holy things has entered into them and changed them. Its heights are in those regions of which we hear in the memorials of the saints of God, under all denominations of sanctity. I have just quoted some of their records, which are of the end rather than of the beginning. Many of us may know something, each within his own measure, of the lonely and wonderful paths which lead through the early stages ; we may have conceived in the intellect something of that which is beyond ; we may have adored and longed for that which is not less certainly intimated by the great vistas because it is now beyond sight and beyond conception, because the cloud and the fire, even the incense of aspiration, have set a veil over the scene. But if we know and have conceived and have longed, seeing in part, dreaming at the end of things, looking through inverted glasses, we depend to the whole extent of our deficiency, and we know it—oh, do we not ?—upon the veridic testimony of those who have shewn us the way, who have led us, but so far only as we could follow their

leading ; and at a point they have left us. No, they have not exactly left us, for they were there already ; they had attained ; and it was only a little distance that we could climb after them in our weakness. We have made our halt therefore, waiting for the powers and the graces, for the season that is not here, and—so far as all realisation is concerned—confessing that after a certain point we know scarcely what they say. This is the higher sense in which it is hard to be a Christian ; it is the sense also in which we are learning a language and spelling out a life. It is in such stages, far enough from the goal, but still on the road thereto, that we do well to remember how there are other memorials than those which first instructed us ; that there is something to be said for the counsel of wise old alchemy, which affirmed that the truth of the art should be sought in a comparison of the sayings left by the masters of the past.

Openings through the Vistas.—The consideration of the great official religions may emerge with a new message in the light of this great experiment. We may discern the signs and portents as of an approaching transfiguration of doctrine. When those who have gone up into the blue height and have descended into the black void, return like Dante, saying : “ and have not our fathers told us ? ”—when they testify that God recompenses those who seek Him out ; does not their witness shew that those who are dedicated out of all revocation, with the whole heart of their nature, to this great reality of things, find all the spaces peopled in directions where the normal sight of humanity, the eye of the untrained soul, sees and can see nothing ?

Higher Fields of Symbolism.—These are intimations of the experiments and of the goal to which it leads. I have spoken of them in this place because there are Instituted Mysteries which are above the measures of Emblematic Masonry, and they deal in stately symbolism with such a path of return to God. They are also like Masonry, in the sense that their figurative pageants portray a new birth, a new life, a mystical death and thereafter a resurrection in God, which is the life of Divine Union. The Masonic analogy lies at a very far distance, but it is there, in the Craft Degrees ; though that which is done by the Master who confers the Rite and that which is suffered by the Candidate may not be understood by either ; while those who made up the Rituals in the eighteenth century may not have known what they were doing.

DOMINION MASONRY

I must set aside in the first place, and for almost obvious reasons, the record narrated by a Past Grand Master of Canada, according to

which a Mineralogical Survey took place in 1827 and in the course of it there was found "on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock, $2\frac{1}{2}$ feet by 2 feet, bearing on it those well-known Masonic Emblems, the Square and Compasses, and the date 1606." The presence of these emblems in that or any part of the world at that or any other date is no evidence for the existence of Speculative Masonry in the opening years of the seventeenth century. The fact of such an inscription is no evidence whatever that it was written on the date affixed thereto. Lastly, in the absence of all particulars by which we might identify the Report made and published—if any—by or on behalf of the Survey we are without materials for judgment on the alleged fact itself, as, for example, the kind of stone, the mode of carving, the clearness or otherwise of the date. As it stands, the account is reminiscent of a much more famous inscription, described with much care in certain POSTHUMOUS PAPERS OF THE PICKWICK CLUB.

Early Craft History.—Such being the case, we must cleave perforce to the tradition (1) that in 1737 there was a certain Erasmus J. Phillips who was resident in Annapolis Royal in Nova Scotia; (2) that he was made a Mason at Boston, Mass., in the course of a visit to this city; (3) that he returned to Annapolis and there opened a Lodge; (4) that he acted under the authority of Henry Price, Provincial Grand Master of Boston; (5) that the position of Deputy Grand Master was conferred upon him by Price; (6) that he became full Provincial Grand Master of Nova Scotia; and (7) that he warranted a Lodge at Halifax about 1749. The question of regularity or otherwise in these proceedings need not concern us. Coming down to more historical times, there were Lodges in Quebec from 1759 onwards, and they passed presently under the rule of a PROVINCIAL GRAND LODGE of the Moderns. It had no competitor until 1791, when it happened that Prince Edward, afterwards Duke of Kent, was commanding the forces at Quebec, whereupon the Ancients placed a rival PROVINCIAL GRAND LODGE under his jurisdiction. By 1800 the previous obedience appears to have fallen asleep. At the Union in 1813 the Ancients of Quebec and any Moderns that remained were united in a single PROVINCIAL GRAND LODGE, under the jurisdiction of the UNITED GRAND LODGE OF ENGLAND.

Grand Lodge Period.—In a brief summary account it is neither necessary nor possible to speak of the growth of Lodges or of developments and intermediary changes of a governmental kind throughout the Dominion of Canada. I pass therefore to the period of independent sovereign jurisdiction. Certain dissensions between the GRAND

LODGE OF ENGLAND and the Province of Canada culminated in 1855 in a secession from the **PROVINCIAL GRAND LODGE** of Upper Canada and in the establishment of an autonomous **GRAND LODGE**. In 1857 the original body reformed as the **ANCIENT GRAND LODGE OF CANADA**. In 1858 the two corporations united as the **GRAND LODGE OF CANADA**. In 1869 its jurisdiction was limited to Ontario or Western Canada by the founding of a **GRAND LODGE OF QUEBEC**, which rules over Canada in the East. A **GRAND LODGE OF NEW BRUNSWICK** was established in 1867, and the other foundations are as follows: Nova Scotia, 1869; British Columbia, 1871, and it is on record for the year 1899 that this **GRAND LODGE** did more than double its Lodges and "almost doubled the aggregate of its subscribing members" in the brief space of eight years; Manitoba, 1875; Prince Edward Island, 1875; Alberta, 1905; and Saskatchewan, 1906.

The Royal Arch.—According to a strong but somewhat speculative opinion, the **HOLY ROYAL ARCH** Degree is held to have been conferred in Quebec "within a quarter of a century of its introduction in York and in London," or apparently in 1759. See J. H. Graham, **OUTLINES OF THE HISTORY OF FREEMASONRY IN THE PROVINCE OF QUEBEC**. The earliest records of Chapter working belong, however, to the year 1783 and are found in the Minutes of **ST. ANDREW'S LODGE**, No. 2 (Moderns), meeting in that city. In Toronto the records of the **ROYAL ARCH** go back to the year 1800, when **RAWDON LODGE**, No. 498 (Moderns), transferred its allegiance to the **ANCIENTS GRAND LODGE** through anxiety to work the Degree "in a regular manner." See H. T. Smith, **HISTORICAL SKETCH OF THE INTRODUCTION OF ROYAL ARCH MASONRY INTO . . . TORONTO**, 1902.

DRUIDS AND THEIR MYSTERIES

We are not concerned with an excursion into the history of religious belief or practice, and therefore much which has been advanced by Masonic writers on Druidic Mysteries can be set aside at once including the dreams which have identified them with Brahminical priests, with primitive Buddhists and with keepers of Mosaic tradition. The question before us is whether they practised Rites of Initiation apart from public Religious Rites and, in this case, whether there are points of comparison with Modern Speculative Masonry. It has been said that their places of worship were also places for the practice of Secret Mysteries, which on the surface is probable but appears on examination to be a statement made at hazard, a sort of apology beforehand for a haphazard mixture of religious myth, doctrine and custom with the concealed instruction and procedure reserved to an elect few.

We have among classical authorities those (1) of Strabo and Artemidorus for the analogy or identity of Druidic Rites with those of Samothrace ; (2) of Dionysius for their relation to the Mysteries of Bacchus ; (3) of Mnaseas for their Kabiric correspondences ; but all this testimony can rank only as indicative of Druidic practices which were regarded as of an initiatory order and comparable—as heard of by rumour—with things that were known at first hand. We learn more expressly from Diogenes Laertius and Cæsar (1) that the Druidic method of instruction was by symbols, enigmas, allegories, and (2) that they taught orally, deeming it unlawful to commit their knowledge to writing. It does not appear that these statements have any reference to esoteric doctrines or Rites : the allegory was presumably for the profane and popular world, while the meaning which lay behind it was for those of the Druidic order. The exoteric theology, moreover, is said by Cæsar to have had a general conformity with that of Greece and Rome. For Secret Doctrine and Secret Rites we must have recourse to indigenous British literature, remembering that, according to Cæsar, the principles of Druidism are to be sought here in their purity rather than in Gaul, though we know them at this day only by filtration through Welsh poets of the Christian period, chief among whom is Taliesin, who belongs to the sixth century but was a votary of the old religion and claimed Druidic initiation.

The British Tradition.—It must be understood that his literary remains entered into a written form after a very great lapse of time, probably six hundred years, or alternatively they were composed in the neighbourhood of the eleventh century. At however remote a distance there seems little question, however, that they stand for an early tradition, and we are concerned with that part of it which belongs to the Mysteries of Ceridwen. These have been regarded generally and are, I think, not improbably those of initiation and advancement through the Grades of Druidism. At least they were put forth as such ; but supposing that the Bardic literature which passes under the name of Taliesin was composed in the eleventh century and is therefore of fraudulent ascription, it would represent Druidical doctrine and practice at a very far distance. I am putting the matter with naked plainness, that there may be no mistake on the part of unversed readers. Welsh literature is a pitfall for the unwary, and without being a scholar of the subject this is a counsel of caution ready to the hands of those who have followed the kind of speculations on the subject which are met with in *THE CELTIC DRUIDS* and *ANACALYPSIS* of Godfrey Higgins or in *THE CELTIC RESEARCHES* and *MYTHOLOGY AND RITES OF THE BRITISH DRUIDS* by Edward Davies.

The opinion of modern authorities is not needed to tell us their present value, but we know their views. Dr. Oliver's lectures on Celtic Mysteries and Initiation in Britain, forming part of his HISTORY OF INITIATION, are like a deep below the deep of fantasy, formulated in terms of certitude.

Testimony of Taliesin.—It is assumed therefore and only that, either as through a glass and darkly or otherwise nearer at hand, the poems of Taliesin are meant to shadow forth some part of the Mysteries of Druidism. What appears to be the place of initiation is described as a Holy Sanctuary which has no need of walls, because the sea surrounds it. In other words, it is situated on an island, and those who dwell within it are called holy. Those who are admitted therein, meaning those who are initiated, drink of the mead and wine which are offered them by the Lord of the Sanctuary. The tongue of Taliesin is sealed; he must observe the laws religiously and must not disclose that which takes place at the Festivals; but the Holy Sanctuary contains the Vessel of Ceridwen and those who are presented thereto attain their wishes. Ceridwen is the mystic goddess, ruler of the bards and first of womankind. The Cauldron connected with her name is that of melodious song, the source of inspiration, of poetic frenzy, above all of wisdom—in a word, the lore of the Cauldron. To drink of this Cauldron was to be initiated into the Mysteries of Ceridwen, which were Hidden Mysteries. In the sense of the silence which they imposed, it is said that those who, being dead, were restored by the power of the Cauldron and its mystic brew did not recover their speech; but this restoration signifies the second birth of the Mysteries, about which those who had experienced it could not speak to the world. The brew contained in the Cauldron is sometimes described as water, sometimes as wine and mead, but Taliesin on one occasion gives an elaborate account of the contents. All descriptions are of course by the hypothesis allegorical, as are also the gifts of the Cauldron, which itself was a symbol of the Mysteries, whatsoever was contained therein representing the science of the Mysteries, the hypothetical knowledge of past and future communicated therein and thereby, the art of particular discipline, the wisdom of divine doctrine and the word thereof. The wisdom as a whole was the Language of the Chair of Ceridwen, which was of course a voice in the silence, meaning that it was reserved to the Sanctuary.

The Initiatory Rites.—Such being the setting of the Mysteries, presented in barest outline, let us see what can be gleaned as shortly about their ceremonial working. Symbolically or literally—as we have seen—the place was an island sanctuary. In the latter case it was

reached by a boat, which Taliesin terms a coracle, in which he proceeded to initiation. But his tale is also symbolical, for he arrives as an infant, even a new-born babe, by allusion to the rebirth which initiation conferred upon the Candidate. The mystical sailing of the sea was then typical of the ceremonial reception leading to rebirth attained. The infant redeemed from the boat was he whose initiation was accomplished; he was laid in the arms of "the Presence," that is, was acknowledged as such by the Hierophant, Priest or Warden of the Mysteries. But according to Taliesin there was a triple birth, suggesting three successive Grades, and of this there are traces otherwise. He who had experienced all, the Welsh epopt, was termed thrice-born. Alternatively, the first birth was from his mother's womb and hence into natural life; in the second he was born of Ceridwen or into the external Rites of Druidic religion; but in fine he was born of the coracle, or into the Inner Sanctuary, wherein he attained true knowledge of God and also the science of the world, otherwise theology and cosmology, understood in the sense of the Sanctuary.

Druidism and Masonry.—It will be seen that the Rites of Druidism are therefore concerned with rebirth, not with mystical death and resurrection following thereon. That there is no analogy with Emblematic Freemasonry I do not need to say, and having reached in this manner the term of the subject I have only to express a hope that the claims of this slight sketch will not be misconstrued. While it is founded on archaic metrical remains it has no pretence to completeness. As an interpretation it stands at its value and is put forward under all reserves.

Authorities.—The works of Godfrey Higgins and Edward Davies were the source of Masonic information on Druidic subjects from the dates of their publication in the first half of the nineteenth century to the time when George Oliver may be said to have closed the particular canon of interpretation at his death in 1867. His lectures on Celtic Mysteries and Ceremonies of Initiation in Britain, forming part of the HISTORY OF INITIATION are guides of the perplexed as to things that should be avoided in this kind of research. The reader who desires a general review of the subject apart from Masonic preoccupations should consult D'Arbois de Jubainville, INTRODUCTION À L'ÉTUDE DE LA LITTÉRATURE CELTIQUE, 1886, and LES DIEUX CELTIQUES, 1906.

THOMAS DUNCKERLEY

We are concerned with this interesting character only from the Masonic standpoint, and even so, more especially on the literary side.

He was a natural son of George II, but the fact did not transpire, so far as the Royal Family was concerned, till the death of his father, when he was granted a pension and apartments in Hampton Court Palace. It is said also that he was licensed to bear the royal arms with a bar sinister. The last statement comes from a dubious source, is essentially unlikely and has not been confirmed by any one. He died in 1795. As regards his Masonic career, (1) he was initiated in a Lodge at Plymouth, (2) received authority from GRAND LODGE "to regulate Masonic affairs in the newly-acquired Canadian provinces," (3) formed a Lodge under warrant on board the *Vanguard*, for he began life in the Navy, (4) was installed an Acting Grand Master of all Warranted Lodges in Quebec, (5) formed another warranted Sea-Lodge on board the *Prince*, which after various migrations became the SOMERSET HOUSE LODGE, meeting at the Turk's Head in Soho, (6) was made Provincial Grand Master of Hampshire in 1767, (7) of Essex, Dorsetshire and Wiltshire, Gloucestershire and Somersetshire, and finally of Herefordshire—respectively in 1776, 1777, 1784 and 1790. I am giving the heads only. He received also the rank of Past Senior Grand Warden of England, created the GRAND CHAPTER OF ROYAL ARCH MASONRY, served the Office of Grand Superintendent, and finally was the first Grand Master of MASONIC KNIGHTS TEMPLAR.

Literary Remains.—Though indefatigable in his efforts for Freemasonry in all directions of activity and covered, as we have seen, with its honours, the literary work of Dunckerley lies within a very narrow compass, being (1) a Discourse after the manner of a Charge, delivered at Plymouth in April, 1757, and entitled THE LIGHT AND TRUTH OF MASONRY EXPLAINED; (2) an ODE for "an Exaltation of ROYAL ARCH Masons;" and (3) a SONG for the Knights Templar. The last two are of the usual conventional order, but it is worth noting that the so-called ODE—which is properly a hymn—describes the Second Temple as "that sacred place, where three in one" comprise the "comprehensive name" of God—another if casual instance of Trinitarian doctrine in the ROYAL ARCH. The Discourse on Masonic Light opens with reference to St. John the Evangelist and affirms "that it is the duty of every Mason to live soberly, righteously and godly; or—according to the words of the Evangelist—he should walk in the light and do the truth." The noticeable point is the recurrence of Christian allusions and the appeal to Christian scriptures, though it is affirmed otherwise that "we own all Masons as brothers, be they Christians, Jews, or Mohammedans." The moral reflections on truth and charity are of course unexceptionable, but they are typically representative of their period, and it is sufficient

to say that as Dunckerley understood " a good Mason " he was one whose life is " conformable and agreeth to that true light, the law of God, which shines clear to his heart, and is the model by which he squares his judgment." The CHARGE was published as a tiny pamphlet at sixpence in 1737 ; it was reprinted and annotated by Oliver in his GOLDEN REMAINS OF EARLY MASONIC WRITERS, Vol. I, pages 137 *et seq.* A considerable portion was included by Henry Sadler in THOMAS DUNCKERLEY: His Life, Labour and Letters, 1891—an excellent and exhaustive compilation. The ODE was added to the BOOK OF CONSTITUTIONS, edition of 1784. Finally the SONG for Knights Templar appeared in THE FREEMASONS' MAGAZINE of August, 1794. I may add that Mr. Sadler elucidates the subject of the royal arms and the bar sinister. It appears that Dunckerley used them as a book-plate in the first instance, adding the motto *Fato non Merito*. The design was engraved at Portsmouth. At a much later period the arms appear on his armorial seal. There is no suggestion that he sought or obtained a licence. For the rest, Dunckerley was a great Christian Mason, of high sincerity in his faith and a pattern to those about him in the great world of the Craft.





E. E. ECKERT

A very rare instance of Protestant hostility to Freemasonry is afforded by this German writer, who was a native of Saxony. He was impressed profoundly by the Revolution of 1848, in the midst of which he lived, and sought to investigate the causes which led up thereto. He concluded that there was a hidden hand at work and that it was to be found in the Secret Societies spread through Europe, with Masonry—so to speak—at their head. He collected evidence on the subject and becoming satisfied that his view was right removed to Dresden, which he regarded as the centre of the conspiracy, so far as Saxony was concerned. He gathered round him a few other zealots and established a journal to open the eyes of his countrymen. He published various pamphlets, in which the suppression of Masonic Lodges was demanded, while certain departments of the Government were affirmed to be in the hands of Freemasons. He wrote in particular a large work entitled FREEMASONRY IN ITS TRUE SIGNIFICANCE and laid it before the Houses of Parliament. It was also circulated generally and is said to have made such a strong impression on the public that the Government felt compelled to forbid persons of military rank attending Lodge Meetings. This ordinance was evaded, a criminal process was directed against Eckert, his journal was suppressed and copies of his book were

confiscated. It is affirmed further that his very life was threatened. Ruined in fortune by his activities, all Saxony may be said to have turned against him, people of his own religious persuasion of course included. The only section of society which offered him help and protection was the Roman Catholic party, and it is even said that they enabled his work to continue. There seems, however, no real evidence to shew that he joined the Latin Church.

German Rituals.—The preface to his book enumerates the circumstances under which it came to be written, literally at full finger-speed, and includes apologies for many imperfections consequent on such haste. It is really one of the most interesting examples of the accusing literature, dealing in the first place with the organisation and alleged purpose of Freemasonry, followed by its history. The organisation is explained by reference to the Rituals and Catechisms of the Grades recognised at that period by the GRAND ORIENT of Germany, and they are given in each case at very considerable length. Eckert does not explain how he obtained possession of these documents, but as to their veridic nature no question can be raised. They offer nothing in help, much less in proof of his contentions; he had everything to lose by the course which he elected to take and he did lose all; finally, his sincerity is manifest on every page of his work: that would be a forlorn attempt which sought to impugn irrelevant documents. It is quite sufficient to leave them in the hands of Eckert and mark how he uses them in a later part of his work, to unfold the end and purpose of the Order.

The Great Secrets.—Our author was an advocate and must have known the tricks of his trade in the way of special pleading, but he produces a sorry show in his analysis of these documents. We have the old platitudes on the superfluity of hiding what is good and its corollary that what is concealed must be evil; we have the old testimony that earlier Grades in Masonry are meant to convey nothing definitely as to real purpose and intent, which excuses him from dealing seriously with the Symbolical or External Series of the GERMAN GRAND LODGE. Everything, however, is within: there is the Government of the Order, and withdrawn in that seclusion abide the Great Secrets. He examines them from this point of view but finds only (1) that superstition, tyranny and falsehood must be destroyed; (2) that wheresoever the brethren may be dispersed over the face of earth they are still one only community, having one only end; (3) that Hiram is an emblem of Christ. These elements he explains and unfolds thus: (1) Superstition signifies the Catholic Church of Christendom, tyranny is monarchical govern-

ment, falsehood is private property—certainly a strange veil drawn over worldly possessions ; (2) the unity of the Order indicates—but this is past finding out—that civil authority must be subject to the spiritual power of the Order and that hypocrisy and falsehood are everywhere ; (3) the suggestion that Hiram typifies Christ is false and hypocritical, for the truths recognised as such by the Masonic Order would terrify the Divine Saviour.

Deeper Mysteries.—Such is the genius of interpretation—a matter of arbitrary statement. But in the last resource Eckert recognises that he has not found the true purpose of the Order by appeal to the Interior Grades. In truth nothing is revealed. It seems to lie behind all teaching and to evade all Ritual procedure. So far, however, from realising that he has followed a vain quest, the fact elicited is only further proof of Masonic iniquity, for it does not disclose its purpose—even in a Lodge of the Adepts.

Masonic History.—We are now in a position to understand the warrants under which this criticism works and the titles of its hostility. The inquiry proceeds through Masonic journals and the speeches of particular Brethren, who have said in their day many idle, foolish and dangerous things, for which the Brotherhood at large is naturally held responsible, precisely as enemies judge the Churches at large by the occasional wickedness of ministers. The history of Freemasonry, as presented by Eckert, remains, however, the most amazing thing of all, for that Templar legend which belongs more especially to the RITE OF THE STRICT OBSERVANCE is accepted as of fact implicitly ; Pierre d'Aumont, the mythical Prior of Auvergne, actually and literally took the prescribed Order of the Temple to Scotland, even to the Island of Mull ; there it was reconstituted in secret ; there it abode, through centuries—unseen, under the wing of Masonry. But in the year 1646 Elias Ashmole founded in England an ORDER OF THE ROSY CROSS, on the pattern of a similar association in Holland and Germany ; and he being also a Mason made some kind of union between the two institutions, out of which—so far as I can follow the confused thesis—there developed that which we understand as Emblematic or Speculative Freemasonry, an union of many conflicting elements, but *ex hypothesi*—in and through all—the irreconcilable enemy of official religion, the rule of kings and all regular social order.

Writings of Eckert.—It will be seen that the voice of Eckert might be almost that of Abbé Barruel, but of necessity the likeness is greater in a summary analysis than would appear in a comparison of the respective texts : there is perhaps more restraint in the German

than is permitted to the consuming fervour of the French cleric. I have said that there is no ground for assuming the reconciliation of Eckert to the Latin Church. It is stated by Woodford that he "became a Roman Catholic controversialist" at Vienna. There is nothing attaching to the question, but I do not accept the ruling and from the trend of Woodford's criticism it is tolerably certain that he had not read his author, or he might have thought it less easy to score false points against him. Eckert's impeachment appeared at Dresden in 1851 and in 1854 the Abbé Gyr translated it into French, but arranged it after another manner and added considerably to the documentary part. He at least knew nothing of his author's conversion, for he says in his prefatory remarks that "Eckert is a Protestant," though one who is (a) just towards Catholicism, (b) generous in sentiment concerning it and (c) by no means unconscious of the straits into which the principle of private judgment had brought his own co-religionists. In addition to *DER FREIMAUER ORDEN IN SEINER WAHREN BEDEUTUNG*, being the product of 1851, Eckert published *DER TEMPEL SALOMONIS* in 1855, and a number of pamphlets against Masonry which have passed utterly out of mind. The translation of Abbé Gyr appeared at Liège in two considerable volumes under the title of *LA FRANC-MAÇONNERIE DANS SA VÉRITABLE SIGNIFICATION*. So far at least it will be seen that he rendered literally and although he rearranged and amplified the text I do not think that he altered anything or made the case against Masonry more drastic than his original justified. I note also that Eckert published in 1860, at Schaffhausen, a work entitled *DIE MYSTERIEN DER HEIDENKIRCHE erhalten und fortgebildet in Bunde der alten und der neuen Kinder der Wittwe*. It connects the Manichæans with the German Building Corporations, but I know it only at second-hand.

ECLECTIC MASONRY

The question of German Masonry has not fallen utterly into the limbus of forgotten things because it has a past in history and that past has aspects of permanent importance, more especially in connection with the great adventure of the STRICT OBSERVANCE. But it has withdrawn utterly from the living present. Not only is communication suspended on the part of all Grand Lodges in the allied countries but it is cut off absolutely and—as one hopes—once and for all. Whatsoever infected and corrupt body of the great Brotherhood may continue to exist in Germany we have little means of knowing, and to know is not a part of our concern. The MOTHER GRAND LODGE OF THE ECLECTIC UNION may be still in session at

FRANKFORT-ON-THE-MAINE: the question is beside our interest. Prior to 1914 it is said to have had twenty-one Lodges under its obedience and to have counted—all told—a little more than three thousand members; it is not likely to have grown and it may have shrunk appreciably; but neither alternative carries the least consequence. Wherever it may be found working, its characteristic insignia should be "the banner of the bloody hand" and the poisoned dagger, with INFAMIA for the motto thereon. The ECLECTIC UNION of which it was the outcome and perpetuation began about 1783, with the idea of recalling Freemasonry to the importance and predominance of the Craft Degrees. It signified therefore a reaction from the pretensions and overshadowing High Grade system of the STRICT OBSERVANCE, and it is interesting in this connection that such a recall had been sounded prior to 1783 by Von Knigge and Von Ditforth, both of them great names in that ever memorable Rite. The ECLECTIC UNION was incorporated for the exclusive recognition of the Degrees of Blue Masonry, but the Lodges under its obedience were to subsist independently of each other and to be autonomous in all respects; though subject of course to the terms of institution under which the Union itself existed. The autonomy left them at liberty to do much as they pleased on the subject of High Grades, so only that no individual Lodge sought to coerce another. It was practically certain that in Germany and at that period the Lodges would not be content with the Craft alone, whether or not it was this only which corresponded to "pure and ancient Masonry," whether or not it was this and no other which deserved to be qualified as the Royal Art. Every signatory Lodge was permitted therefore explicitly to adopt and practise such additional Grades as it might choose on its own part to welcome from the vast cohort. In other words, the ECLECTIC UNION recognised Masonry as comprised in three Degrees only, but each of its Lodges might recognise the whole cycle of the METROPOLITAN CHAPTER OF FRANCE, or of the Rites of MIZRAIM and MEMPHIS, when these came into being. After such manner was Masonic logic exemplified under the jurisdiction of the EKLECTISCHER BUND. To what extent—if any—the unreasonable arrangement worked in practice I do not pretend to know; the fact of it explains sufficiently how it was that the MOTHER GRAND LODGE had comparatively so small a following after one hundred and thirty years.

ÉCOSSAIS MASONRY

Had there never been a Chevalier Ramsay, or had he written the "Travels of Cyrus" and not pronounced an Oration, the developments

of Ritual beyond Craft Masonry must have assumed other forms. As it is, we have a SCOTTISH RITE, now regnant everywhere, and an ÉCOSSAIS RÉGIME in Switzerland. We have also Grades by the score, even to fourscore and a hundred, which are of this, that and the other, but all carrying the too familiar prefix. In a few sentences of a speech, the illustrious son of a baker, who became—under the auspices of the Catholic religion—a Knight of the Order of St. Lazarus, created as by magic, and knowing nothing of his power as a wizard, all High Grade Masonry, all its *Écossais* systems and all the Masonic glory of Mother Kilwinning. The historical Lodge of Kilwinning is an old Lodge, with an old record, an old story to tell : it would have been not less obscure than Mary's Chapel in continental Masonry, if the Oration had not converted it into a wilderness of emblematic building " withdrawn into a wondrous depth " of splendour. We should have had Masonic developments beyond the Craft because not all of them are referable to the Wand of Ramsay, but we should not have had the shining panoplies of chivalrous Grades : he is progenitor of all the cohorts. And Scottish Masonry is old, as age goes in Masonry : it would have held its honourable and important place among us, had Ramsay followed contentedly his father's trade in Ayrshire ; but there would have been no *Écossais* Masonry—a thing of beauty and of wonder in some of its developments, but of vanity and hollow pretence in others.

Intendant of Buildings.—At the beginning of the nineteenth century, and in the Lodge of St. Jean de Dieu, there was delivered another Oration, of very different calibre and consequence, but it is not without interest because it sought to establish a canon of criticism in respect of *Écossais* Grades. Among things irrepealable and to be laid down in the first place were the rank, privileges, authority and primacy of *Écossais* Masonry over all other forms. But in view of the great multitude of trivial and ridiculous Degrees which passed under this denomination it was necessary to distinguish four marks by which the genuine could be separated from the counterfeit : they were (1) Antiquity, (2) Science, (3) Fidelity, and (4) Important Services. In the particular Rite to which the orator belonged the fourth Degree was that of INTENDANT OF BUILDINGS, or, in other words, ARCHITECT. It was an *Écossais* Grade, and its antiquity was regarded as proved by the fact that such Overseers are mentioned in Holy Scripture, in connection with the building of the Temple. When that edifice was finished these architects were retained about the person of the King. As a corporation they survived the destruction of the First Temple ; they assumed the direction of affairs when that of Zerubabel began ; and when the city and its Holy Places were laid waste

by Titus they continued to exist, unknown indeed but united. At the epoch of the Crusades they took arms in defence of religion, and when the armies of the Cross failed they turned their activity to the foundation of "useful establishments and virtuous associations"—not more definitely specified. The lineal descendants of these architects are Écossais Masons, the same incorporation called by a new name. Such is the seal of their antiquity, and very respectable indeed—were it not a mere reverie. This oration was delivered by Baron Tschoudy.

Primacy of this Grade.—If the fact that there were architects—called overseers—at Jerusalem in the days of Solomon demonstrates the antiquity of Intendants or Symbolical Architects in the days of a Loge St. Jean de Dieu, it is obvious that we need not look far in search of proofs of knowledge, more especially when science is defined as all whatsoever "which renders man more perfect and more happy, more sociable or more human." From this point of view a harmonic club in a tavern is not apart from science. But that which distinguished Écossais Masonry above all was science of conduct, science of government: by these it triumphed over enemies, by these it honoured sceptre and tiara, by these sustained the institutions of Masonry. Écossais Masonry filled all offices, cherished by monarchs and worshipped by the people. But there was more even than this, for there came also into hands like these those sciences which are called occult, and though they despised the dross of material wealth the Brethren were students of Nature, who sought also to perfect it, apparently in the metallic kingdom. Such are the simple affirmations which are offered as a proof of science. As regards faith, the word Écossais is a synonym of Loyal Servitor and Devoted Soldier. Fidelity has raised the members of this confraternity to the most distinguished posts, from which also the importance of their services follows without appeal. In a word, the heart of an Écossais is the treasure-in-chief of Masonry. As such, all nations and all religions combine to honour him, and the imperishable inscription on any monument raised to his memory testifies that he loved his brethren.

Condemned Écossais Grades.—If titles like these were held to be beyond contradiction it is presumable that the authority and primacy of Écossais Masonry would pass also unchallenged. There remains, however, a suspicion that the ÉCOSSAIS TRINITAIRE, MAÎTRE ÉCOSSAIS, ÉCOSSAIS PARFAIT, and SUBLIME ÉCOSSAIS might have proved as able claimants to the four marks by which we may know genuine Écossais Masonry; but—as it so happens, unfortunately—these are four out of four-and-twenty decried branches.

A Chaotic Collection.—It has been said that all Écossais Grades are concerned with the preservation of the true Word, but the statement is speculative and exceedingly hazardous at that, (1) because no less than ninety Degrees have been traced under this distinctive title and (2) because no single person has had the opportunity of examining them all. In the philosophical sense it would be less inaccurate to say that all real Ecosais Masonry represents the Royal Art as having been brought from afar into Scotland, but the category in this case would include too much, as for example, the Knightly Grades of the STRICT OBSERVANCE, while Grades would remain over which are certainly Ecosais in their motive but are too early in symbolical time to exhibit the alleged transition, as for example that INTENDANT OF THE BUILDINGS about which I have spoken at length. As we have seen in that case, the motive connects usually with a spurious claim on predominance and universal precedence. The basis of this claim is the place in Masonry assigned to Scotland by Ramsay in his memorable Oration. It should be noted, however, that this motive is absent from many inventions which pass under the name. It seems therefore to follow that a satisfactory definition escapes us, and the reason is that the collection of Écossais Grades is exceedingly motley in character and can be brought into no single class. Understood in the broadest manner, Écossais Masonry is a collection of diverse Rites and Degrees which are grouped automatically—justly and otherwise—under an Écossais qualification. So far as I am acquainted with them, the head and crown of all are the Grades of Master and Perfect Master of St. Andrew in the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ; but my acquaintance bears no proportion to the vast output, for this is represented at the present day by a grouping of mere titles: the Rites themselves have vanished and the Rituals are lost.

The Scottish Rite.—The most famous and most generally diffused of the Écossais systems is the SCOTTISH RITE of Thirty-three Degrees, and it offers an instructive lesson on the vanity of its own title, which has been rightly abandoned in England, where it is known now as the ANCIENT AND ACCEPTED RITE. The Écossais element is practically confined to the Fourteenth and Twenty-ninth Degrees, called SCOTCH KNIGHT OF PERFECTION and GRAND SCOTTISH KNIGHT OF ST. ANDREW. The latter presented a version of the Ramsay traditional history as to the origin of Masonry in Palestine among crusading Knights. It is to be distinguished from the Grades of St. Andrew belonging to the RÉGIME ÉCOSSAIS, for it is of vital consequence to remember that things which pass under the same names are by no

means the same things of necessity, so far as High Grades are concerned: uncritical compilers have regarded them too often as identical.

A Cloud of Grades.—It would be difficult to produce a complete list of Écossais Grades, and it would serve little purpose—seeing that they are names only; but some notion of their extent and variety may be gathered from their recurrence in certain historical collections, a synopsis of which follows. A. ARCHIVES OF THE METROPOLITAN CHAPTER OF FRANCE: (1) FRENCH ÉCOSSAIS. (2) SUBLIME ENGLISH ÉCOSSAIS. (3) GRAND ARCHITECT ÉCOSSAIS. (4) ÉCOSSAIS OF CLERMONT. (5) ÉCOSSAIS OF ELDER BROTHERS. (6) ÉCOSSAIS OF THE FORTY, otherwise ÉCOSSAIS DE LA QUARANTAINE. (7) ÉCOSSAIS OF FRANVILLE. (8) ÉCOSSAIS OF HIRAM. (9) ÉCOSSAIS OF MONTPELLIER. (10) ÉCOSSAIS OF THE SACRED VAULT OF JAMES VI. (11) ÉCOSSAIS OF NAPLES, otherwise ÉCOSSAIS OF SICILY. (12) ÉCOSSAIS OF PERFECTION. (13) ÉCOSSAIS OF ST. ANDREW. (14) ÉCOSSAIS OF ST. ANDREW OF CHARDON. (15) ÉCOSSAIS OF THE TRIPLE TRIANGLE. (16) TRINITARIAN ÉCOSSAIS. B. ARCHIVES OF THE MOTHER LODGE OF THE SCOTTISH PHILOSOPHICAL RITE: (1) ENGLISH ÉCOSSAIS. (2) PRUSSIAN ÉCOSSAIS. (3) ÉCOSSAIS OF TOULOUSE. (4) GRAND ÉCOSSAIS. (5) PERFECT ÉCOSSAIS. (6) TRINITARIAN ÉCOSSAIS, otherwise PUISSANT GRAND MASTER OF THE ORDER OF THE HOLY TRINITY, but this alternative seems doubtful. C. RITE OF MISRAIM: (1) TRINITARIAN ÉCOSSAIS. (2) COMPANION ÉCOSSAIS. (3) ÉCOSSAIS MASTER. (4) ÉCOSSAIS PANISIÈRE. (5) ÉCOSSAIS OF THE THREE J J J. (6) ÉCOSSAIS OF THE SACRED VAULT OF JAMES VI. (7) ÉCOSSAIS OF ST. ANDREW. (8) SUBLIME ÉCOSSAIS. (9) SUBLIME ÉCOSSAIS OF HEREDOM. It would appear that in this case the makers of the Rite had access to the archives of the METROPOLITAN CHAPTER OF FRANCE. D. PRIVATE COLLECTIONS, being those of Pyron, Viany, Fustier, included: (1) PERFECT ÉCOSSAIS ARCHITECT. (2) ÉCOSSAIS OF MESSINA. (3) ÉCOSSAIS OF ST. GEORGE. (4) ENGLISH GRAND ARCHITECT ÉCOSSAIS. (5) GRAND ÉCOSSAIS OF THE CRUSADES. (6) GRAND ÉCOSSAIS OF THE PATRIARCHS. (7) GRAND ÉCOSSAIS OF WALLACHIA. (8) ILLUSTRIOUS ÉCOSSAIS ARCHITECT. (9) ÉCOSSAIS OF ENGLAND. (10) ÉCOSSAIS OF THE LODGE OF PRINCE EDWARD, an alleged Stuart Grade. (11) ÉCOSSAIS OF DUNKIRK. (12) ÉCOSSAIS OF THE RING. (13) ÉCOSSAIS OF THE HOLY TRINITY. (14) ÉCOSSAIS OF LILLE. (15) ÉCOSSAIS OF MESSINA. (16) ÉCOSSAIS OF ELDEST SONS. (17) ÉCOSSAIS OF MILITARY LODGES. (18) GRAND ÉCOSSAIS OF PATRIARCHS. (19) GRAND ÉCOSSAIS OF THE CRUSADES. (20) LEVITE AND MARTYR ÉCOSSAIS.

(21) GRAND MASTER ÉCOSSAIS. (22) ILLUSTRIOUS ÉCOSSAIS ARCHITECT. (23) ÉCOSSAIS OF DUNKIRK. (24) ÉCOSSAIS OF LILLE.

A General Conclusion.—While it is certain that the maxim *De uno disce omnes* is of dangerous or foolish application except in very familiar fields, some practical acquaintance with a great number of Masonic Grades in desuetude encourages the opinion that no pearls of great price are missing. The GRADE OF ARCHITECT OR INTENDANT is important for the pretensions of LA MAÇONNERIE ÉCOSSAISE and for nothing else. We have learned fully enough concerning it. The Grades of the RÉGIME ÉCOSSAIS will come before us in due course, and under the obedience of the SCOTTISH RITE we shall meet also with vestiges of Écossais motives and elements apart from Écossais designations. In the present place therefore it may be held that enough has been said on the general aspects of the subject.

ECSTASY

There is one secret of which the natural world has heard dimly and far away, which official Churches wot of in an obscure corner of the Church-Mind, which is unfolded in hidden circles, but there too often only as a great intellectual consideration. It is termed ecstasy, and in this word there are concealed the elements of a true process. It has been spoken of also by first-hand experimentalists as rapture and even as translation. It is that state in which God is said to have taken Enoch and Elias. Later Greek philosophy seems to have read it into Greek Mysteries, almost as if it were attained by the epopt as a matter of direct experience. But the Mysteries were or became a conspicuous and familiar event in the civil life of the nation, and there is no historical ground for assuming that anything was conveyed therein, except by the mode of symbolism. We shall have an opportunity of adjudicating on this question in another section. That the state in question was symbolised does not appear in the records of Ritual procedure, and the mythology of the Mysteries by no means favours such a supposition; but the records are broken and piecemeal, so that it is difficult to speak with certainty on either side of the debate. If the affirmative side cannot be put out of court it is useful to note the fact, lest any at this day should lay too great a stress on the connection between Emblematic Freemasonry and such Mysteries as those of Eleusis. I question whether they would dare to say that a certain time and action in the Third Degree commemorates the passing of the Greek Epopt through a Grade of *extasis*. It is certain that neither Desaguliers nor another who may have written up that Degree from any materials which came into his hands or from anything

conceived in his mind had any such intention before him and much less held it within. This notwithstanding, if words mean anything, a death which is figurative is synonymous with mystical death, while the latter is (1) denoted by the peculiar significance attached to the word ecstasy in the secret circles mentioned and (2) has its records at large in the literature of Christian Mysticism, which records are those of veridic experience and not of metaphysical debate. Some account of this experience in summary form will be given in another place. The purpose of the present brief section is to note the alleged presence in the Greek Mysteries of a symbolism connected with ecstasy, but understood—especially by later Platonists—as something more than symbolic, as an experience through which it was thought that Candidates were caused to pass. Plotinus calls it “the Banquet of the Gods,” and it is virtually that state which he is said to have attained on four occasions, within the personal knowledge of Porphyry, his friend and biographer, who only attained it once.

Craft Consequences.—When we elect to make use of terms which are altogether of an unusual kind we must accept the consequences implied by their express synonyms. It follows that the figurative death of Masonry typifies the death of the mystic, the ecstasy of Plotinus, the rapture of St. Teresa, out of which there is in fine an issue, as of those who are raised by an experience of Divine Life, sometimes described as Beatific Vision of God, sometimes as “ecstatic reunion with the Good,” sometimes as that realisation of the Divine Presence in which the soul cannot be distinguished from God. I think that St. Thomas Aquinas termed it “one with One.” Such are the connotations of a certain crowning event of Craft Masonry. They are remote from the Craft subject on the common surface thereof, but I have not invented and it is not my intention to labour them: they are quite clear and to those who know the literatures there is no escape offered. We shall see later that in Emblematic Freemasonry the Mystery of Figurative Death is married to a myth which does not belong thereto, thus creating a presumption that there was more in the mind of the maker than he saw fit to express clearly. But on this it is unsafe to dwell. For the moment in any case it is better to say that he wrote more wisely than he knew and gave a meaning to his subject—imbedded as a great implicit—of which he had scarcely dreamed. In so doing he opened out several avenues to the experiment of the High Grades, though most of them took advantage of the opportunity in a very imperfect manner, because they did not realise its measures.

Magical Ecstasy.—It remains to be said that there are other

and lower states of ecstasy, some of which deserve to be called spurious. It is a thing which has many aspects and lends itself to many forms of substitution. There is a way of reason and a way that is below reason. True ecstasy signifies—by the mystic hypothesis—a temporary suspension of communication with externals, and we can put the outside world away from the senses—so to speak—by artificial means. There were Magical Rites in the past which had recourse to wild music and dancing, to the utterance of barbarous words and to the stupefaction of strange perfumes, by which the senses were entranced. Whatsoever occurred in such cases to those who saw and heard belongs to the order of hallucination, from the evocations of the solitary magus described in the old Grimoires to the abominable pageants of the Witches' Sabbath.

Ecstasy and Love.—On the spiritual plane the key of ecstasy is love: its raptures and translations begin and end therein. The reason is that the love of God is the first condition of His union: but this *mysterium magnum* belongs to a formal treatise on the hiddenness of the soul in God and may be only mentioned here. Devotion is love, and as I ought not to conclude without a reference to the ecstasy of the poet and poetic rapture, let it be said that though these are far away from the Union they have analogies therewith. There is a loving devotion by which the poet is translated and is carried away from himself: it opens other eyes and other ears, creating a new spirit and another heart within—a life of conscious kinship with the world and its beings. The duty imposed by kinship is called brotherly love, and one of its offices is relief in the catholic sense, in other words, the “distinguishing characteristics of a Freemason's heart”—by the hypothesis at least concerning it and translated to the great heights.

EDEN AND MASONRY

The burden of one of Rossetti's poems tells us that “Eden bower's in flower” and the flower which it brought forth for his purpose was Lilith—“the wife of Adam.” There was a time also when Eden was in flower for Masonry, but that which it brought forth was the Emblematic and Speculative Art. The foolish old *literati* tell us that this was devised by Adam in Paradise, and is hence that Science of Perfection which was anterior to the Science of Good and Evil.

Legenda Theosophiæ.—To scoff, however, is easy, but in the midst of the ribaldry a vital point is all too often missed. For us at the present day the substance of that which was advanced by the old Masonic scholars seems no better than idle words, and yet in another sense than they intended consciously it may happen that it contains

an unexpected import, and a curious significance is traceable in some fables which are preposterous when taken literally. As regards the Masonic myth of Paradise, behind the crass wording there lies all Greek theosophy concerning the primeval estate of man in a pure world of the spirits when the spirit was not apart from God ; there lies also the very late Greek notion that Mysteries like those of Eleusis laid open to their epopts in allegory the possibility and even the certainty—on given conditions—of a return into that Divine Estate. Nor is it only a dream of Platonism and the golden line of its succession ; for the same concept is not imbedded so deeply in Zoharic Kabalism that it cannot be drawn forth therefrom, while orthodox Latin theology holds fast to an intimate relation between God and the soul “ in the world before the traditional fall of man,” and the whole work of sanctity is a means by which “ we hope to pass through the ark of our salvation ” into the primeval mode of Paradise, as into “ mansions of eternal bliss and glory,” and into the unifying presence “ of Him Who is the GREAT I AM, the ALPHA and OMEGA, the beginning and the end, the FIRST and the LAST.” Such being the case, we have to remember that those who referred the origin of Masonry to the Garden of Eden were those also who identified it with the Old Mysteries or maintained alternatively that these were but a shadowed and reflected light of that which was mother of them all—the Grand Original and Royal Art.

Higher Criticism.—I am very certain, as a Catholic Mystic, that in the first place we came forth out of the Great Mystery and that in the last we return ; and this great practical and experimental doctrine of our source and end is shadowed forth in those Holy Scriptures, where the cosmic House of the Spirit opens its Mystery Ritual in Paradise and closes it in the New Jerusalem, an alternative formulation in symbolism of our origin and term. Amidst their awful conventions of thought, language and imagery, I believe in my heart that the Hutchinsons, Prestons and Olivers had certain obtuse intimations of this truth at the back of their minds, when they called Masonry the original science, the science of perfection, the first and only true Emblematic Mystery, from which all others have descended and deteriorated the further they came down the stream of time. So far as any realisation is concerned, the statement is ludicrously untrue of anything dreamed or devised at the Apple-Tree Tavern, or anywhere in the byways and purlieus of London City, in and about the year 1717. It is equally far away from the consciousness or intent of any Board of General Purposes, wheresoever its planks are laid in the wide world of Masonry. But as something born out of all

calculable time, a Mystery coming forth from a Mystery, the THIRD DEGREE was somehow brought into being. In the presence of that most unaccountable *eidolon*, that grand parable intimating a grand morality, our Masonic forefathers fell into dreams and sometimes they saw visions. After what manner they knew not; and how it came about they knew not, but the only terms in which they could think of it, and the one way in which it loomed before them, was as a Mystery of the Soul in God. Out of all expectation they remembered that the old *Mystæ* were begotten a second time, as regenerated children of the Moon, that there were gods who died in the Mysteries and gods who rose again; and one to another they said that this is Masonry. They began, moreover, to remember strange things in Porphyry and Plotinus, of the soul before birth and after: they said it is the science of perfection and Masonic science. But two or three spoke to one another apart, thinking of a Great Instituted Mystery of Divine Life in Palestine; and together they looked back at Masonry, and these said: It is Christ; the Third Degree is Christian. It was of Christ indeed at the beginning, and the Craft shone in those days in the light of a Johannite parable. The High Grades came in their season, with their quests followed through the "six periods of the world's creation," through "an abyss of darkness" to the rest of an eternal Sabbath, to the "mansions of the blessed" and the New Jerusalem. It seems to me therefore that intimations of the old theosophy, which is so familiar to the hearts of some of us in many records of the past, are written all over Masonry, and in the light of that which is shewn forth in the GRADE OF ROSE-CROIX and in other apocalyptic Grades there is a spiritual manner of understanding the Masonic myth of Eden which would have been accepted by Plotinus and Proclus, and which Christian mystics who were greater than these might have taken into their heart of hearts.

EDWIN LEGEND

A traditional Charter of Athelstan which has not seen the light of history is the sole evidence for the existence of an equally traditional son of the Saxon King under this name and an alleged Grand Master of the Craft. The story is that he loved Masons much better than his father did and that he obtained from the latter a licence which authorised Masons to hold an annual assembly. The first meeting under this sanction took place in York, *circa* A.D. 926, when the prince is said to have presided and himself made Masons. No such document exists and Athelstan had no such son. It has been suggested therefore for the purpose of saving the legend—but against all likelihood—that the

reference was to another Edwin, who was king of Northumbria, A.D. 674. Mr. F. A. Armitage—possibly following MacKenzie—has adopted a much more pertinent proposition—namely, that the person of the legend was half-brother of Athelstan, an historical Edwin of the period, whose name actually appears as witness to an extant charter which the King signed at Winchester. It is nothing to the purpose of Masonry and I do not see that the legend is saved thereby. It is indeed beyond redemption. The intention was to furnish a mythical Grand Master in the early tenth century and this is how a royal prince was provided. I have referred to the subject in considering the claims of the COOKE MS.

EGYPTIAN INITIATION RESTORED

In the year 1770 a German Mason, von Köppen, in collaboration with J. W. B. von Hymmen, produced an Egyptian Rite in Seven Degrees, under the title ΚΡΑΤΑ ΡΕΡΟΑ, which has been said on uncertain authority to signify the Silence of God. Having regard to the sources of the compilation it seems possible that the words are a corruption of the Greek κρατήρ, which signifies *vas in quo miscetur vinum*, a wine-jar or goblet, and πέπω, meaning *propensus sum ad aliquid*, in other words attraction or devotion, in this instance to wine, the allusion being to Dionysiac Rapture, understood in the sense of the Mysteries. There seems no reason to suppose that the system was ever put in operation, and its Egyptology is naturally that of the period, derived from Greek sources, from Iamblichus, Plutarch, Porphyry, Herodotus, Diodorus of Sicily, and from certain Latin writers like Cicero and Apuleius. But the work was done with care and the result remains within the measures of moderation. It is of interest after its own manner and even suggestive; it has been, moreover, cited often and as no adequate accounts exist in English, I propose to describe it at length, giving in the first place some account of the names and titles connected with the various Grades. There are those which suggest nothing outside Greek mythology and call for no Greek knowledge to identify. In the second place, there are some which a little acquaintance with Greek will explain readily.

Official Titles.—While PASTOPHOROS was the title of the Candidate according to the Rite itself, its more usual meaning corresponds to an overseer or warden, as e.g. one who carried an image of the god, but the word is used by Apuleius and signifies a Priest of Isis. *Neokoros* is *purgator templi*. We have also *Stolistes* and *Hierostolistes*, namely, the yeoman or guardian of the robes as regards the first term and *Cancellarius* as regards

the second, but this is an explanation of the Rite itself and it does not seem warranted. *Melanophoros* means one clothed in black or mourning garments. *Christophoros* is *Christum ferens*, a reference to the yoke of Christ and its bearing, but used in the sense of one who carries the marks of unction. There are also words which suggest corrupt Greek, such as *Paraskistes*—meaning Disemboweller—and *Heroi*, which signifies Embalmers. The ordinary Greek term in the latter case is *ταριχευτής*, the equivalent of which is *Pollinctor* in Latin. We have also *Odos*, which stands here for Orator but really means threshold, or with the aspirate Way, Journey and Help on the Way. In like manner we find *Pixon* for the Chapter of initiates, but there is no such Greek word. So also *Zacoris* is supposed to mean treasurer, but I find only *Zuconis*, a late Latin word, the equivalent of which is Deacon. Special attention may be drawn to *Paneah*, which according to the Ritual account is a man acquainted with the Mysteries. The nearest Greek word is *πάνεια*, meaning *Panici terrores* and thus offering a very curious analogy, for the term *Paneah* would seem to mean one who has survived the terror of seeing the Great God Pan. With another accent the word *παρεία* signifies Lupercalia, the sacrifices and plays dedicated to Pan at his festivals. The remaining terms may be held to explain themselves in the course of the account.

Grade Titles.—The Seven Grades are those of PASTOPHOROS; NEOKOROS; the GATE OF DEATH or MELANOPHOROS; the BATTLE OF THE SHADOWS or CHRISTOPHOROS; BALAHATE; the ASTRONOMER BEFORE THE GATE OF THE GODS; and PROPHEA or SAPHENATH PANEAH.

Gate of Men.—The Candidate for the First Degree is represented as prepared in a grotto and thence conducted to the GATE OF MEN by a *Thesmophoros*, or dispenser of those laws which govern the Mysteries. The Gate opened and test questions were put, after which he was left to wander in "the gloom of Birantha" amidst artificial tempests and thunder, the sudden glare of lightning, and so forth. If he preserved his equilibrium, a Reader of the Laws recited the Constitutions of the Society, to which his consent was required. He had been hoodwinked at some stage of the proceedings and was now led to the *Hierophant*. An oath of discretion and fidelity was administered, with a sword pointed at his throat, after which he was restored to light and placed before two Pillars, between which was a ladder of seven steps, leading to a vault with eight doors of entrance. He was told that these doors were barred against the profane but would be opened to him as to a child of

celestial researches and divine toils. He was warned to beware of those prejudices and passions which distract from the path of felicity and was counselled to fix his mind upon God, the Source and Preserver of all. He then ascended the ladder and at each step various symbols were explained, including an interpretation of the names and attributes of the gods, but it differed entirely from that which was told to the people. At the end of his experience the Candidate received the General Password of the Order, being the common mode of communication between all members. This was *Amorm* and it was held to signify: "Be thou discreet." He carried henceforth on his person a badge, medal or talisman called *Xylon*, and thereafter he became Keeper of the Threshold. The Grade of *Pastophoros* was devoted to physics and there was instruction in meteorology, anatomy and the science of healing. The interior sense of symbolical language and hieroglyphic writing was also expounded.

Grade of Neokoros.—The novitiate lasted for a year and then a severe fast was imposed in preparation for the Grade of *NEOKOROS* on those who were deemed worthy to proceed. The Candidate was placed again in a dark chamber or grotto, where he was served on the day of his advancement with choice meals by beautiful women, who were either wives of the priests or virgins consecrated to Diana. When his strength was restored they proceeded to stimulate desire by every kind of allurements. As a test of self-government, he had to withstand this temptation, and if successful the *Thesmophoros*—as Guide of the Paths—subjected him to further questions. The *Stolistes*, said to be bearer of the *aspergillus*, purified him with water, and he was called upon to certify that his life had been chaste and prudent. The Guide flew towards him bearing a serpent which was cast upon him, and straightway the Hall of Reception seemed to fill with reptiles, that terror might be struck into his soul. The greater his courage during this ordeal, the more he was overwhelmed with congratulations after his advancement. He was taken before two Pillars of great height, representing East and West and having a griffin between them, as an emblem of the sun, driving a wheel before it, from which proceeded four rays to typify the four seasons of the year. He was invested with a caduceus, regarded as a type of the sun's motion along the plane of the ecliptic and received the Password *Eve*, said to signify Life, but also a Serpent. The Sign of Recognition was crossing the arms upon the breast. Members of the Grade of *Neokoros* were taught (a) the use of the hydrometer for calculating inundations of the Nile; (b) Geometry; (c) Architecture. These arts were secret and were discovered only to those whose



THE SUPREME TEST OF THE INITIATE

acquirements were far advanced beyond the common capabilities of the people. The *Neokoros* had the care of the Pillars.

Gate of Death.—When judged worthy of the next Grade, being that of the GATE OF DEATH, the Postulant was notified as to the date of his reception and on that day was conducted by his guide to a vestibule, over the door of which was inscribed the title of the Grade. Through this door he entered a place of the dead, where he encountered the *Paraskistes* or Disembowellers and the *Heroi* or consecrated Embalmers in the midst of their work. In the centre was the sarcophagus of Osiris, who was feigned to have been murdered recently. Having been asked whether he had taken part in the crime and having protested his innocence, he was seized by two gravediggers and brought into another hall, where he was awaited by a *Melanophoros*, habited in black. The King of Egypt, who took part always in this ceremony, received him with a gracious countenance and offered him a golden crown if he doubted his powers of endurance during the rest of the ordeal. Knowing that he must reject the gift, the Candidate cast it at his feet, whereupon the king cried for vengeance and smote him lightly on the head with a sacrificial axe. The gravediggers laid him on the ground, the *Paraskistes* enveloped him in bandages, and all the assistants fell to groaning about him. He was carried through a door inscribed Sanctuary of Spirits into a place where the victim of figurative death found himself encompassed by flames, lightnings and thunder-peals. Charon took possession of him, as if he were a ghost in reality, and bore him to the judge of the dead. He beheld Pluto surrounded by Rhadamanthus and Minos, by Alecton, Nicteus, Alastor and Orpheus. The terrific tribunal addressed him severe questions on the course of his entire life and he was condemned to wander in those regions of the underworld. He was relieved thereupon of his bandages and mortuary apparel, receiving these new instructions : (1) Never to seek blood ; (2) To help members of the Order whose lives were endangered ; (3) Never to leave a dead body unburied ; (4) To look for a resurrection of the dead and a judgment to come. The Sign of Recognition in this Grade was a peculiar embrace typifying the power of death. The Password was *Monach Caronmini*, supposed to signify : " I count the days of wrath." The initiate of this Grade was occupied for a period in painting and designing the decorations of sarcophagi and in the swathing of mummies. He had lessons in hiero-grammatical writing and in rhetoric. The *Melanophoros* remained in the underworld till he was judged worthy of more exalted Mysteries, which failing he might be numbered among the *Paraskistes* or *Heroi*, but the only return to the light was by entrance into higher knowledge.

Battle of Shadows.—The time of wrath—as it was termed—lasted usually for eighteen months, when the Candidate for the BATTLE OF SHADOWS was visited by the *Thesmophoros*, who offered him a gracious salutation, armed him with sword and buckler, and invited him to follow. They traversed the underworld, where he was attacked suddenly by torch-bearers hideously masked and surrounded by serpents. The Guide encouraged him to withstand all dangers, but in the end he was overpowered, a rope was passed about his neck and he was drawn hoodwinked over the ground to the place of assembly where he was to receive the new Grade. The shadows then fled precipitately, uttering great cries. The Candidate was raised, and the bandage removed from his eyes, which were dazzled by brilliant illumination. He saw the King seated at the side of the *Demiourgos*. Below these exalted persons were the *Stolistes*, or Purifier by water, the *Hierostolistes*, or Secretary, the *Zacoris*, or Treasurer, and the *Komastis*, or Master of the Banquets. The *Odos*, or Orator, felicitated him on his resolution and counselled further perseverance. He was presented with a bitter cup, the *Kukeon* of the Ancient Mysteries, which he must drain to the dregs. Thereafter he received the shield of Isis or Minerva, the shoes of Anubis and the hooded mantle of Orcus. He was armed also with a scimitar and commanded to behead a victim immured in a cavern, to the mouth of which he was conducted. As he entered, the assembly exclaimed with one voice: “Niobe! Behold the cave of the enemy.” Within was the effigy of a beautiful woman, to all appearance alive. Whether he realised the deception seems uncertain, but at least he fulfilled the order, subsequently presenting the head to the King and *Demiourgos*. After applauding the action, they informed him that this was the head of Gorgon, spouse of Typhon and murderer of Osiris. He was pledged ever to destroy evil, as in the present case, and was then clothed in new garments. His name was registered among the judges of the land and he enjoyed henceforward free communication with the monarch, receiving his food daily from the court. With the Code of Laws, there was given him a special decoration, to be worn only at the reception of a CHRISTOPHOROS, or in the city of Sais. It represented Isis or Minerva in the form of an owl, an emblem signifying that man is born blind and receives light only through experience and philosophy. The Password of the Grade was *Jas*, being the name of the supreme law-giver. Assemblies of the Grade were held in a Chapter called *Pixon*, or Justice. The initiate was required to master the mysterious language of *Amorm*.

Grade of Balahate.—A CHRISTOPHOROS had the right to demand admission to the Fifth Grade—or that of BALAHATE—and the

Demiourgos had no power to refuse. He was received in the Hall of Convocation and was then taken into another chamber, where he was the sole spectator of a pageant in which all members took part. A personage denominated *Orus* came forward, accompanied by several *Balahates*, bearing torches. They reached the mouth of a cavern from which flames spouted and found the murderer Typhon within. *Orus* approached with drawn sword and the monster rose up, exhibiting a hundred heads, a body covered with scales and a vast length of limbs. He was beaten to death by the hero, who cut off one of the heads and without speaking exhibited it to all present. This pageant was followed by an instruction, which explained the allegorical procedure. Typhon signified fire, one of the most terrible agents and yet without it nothing could be accomplished in the world. *Orus* typified industry, which overcomes the violence of fire. In this Grade chemistry was taught and *Chymia* was therefore the Password.

Gate of Gods.—Chains were placed upon the Candidate in his preparation for the next Grade, bearing the sonorous title of the ASTRONOMER BEFORE THE GATE OF THE GODS. In the first place, he beheld the Gate of Death, giving entrance to the cavern with which he had made acquaintance in the Third Degree. It was now filled with water, on which the boat of Charon floated; there were also sarcophagi containing the bodies of those who had betrayed the Order. The Candidate was threatened with death like theirs if he became guilty of such a crime. A new pledge was administered, after which he was instructed respecting the origin of the gods and on the government of the people by means of their own credulity, with the importance of preserving polytheism among the vulgar for this reason. There was, in truth, but one God, President of the Universe and transcending the comprehension of mankind. A practical knowledge of astronomy was conferred in this Grade, and the participant is said to have been warned against makers of horoscopes, as authors of idolatry and superstition. The Candidate was then led to the Gate of the Gods and introduced to their pantheon. What he saw was magnificent paintings and what he received was a fuller account of their histories, the *Demiourgos* concealing nothing. He was taught the sacerdotal dance, representing the course of the stars, and received the Password *Ibis*, a symbol of vigilance. He was presented subsequently with the Roll of Chief Inspectors and members of the Society, which was spread over the surface of the Globe.

Adept Grade.—Not only the King and *Demiourgos* but the members themselves must consent to the Astronomer's advancement to the Seventh Grade, being that of a MAN ACQUAINTED WITH THE MYSTERIES

and the completion of his education in all functions—public and political. The Reception was followed by a procession, including an exposition of sacred emblems before the people. On the night following the *Adepti* assembled in four-square houses outside the town. They were held to be the sojourn of the *Manes*, for the Order was supposed to communicate with the souls of the dead. What the Candidate beheld, however, was a series of mural paintings representing human life. The new Prophet was presented with a beverage composed of wine and honey, signifying that he had reached the term of his trials and that he was to enjoy henceforward all the sweetness of knowledge. The badge of this Grade was a cross, representing the cardinal points ; he was clothed in a white garment and his head was shaved. The Sign of Recognition was crossing the hands within the sleeves of the robe. The Password was *Adon*, explained to be the root of the name Adonis. He also received the title of *Pannglach*, meaning circumcision of the tongue and indicating that as he had now acquired all sciences his tongue was unloosed, for he was qualified to speak upon all. The last ceremony was the shaving of the head and the presentation of a peculiar square coiffure. The Mysteries had now been explained to him in their plenary sense, and the recipient was licensed to read the archives written in the tongue of *Amorm*, the key of which he possessed. But the greatest prerogative belonging to the Seventh Grade was to share in the election of a king. The new Prophet might also, after a due period, aspire to the official positions, not excepting that of *Demiourgos*.

Early Egyptology.—I have said that there is no trace—as there was indeed no possibility—of the working of these Degrees in ceremonial form, though uncritical people like Ragon have included it in their lists of Masonic Rites. There is indeed nothing to warrant the idea that it was put forward as anything but an individual study of the Egyptian Mysteries by a writer who supposed that like other mythologies that of Egypt was to be explained by a natural hypothesis concerning the science of priestcraft. The KRATA REPOA is presented as a seminary for the preparation of a priesthood and for the maintenance of its peculiar mystery and art, being the rule of the people by the power of a false religion. The system represents fairly the sum of Egyptology in the year 1770, derived from Greek sources and with the names of the older gods rendered for the most part into their presumed Greek equivalents. It may be compared throughout with the elaborate and much more learned work of Baron de Sainte-Croix, published at Paris in 1784 under the title of MÉMOIRES POUR SERVIR À L'HISTOIRE DE LA RELIGION SECRÈTE DES ANCIENS PEUPLES. For

this author Egypt was the mother of all superstitions as well as of all knowledge ; the priests were monotheists and their mythology was a system of allegorical fables for the concealment of their science and doctrine and for the maintenance of their rule over the nation. It will be seen that the conclusion is identical and need not concern us further. The criticism in both cases, as in that of Warburton, is typical of the several periods, and after due allowance for variation with extended measures of knowledge, it has not passed away entirely in the light of the present day. That of the KRATA REPOA has a special interest from the Masonic standpoint as representing a particular and drastic counterpoise to the reveries of Hermetic Masonry, the School of Avignon, Pernety and Baron Tschoudy, for which Egypt was a sanctuary of veridic secret knowledge.

Egyptian Sanctuaries.—In conclusion, as regards the KRATA REPOA, I have given considerable space to what at best is a matter of hypothetical reconstruction into which invention has entered largely, and indeed predominates throughout ; but it is not without importance for the period, when many persons—both Masons and *virtuosi* of archæology—looked in Germany, as they did also in France, towards Egypt as the cradle of antique Mysteries, howsoever they happened to understand them. Egypt more than India and far more than Greece—in the days when Mysteries flourished—was regarded as the country of initiation. At the value of each in respect of real warrants of research, there are witnesses to the same effect in the present day, and it seems to me—as one who watches only from without—that the more fully we learn concerning the Sanctuaries of the Delta, the greater looms their science, of which astronomy stands in the forefront as a mighty signpost or indicator. I am not entitled to judge those who affirm that the BOOK OF THE DEAD—in respect of several sections—is really a book of initiation, but I remember how great findings of scholarship in the past have come to be reversed later on, and we shall see when the time comes what may happen in this case.

Sources.—The authorities for this notice are (1) KRATA REPOA, or Initiation into the Ancient Mysteries of the Priests of Egypt, Berlin, 1782 ; (2) the same, second edition, 1789 ; (3) the same, translated into French by J. M. Ragon, appearing in this form at Paris in 1821.

ELECT GRADES

The Grades of Elect Masonry are not less extraordinary in number than futile in *raison d'être*, if it is permissible to pronounce judgment on the evidence of those which are still extant—or at least available.

The rest are merely names, and as it is unlikely that all are variant accounts of the same events it is barely possible that something of symbolical consequence may lie beyond our criticism. The events in question are the pursuit, discovery and punishment of the three assassins who caused the untimely death of the Master-Builder. In each and every case with which I am acquainted they embody narratives of the pseudo-historical order, apart from symbolism, and are therefore characterised by a radical misconception of the message which inheres in the Central Legend of the Craft. An offence of this kind is of course graver in the makers of Grades than mere failure in the fabrication of a successful dramatic Mystery. The Grades under notice vary between indifferent and bad in this respect also ; in other words, they are without titles to existence. Having regard, however, to their existence and diffusion through the chief Rites, their consideration is necessary, and it may be said in the first place that they are side issues of the MASTER GRADE. I have been successful in obtaining certain French versions in manuscript, belonging to the second half of the eighteenth century, and if they are not the prototypes of the Elect series they are varied but slightly therefrom.

Grade of the Dagger.—The first in my list is entitled FIRST GRADE OF ELECT MASON, and the heads of its instruction follow. (1) All work was suspended and the approaches to the Temple were closed by order of Solomon for the space of nine days when the absence of the Master-Builder became known. (2) After the discovery of the body and its solemn interment a fitting reward was promised for the apprehension of the murderers. (3) An unknown person sought audience of the King and announced that he had discovered the grotto in which one of them had taken refuge. (4) Solomon appointed nine Masons to accompany the stranger to the spot, with instructions that the culprit should be brought alive to Jerusalem. (5) As the company approached the cavern one of the more zealous rushed forward, and seeing the assassin asleep with his head on a table and a dagger lying thereon, he seized the instrument, stabbed the ruffian to the brain and subsequently cut off his head. (6) The head and dagger were carried to the King, who was incensed at a disobedience which forestalled his own vengeance ; but he forgave the indiscretion in the end at the prayer of the other Masters. (7) In this manner was the Master-Builder vindicated ; the work on the Temple was resumed, and the Nine Masters were recompensed by their incorporation as a Company of Elect Masons, having special signs, tokens and words by which they might recognise and communicate with one another. This Grade corresponds to ELECT OF NINE in the SCOTTISH RITE.

Work of the Candidate.—The Candidate for reception as ELECT MASON was placed in a Chamber of Reflection, and after a short period of solitary meditation he was told to remove his hoodwink, when he found himself confronted by the actual scene of the Grotto, apparently by means of a transparency, but so devised that the body of the assassin was over against a solid table on which was the effigy of a bleeding head, together with the avenging knife. These trophies are the titles of the Candidate's admission to the Lodge, and these he lays upon the altar. The Master accuses him of disobedience to orders, which he does not appear to have received, and he is forgiven at the solicitation of the Brethren on account of his zeal. He is pledged, entrusted, and hears the Historical Discourse, as also the Catechism of the Grade, which affirms that after the summary execution of the assassin nothing remained to be done, seeing that it was all accomplished.

Alleged Political Meaning.—When the meaningless procedure of this Grade and its story apart from purpose are contrasted with the elevated practical lessons impressed on the Master Mason by the Legend of the Craft it is scarcely matter for surprise that the enemies of Masonry gave it a murderous political significance. It seemed incredible that sane people should impose upon the Candidate a part of imaginary vengeance, and account for it by a spurious history which carried no consequence whatever. But if the murdered Master represented the destroyed rights of a people and if his assassin were an oligarchy which enslaved them, there was at once a fell significance; there was a Grade of history in its making, while the tokens were not those of symbolism but of conspiracy deeply planned. I touch here upon the Keynote of hostile criticism in respect of the Elect Masonries at large and all Degrees of the Dagger. It will be unfolded as we proceed further.

Second Elect Grade.—Among the documents to which I refer the SECOND GRADE OF ELECT MASON is almost destitute of procedure, but develops in its recitals some further considerations arising out of the previous Ceremony. Having heard that the two other assassins have perished miserably in the region of Capul, otherwise Cabul, Solomon was desirous only of proceeding with the building of the Temple, and the direction of the work was placed in the hands of the Nine Elect Masters, they to report daily on its progress. Such is the History of this Grade in the part of it which is so denominated. The Catechism divulges the name of the Unknown Stranger, that is to say, Perignan, and we hear at a later period of a Grade called ÉLU DE PERIGNAN. The stranger made his discovery because he was working by a Burning Bush in the vicinity of the Grotto and came across the assassin in the

last degree of want and misery. He gave an ear to the wretch in his pleadings, provided him with food, and did not betray him to Solomon till an edict of the King reached him. A final discourse describes the story as allegorical, and draws from it the lesson that God visits the criminal, there being no escape from the decrees of Divine Justice. It is said also that the Grade is preparatory to the Sublime Mysteries of that which follows thereon. This Grade corresponds to ELECT OF FIFTEEN in the SCOTTISH RITE.

Third Elect Grade.—Having failed so far to meet with Sublime Mysteries, or indeed any Mysteries at all, except the unaccountable reference to a Burning Bush, one turns with a certain expectation—after the manner of a forlorn hope—to the THIRD GRADE OF ELECT MASON, which proves to be one of Knighthood: *Chevalier Élu, Troisième Grade*, governed by a Most Illustrious Grand Master. It opens at midnight, but a sun shines thereon, for it is in the full light of Christianity, the chivalry being devoted by day either to warfare with the infidels or to works of hospitality, while at midnight they give account of their progress. The Historical Discourse is important, as it comprises a particular version of the alleged transmission of Masonic secrets from the age of Solomon to that of the Crusades. It sets aside as fabulous those reveries which ascribe the origin of Masonry to Moses, Noah and Enoch. The true history of the Institution begins with Solomon and that of the Elect Grades with the Nine Masters, chosen to go in search of the traitors who assassinated the Master-Builder. When the Temple was finished these Masters elected a Chief, and when they found any one who deserved to be enrolled among them he was pledged to faith in God, loyalty towards princes, charity towards Brethren and neighbours. They withdrew from worldly business, spending their life in prayer and ministering to the needs of the poor. The majority of these Illustrious Companions embraced Christianity when its light dawned on the world, and were more devoted than ever to works of mercy. The Order is said to have flourished till the end of the seventh century, after which it declined, till at the opening of the twelfth century it was reduced to a few persons gathered in a single Lodge, but following strictly therein its rule of life. This Lodge seems to have been established in Palestine, and indeed it is not suggested that the chivalry had existed so far outside the Holy Land. Various Christian pioneers joined its ranks during the Crusades, all indifferently being pledged to the rebuilding of Christian Temples, for it appears that the *Chevaliers Élus* still held themselves Masons. A time came when the Order united with that of St. John of Jerusalem. In this manner, carried back by Crusading royalties and nobles, it began to be known in

Europe. Lodges were established in Italy, Spain, France, England, whence it passed into Scotland and took root at Kilwinning. When Edward the Black Prince returned from the eighth and last Crusade he became Protector of the Order in England, where it assumed the name of Freemasonry.

A Practical Lesson.—The Historical Discourse is followed at great length by that of the Orator, who impresses on the Candidate the solemnity and importance of his pledges—adoration of God, as the Sovereign Architect of the Universe; fidelity to the King, as incumbent on all his subjects, but most especially on those who have attained so eminent a Grade as that of this elect chivalry; defence of the Christian religion and readiness to pour out one's blood to the last drop in its cause. The Candidate is told further that the heart is a living temple and therein is the altar on which sacrifice must be made to the Eternal.

Symbolical Meanings.—There is also an elaborate Catechism, which is of consequence for the symbols connected with the Grade and for several matters of detail. The chief instructions may be summarised under the following heads: (1) The approach of the Candidate is announced by a Battery of seven knocks, because the erection and adornment of the Temple occupied seven years. (2) The number of Elect Masons was raised by Solomon to twelve—presumably for symbolical reasons. (3) The Chapter is illuminated by twelve greater and twelve lesser lights, the first signifying the Elect Masons and the second the Tribes of Israel. (4) The tomb situated at the western end of the Chapter represents that of the Master-Builder. (5) The urn is a copy of the Vessel in which the heart of the Master was preserved. (6) The Ark of the Covenant is a symbol of the Temple of Solomon. (7) The Seven-Branched Candlestick represents—in respect of its branches—the seven deadly sins, while its seven lights are in analogy with the gifts of the Holy Spirit which watch by day and by night over just men, to keep them from falling. (8) The Golden Coffer signifies the receptacle in which were placed the hearts of those sacrificial victims which were agreeable to the Eternal; and in such coffer should every Elect Knight deposit mystically his own heart—purified by good actions. (9) The Palm-Trees denote the Cherubim, whose wings covered the Mercy-Seat. (10) Solomon decorated his Twelve Masters with a sash on which was embroidered a flaming heart, as a token of ardent love among Brethren; but a Cross was substituted when the Order became Christian, because it is the Sign of Salvation, which the Elect Chivalry is prepared to defend with its blood. (11) The Grip of the Grade commemorates the

triple undertaking of Love to God, loyalty to the King and Charity towards all mankind.

Appeal of this Grade.—Though it cannot be said to contain Sublime Mysteries, the THIRD GRADE OF ELECT MASON is that which redeems the triad, by atoning for the follies and vacuities which precede it. The dramatic element, so essential in Ritual procedure, is wanting; but this is a recurring characteristic of French High Grades, the good and the bad indifferently, and one is disposed to conclude that in France at that time the Mason was in search of instruction, preferring to receive symbolism largely in the form of discourse or by way of question and answer, exchanged between Officers, rather than by way of pageant. The procedure, such as it is, deserves to be called dignified; the lessons are unfolded with reverence and are put with considerable force. Were materials for judgment in our hands, I suspect that this Grade would prove to be the crown, or *chef-d'œuvre*, of the whole Elect Series, properly so-called. As regards the Traditional History, it recalls the romantic legend concerning the Knights of the Morning recited at length by Baron Tschoudy in *L'Étoile Flamboyante*, and this brings me to my final point.

Adonhiramite Masonry.—The Grades under consideration form an arbitrary part of Adonhiramite Masonry, being four to six of that Rite, and we have seen that it is referred indifferently to Baron Tschoudy and L. G. de Saint-Victor. In view of the correspondence which I have just established between the Traditional History of the THIRD GRADE OF ELECT MASON and the legend of *L'Étoile Flamboyante*, I have no doubt whatever that Tschoudy had a hand in the business, and that he married the ELECT OF NINE of the EMPERORS OF THE EAST AND WEST to a *Mysterium* of his own invention, adapting for this purpose a previous invention in the work already mentioned, which belongs to the year 1766. The Elect Grades are not Adonhiramite Masonry, which substituted the Adoniram of 1 KINGS v. 13, in place of Hiram, as the name of that "cunning man, endued with understanding" of 2 CHRONICLES iv. 16, possibly because of the opinion held by many that the said craftsman has no name in the Scriptures, Hiram being an allusion to the father of the King of Tyre. But, however this may be, the French collection is named fancifully, as it is obvious that KNIGHT OF THE SWORD and KNIGHT ROSE-CROIX have no more concern in Adoniram than have the Elect Grades.

Elect of Fifteen.—The FIRST GRADE OF ELECT MASON is in exceedingly close analogy with ELECT OF NINE, otherwise ELECTED KNIGHT OF NINE, in the ANCIENT AND ACCEPTED RITE, which may be called a

later codex. The Adonhiramite triad excludes, however, the ELECT OF FIFTEEN, which is the sequel to ELECT OF NINE in the SCOTTISH RITE, both being taken over of course with much other baggage from the COUNCIL OF EMPERORS. There is another rare French Ritual in manuscript of approximately the same period, and entitled *Grade de Chevalier Élu de Quinze*. It is exceedingly short and worthless in every respect. There are three candelabra of five lights each in the Lodge, respectively in front of the Master and his two Wardens. They are lighted one after the other, to the sound of three Batteries, each of five knocks. The number of Elect Brethren must not exceed fifteen, and the hour of Opening is 3 o'clock, by reference presumably to the three assassins. The Candidate enters carrying two death's heads, one being pierced by a dagger. He is pledged, entrusted and learns the story of the Grade. In opposition to that of the SECOND GRADE OF ELECT MASON, or *Élu de Perignan*, Solomon does not have to rest content with a report that the two remaining assassins of the Master-Builder have perished miserably—by presumption, from natural causes. Six months after the crime one of the Intendants of the Building, on quest in the Land of Geth, ascertains that they have found refuge therein. Solomon is apprised in due course, and as the King of Geth is his vassal orders are issued for their delivery into his hands. He appoints fifteen Elect Masters, including the previous nine, and they travel to Geth, bearing a letter from Solomon. To make short of a silly story, the assassins are secured and brought to Jerusalem, where they perish in the utmost tortures. It is prayed that the Candidate may be spared a like misfortune.

Elect Grades Proper.—The Grades of ELECT MASONRY may be divided into two broad classes, being those which continue the Traditional History of the THIRD DEGREE and those which—judging by their titles, for they are not available to criticism—are of other symbolical categories. It should be understood that the first class are represented to all intents and purposes by the few which have been subjected to examination in the present section, but more especially by the First and Fourth Grades. Their critical history is one of variation and alternative, but I have not been able to trace the THIRD GRADE OF ELECT MASON beyond the RITE OF ADONHIRAMITE MASONRY. It is probable that those with which I have been unable to make acquaintance are like those which are known—impertinent and vacant trifles. Setting aside the ANCIENT AND ACCEPTED and the COUNCIL OF EMPERORS, as otherwise dealt with, the particulars are as they here follow: (1) A Grade, entitled ELECT, follows immediately after that of MASTER MASON, and is accordingly numbered 4 in the series of the

FRENCH MODERN RITE. (2) There is one under the same title and in the same numerical place in the RITE OF THE PHILALETHES. (3) Gargantuan in all things, the RITE OF MIZRAIM has not only ELECT OF NINE ; ELECT OF THE UNKNOWN—an adaptation probably of the SECOND GRADE OF ELECT MASON, and having references therefore to Perignan ; ELECT OF FIFTEEN ; but also PERFECT, and finally ILLUSTRIOUS ELECT. (4) The RITE OF MEMPHIS has KNIGHT ELECT OF NINE, ILLUSTRIOUS KNIGHT ELECT OF THE FIFTEEN and SUBLIME ELECT KNIGHT, thus recalling the THIRD GRADE OF ELECT MASON. (5) Pasqually's RITE OF THE ELECT PRIESTHOOD has been credited with a GRAND ELECT Grade as fourth in its series, but I believe that the particular tabulation is wrong. So also the imaginary reformation of this Rite by L. C. de Saint-Martin is provided with a fifth Grade under the name of ELECT.

Other Elect Grades.—In the second class may be included : (1) Grades of the METROPOLITAN CHAPTER OF FRANCE—No. 12, PERFECT ELECT ; No. 13, ELECT MASTER ; No. 14, ELECT SECRET AND STRICT INSPECTOR ; No. 15, SUBLIME ELECT ; No. 16, SCOTTISH ELECT ; No. 17, ELECT OF THE TWELVE TRIBES ; No. 70, ELECT OF LONDON ; No. 74, SUPREME ELECT. (2) The CHAPTER OF CLERMONT is reported to have included LESSER ENGLISH ELECT, but the authority is doubtful. (3) The GRAND CHAPTER OF BERLIN had ELECT OF THE NEW JERUSALEM among its Apocalyptic Grades. (4) The COUNCIL OF EMPERORS OF THE EAST AND WEST had GRAND ELECT ANCIENT AND PERFECT MASTER and GRAND ELECT KADOSH. (5) The collections of two private unconnected Masons, named Pyron and Fustier, included ELECT COMMANDER ; ELECT DEPOSITARY ; SUPREME ELECT, or Adjutant of the Tabernacle of Perfect Elect Masons ; GRAND PRINCE OF THE THREE ELECT ; and SUBLIME ELECT LADY, belonging to some Adoptive Rite. (6) Another collector—named Viany—has left record concerning a Grade entitled ELECT PHILOSOPHER AND SUBLIME MASTER. (7) We hear also of KNIGHT ELECT PHILOSOPHER in the PHILOSOPHICAL SCOTTISH RITE ; of SYMBOLICAL ELECT, under the name of Baron Tschoudy, and connected with some attempted Masonic Reform. I have intimated that pearls of some price may be hidden among these unknown inventions.

Elect of Truth.—These enumerations are concerned with Grades and not with Rites making use of the term Elect. A Rite which is said to have been instituted at Rennes in 1776 was called ELECT OF TRUTH, but I have no particulars concerning it. Pasqually's RITE OF ELECT PRIESTHOOD has been dealt with in another section.

ELEUSINIAN MYSTERIES

In approaching the subject of the earliest and greatest of the Greek Instituted Mysteries it is necessary to draw about it a rigid line of demarcation, so that it may be kept within certain limits, or a brief study would assume the proportions of a volume. Beyond this line must be placed whatsoever belongs to such questions as antiquity, place of origin and names connected with foundation. It will be enough for our purpose to know that the ELEUSINIAN MYSTERIES were exceedingly old and that very early in the Christian centuries Epiphanius—at his value on a question far back in the past—referred their establishment to something like eighteen hundred years before the birth of Christ. There is an old tradition that they were brought into Greece from Egypt, and this in any historical sense is almost certainly untrue, yet it is tolerable from the standpoint of legend, as marking the positive fact that Greek Mysteries were preceded by those of other and older lands, of which Egypt will serve as a type. As regards the myths of institution, these are numerous enough, for the ELEUSINIA are reputed to have been founded by Erechtheus the sixth King of Athens, by Inachus King of Argos, by Eumolpus—in respect of the LESSER MYSTERIES—he being a priest of Ceres, appointed as such by Erechtheus, and—in respect of the GREATER—by Orpheus, he being masqueraded for the purpose as an historical personality. Now the MYSTERIES OF ELEUSIS are the MYSTERIES OF DEMETER, who is Ceres, and of Persephone, who is Proserpina, and according to their own legend they were founded by Demeter herself at Eleusis. The allocations which pass as historical being all fabulous, we may as well be content with the myth, which no one expects to be otherwise. Reposing therefore on the evidence of Isocrates, the Athenian orator—one among many witnesses—let us recognise symbolically that “Demeter made two gifts to the Athenians, both of palmary importance”—the first being corn, “which delivered us from a state of savagery,” but the second was the Mysteries, “which instruct the initiates how to entertain the most agreeable expectations concerning death and eternity.”

Legend of Eleusis.—The central myth of the Mysteries is as familiar to classical readers as the story of Hiram is to Masons, and to those outside the Order who can be classed as students of Masonry. Demeter, a daughter of Saturn and Cybele, had Persephone as the fruit of her union with Zeus. Persephone was accounted beautiful, even among the womanhood of the Greek pantheon, and for her better protection she was carried by her mother to Sicily, where she

was placed in a secret house erected by the Cyclops in the midst of an earthly paradise. It was, however, to prove a place of doom, for when she and her maidens—Rhodope, Calypso and others—were gathering roses and lilies, with other of the garden's flowers, the earth opened, and Pluto, god of the underworld, appeared in a golden chariot. There came about in this manner the Rape of Proserpine, who was borne lamenting to the darksome region and was exalted as Queen of Infernus. A quest legend follows on that of the rape, for Demeter went over the world, seeking her lost child in the disguise of an old woman. In this manner she came fasting to Eleusis, where she was employed as the nurse of Triptolemus or Demophon, son of Celeus, King of Attica, by his wife Metanira. The story is told at length in a Hymn of the sixth century B.C. which passes under the name of Homer. The points which concern us are (1) that the goddess in her dereliction received the hospitality of Celeus and (2) that at length she threw off her disguise and was manifested in her divine attributes. She gave orders for the erection of a great temple, in which she herself established her august Mysteries. But we have seen that Demeter was goddess of corn, and during her sojourn at Eleusis the earth remained sterile. Foreseeing, as the Hymn tells us, that he would be deprived of the homage of mortals, Zeus intervened and promised to restore Persephone to her mother, on condition that she had eaten nothing in Hades. But the fatality was still working and she had partaken of four pomegranate seeds, the consequence being that Pluto had power upon her for a certain term of months in every year, during which she must abide with him in the underworld. The term is variously described as six and four months : in the first case the six remaining were spent with Demeter ; in the second the mother had four and Olympus claimed half of the remaining period. However it may be, Demeter was pacified ; seed-time and harvest resumed their normal course, the earth was filled with plenty, and Zeus secured his meed of human worship.

Exile and Return.—As the figuration of myths goes, it is not a very striking legend, like the pomp of the Golden Fleece and the quest thereof : it is comparable to the Welsh PEREDUR, and as out of this there grew up the great Perceval cycle of the Holy Graal—from small beginnings to magnalian ends—so out of this primitive centre arose the mighty pageant of the ELEUSINIAN MYSTERIES, a national palladium of the Grecian world, on which the praise of poets and philosophers was poured in later centuries, on the ultimate nature, purport and end of which imaginations have wrought, as they have upon the Graal myth. It is curious to note that—far apart as they

lie—both are expressions of those old, old formularies of legend—that of exile and return, that also of a quest imposed, pursued and carried to its term.

Classical Witnesses.—I have mentioned the praise of the Mysteries, and there are also such accounts concerning them as are extant among classical authors. In respect of both it is to be noted that a gulf of centuries intervenes between the foundation of the Rite—to whatever age it is allocated—and the records on which we depend concerning them. The earliest testimonies are those of the Greek poets. Blessed and happy are those, according to Euripides, who know the Mysteries of the gods, who sanctify their lives, “celebrating orgies in the mountains.” According to Pindar, they know “the end of life and the given end of Zeus.” For Sophocles, the place of the Mysteries was the place of life: only misery and evil reigned elsewhere. The chorus of initiates in Aristophanes proclaims that for them only is the sun and for them the gift of light, because they observe “the rules of piety.” Plato comes next to the poets in respect of time and he affirms that the end of initiation was the restoration of the soul to that state “from whence it fell, as from its native seat of perfection.” He cites Socrates as expressing an opinion that those who established the Mysteries “were well skilled in human nature,” because they promised to such as were initiated a place in the abode of the gods after death, while “mire and filth” were the environment of other souls. That Plato beheld them, however, through his own glass of vision is a conclusion to be drawn when we compare his master’s moderate and rather perfunctory statement with his own description of those Mysteries “which it is lawful to term most blessed of all,” in which those who are admitted ascend through contemplation to “the Intelligible Beauty.” It recalls the counsel in an Orphic fragment of uncertain date: “Proceed in the right way and contemplate the sole Governor of the world.” In fine, Plato says that the end of the Mysteries was to join the souls of men “in communion with the gods.” We may compare the orator Isocrates who, about the period of Plato, defines the Mysteries as that of which “human nature stands chiefly in need.” Cicero—among Latin writers—speaks of the sacred and august Rites of Eleusis, which are “the beginning of a life of reason and virtue.” In his view also “Athens has produced many excellent and even divine inventions,” but has “given nothing better than those Mysteries by which we are drawn from an irrational and savage life, and are tamed—as it were—and broken to humanity.” He affirmed further that the hope which they inspired was that of a blessed immortality.

Later Testimonies.—When we pass into Christian times there is a cloud of classical witnesses. (1) According to Strabó, "the secret celebration of the Mysteries preserves the majesty due to Divinity." (2) Aristides terms Eleusis "the common temple of the earth." (3) Porphyry dwells upon the moral principles inculcated by the Sacred Rites. (4) Plutarch compares death to the advancement of a Candidate into the Greater Mysteries, for the after life is like a new initiation and a celebration of august Rites. (5) Proclus says that the initiations deliver souls from this material and mental life to reunite them with the gods. (6) Such also is the testimony of Sallust, and (7) Theon speaks of friendship with Divinity as the spiritual crown of the epopts. I omit the Christian witnesses, though they are important after their own manner, because they are not especially witnesses to Eleusis but rather to later Rites, as I omit for the same reason Iamblichus and Plotinus. I am concerned, moreover, with Eleusis at its best and in Greece rather than in Rome or Alexandria, though the decadence and corruption which fell on the Mysteries in the later period of the empire involved the Eleusinian Sanctuaries last and least of all. There was a time, as we know, when the words Mysteries and Abominations became practically interchangeable, and it is so stated in the records.

Importance of the Mysteries.—These gleanings are shortened and selective only, but they are representative in the sense that they will furnish an unversed reader with a summary notion of the way in which classical thought regarded the Eleusinian Mysteries. It is important to realise that—late or early in the history of Greek literature—they are so late in comparison with the rise and progress of the Rites that they might be called modern in comparison. They are commemorations of a status attained long previously and to which they contributed nothing on their own part, or they are presentations of personal views. The Mysteries had taken their place in the nation long centuries before the voice of Pindar was raised concerning their claims. So predominant was this place that initiation had almost attained the proportions of an universal custom, the neglect of which became little short of a stigma. The case of Socrates, who declined to enter the Sanctuary—presumably because he was a free teacher and indisposed as such to the limitations of formal pledges—was not incomparable to that of a man who in other days of Christendom should refuse the Rite of Baptism. He stood apart and suspect. The Mysteries, moreover, were protected on all sides by the national mind, and any public reference to the business of the Inner Sanctuary was not only tabooed but condemned by the public spirit. We know that on

a certain occasion the audience rose as one man and stood ready to rend their great poet Æschylus for a supposed allusion to the official secrets in one of his tragedies—which was being acted for the first time—and that he was justified only by incurring a negative form of displeasure when he proved that he had not been initiated.

Experience in the Mysteries.—The ELEUSINIA therefore were above all things sacred, as an inward heart of religion, and here is the first note which calls to be registered concerning them. This in itself is a clear and simple issue, but it is otherwise if we pass to the consideration of Plato's statements—e.g. when he speaks of the epopts ascending through contemplation to the Intelligible Beauty. Was it an ascent accomplished by the rational mind, elevated and illuminated for the time being by the Ritual Discourses of the hierophant? Is it this which lies behind his affirmation of communion with the gods? I have proposed already that Plato—as others like him—beheld the Mysteries through a glass of vision, much as the sacramental legend of the Holy Graal is of one kind for the scholarship of vegetation gods, but of another, which differs generically, for the higher scholarship of the mystic. I remember also a pregnant statement of Plutarch, that the secret doctrine of the mystagogues was delivered to recipients without art, accompanied by no proof and in the absence of any arguments to warrant an explicit faith therein. In other words, the form of expression was that of dogmatic utterance. When this statement is taken in conjunction with all that we know of the ceremonial pageant there would seem but one answer to the question whether the traditional beatitude and wisdom of the Mysteries were communicated in the symbolism of ceremonial act and in the allegory of verbal discourse, or whether the Candidates came into the hands of such wise and illuminated Masters that they passed under their influence into a spiritual and interior state, in which—for the time being—they attained experience at first hand of the Blessed Life and Divine Communion. I have suggested that there is but one answer on the faith of all the evidence, and the first alternative is affirmed thereby; but as it happens that in several modern schools—mostly of the occult kind—the second has been maintained in one or another form, it intervenes here for consideration, since it is obviously an important issue. As between the Rites of Eleusis and the Rites of Emblematic Freemasonry, it postulates unawares precisely that kind of distinction which would subsist between the Lord's Supper commemorated in a Protestant Church of the old type and an arch-natural Mass celebrated in the Mystical Sanctuary of Eckartshausen or Lopukhin.

The Suggestive Enquiry.—In the year 1850, and in England, an explanation of the Mysteries was offered which differed from each and all by the anonymous author of *A SUGGESTIVE ENQUIRY INTO THE HERMETIC MYSTERY AND ALCHEMY*. The Initiations are described by Mrs. Atwood—the concealed author—as the beginning of a life of reason and virtue, leading up to the hope of a blessed immortality hereafter, founded on a participation attained already therein. They were more therefore than a beginning of wisdom, for they promised the integration of conscious being in “the object of rational inquiry.” It was hence no “metaphysical abstraction” offered to the mind, but the adept—*ex hypothesi*—was “conjoined to the Divine Nature” by means of divine *media*. Proclus is quoted as stating that those who were initiated met at first with “manifold and multiform gods,” but having been admitted to the inner penetralia they found no inferior divinities: on the contrary they received divine illumination and participated in the very substance of the Deity. This is understood by Mrs. Atwood as signifying an experience attained at first hand by the Candidate in his soul, but Proclus spoke only of a symbolical participation, for he proceeds to contrast that which was communicated in the Mysteries with that which can be reached mystically in the inward condition. “And so,” he continues, “if the soul looks abroad, she sees shadows and images of things, but returning into herself she unravels and discovers her own essence. At first she appears only to behold herself, but having penetrated further she perceives that which is called the mind, while on advancing further into the innermost sanctuary she contemplates the Divine Substance, and this is the most excellent of all human acts, namely, in the silence and repose of the faculties of the soul to ascend upwards, even to Divinity, to approach and to be joined closely with that which is ineffable and above all things. When come so high as the First Principle, the soul ends her journey and rests.”

The Lustrations.—It is affirmed that the soul became liberated by the lustration of the Mysteries and was passed into a supernal condition, the Rites of Purification being designed to restore the monarchy of reason therein. We shall see later on in what those Rites consisted and that they could not have been valid sacramentally, much less efficacious in themselves.

Trance Experiences.—I do not propose to enlarge at present on the alleged *media* of the purifications which—according to the *SUGGESTIVE ENQUIRY*—led up to the real experiments. It will be sufficient for the present purpose to say that the experiences took place *ex hypothesi* in trance, the induction of which was the great secret of

the sanctuaries. By these—as by an art “divinely potent” and not by “theoretic contemplation only”—the adepts became “cognisant partakers” in the wisdom of true being. The soul knew herself, not in part as now but as a whole. She arrived at her desired end and, “participating in Deity,” perceived and realised the presence of universal life. A descent of Avernus represented the dangers and terrors which besiege her during the first period of liberation, and the secrecy which encompassed the experiment was because of the spiritual captivity which is possible to the unprepared therein. After the experience of Hades the aspirant was passed on by the Hierophants to the immortal abode, and the LESSER MYSTERIES ended. That abode was in sight but not as yet gained. Assuming for a moment with Mrs. Atwood that these were psychical adventures and travellings performed in some condition of induced trance, the point to be observed is that they were just as much workings in the world of images as if they had been a dramatic pageant operated externally by the actors in a symbolical Rite. I mean to say that they were not veridic experience. As a fact, we shall see that the scheme of the Mysteries at Eleusis belonged to the world of Ritual, and there is not the least reason to suppose that they were other than Dramatic Pageants, whatever their heart of meaning.

The Stygian Lake.—Between desire and its object there intervened the Stygian Lake and that mystical death in which the soul quits for a time her earthly envelope. When the figurative distance had been bridged by the successive stages of initiation there was “vision of the light in Elysium,” the eye—according to the thesis—no longer looking from without inwardly and beholding its object through the atmosphere of natural life, for an assimilation was established, “as near as may be in consciousness,” between the self-knowing and self-known.

The Highest Unity.—There was, however, another Grade, called Intellection in Elysium, where “the exemplary image” of universal Nature is said to have been revealed. Finally the souls of the epopts—being made perfect—and “having passed through the whole progression of intelligible causes,” were promoted to a contemplation of the Highest Unity. This contemplation was the final “preparative” to translation, to the intuition of that which is before all things and the cause of all, “which seeing only is seen and understanding is understood by him who, penetrating all centres, discovers himself in that which is the source of all, and passing from himself to that attains by an ultimate and crowning transcension the whole end of his progression.” This was the consummation of

the Mysteries. I need only say concerning it that in this very interesting reverie the classical hints and allusions to the Instituted Mysteries have been curiously worked up in the light of Platonic and Neo-Platonic theosophy—by the help in particular of writers like Thomas Taylor. What Plato and all the successors agreed to be possible of attainment in the experiences of liberated minds has been transferred to the pageants of the sanctuaries.

Neo-Platonic Mysticism.—We may compare Porphyry on Auxiliaries to the perception of Intelligible Things and on two modes of death, “one in which the body is liberated from the soul, but the other, peculiar to philosophers, in which the soul is liberated from the body, returning to life under the dominion of another law.” I give one quotation out of a great available collection, in which Greek mystical philosophers offer to our consideration the same sequence of experiences and the same end in union which have been contemplated and attained by the Christian mystics of all ages. The *mysterium magnum* of Neo-Platonic philosophy has been summarised by the SUGGESTIVE ENQUIRY and has been applied to the interpretation of Eleusis and its Instituted Mysteries, some important analogous intimations being derived from the philosophers themselves. The explanation is that they regarded their initiations as I and others who are like me regard the Third Craft Degree; that their symbolical understanding was right and true of those initiations taken at their highest, or as they took them personally; and that my understanding, within my own measures, is also right and true. But although they are there and plainly, I know that the good average craftsman not only cannot see them but could not be told concerning them, having no ears to hear. In like manner, when Greece went to the Mysteries age after age, because of *la haute convenance* and the duties of a great national function, it profited after its own manner, but it did not see the things presented with the eyes of Porphyry and Proclus, with those of Psellus or in the sense of the FIRST ALCIBIADES of Plato. There is one thing more on this part of the subject: howsoever the legend of the soul, its states and stages of attainment on the path of return to God, may have been symbolised for Greek philosophers in Rites of Eleusis and Iacchos, in Mithriac and Chaldaic Rites; even if we suppose for a moment that such stages and states were meant to be foreshadowed by these Mysteries; we must remember and shall see immediately that according to all the evidence as to that which took place in the Sanctuaries, there was no first-hand experience possible in the nature of things.

Hypothetical Key.—The author of the SUGGESTIVE ENQUIRY is

wrong on the central point of fact and is in the position of a person—not a Mason—who after reading a mystical interpretation of the THIRD DEGREE should conclude and maintain thenceforward that in all Masonic Lodges the Candidate for Raising is put into a trance which is called figurative death, has a psychical experience corresponding in a much deeper sense to that which is enacted about him, and is finally exalted to a new life, which is understood as the life of resurrection. The word trance reminds me that the work under notice offers a Key to the process which it supposes to have taken place in the Sanctuaries. The actual agent, it tells us, must be sought in the magnetic trance. The Ancient Mysteries worked with the same material as the modern mesmerists, but the Hierophants conducted their practice in pursuance of great established principles, with which Mrs. Atwood claims to be acquainted but which she does not disclose on account of the alleged dangers. The supposed practice led up to the introspection of Psellus: “the vital spirit purified by wise manipulation became a mirror of the catholic reason of Nature, and of that holy and sublime experience granted to man alone in the Divine Alliance.” What Psellus actually says in *DE ORACULIS* is that there were two kinds of apparitions in the Chaldaic Rites, not those of Eleusis: they were (1) those corresponding to the figures of light or various forms of light created by the passions of the soul in the state which is called Superinspection, and (2) those corresponding to the higher state of Introspection, wherein the soul beholds the Divine Light apart from any form or figure. It is needless to say that the hypothetical magnetic key is a device of arbitrary invention, unsupported by any evidence in the records.

Lesser and Greater Mysteries.—I have intimated that LESSER AND GREATER MYSTERIES were celebrated at Eleusis, and as it is obvious that the first were in some sense introductory to the second it would seem reasonable to suppose that they formed an unity together, as the Grade of Novice in the high Order of Chivalry led on to that of Knighthood and was incomplete apart therefrom. M. Ouvaroff, a French writer of the early nineteenth century, affirmed however as points of strong probability (1) that the GREATER MYSTERIES were absolutely distinct from the LESSER; (2) that there is nothing to prove that every *Mysta* might become an *Epopt*; (3) that if such indiscriminate advancement had been possible the Greater Mysteries would have been almost certainly betrayed; (4) that there was a principle of selection at work and a wall of partition in the form of a double doctrine; (5) that the LESSER MYSTERIES taught nothing in direct conflict with polytheism; but (6) that those which followed

imparted just notions respecting Divinity, the fall of man, his immortality and the means of return to God; (7) that—according to Galen—the hierophants committed certain secret books to the Epopts, which they alone could read. Ouvaroff's hypothesis of a sealed door between the two Rites and of its opening to those only who were favoured by special election is unsupported by any evidence. Some twenty-five years previously the Baron de Sainte-Croix affirmed that the spread of Christianity in Greece led the Keepers of Eleusis to be more careful about admissions into the GREATER MYSTERIES, and this is why—according to Tertullian—there was an interval of five years between the two Rites, while it appears on the authority of Plutarch that the *Mysta* in olden times could become an *Epopt* one year after his initiation.

Preliminaries of Initiation and Advancement.—As we have seen after what manner the SUGGESTIVE ENQUIRY interprets the lustrations of the Mysteries and the transcendental experiences which were supposed to follow thereon, it should be explained that Candidates for the Lesser were required to wash in the river Ilissus, after which the Dadouchos, who officiated at this ceremonial, caused them to place their feet on the skins of victims which had been sacrificed to Jupiter. It was therefore a symbolical observance, having no inherent efficacy. The lustration was preceded by a fast and followed by a solemn pledge of secrecy. The Candidate for the GREATER MYSTERIES was prepared also by fasting, by a Rite of Ablution in the salt water of the sea and finally by fire, the flame of certain torches—which were passed from hand to hand—being supposed to purify the group or cohort of Postulants. It was again a conventional procedure, and such also was the sexual continence imposed in both cases prior to participation in the Rites. There was nothing *ex opere operato*, though again it is to be understood that the impression produced on the minds of Plato or Proclus would differ in a generical manner from that which would befall Alcibiades. While the latter made up a disgraceful mockery of the secret procedure in the course of a drunken orgy, Plato affirms that the ceremonial of purification delivered those who went through it from the guilt and consequence of crime, not only in earthly life but also after death. He understood them therefore sacramentally, as the outward sign of an inward grace, or as the sacrament of Confession is understood in the Latin Church—i.e., subject to the proper dispositions of the penitent and the turning of his heart to God. To say otherwise is to rave.

The Rites at Agra.—The LESSER MYSTERIES took place at Agra, on the banks of the Ilissus, and the Greater at Eleusis itself, within

sound of the sea. It is a curious commentary on the speculations of Ouvaroff that the records of the past are, comparatively speaking, rather full upon those Rites which his hypothesis supposes to have been protected by a wall of double doctrine and a strict law of selection, while there is practically nothing extant on the procedure of the introductory Rites. They were obviously of a preparatory kind having regard to those which followed, and hence they have been described in terms which suggest that they were concerned solely with ceremonies of purification. We have seen, however, that purifications of a more elaborate kind preceded the Greater Mysteries. Whatever the distinctions which separated them one from another, they were bound together by the *nexus* of the Eleusinian Legend, which was distributed in such a manner that the LESSER MYSTERIES represented the return of Persephone to earth, while the GREATER MYSTERIES delineated her descent into the infernal regions and her experience therein. According to Clemens Alexandrinus the former laid the foundations of hidden doctrines, and the superstructure was raised in the latter. It has been surmised that the basis was concerned with the necessity of virtue in view of a Divine Providence, as something over and above the kind of providing scheme which might be connoted by the mythos general of the Greek Pantheon. It has been said also that the pageant of the LESSER MYSTERIES was designed to exhibit the condition of an impure soul invested with an earthly body "and immersed in a material nature." In such case, it was so far a moral instruction, a recommendation of the life of reason, as opposed to that of simple sense and its appetites. According to Warburton, they "professed to exact nothing difficult of the initiated which they would not assist him to perform." There were sacrifices to Demeter and Persephone, and it would appear that the neophytes received instructions which were destined to be more fully unfolded at the later stage. They may have concerned that "renovation of life and new birth in man," which—according to Müller—was implied by the legend of Persephone, who personified originally "the disappearance and return of vegetable life in the succession of the seasons" but became the queen of the dead, or of those who were put into the earth and returned therefrom. According to Baron de Sainte-Croix, the pageant at Agra closed with the enthronement of the Candidates and the celebration of a ritual dance about them, but the authority is Dion Chrysostom, whose direct reference was, however, to the Mysteries of Samothrace, and—moreover—to their final scene.

The Greater Mysteries.—The LESSER AND GREATER MYSTERIES were both preceded and followed by a truce on the part of those who

were engaged in warfare: it is said to have been proclaimed in all the cities, to have been accepted and observed by all. In a word, the external Hellas was put into a state of symbolical rest, that it might give place to the sacramental activities of the mystical Hellas, hidden at the heart of its religion. The FESTIVAL OF THE GREATER MYSTERIES covered a period of nine days, not including the Eleusinian Games, which of course had no part in the Rites and were celebrated at stated intervals—apparently every third and fifth year. I can speak of the ceremonial procedure only under brief heads. (1) The First Day was devoted to Ritual purifications, the Candidates being assembled together without the Temple. (2) The Second Day was that of immersion in the cleansing waters of the sea, at or about the period of the full moon. It was regarded as a Rite of Regeneration, and it is hence, I infer, that participants in the Mysteries of Eleusis were called Regenerated Children of the Moon. (3) The Third Day was the Black Fast of the Rite, and—according to Plutarch—it was also a day of mourning and of sad ceremonial observance. Proclus says that this observance commemorated the tears of Ceres and Proserpine. It was, moreover, sacred to continence and we meet with vague allusions to a ceremonial of the pastos or mystic bed, which involved presumably some test of merit in this respect: it symbolised the resistance of Proserpine on her marriage night in Hades. Finally, the Candidates sacrificed each a young pig, which had been purified on the previous day in the waters of the ocean. (4) The Fourth Day was one of processions, and it has been inferred from the scholiast on Aristophanes that there were also mystic dances performed in a meadow carpeted by flowers. (5) The Fifth Day was marked by the torchlight ceremonial which has been mentioned in connection with the symbolism of purification by fire. The torchbearers were more especially the Candidates, who entered the Temple of Ceres two by two, and it is said that an ineffable savour was diffused by the flames. A worshipful silence prevailed during the observance, for it commemorated the quest of Demeter, who lighted a torch in the darkness at the fires of Etna and so sought after Proserpine. (6) It would seem that the torchlight procession of the Fifth Day was an observance fulfilled in the light, but the Sixth Day was consecrated to Iacchos, and torches were borne in the darkness when his statue was carried from Athens. He belongs to the Rites of Eleusis, being the son of Zeus and Persephone and having assisted Demeter in her quest. It was the most popular of all the festivals which marked the progress of the Rite. From Athens to Eleusis the crowd poured forth at all points, to take part in the sacrifices, libations and

dances which were celebrated at the shrines on the road. The whole world was crowned with myrtles and every kind of musical instrument contributed its clamour to the pageant. It will be seen that whatever reticence characterised the Mysteries themselves there was none in respect of their externals; as the Candidates came from the four quarters of the known world, so did all Athens turn out to take its part in the observance, to greet those whose initiations and advancements maintained the national commemoration and to combine its welcome with banter. I know not at what hour the procession started from the city, probably at break of day, but the middle night had come down on Eleusis before it arrived thereat, and for hours previously it had become a great procession of torches. (7) The Celebration of the Mysteries began on the sixth night; the profane and unpurified were charged to depart from the precincts, the Temple of Demeter was opened and the Candidates entered hoodwinked. They were also divested and assumed garments of doeskin. There was darkness of great darkness, and then amidst a fury of terrifying sound the vision of Tartarus and its torments was displayed in a pageant to the *Mystæ*. It was followed by the vision of Elysium. We hear of (a) celestial melodies, (b) an unclouded heaven, (c) fragrant exhalations and (d) flowery meadows peopled by the elect, who—as one modern writer has dared to say—“danced and amused themselves with innocent games and pastimes.” Such was the blessed life to come offered by initiation at Eleusis—the Better Land of Mrs. Hemans set in a lower key. (8) It is not clear in the records, but it is probable that on the Seventh Day the statue of Iacchos was carried back with similar observances to Athens. In any case the Candidates remained about the precincts of the Temple, or at least those who were called to take part in the final Grade of the Mysteries, being that of the *Epoptæ*. Between this and the previous advancement a full twelve months intervened. It took place on the Seventh Night and has been described by Hippolytus—our sole and very late authority—as the “Sacred Marriage of Zeus and Demeter.” These divinities were personated by the Hierophant and High Priestess—otherwise *Hierophantide*—who are said to have withdrawn for a period into the darkness, symbolical of the nuptial night, and to have returned radiating with splendour, the hierophant carrying an ear of corn, “the most perfect mystery of the Eopots,” according to Hippolytus. He proclaimed in presenting it the birth of a holy child. In its spiritual understanding—according to the science of the mystics—there is no question that this is very high and pregnant symbolism, but in what sense it was understood by the rank and file of adeptship

must remain an open question. (9) The LESSER MYSTERIES were repeated on the Eighth Day, as we are informed by Philostratus, for the benefit of belated Candidates. It was justified by a legend that Æsculapius arrived from Epidaurius after the first celebration and that it was repeated for his benefit. (10) The Ninth Day had no other ceremonial observance than that of libations of wine, which was poured forth from two ewers, one towards the rising and one towards the setting sun, the officiating priest looking successively towards heaven and earth as the father and mother of all things. This is on the authority of Proclus.

A General Conclusion.—We are now in a position to adjudicate on the thesis concerning the Mysteries put forward in a great pomp of words by the SUGGESTIVE ENQUIRY. The mystic was not conjoined with the Divine Nature by means of divine media; he did not receive divine illumination or participate in the substance of the Deity; he was not liberated spiritually by the lustrations practised in the Rites; he did not pass through a figurative death, induced by magnetic or any other form of trance; nor was the Divine within him assimilated by the Divine in the universe. The romances of initiation are one thing, but the facts of the records are another and very different unfortunately. Could I have presented them in such a light or have agreed so to regard them on the faith of another witness, I should have reached sooner and more simply the term of my research. It remains therefore, in place of illumination communicated at first hand by those who were themselves illuminated—adepts and epopts in the transcendental sense, or “hierophants ablaze with Deity”—(1) that Candidates at Eleusis either witnessed or took part in a dramatic pageant which was comparable as such to the Ritual procedure of Masonry on a vast scale; (2) that initiation and advancement took place apparently in droves, the philosophers, poor students and common people arriving on foot, but the wealthy being driven in chariots; (3) that there was offered—as it were—a great unresting glass of objective vision, scenic representation and so forth; (4) that it remained with the auditorium to profit or not thereby; (5) that the majority of initiates brought away chiefly an enlarged instruction on “a future state of rewards and punishments,” *plus* the official secrets and whatsoever may have been of precious memory in the discourses of hierophants—about which we know nothing at all; (6) that, in the words of Isocrates, the lasting reward was “agreeable expectations touching death and eternity.” It is on record by Aristotle that they learned nothing in a definite sense but received impressions only, and the German Lobeck, on this basis presumably, has affirmed that

the ELEUSINIA were in reality "insignificant affairs." But if we prefer the evidence of Plato, the Mysteries were established "to ameliorate the cruelty of the race, to exalt its morals and refine its manners." They were again therefore like Masonry, a system of allegory and symbol, veiling ethical and spiritual teaching, the final values of which would depend on leading the life of the doctrine taught therein.

Doctrine of the Mysteries.—There remain over in justice to all the issues those things which of necessity escape us, because the memorials are silent concerning them, remembering the pledges of the Mysteries. What were those sentences inscribed on the *Petroma*, or tablet of stone, and described as an awful lesson? Behind all the masks and images of the Greek mythology was the doctrine of unity in God taught at Eleusis, as Warburton and others have believed? Was the secret doctrine alternatively a late invention and vague at that, dealing with Laws and Lawgivers, the discovery of agriculture, the procession of seed-time and harvest, as the Baron de Sainte-Croix concludes? The veneration for the Mysteries exhibited by the great spiritual philosophers forbids this second view, and on *à priori* considerations it is more reasonable to infer that the great pageant was not devoid of a great meaning, within the measures of the place and period. Warburton seems nearer the truth than those who have challenged his findings, and the Doctrine of Divine Unity either entered into philosophy from the Mysteries or philosophy interpreted the Mysteries in the sense of its own doctrine. The middle way indicated by Lenormant is perhaps, however, the wisest, where none can speak with certitude. "In the greater initiation," he says, "that which was presented to the contemplation of *epoptai* must have consisted of myths more complicated and foreign to the public religion, myths to which there was attributed a more profound meaning, giving further insight into the conception of the inward nature of the gods. Hence its name of *epopteia* and above all the more significant word *autopsia*, which indicates so clearly that the *epoptai* were reputed to behold the gods face to face in their very essence." It is obvious of course that *το ον*, *entia* and *essentiæ* are not seen face to face; but there is a sense of symbolism in which the god of the underworld would be represented by a great darkness and Zeus by a formless fire. So also the hero of Apuleius, testifying concerning himself, says: "I saw the sun shining in the dead of night with luminous splendour." We must remember, however, that at an advanced point of the Mysteries the Candidates beheld an image of Demeter robed in glory and manifested in dazzling light, and that this is seeing "face to face" in symbolism.

The Legend of the Soul.—Outside doctrine and ceremonial we know in fine that Greek philosophy regarded the traditional history of Eleusis as portraying the legend of the soul. Persephone descends into Hades as the soul into the night of the body, but there is a way of liberation for the soul, as there was one also for Persephone, into union with the Divine in the universe as into the arms of Demeter, and finally into the transcendent union outside all space and time, and all that belongs to manifestation, as into the state of Elysium. In the light of these intimations Plato said—speaking of his initiation—that he beheld “eternal realities” and, in their proper understanding, that they were capable of restoring the soul to its primeval purity. I should add that the descent and return of Persephone are in virtual correspondence with the death and resurrection of other Mysteries. It is in this sense and within these limits that all Instituted Mysteries which have any claim on importance have the same story at their root. I shall recur to this point more fully in a few moments because of its consequence in respect of Craft Masonry. It is like the Quest of the Holy Graal, “a story told for the truest and the holiest that is in this world,” because it is a mystery of grace in experience the outlines of which have been delineated in my study of Christian Mysteries. The excursus which follows arises out of the whole subject, but it deals with the concept of the Mysteries from a broader point, not merely within the measures of Eleusis.

Purport of the Mysteries.—If we take in succession the chief initiating Orders which have existed during the historical period in various countries of the world and attempt to summarise their purport, we shall find that they have taught but one doctrine, and amidst great diversities in Rite and Ceremony there has prevailed among them one governing instruction, even as there has been one end. The parables differ, but the morality remains the same. From Grade to Grade the Candidate is led symbolically out of an old and into a new life. Here is the lesson which is always personal to himself: it was the reward reserved for those who entered the Mysteries. We have seen that those which prevailed in Greece have been described as an introduction to a new existence ruled by reason and virtue, something deeper and fuller than any merely conventional significance being attached to both these terms. To what extent this was true according to symbolism of that which took place in the pageants we may perhaps never know: alternatively such a significance was read into them by Greek philosophy. An appeal to the evidence coming from this quarter is not wholly convincing, as we have also seen, because Plato and the successors had eyes illuminated already from

within. We have no means of distinguishing between that which was attained and missed by the rank and file of those who were received. I know only that one who like myself has passed through many schools finds intimations and messages in the THIRD DEGREE of the Craft which are not heard by men of material minds and persons belonging to low grades of culture. They speak to those who can hear. I conclude that the voice of Eleusis was one kind of voice for Plotinus and another for the Greek satirists who lampooned the Mysteries. Here then also the higher message may have been there for those who could receive it—perhaps in a plenary sense.

Myths of the Mysteries.—But there was that which was personal to the Candidate and there was that which belonged to the myth particular to each centre and Sanctuary. We have seen that the latter was of death and resurrection, as in the Mysteries of Adonis and Bacchus, or of exile and return, as in those of Demeter and Orpheus. But the distinction thus created always tended to dissolve and the motives merged into one another, or alternatively there was but one at the root. The rape of Proserpine carried her into the underworld as if through the mystery of death, while the intervention of Jove which brought her back to earth, for a stated time in each year, signified her annual resurrection. On the other hand the myths of Bacchus and Adonis are of exile and return because they are of death and resurrection. But if the Candidate was supposed to pass—as a result of his initiation—into a new and better life, it is obvious that this was not effected by a dramatic representation of the death and resurrection of a god or of a descent into Hades, followed by a return therefrom. These traditional events must have been made to carry a personal message to the *mystæ*. He was somehow on the quest with Demeter and Orpheus, descending with Proserpine and Eurydice, rising with Bacchus and Adonis. As in the Funerary Rites of Egypt the departed soul assumed the part of Osiris, so it must be inferred that the Greek Candidate took that of the Greek gods and heroes who figured in the mystical plays. We find indeed intimations that the new life was really an old life restored to the initiate, who recovered symbolically that state of pure being which he is supposed to have enjoyed prior to what Greek mysticism regarded as the descent into generation. It is again therefore an exile and return formula—the figurative death of material life, a resurrection into life of the spirit, a coming down into the exile of this world and a liberation therefrom.

Masonic Reflections.—Of these conceptions we find the reflection at a far distance in Craft Masonry, in its pageant of figurative death followed by a symbolical resurrection. The link between the Craft

Legend and the mysterious Act of Raising proves that the whole procedure has another intent than that which is on the surface of the Legend: were this to be understood literally the logical issue of the drama would not be Raising but Burial. As indicated otherwise in these volumes, there are Grades outside the Craft which have speculated on the hidden meaning and have held up a great light thereon. The true significance of figurative or mystical death and of that resurrection which follows it can be understood, however, only by the Christ-Life in the soul, but that which it is necessary to say upon this subject will be found in another section. Of that Divine Life and how it is attained in man, no one supposes that the makers of the THIRD DEGREE had a conscious realisation in their hearts, any more than I imagine them to have been great scholars in Kabalism; but I believe that they had piecemeal intimations on several important subjects of religious and philosophical life. So far as those intimations are imbedded or implied beneath the letter of that great Ritual they are ours to extend as we can, that we may find our best and highest written in its inward sense. We proceed in this manner as Greek philosophers of old, reflecting on the Mysteries into which they had been received like others and understanding them in their own manner—not that of the others, but their own best and highest.

Attainment in the Mysteries.—At their highest, the Mysteries which begin with initiation are unlike the romances: these—for the most part—stop short at the marriage day, but those formulate a great adventure by which the Candidate may attain the valid experience not alone of that union which is attained in God, but of the indissoluble life that follows. As such the scheme of initiation connotes the selective and inherited intelligence of the ages acting on the chaos of the processes—including those of the official religions—by which man has been offered a means of returning whence he came. I speak of it again at its highest, in sanctuaries which are not those of Masonry and of which the Mason does not dream. Do these sanctuaries communicate the experience only in the sacramental forms of pageant and symbol or administer it vitally to the soul? The answer is that nothing works automatically in those circles: they give to those who can receive and the capacity for reception is the ability and will to become themselves the sacrament, the vessel of the inward grace, by the incorporation of its spirit in life. Eleusis put the counters of its Mystery into many hands, but it was only epopts like Plotinus for whom they became the administration of a living knowledge, and such only went forth from the initiating temples as souls who had

participated in a super-efficacious sacrament which was not of the natural world.

Modern Reflections.—For other institutions, for Masonry in all its modes, they perpetuate the forms of sacraments rather than the grace thereof, a kind of shadow in spectacle, and did the Candidate ask for the meaning behind the spectacle he might be regarded as distracted. In a word, the Master who restores to light would prove too often the last person that could be called upon to define or expound it. This notwithstanding, the modern Mysteries are important, if even as reliquaries. Most of them have missed their way, and yet they preserve some elements of divine light, containing in their Rites, and from time to time in their legends, the marks and seals of their ancestry, however overlaid, however remote in memory, so that we look back from them to their antitypes, as looks the soul itself through an immeasurable distance, beyond its travels and metamorphoses, to the kingship of its first estate.

Of Mysteries to Come.—In the old days the pageants of initiation must have surpassed in their splendour the Pontifical Ritual of Rome for the enthronement of its Sovereign Pontiff, and even at this period—on the small scale of the Secret Sanctuaries—there are indubitably many moving Ceremonies. No doubt also if the Ancient Mysteries, with such modifications as might be necessary in another stage of the world, should come to be restored therein, as would take place most certainly if a real Pontiff of the Mysteries rose up once more among us, we should see the desert of materialism blossom with sacramental roses. I shall be exonerated from supposing that the Mysteries of Ceres will be restored *qua* Ceres, and the other pageants in like manner, nor do I mean exactly that any *Missa Pontifica* will be presented in the guise of the Mysteries; but rather that the *Mysterium Fidei* may be set forth after some new manner as a real ground of experience. In the meantime those who will may remember that on the decay of the old Mysteries, when even the holy places of the elder world had sunk into utter corruption, and the second death was adored in place of the Life of life, there rose up a saving faith in the Holy Sacrifice of the Christian Religion; while at this day the Mass-Book of the Roman Church contains a great pageant of initiation—albeit of another order—and, the fact notwithstanding that it is overlooked by the great body of worshippers—even as the presence of sacraments in the Rites of many Orders now diffused over the world—it is possible for those who know to reconstruct the whole process out of the plainest Missal in the kingdom.

Initiation and History.—It is to be regretted that the history of

Initiation has, for the most part, been treated sympathetically only by incompetent persons and has been treated competently—so far as scholarship is concerned—only by unsympathetic persons. In many of the historical inquiries the circumference has been taken for the centre, or at most the historical aspects of initiation have been dealt with soberly and carefully, but never with particular illumination and discernible gifts of sight. Fortunately, there is more in initiation than its external history, and its legends are sometimes truer than its history, being products of its sub-surface consciousness. Withal there is nothing which moves us like initiations and the rumours of initiations. I suppose that if I who write and those who read should get tidings of Christian Rosy Cross to-morrow in Nuremberg, Silesia or some remote castle of Cracovia, we should take it as a great sign and should go. It might be, however, a fantastic journey, as if a man should set forth to find Avalon in the West Country or the Enchanted City of Hud. It is, in reality, with the antithesis of such a journey that we are concerned in these researches. Those who believe that they can get nearer to wisdom by varying their position on the map are pursuing a distracted quest. Silesia and Nuremberg, Rome, Egypt or Lhasa are no nearer to wisdom than London. The wise man travels therefore only in his youth, because Egypt also is within.

Authorities.—(1) The Greek and Latin writers of classical times, who have been mentioned by name: consult the subject-indices of any representative editions. (2) MÉMOIRES POUR SERVIR À L'HISTOIRE DE LA RELIGION SECRÈTE DES ANCIENS PEUPLES, etc., Par M. le Baron de Sainte-Croix, 1784. (3) William Warburton: THE DIVINE LEGATION OF MOSES DEMONSTRATED, Book II, sect. iv, any edition. I have used that of 1837, in 2 vols. (4) Lobeck: AGLAOPHAMUS, 1829. (5) F. Lenormant: ELEUSIS, 1862. (6) A SUGGESTIVE ENQUIRY INTO THE HERMETIC MYSTERY, 1850. (7) George Oliver: THE HISTORY OF INITIATION, 1841. (8) Masonic references are numerous: there is an indifferent account of the ELEUSINIA, reflected from Sainte-Croix, in Clavel's HISTOIRE PITTORESQUE DE LA FRANÇAISONNERIE ET DES SOCIÉTÉS SECRÈTES, 1844. See *Deuxième Partie*, c. i, *Mystères du Paganisme*. (9) A convenient summary is furnished by Mr. Dudley Wright in THE ELEUSINIAN MYSTERIES AND RITES, issued without date in 1919.

ELIAS ARTISTA

There is an old Hermetic dream—shall I say rather a prophecy?—concerning a Master to come under the sacramental title of Elias Artista. It was expected that in his glorious day whatsoever had been

whispered in secret would be proclaimed on the roofs of houses and that the face of this world would be changed by a revelation of the Great Mystery. The reverie had no relation to the Second Advent of Christ, for the mastery was one of science—as understood at the period—and of the wisdom arising therefrom. I mean to say that the Great Mystery was not concerned with religion, unless by way of reflection. Paracelsus was the precursor of this prophet, and Helvetius believed that he had come in the person of an anonymous adept by whose help he performed transmutation on his own part—as related with almost convincing details in that wonderful tract called *THE GOLDEN CALF*. The visitor in question may have been Eirenæus Philalethes : in any case the effluxion of time seems to have made void the opinion of Helvetius ; the anonymous adept could not have been he who was to come, for he vanished leaving nothing behind him but an ingot made out of lead in a German crucible. In a word, he proclaimed nothing, while if anything was indeed changed it was base into precious metal. Elias Artista came and went subsequently in the world of rumour. The Illuminated Brothers of Avignon—of whose supposed Masonic Rite I have spoken elsewhere—held that this cryptic personality was a friend and admirer of Emanuel Swedenborg, that he revealed alchemical secrets to the latter and deposited bars of gold in his name at a bank of Hamburg. Unfortunately for this romantic invention, the Swedish seer was a person of moderate means through all his days.

Behind the Dream.—It may appear as a mournful confession to affirm that the Secret Traditions are many and that their Keepers also are many, but few indeed are the Masters. The Zoharic Sons of the Doctrine are a cloud of witnesses, but the one Voice of Doctrine was Rabbi Simeon, and it is curious to note in the great contradictory text with what astonishment and curiosity the other Companions welcomed on rare occasions the advent unawares of a stranger who spoke as one with authority. There is also what is called the Higher Magic and of this there is a multitude of exponents, but the wise among them are like the fingers of one hand uplifted. I think indeed that they are fewer and that it has been waiting through all the centuries to see those kings of the East who saw on their own part the star shining in heaven, as a promise of SHILOH coming. And all the claims notwithstanding, there is nothing so uncertain as the canon of attainment in alchemy, whether regarded in its physical aspects or those of a higher kind. We can understand but too well how the Sons of Hermes awaited their Elias. We are waiting also in Masonry for a Master of the Royal Art, though some of us are Grand Masters,

Perfect Princes, Most Wise Sovereigns, Pontiffs and High Priests. The greater our titles and the more exalted our eminence, there is nothing more certain than our need of the Artist Elias.

EMPERORS OF THE EAST AND WEST

The full title of this, the first Masonic system which superposed a colossal series of Grades upon the Craft Rite, was COUNCIL of the Emperors of East and West, Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and Officers of the Grand Sovereign Lodge of St. John of Jerusalem. It was otherwise and in more concise terms the RITE OF HEREDOM OR OF PERFECTION. It was founded at Paris in or about 1758 and consisted in all of twenty-five Degrees. We know nothing concerning the circumstances of its origin or the persons connected therewith. The suggestion that it was a daughter of the CHAPTER OF CLERMONT or a transfiguration and extension of that body has been made in plausible terms, but nothing approaching evidence comes forward to support it. It has been suggested also that its original Grade content was much smaller and that it was extended gradually by incorporation of things outside or by a process of growth from within. The opinion is antecedently probable, but again there are no materials for judgment. So also its shorter title may be that which it bore at first and the sonorous development may belong to the period when it had attained the zenith of its Masonic life. Once more, it is an open question. Every question is open, moreover, as to the Grade content of the CLERMONT CHAPTER. While it is difficult under such circumstances to hold any view—however tentatively—one inference from what I must call tradition on the subject makes it appear that the Chapter was Templar in its High Grade developments while the Council at its inception was not. The Council also was the first Continental Rite which included the Grade of ROSE-CROIX in its system.

The Council and the Scottish Rite.—The Grade content of the COUNCIL has appeared in every compilation of Rites and in every Masonic Dictionary for the past hundred years, and since MacKenzie issued his ROYAL MASONIC CYCLOPÆDIA it has been usual to say that the first nineteen Degrees are identical with those of the SCOTTISH RITE. Such, however, is not the case, for in place of that which was No. 14 in the earlier sequence the later obedience substituted GRAND SCOTTISH KNIGHT OF THE SACRED—otherwise Secret—VAULT OF JAMES VI, called more recently SCOTCH KNIGHT OF PERFECTION. The error is of some consequence, because the COUNCIL OF EMPERORS had no formal Écossais elements. In presenting the following neces-

sary but now familiar schedule I have adopted the arrangement of Ragon, by whom the system was divided into Seven Colleges or Temples, for which it is to be presumed that he had some authority, though the distinctions are unknown to Clavel. The succession of Degrees in the Rite itself is illogical in character, things which belong to the period of the Old Law following others concerned with Christian chivalry and Hermetic motives preceding those of Templar vengeance. An arrangement into classes does nothing to redeem a haphazard order like this and serves little purpose on its own part, more especially as the idea of a Council does not correspond with that of a series of Colleges.

Sequence of Grades.—FIRST COLLEGE: (1) APPRENTICE. (2) COMPANION. (3) MASTER. SECOND COLLEGE: (4) SECRET MASTER. (5) PERFECT MASTER. (6) INTIMATE SECRETARY. (7) INTENDANT OF THE BUILDINGS. (8) PROVOST AND JUDGE. THIRD COLLEGE: (9) MASTER ELECT OF NINE. (10) MASTER ELECT OF FIFTEEN. (11) ILLUSTRIOUS ELECT CHIEF OF THE TWELVE TRIBES. FOURTH COLLEGE: (12) GRAND MASTER ARCHITECT. (13) KNIGHT ROYAL ARCH. (14) GRAND ELECT, ANCIENT PERFECT MASTER. FIFTH COLLEGE: (15) KNIGHT OF THE SWORD OR OF THE EAST. (16) PRINCE OF JERUSALEM. (17) KNIGHT OF THE EAST AND OF THE WEST. (18) KNIGHT ROSE-CROIX. (19) GRAND PONTIFF, or Master *ad vitam*. SIXTH COLLEGE: (20) GRAND NOACHITE PATRIARCH. (21) GRAND MASTER OF THE KEY OF MASONRY. (22) PRINCE OF LIBANUS, KNIGHT ROYAL ARCH. SEVENTH COLLEGE: (23) KNIGHT OF THE SUN, PRINCE ADEPT, CHIEF OF THE CONSISTORY. (24) ILLUSTRIOUS AND GRAND COMMANDER OF THE WHITE AND BLACK EAGLE, GRAND ELECT KADOSH. (25) MOST ILLUSTRIOUS SOVEREIGN PRINCE OF MASONRY, GRAND KNIGHT, SUBLIME COMMANDER OF THE ROYAL SECRET.

Story of the Rite.—Wheresoever it came from, the presence of the ROSE-CROIX in this sequence is the key to its importance as a system, while next in consequence thereto is the GRADE OF KADOSH. So far as it is possible to say, we hear of neither independently prior to 1758, except in spurious legend or traditional history. If the Council came forth ready made at that date, in all its Ritual panoply, we can understand the success which seems to have attended it for a period. It appears—within a surprisingly short space—to have established daughter Councils at Bordeaux, Lyons, Toulouse, Marseilles and Arras. Yet in 1780, when it had just passed its majority, there supervened one of those changes which convey the note of failure: in that year it is said to have assumed the title of SUBLIME MÈRE LOGE ÉCOSSAISE DU GRAND GLOBE FRANCAIS—otherwise, SOVEREIGN

GRAND LODGE OF FRANCE. The RITE OF PERFECTION was not, properly speaking, an Écossais Rite, but that denomination had become a fashion in continental Masonry. The experiment did not profit, nor did better success attend its final transformation into the GRAND CHAPTER GENERAL OF FRANCE, the figurative obsequies of which may be said to have taken place in 1786 when it was absorbed by the GRAND ORIENT.

GÉRARD ENCAUSSE

At the end of 1916 the war removed one of the most interesting and notable personalities from the occult circles of Paris. Dr. Gérard Encausse, more familiarly and indeed universally known as "M. le Docteur Papus," by allusion to his pen-name, died in Paris from a contagious disease contracted in hospital, where he served as a military surgeon. The indefatigable occultist passed away therefore in the service of humanity and in the sacred cause of his country. While not himself a Mason, he belongs to the history of Masonry in France on several grounds of consequence. Biographical facts concerning him have always been curiously scarce, considering his general repute, and the few words which can be hazarded on this side of the subject may some day call for correction. He was born at La Corogne in Spain on July 13, 1865, his father being a French chemist—Louis Encausse—and his mother a Spanish woman. After graduating in medicine and surgery, his attraction to the psychical and occult side of things was shewn by a passing connection with the Theosophical Society in Paris. A brief note—autobiographical in respect of ideas—appended to the fifth edition of his *TRAITÉ ÉLÉMENTAIRE DE SCIENCE OCCULTE*—tells us that under the materialistic influence of the medical *École de Paris* he became an ardent evolutionist, but discovered very soon the incompleteness of this doctrine, which preached the law of struggle for existence but knew nothing of a law of sacrifice. In the opinion of Papus, this latter dominates all phenomena. The idea concerning it seems to have reached him independently, but he found it afterwards in the writings of Louis Lucas, in old Hermetic Texts, the religious traditions of India and the Hebrew Kabalah.

Occult Groups.—It is significant that the abiding presence of the same law in Christian theosophy seems to have escaped him. He found also the doctrine of correspondences, which became for him—as for many others like him—a general key, not only to the mysteries of philosophy and religion but to those of science, and to the inter-relation of all sciences by means of a common synthesis. Very curiously also, as it will seem to many,

he met with much to his purpose in the rituals of old Grimoires, and this led him to the general literature of Magic, as well as to a sympathy with its claims and practices. He left the Theosophical Society for reasons explained in his *TRAITÉ MÉTHODIQUE DE SCIENCE OCCULTE*, but they do not concern us here, especially at this date. It was not long before he began to establish independent groups, in collaboration with others whose names are also known. The groups represented what he called a Resurrection of Occult Science. There was a *Groupe Indépendant d'Études Ésoteriques*, but above all these was the *ORDRE MARTINISTE*, about which I have spoken elsewhere in these pages. Out of these there grew ultimately a *Faculté des Sciences Hermétiques*, which issued diplomas to students and occasionally—*causâ honoris*—to persons who had attained distinction as mystical or occult writers in France and some foreign countries.

Martinism.—The foundation of Martinism represented what must have been not only an early interest but also a dedication of Papus to the saintly personality, philosophical illumination and wide influence of Saint-Martin. His understanding of the philosophy in particular differs from our own in England and—in accordance with confused French ascriptions which have no basis in history—he regarded Saint-Martin as a reformer of High Grades in Masonry and the inventor of a Rite of his own. But these things are accidents—comparatively speaking at least. One important result was that the interest led to personal research and that this brought Papus into relation with persons and things belonging to Martinist tradition. Valuable documents came into his hands, so that he was able to throw great light—in a work devoted to Martinism—on the mystical and occult schools of Lyons, on the life of Martines de Pasqually, the original master of Saint-Martin, and to some extent on the mystic himself. In this manner the Order of Martinism justified itself during earlier years—before it began to imitate Masonic procedure—by the work of its founder, whose literary history, were it only in this connection, was honourable to himself and of lasting value to students.

A Rosicrucian Order.—Papus was also a friend and perhaps at first a guide of the Marquis Stanislas de Guaita—another light of occultism in Paris at the end of the nineteenth century. De Guaita founded a *KABALISTICAL ORDER OF THE ROSY CROSS*, which was carried on in great secrecy, and when he died at an early age its direction passed over to F. C. Barlet and then to Papus. It neither had nor claimed any special links with the old mysterious Fraternity, but seems to have been quite sincere in its motives. Some valuable texts have been published from time to time under its

auspices. Outside these activities, Papus took a hand in exposing the Leo Taxil conspiracy against Freemasonry and the Latin Church. Though he appears to have broken away alike from the tradition and practice of the orthodox medical school, earning the usual consequences in its open and secret hostility, he was a successful and popular physician, and his clinic in the Rue Rodin is said to have been crowded. He died for his country, literally worn out by his exertions on behalf of the wounded : of him it may be said therefore that death crowned his life. Personally I shall always remember our pleasant communications during his two brief visits to London, many years ago. As it is customary for French occultists to acknowledge others as their masters, it may be desirable to mention those to whom Papus more especially deferred. They were Éliphas Lévi in the philosophical consideration of Magic, Lacuria in the study of numbers, and Hœne Wronski in the doctrine of synthesis applied to a projected "reform of all the sciences."

ENGLISH MASTER

There is no need to say—and it will be made evident by the researches incorporated into the present work—that the ANCIENT AND ACCEPTED RITE, and such mammoth collections as the ORIENTAL ORDER OF MIZRAIM and the ANTIENT AND PRIMITIVE RITE OF MEMPHIS do not represent Grade sequences which sprang into existence suddenly at particular dates, but are for the most part drawn together from antecedent sources, by which I mean that their Grade-elements pre-existed in a state of isolation or grouped in smaller collections. The Eighth Grade of MIZRAIM is called ENGLISH MASTER, but it was extant in a detached form many years before that Rite appeared on the horizon of Masonic history. I have inspected what is certainly a rare and perhaps an unique French Ritual in a hand belonging to the last decades of the eighteenth century. It consists of (1) Ceremonial Procedure, in which the rubrics and dialogue are combined in a confusing manner ; (2) an elaborate Obligation, having clauses reminiscent of the Pledge taken in the ENTERED APPRENTICE DEGREE, according to the ENGLISH RITE ; (3) an Historical Discourse, and (4) a Catechism, presenting the chief features of the Grade in summary form. Variants of the Ritual are found under several Obediences.

Story of the Grade.—The Celebrants or Chief Officers of the Grade are Solomon and the King of Tyre. The symbolical time is subsequent to the death of the Master-Builder, whose mausoleum forms part of the design exhibited by the Tracing Board. In return for the cedars of Lebanon and other materials for the building of the Holy Temple, supplied from the regions of Tyre, Solomon appears to have promised

not only the wheat and the barley, the wine and the oil mentioned in Scripture, but a *province de trente gouvernements*, delivery to take place after the completion of the building. A year has elapsed, however, and the pledge is still unfulfilled. Hiram, moreover, has visited the district to be ceded and has found it a sandy desert, peopled by undisciplined hordes and calculated to prove a burden instead of an advantage. He determines therefore to visit King Solomon in search of a settlement. On arriving at the royal palace he is led to an apartment where Solomon is meditating sorrowfully on the death of his architect, and such is the demeanour of King Hiram that Manon, one of Solomon's favourites, suspects that there is a design against his master. He follows therefore, and listens outside the door while the two kings confer. He is seen by Hiram, who rushes out and seizes him. The execution of the eavesdropper is demanded, and Solomon has considerable difficulty in persuading his visitor that from the favourite's known integrity and devotion to his own person he could be actuated by no selfish motive, or mere criminal curiosity. Seeing at last where his personal interests lie, the King of Tyre is persuaded, and the alliance between the two kings is renewed on a satisfactory basis.

Ceremonial Procedure.—This is the traditional history and it is this which is represented dramatically in the Grade-procedure. The Candidate represents the favourite, who is seen by King Hiram listening at the door of the Lodge, is dragged violently in, and when after the ordeal and humiliation he has been forgiven at the instance of Solomon, he is taken to the altar, is pledged duly and received not only as an English Master but is told that he is destined to occupy the exalted position left vacant by the untimely death of the Master-BUILDER.

Follies of the Grade.—His qualifications for the post do not appear, nor is there any longer need that it should be filled, seeing that the Temple is finished; but this is one incident only in the general imbecility by which the Grade is characterised. I need not speak of the mental impression created by a King in Israel advancing his favourite to the rank of an English Master, nor—when this is condoned—of the fact that the Candidate is obligated by Solomon on the Holy Gospels. The limit is perhaps reached when it is explained that the word Jehovah represents not only the Name of Him Who is Grand Architect of the Universe, but signifies in this Grade: "Give thanks to God, because the work is finished"—meaning the work of the Temple. Finally, Solomon, King of Israel, Hiram, King of Tyre, and the Master-BUILDER are symbolical of the Theological Virtues—Faith, Hope, and Charity.

French Origin.—Such, and so summarised in ample form, is one melancholy example of extensions arising out of the central Craft Legend. Such also is a typical example of side-Grades in the eighteenth century. I believe it to be of French origin, but the question does not signify. It seems to me that only a French Freemason—and of course one of that period—could have suggested that the twenty-seven lights which illuminated a Lodge of ENGLISH MASTERS were significant of the thousand candlesticks which lighted the Temple at Jerusalem. The force of folly cannot further go.

Source.—The authority for this notice is the Ritual in manuscript already mentioned and called MAÎTRE ANGLAIS OU FAVORI.

ENOCH

The living channels of the Secret Tradition in Israel—otherwise the successive mouthpieces—according to the Tradition itself, are Enoch, Abraham, Moses, Solomon, and then—after long ages—as one born far after due time, Rabbi Simeon ben Yochai at the beginning of the Christian Dispensation, a Greater Exile for Jewry. The romance-writers—who passed as historians of Masonry before and after the formation of the UNITED GRAND LODGE—knew nothing whatever of the last, for Kabalism was reflected into their reveries at second and third hand. But they knew—confusedly and vaguely—that there was a Secret Tradition in Israel, and some gleams concerning it were splintered on their glass of vision from people not themselves, and not of the Masonic Brotherhood, who derived certain rumours at a distance from yet others, being those who had dipped into Picus de Mirandula, Reuchlin, Archangelus de Burgo Nuovo and Baron Knorr von Rosenroth. The manner in which it was reflected revealed to them Masonry everywhere, or if any of the goods and chattels in which they and their authorities dealt could not be called Masonry by any stretch of a Georgian *cum* William IV imagination, it was then a debased substitute. Of Enoch who walked with God till he was not for God took him there are strange theosophical reminiscences in the SEPHER HA ZOHAR and its adjuncts; there are also Talmudic stories. Their final reflection into the annals of Masonry was summarised as follows in the year 1764.

“ Enoch, the fifth from Seth, who prophesied of the deluge and conflagration, lest arts and sciences should slip out of the knowledge of men, raised two columns, one of brick, the other of stone, and inscribed their inventions upon them, that, if the pillar of brick happened to be overthrown by the Flood, that of stone might remain; which Josephus tells us was to be seen, in his time, in the land of Siriad.”

Enochian Initiation.—The significance of the name Enoch, otherwise Henoch—הנוך—connects in Hebrew with instruction, which offered to Masonic minds of the past a path of easy transition to the notion of initiation. To him therefore is referred the first institution of Mysteries, or alternatively their specific development and direction. Such a notion is of course implied by the attribution of the Secret Tradition to which I have referred. It is current in two forms, being that according to which he was the recipient of heavenly wisdom sent down from heaven itself, in the shape of arch-natural books, and that which represents him as taught by earlier patriarchs, who were taught themselves by Adam, that mournful custodian of Divine Science reflected from the lost estate of Paradise. The approximate source of both is the *SEPHER HA ZOHAR*, behind which lies a mass of oriental tradition, a part only of which has been gathered into the Talmuds.

Enoch in the Zohar.—The heads of tradition in the *ZOHAR* may be summarised shortly thus: (1) THE BOOK OF THE GENESIS OF MAN, containing the Mystery of the Name of God, was communicated to the first man, and it taught him the Supreme Wisdom. (2) It came down from heaven, being carried by a "Master-Angel." (3) When Adam was driven out of Eden he held it close to his breast, which notwithstanding it vanished out of his keeping, but was restored afterwards because of his tears and prayers. (4) The Angel by whom it was brought originally is he who is called Raziel, and he is the Chief of Supreme Mysteries. (5) The Angel by whom it was returned is named Raphael. (6) The contents were to be kept secret, for Hadraniel—another angel—informed Adam, that none of the heavenly choirs were permitted to know the central secret therein. (7) It related to the foundation of the world in wisdom. (8) Before he left this life, it would appear that Adam had authority for the transmission of the book to his Son Seth, its later custodians being Enoch, Noah and Abraham. (9) The most favoured of all was Enoch, for to him were confided "all treasures of the celestial world," and his place was in the superior heaven. (10) He beheld the Tree of Life in the midst of the Garden. (11) This was presumably after his translation, when it is even said that he became Metatron, the Great Angel of the Presence, the vesture of *Al Shaddai* and the Chief of the Heavenly Legions. (12) After God took him it is said that the Book of Adam was known as the Book of Enoch. These extracts are derived from Section *Bereshith* and from the Appendix entitled *Tossafoth* at the end of the Commentary on *EXODUS*.

The Magical Tradition.—There is extant a *BOOK OF RAZIEL*,

which belongs to the magical side of Kabalism, and it represents the Secret Tradition as descending from Adam to Enoch, but that tradition is presented under aspects by which it calls to be distinguished from the sacred storehouse of Zoharic theosophy. There is also the **BOOK OF ENOCH**, to which a place of importance is assigned among Old Testament Apocrypha. It has been referred to various dates and among others to the beginning of the Christian era. As it contains the supposed visions of the patriarch, there is no need to say that it does not pretend to be "the book sent down from heaven." It is of the class of apocalyptic writings, and Augustus Le Plongeon supposes that under this form the author delineated the circumstances and experience of his initiation into the Mysteries—whether those of Eleusis, Isis or Mithras does not appear. There is as much and as little reason to adopt this scheme of interpretation in the case of the **BOOK OF ENOCH** as there is in that of **REVELATION**. Indeed the great dramatic pageant which unfolded for him who was "in the spirit on the Lord's Day"—were there a choice between two impossibilities—might be less intolerably regarded as a Rite reserved to epopts under the ægis of a Secret Church in Christ. Those who are concerned can make a comparison of the texts on their own part, and I leave it in their hands. Be there added as an *obiter dictum* that in its true understanding the life of vision is an ordered life of initiation, and this is the sense in which Novalis said that our life is not a dream but that it ought to become one. Is there any initiation in the wide and age-long world of Instituted Mysteries to compare with that vision which was granted *in Dominica suprema* to the Seer of Patmos?

Masonic Reflections.—Though Enoch—if the truth must be said—neither established nor revised initiations, whatever the implications of his name in Masonic minds, the book of the visions which he did not see has passed into the life of Masonry in a Grade of the **SCOTTISH RITE** and has been reflected at a far distance into the **HOLY ROYAL ARCH**. These facts remain for our consideration at a later stage. Here I need say only (1) that God shewed Enoch nine vaults in a vision—according to the **BOOK OF ENOCH**; (2) that he and his son Methuselah built an underground temple in the bosom of the mountain of Canaan on the pattern thus exhibited—vault beneath vault descending—and every roof vaulted, having Divine Names and Titles emblazoned thereupon; (3) that in fine Enoch constructed two triangles of refined gold and wrote the Great Name thereon; (4) that he deposited one of them in the ninth or lowermost arch and entrusted the other to Methuselah. The last point is one of the

familiar devices to indicate that the Secret Tradition passed on from age to age and was never without a witness.

ESOTERIC MASONRY

It has been said that there is a hidden side of Masonry which is known to none but initiates and is therefore esoteric, in contradistinction to Monitorial Masonry, which is exoteric and accessible to all. In the sense and the manner put forward there is no such part or aspect, and no one has attempted to carry the statement further, furnishing explanation or evidence. By those who are on the circumference of the Masonic circle—by the tyros and young craftsmen—the suggestion will be understood as an allusion to hidden Grades: but no such Grades exist. By anti-Masonic Leagues and Latin Christianity generally it will be collected eagerly as an unguarded admission of their own contention—that the Order has a concealed purpose, a secret plan of the political and religious kind. There is no such purpose in Masonry. On the other hand, in a sense which is not intended, there is that assuredly which may be called Esoteric Masonry, if we like to adopt an arbitrary and undesirable label; for there is that which can be imparted to no one by the study of monitorial text-books, or even the books *in extenso* containing the Rituals of the Rites: it is the essential life of the Order which can be found and shared only by integration therein. We can learn a great deal about Eleusis by the collation of classical authors, and this is not merely good: it is important and valuable. But this is not to have been initiated at Eleusis. There is another Esoteric Masonry, and this is the meaning which lies beneath the surface of the Grades and can be drawn forth only by those who have a living familiarity with the history of universal initiation, who have become qualified by its comparative study to look beyond mere records and discern in part the true end of initiation. Out of this there is evolved a third Esoteric and indeed Transcendental Masonry, which those in fine attain who have entered into union with the end. By them is the whole pageant of Rites and Grades beheld *sub specie æternitatis* and *pro forma Dei*. It is individual to each who attains, though it is one at the root for all, being the figurative process of the progress of the soul in God. There is an end herein to the folly of supposing that the anonymous Master who first reduced into writing the *Legenda Aurea* of the Third Degree had taken all initiation for his province. It is above all things likely that he knew little about it. The true meaning is not that which was intended by those who wrote up the Rituals, but rather their highest understanding by those who know that the soul has one only journey to take if it is to enter into its proper

purpose, passing from the circumference to the centre, or from outward and manifest things to the state of being withdrawn in God.

Of Secret Rites.—After this manner we may come to realise at length—and in a veridical or vital sense—that there is a place of meeting for the Rites which are called Masonic and those others which coexist therewith in the hiddenness, even in this late age of the world, and are concerned only, under their proper veils of symbolism, with the story of the soul—its epochs, states and stages—on the return to God. The great things meet at Pafmos. The intimation is for those who can receive it, because such Rites—being, as I have said, in the hiddenness—are not heard of in the public prints; they are not mentioned by name in the general assemblies, though their names are not unknown. They are entered as Eckartshausen intimates in his book of *THE CLOUD ON THE SANCTUARY*, for the condition of being prepared beforehand is that which leads to the gate. It comes about also that the gate opens when knocking is heard without. There is lastly a sense in which there are external circles: indeed the circles are several and act after the manner of drag-nets, so that so far as possible all who are able to ask can make a beginning in the path, whether they can proceed or not.

ESSENES

A connection between Freemasonry and the Jewish sect of the Essenes was advanced from time to time in the past. I have indicated that it was an age of archæological romance, and just as at the same period great volumes were written on the subject of the Druids, making portentous claims, so there was much learning apart from any real knowledge displayed concerning the mysteries, actual and alleged, which envelop the history of these recluse people in Israel. We are content nowadays to acknowledge that there is little extant respecting them, outside that which can be drawn from Josephus and Philo. It is sufficient to tell us that they were a contemplative association, having secret doctrines, the nature of which has not as yet emerged into clear light. They are said to have combined dogma with symbolism, but evidence is wanting outside the natural tendency of Eastern minds to seek expression in imagery and parable. They have been thought to stand at the extreme limit of mystical asceticism, with the idea of Divine Union ever before their eyes; but this is dream. On the other hand, an independent legend has connected them with exploration of the spiritual world according to theurgic forms, which appears to be lying invention. As it is easy under all circumstances to establish some kind of parallel between every method of initiation, and as the

community in question had circle within circle, so analogies have been instituted between Essenes and Freemasons (a) because women were not admitted to the inner workings; (b) because particular signs of recognition were in use among them, to distinguish members; (c) because the alleged Rites of the Order were followed by a meal in common. On the basis of this skin-deep likeness, the points of which are in no sense above challenge, it has been affirmed that the Essenes were actually disguised Masons, or that Masonry originated either with or through the contemplative sect of Judea. The kind of alleged Masonry was of course entirely speculative, symbolical or spiritual, for it is not suggested that the Essenes were operative Craftsmen, there being no evidence that they built anything, unless it was certain huts or lodges in the wilderness in which they dwelt. The truth is that operative antecedents troubled little the fantasies of the old *literati* of Masonry, and for the greater number it went without saying that this kind of Solomon's Temple spiritualised was much older than any temple built on earth, especially by a king of the Jews.

EUDAIMONIA

Among some of the initiating fraternities there are preserved memorials in symbolism of certain secret processes by which the condition of spiritual adeptship was assured—within their individual measures—for those who, by natural or acquired gifts, were able to translate the symbolism or—in other words—to make use of the processes. This is perhaps as much as can be said on the subject to those who are outside the Brotherhoods. It is well known, however, for it can be learned by any one from the literature of all the mystics—whether such processes were followed out under definite instructions, as when Tauler was taught by Merswin, or were reached independently by the many mystics who never had masters on earth—that they are all connected with what is termed the Interior Way, and that the attainment of that state in which it is possible for the veridic experience which is above logical understanding to be reached by the individual man, has been invariably by the way of contemplation. The last word has been defined after many ways, all of which connote the state of preoccupation with the quest and hunger for the term thereof. Novalis was right therefore when he said that the condition of knowledge, or of that realisation which is knowledge in the mode of life, is definable only as *Eudaimona*—that is, saintly calm of contemplation. In this manner the pillared gates of initiation symbolise the entrance of our own souls. All the arcana are held therein—“as if in archives”—the stars which influence us, the instruments by

which we divine, and the keys of things intelligible. It is this paramount and catholic comprehensiveness which makes it impossible for us, in the last resource, to be taught, except by the spirit. In respect of material life, the soul is a receptacle of impressions and communications from without, but in respect of spiritual life it is a conduit of eternal graces. The state of communication from without through the material forms of perception is a state of inhibition: the only natural condition of the soul is that of inhabitation, in which we receive our freedom as "mystic citizens of the eternal kingdom." These statements are *loci communes*, the commonplaces of eternal life.

EXCELLENT AND SUPER-EXCELLENT MASON

It is explained in the proper place after what manner the Grades of ROYAL and SELECT MASTER—whatever their deficiencies from the standpoint of Ritual and symbolism—are essential to a proper understanding of the ROYAL ARCH, because they exhibit the deposition in concealment of certain sacred objects for the use and profit of future Masonic generations—in case of need. In our consideration of the ROYAL ARCH itself we shall see how the need arose. It follows that there are two CRYPTIC GRADES and no more, the classifications which extend them being examples of critical misjudgment by the makers of Rites. In addition to the CRYPTIC GRADES there are other preliminaries to the SUPREME DEGREE, and they serve to indicate the importance attached thereto under the old systems. Those of EXCELLENT and SUPER-EXCELLENT MASON may be taken together, for they are connected so intimately that they may be regarded preferably as two Points of a single Ceremony. They form the Twentieth and Twenty-first Degrees of the EARLY GRAND RITE, and under their special names, as well as in their peculiar forms, I believe that they have had no other custodians in recent times. They constitute together a Scottish version of that comparatively old ceremonial—so familiar by name and so little known otherwise—which was once worked in England as the PASSING OF THE VEILS.

The Second Temple.—The Candidate for the Grade of EXCELLENT MASON testifies respecting his qualifications attained in previous Degrees and desires further advancement, so that he can repair to Jerusalem and assist in rebuilding the House and City of the Lord, the scene being the GRAND LODGE OF BABYLON and the time that of Cyrus the King. He is admitted and passed successively through the First and Second Veil of the Tabernacle, after which an Obligation is administered and he is prepared for the Second Point or Grade. The object in chief of advancement as a SUPER-EXCELLENT MASON was

the possession of certain Signs and Tokens by means of which a Candidate could "prove himself to the Companions at Jerusalem." He is pledged and instructed accordingly, after which manner it is to be presumed that he passes The Third Veil, though this is mentioned only in the course of the Historical Lecture. According to this (1) the decree of Cyrus, which emancipated the captive Jews, was a licence to them only for building the Second Temple; (2) it was above all things, therefore, desirable to prevent others—Sons of Israel, common Craftsmen and what not—"from sharing in the glorious work"; (3) in view of which "it was arranged that all applicants, before leaving for Jerusalem, should apply to the GRAND LODGE AT BABYLON, when—if found worthy—they would be entrusted with the Secrets of the Excellent and Super-Excellent Degrees, which would gain them admittance to the Sanhedrim at Jerusalem and ensure their employment at the building." At the end of the Ceremony the newly instituted Super-Excellent Mason is ready to receive the Sublime Degree of the HOLY ROYAL ARCH.

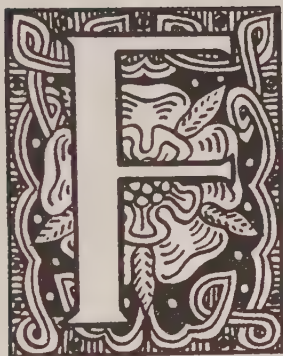
Super-Excellent Master.—The Grade of SUPER-EXCELLENT MASTER, under the Obedience of the English GRAND COUNCIL OF THE CRYPTIC DEGREES is an entirely different Ceremony, but a preparation after its own manner for the same Exalted Degree. It gives somewhat elaborate explanations of certain "mathematical" figures which are characteristic of the ROYAL ARCH. The Historical Lecture is concerned, however, with the destruction of Jerusalem and its Holy Temple by Nebuchadnezzar, which recital is regarded as a preparation "for the thrilling and sacred theme of the pious and wonderful rebuilding of the Lord's House." It must be said that, taking the two Scottish workings together, they are much better as a quasi-historical introduction to the ROYAL ARCH than a ceremonial which offers certain geometrical analogies and a single sentence of moral reflection. In the AMERICAN RITE the Grades of ROYAL MASTER, SELECT MASTER and SUPER-EXCELLENT MASTER follow the ROYAL ARCH, and are, therefore, in an utterly illogical position.

EXTRA-MASONIC RITES

As initiations existed long anterior to Freemasonry, so many which are independent thereof continue—more secret than itself—to co-exist beside it, some being alive in a real sense of the term, while others have fallen asleep—that is to say, have lost the true significance of those Mysteries whereof they are the Wardens. Of some which really matter I have spoken as opportunity offered, there and here in my text, within the measures of first-hand experience. From one point of view,

it might be difficult to speak too often, because they are higher significators in symbolism than is anything in the public ways. I question whether there is aught—either latent or manifest among secret institutions—which communicates sacraments of spiritual import in a more plenary sense, though the horizon of my certitude in these respects is the horizon of individual knowledge. There may be yet more hidden Sanctuaries, possibly in directions which have been indicated by Karl Eckartshausen and the Russian mystic Lopukhin, or otherwise in the Eastern world, far beyond our ken. Wheresoever they are, and known or unknown by me, it is of all things right and reasonable to regard them as the chief justification of Ritual Mysteries, because they are the apotheosis of these. They stand in respect of Freemasonry as the great witnesses of attainment—Eckhart, Ruysbroeck and others—are placed in respect of the Churches; and this leads me to add that the life of all the Mysteries is the individual attainment therein, apart from which they can be only Houses of Conservation, holding records of the past. The hidden Martinism—not that of Papus and his Supreme Council in France and not that which broke from his rule in America—is such a storehouse in the matter of Emblematic Freemasonry on the hermeneutical side. It is full of archaic intimations and clouded light, but at this day it belongs only to the archives.





FAITH, HOPE AND CHARITY

The three theological virtues, which in one important Grade of Masonry are confused unintelligently with the cardinal, are identical in the deeper sense of their symbolism with the three great Pillars by which every Lodge is supported emblematically, namely, Wisdom, Strength and Beauty. The quest of the Lost Word is followed in one of the High Degrees within a spiritual area which is delineated by these Pillars, and that which is hidden within them, leading to the term of quest, is symbolical of these virtues, connoting their inward and sacramental sense. In the proper understanding, that Faith which—according to St. Paul—is the substance of things hoped for, is the state that is desired by the wise, and seeing that Divine Faith can lead to Divine Attainment its profession with the whole heart and the whole will is the greatest act of wisdom which can be performed by man, because it leads into all truth and the great end of being. It is obvious in like manner that Hope is the foundation and maintenance of spiritual and moral strength, as it is also the spring of action. The aspirations of heart and mind, the ambition which is seed of achievement, are in such close alliance therewith that they appear almost its synonyms. In fine, Charity is that theological virtue which is most directly in correspondence with Beauty, which

is indeed its nimbus and radiance. Charity, however, as it is understood and practised among us belongs rather to the active side of good-will: it is also compassion, kindness of heart, sympathy and whatsoever belongs to the workings of a generous nature. These qualities at least are modes and aspects of its consecration; but it becomes sanctified in the plenary sense when it is the activity of Love directed in paths of service, such Love being rooted in God as at once its end and beginning. Of this Love, Beauty is no longer the nimbus: the two have become one in very being. These findings are the prolegomena of eternal life.

Essence of these Virtues.—But the heart of their subject lies in the hiddenness behind the forms of words and the attempt to bring it into expression is its clothing in imperfect forms: the essence of grace and truth escapes therein. Having written failure before and behind these sentences, let me still attempt to say that Faith is the loyalty of the human mind in adhesion to its own postulate concerning the truth of God, in virtue of which the mind cannot be stultified in following the quest of God. Hope is the anchor of the heart cast on the all-sufficiency of God, so to stand about us on the path of quest that we on our own part shall not fail therein. Love is the warrant of the quest; it is the search, the seeker and the term of search. It is that which was from the beginning our spur and motive, is now an inward sustenance which gives the power and the glory of going on, of being still upon the quest. So also will it still support us through all fruition of attainment, world without end in Love. It follows that Faith and Hope are swallowed up in Love, or that Love in its deep unfolding is Faith, Hope and Charity: it is “Alpha and Omega, the beginning and the end, the First and the Last, which was and is and is to come, the Almighty.” These dogmas are the exotics of eternal life; the others are as Blue Masonry and these as the High Grades, as the head and crown of Masonry and the *ne plus ultra* Degree. They are the products of that Higher Pantheism for which God is all in all. If there be any one who can receive them among all the holders and keepers of the Great Rites, he is *Prince of the Royal Secret* and for him is laid up the *couronne princière des Roses-Croix*.

To Whom the Lesson Applies.—This is how it stands with the deep unfolding of theological virtues for the Wardens of those Mysteries which are sphered in an empyrean of sacraments above the rank and file of Most Wise Sovereigns and Grand Inspectors-General. It is “without detriment to ourselves and our connections,” because it belongs to another world of values, beyond the reach of rust and

moth, where no thieves break in and steal. It is that place in which he who giveth to the poor lendeth to the Lord, and there the Lord repays him. There also the right hand knows not what the left hand doeth, because the left dispenses on earth and the right receives from above. After this manner does the epopt make the Sacred Sign of Hathor.

Ladder of Jacob.—It will be seen in this high understanding that the theological virtues are, as the Lectures tell us, like certain rungs on the Ladder of Jacob; that the Angels go up and come down by these, in virtue of a general "bond of amity," which bond is the hierarchic scale of correspondence between things above and below; between faith in the Great Architect of the Universe and union of the soul with God at the great height: between the Veil and the Holy of Holies; between the Volume of the Sacred Law—as typifying the source of spiritual doctrine and precept, wheresoever and whensoever it has been formulated, all the wide world over—and that Book laid up in the heart, when the heart has opened its door to Him Who stands and knocks. After such manner do Faith, Hope and Charity give "access to the Throne of Grace"; we are "justified" thereby and therein, are "accepted and, finally, received."

FESSLER'S RECTIFIED RITE

Of all Masonic tasks the most utterly thankless is that of reformation in Ritual and its correlative, revision of principle: there is no wider door into the open arms of ingratitude. Of this historical truth Ignaz Aurelius Fessler offers a typical instance, but only as one among many: indeed, taken altogether, he fared better than some or most who have followed this thorny path. The spirit of reform was with him, apparently from an early period and long before he entered on his Masonic career. He was a Hungarian by birth and is said to have been of humble origin. He was also, and naturally, a son of the Latin Church. He was educated at the Jesuit Gymnasium of Raab, under the supervision of Antonius Mancini, a man of learning. The Jesuits must have concluded presumably that he was unfitted for their own ranks; but he had or believed himself to have some kind of religious vocation, for in 1773, and at the early age of seventeen years, he became a novice in the Capuchin monastery of Moa. He took minor Orders in due course and was ordained sub-deacon at Vienna in 1777, proceeding two years later to the priesthood, when he was twenty-three years old. These dates are on the authority of Thory and others, apart from any means of checking, and they stand therefore at their value, with an atmosphere of doubt

around them. Under the obedience of a strict monastic rule, it looks utterly unlikely that so young a man should have been thus hurried through the ecclesiastic curriculum, more especially with no future before him, as he was without means or influence. A secular seminary at the period would scarcely—one would think—have proceeded with such unreasoned haste. Woodford, moreover—but quoting no source as usual—records that in 1779, the date of his priesthood, he was in doubt on matters of religion, so that he could not have been exhibiting unusual fitness or a great light of sanctity. Two years later he was at Vienna—as we are told, for the completion of his studies—and there it is said that he resolved to throw off his shackles ; but the course which he followed in view of the alleged object was to expose abuses and irregularities in his own Capuchin Order, by means of a printed communication addressed to the Austrian Emperor in 1782. Kenneth MacKenzie, in his characteristically crass manner, says that he was persecuted by his superiors ; but it is evident that he had already passed himself out of their jurisdiction. Whatever his disaffections, it is evident that he was a man of great acquirements, according to his story, and in 1783, or a year later at most it is on record that the Emperor appointed him Professor Extraordinary of Languages at the University of Languages. I infer that the foundation of his acquirements in this direction was laid under the tutelage of Mancini. A promotion like this was of course a rebuff for the Capuchins, and they are said—but on what count I know not, unless it was that of libel—to have threatened him with legal proceedings. He fled thereupon to Breslau, and so closed his first experiment in reform. It does not seem to have reflected much credit on himself or to have produced any fruit at headquarters. At Breslau and thereabouts he betook himself to literature and teaching ; he is reported also to have entered on the study of Spinoza, which in the caustic opinion of Woodford could have “ done him no good.” What happened actually was that in 1791 he “ was received into the Lutheran Church ”—an infrequent result of Spinozism. A year later he completed his liberation from monasticism by marriage ; but if the new bond was contracted on the path of personal reform, in this case also the experiment proved unprofitable and ended ten years later in divorce. A second undertaking in wedlock seems to have answered better. As regards the rest of his external life it is without consequence for my purpose, being that of a wandering professor whose past followed him, or alternatively some untoward star, from Breslau to Berlin, from Berlin to Kleinwall, from Germany to St. Petersburg, Saratow and Sarepta, but thence again to St. Petersburg,

where he was made an Ecclesiastical Councillor—how and why must be left to those who can discover, for a position of authority in the Greek Orthodox Rite would not seem open to a member of the Lutheran Church. There, however, he remained for the space of six years, and there also he died on December 15, 1839, aged eighty-three years. He was born at Czarendorf in 1756.

Masonic Career.—Fessler was made a Mason at Lemberg in 1783 and is said to have proceeded at once with characteristic zeal to the study of Masonic history and principles. Of his activities at Breslau—if any—we hear nothing at all in respect of authorised Masonry. But, like Christian Rosy Cross, he was pondering over reformation in his mind, amidst his teaching and writing. In or about 1789 he is affirmed to have established a *Bund der Evergeten*, or Society of Benefaction, on Masonic lines and to effect a moral reform, for which Masonry itself at that time—or in his opinion—was not suited. The plan came, however, to little; the association had practically no active existence, and it fell to pieces or dissolved in 1793. But it happens that there is an alternative story, which says that the Order or Society was established at Silesia in 1792 by Zuboni of Glogau and other people whose names signify nothing; that Fessler had no part in its foundation, though he “worked with it”; that it did not pass out of existence till 1801, as made evident by the fact that some of its members suffered imprisonment at Breslau in 1796—presumably on political grounds. In any case, Fessler scored another failure in reform. When he was living in Berlin he was affiliated to the historical Lodge ROYAL YORK OF FRIENDSHIP, his chequered career in which may be summarised as follows: (1) He was elected a member of the SUBLIME COUNCIL, a title which arose probably out of its High Grades, as it does not assuredly belong to any Craft system of rule. (2) He was commissioned to revise and reconstruct the Rituals, which are said to have followed those of the French Rite. (3) Being concerned as a Lutheran with the pruning and reduction of official religious doctrine, he was anxious to make use of the same shears in respect of Masonic Degrees, leaving nothing but those of the Craft. (4) The Lodge ruled against him, and in the end he produced a revision of the whole series, which was approved, according to the story. (5) He proceeded thereafter to form a new constitution and after great difficulties he established the ROYAL YORK as a Grand Lodge in 1798, its jurisdiction extending over seven Daughter Lodges, increased—under his auspices—to sixteen in the brief space of three years. (6) He established also a Scientific Masonic Union for historical study of the Masonic subject. (7) We hear,

moreover, of a second revision of Rituals, from which a RITE OF FESSLER emerged, but the accounts are confused and doubtful. I should infer that there was one reconstruction which held the field for a very short time only, being abandoned—according to another story—in 1800. (8) There is a report that prior to this Fessler had been elected Deputy Grand Master, which notwithstanding he is said to have received nothing but ingratitude as his reward. (9) In Masonry therefore he scored his third and final failure, his RITE passing into the archives. (10) In 1802 he resigned all honours and offices, all active connection with Masonry, save only on the side of research.

Rite of Fessler.—The authorities are the German HANDBOOK, Thory, Clavel and Ragon; but I question whether any of these witnesses were acquainted with the Rituals themselves. Their materials—presumably in respect of Grades superior to those of the Craft—are said to have been drawn from (1) the FRENCH RITE, (2) the ORDO ROSEÆ ET AUREÆ CRUCIS, (3) the STRICT OBSERVANCE, (4) the SWEDISH RITE, and (5) the CHAPTER OF CLERMONT. Alternatively, according to an independent exposition, the claims and symbolism of these and other systems were examined in successive Degrees. In any case the Ritual arrangement was as follows: (1) ENTERED APPRENTICE, (2) FELLOW CRAFT, (3) MASTER MASON; and thereafter a Chapter of Higher Knowledge, working or otherwise conferring (5) the HOLY OF HOLIES, (6) JUSTIFICATION, (7) the CELEBRATION, (8) the TRUE LIGHT, (9) the FATHERLAND, alternatively the COUNTRY or HOME, and in fine (10) PERFECTION. It follows that so far as names are concerned the four High Grades of the FRENCH RITE have passed away altogether and that instead of reducing Degrees the Rite of Fessler extends them. Against all likelihood implied by the fact of their names, his Masonic hypotheses and researches are said to have been distributed as follows through his various Grades of Knowledge. (1) The so-called HOLY OF HOLIES was dedicated to a review of various speculations concerning the derivation of Freemasonry from the KNIGHTS TEMPLAR, STEINMETZEN of Strasbourg, the GERMAN ROSY CROSS, the Lord Protector Cromwell, and the Jesuits, which would signify a Jacobite origin. (2) In the Grade of JUSTIFICATION the claims of ÉCOSSAIS MASONRY and the pretensions of the CHAPTER OF CLERMONT were subjected to a critical review. (3) The Grade of ROSE-CROIX, the RITE OF THE STRICT OBSERVANCE, the ORDER OF AFRICAN ARCHITECTS and the INITIATED BROTHERS OF ASIA were sifted under the disconcerting title of CELEBRATION. (4) The SWEDISH RITE, the strange medley

of Zinnendorf and—out of all common correspondence—the HOLY ROYAL ARCH were examined under the titular criterion of TRUE LIGHT, as by one who carried a lantern through a labyrinthine wild of pageants. (5) But under the denomination of FATHERLAND Fessler transferred the research to the “Mysteries of the Divine Kingdom” and to the secret doctrines communicated by Christ to His disciples. After this manner was the Fellowship of the ROYAL YORK designed to be taken homeward and so attain (6) the PERFECTI-ON of the whole system. It is said that this *ne plus ultra* was never actually communicated, which seems to befit the symbolism; but an untoward alternative affirms that it furnished a critical history of Freemasonry and all Mysteries comprehended thereby. One would have thought that this field had been covered with a certain fullness in previous ceremonial points.

Lectures versus Ritual.—It is of course possible that a German Professor of Oriental Languages may have metamorphosed Grades of action into Grades of simple disquisition, and in such case one can understand readily enough that the ROYAL YORK OF FRIENDSHIP grew weary of the lecture system. But on the whole I lean to the alternative mentioned previously, which is that of Thory, Clavel and Ragon, bespeaking at least some kind of ceremonial. It seems to correspond, moreover, with the views expressed by Fessler concerning his Grades—that they were “moral and æsthetic Mysteries.” He says also that they represented the tendencies of Masonry. Critical and historical discourses could scarcely answer to this description. For the rest, there is no point of any moment at issue on either side. The RITE OF FESSLER was almost stillborn, as I question whether we can place much reliance on Clavel’s statement that it was still practised by a few Prussian Lodges in or about the year 1840.

Authorities.—(1) Thory’s ACTA LATOMORUM, Vol. I, p. 198, for the commission to Fessler on the part of the Lodge ROYAL YORK OF FRIENDSHIP, respecting the revision of Statutes General and Rituals. Seven other Brethren were appointed to assist him. The “new Rules”—*sic*, i.e. *nouveaux réglemens*—were adopted on August 3, 1796, and all change was interdicted for three years. See also p. 313 for the rectification of the High Grades and for the formation of a scale of historical and moral instructions. (2) Clavel’s HISTOIRE PITTORESQUE DE LA FRANC-MAÇONNERIE. I have used the third edition: see p. 65 for the statement that Fessler’s Rite was practised at this period in Prussia and p. 189 for a very inadequate reference to the Rite itself. (3) Georg Kloss: BIBLIOGRAPHIE DE FREIMAUREREI, s.v. Fessler, in the Index, p. 418, and also the follow-

ing bibliographical numbers: 553, for Fessler on the Eleusinia of the nineteenth century; 636; 2725-29 for the collected editions of Fessler's Masonic Writings; and 2732 for the Scientific Masonic Association. (4) Ragon's *ORTHODOXIE MAÇONNIQUE* and *MANUEL DE L'INITIÉ*. It is to be noted that Fessler's most important work on Freemasonry—or so at least accounted—was circulated in manuscript and has not since been printed: it was by its title a *CRITICAL HISTORY* of the whole subject and would appear therefore to have contained the knowledge communicated in his *GRADE OF PERFECTION*. There seems no question that the MS. was available to Lodge Members if not to other Masons for the sum of thirty pounds, each copy. When it is said that the Grade just mentioned was not conferred the meaning may be that there was no Ritual working. It may be mentioned that in Fessler's opinion the hypothesis and Grades of Templar Masonry, as conferred originally—according to a prevalent tradition—by the *CHAPTER OF CLERMONT*, were invented by the Jesuits, that all their allegories had reference to Jesuit history and to their claims on universal rule. There is not a particle of evidence to support this view, which is moreover improbable antecedently. Why should that ecclesiastical body which exists for the advancement of the glory of the Church—by all means and at all costs—set out under a Masonic ægis to exonerate and restore a chivalry which the Church condemned and destroyed?

J. G. FINDEL

Kloss is the German bibliographer of Freemasonry, the *HANDBOOK* is still the most important German work of an encyclopædic kind on the subject, and Findel is still, I believe, its chief German historian, though the publication of his most important work took place nearly sixty years since. He had considerable learning for his period and there is no question that he marked an epoch, or at least the beginning of a new order in Masonic antiquities. The translation of his *HISTORY* into English was the death-knell of the Oliver school of speculation and—speaking generally—the end of the dream period, so far as this country is concerned. That which had reigned previously was a spirit of unbridled imagination, apart from the spirit of research, Findel substituted a reasonable sense of evidence, a respect for facts and a recognition that they are vital, in this as in any field of history. In the higher as in the lower order, he was devoid of imaginative faculty, but he had the German collector's patience, and he produced the first critical account of Masonry. His work has been superseded entirely by Gould's *CONCISE HISTORY*, though

I am not assigning hereby a place of permanent importance to the latter. There is nothing more ephemeral of necessity than are historical works on the Order ; if the volume in question holds the field for the moment, I look, notwithstanding, to the future. But if Findel has yielded his place, as another may yield in turn, he is not without interest among records of the past, and I propose to summarise some of his findings as an important statement of the case in his day and generation.

General Thesis of Findel.—(1) Behind or within the historical fact of the incorporation Findel recognised some vital principle or spirit, about which he spoke vaguely, as “ the idea of Freemasonry ”—presumably the kinship of federation, having duties arising therefrom, which are in fact the Masonic virtues. (2) He held that this idea is as old as human civilisation and has its source in the human heart ; again presumably, it is a practical recognition of brotherhood in social duty. (3) He is referring to this living principle and to its welding bond when he affirms that Freemasonry is to Masonic Brethren what religion is to the Church and what substance is to form. (4) Emblematic Freemasonry is the lineal descendant of everything that belonged in the past to the Operative Craft of Building, and yet—without justifying the statement—he affirms that its traces are also in the Ancient Mysteries. (5) They are more especially in Roman congregations of artificers and in the mediæval Fraternity of Masons. (6) Its immediate and most direct masters are the German Stonemasons and Stonecutters. (7) A genealogy like this remains hypothetical enough, after every allowance has been made for the intercommunication between Building Guilds. (8) The hypothesis fails for want of a speculative element in German confraternities, because Emblematic Freemasonry arose in England, because the influence of German Stonemasons on Guilds in England is not in evidence, and because the speculative element in English guilds is not found in their records. (9) As regards what is called the transition, according to Findel, its main factors were (a) the spirit of the age, (b) the writings of Bacon, Comenius, Dupuy and the Rosicrucians, followed by Deism and the growing principle of religious toleration. (10) Deism in particular is held to have exercised so important an influence that Findel speaks of its having contributed essentially to the final transformation of Freemasonry from an operative to an universal speculative Society.

The Thesis Reviewed.—It is obvious that all great movements derive opportunity from a given spirit of the time which is favourable to the particular activity ; I am entirely certain that those who

effected the Transition were acquainted with the *NEW ATLANTIS*, if not the *RESTAURATIO* and *NOVUM ORGANUM*; that they knew something of Comenius and his great educational schemes; that they had read the *FAMA FRATERNITATIS R.C.*, at least in the English translation edited by Thomas Vaughan. It was obviously, moreover, in virtue of religious toleration that Jews were admitted to membership under the ægis of the so-called Revival: in the absence of such toleration, under the yoke of the Star Chamber, the Holy Office, or the theology of Knox and Calvin, Emblematic Freemasonry would have arisen at its proper peril, and the Grand Lodge of 1717 would have perished at Smithfield or Tyburn. These are commonplaces of the whole subject, and the Transition is not explained by their citation, any more than it is explained by the influence of the *NEW ATLANTIS*, Dupuy's work on the Trial of Knights Templar, or the Manifestoes of the Rosy Cross. But the last thing which accounts for the Transition is the Deism in the final decades of the seventeenth century and onward to the year of the Revival. The *PANTHEISTICON* of Toland represents nothing in correspondence with the mentality, moods and faith of the personalities who brought Emblematic Freemasonry into manifestation in 1717: so far as it is possible to say, there were no Deists at the Apple-Tree Tavern on the night of Revival; Desaguliers, Anderson, Payne, Anthony Sayer, the people who counted in the movement, were Protestants of their period, in one or other of its variations. Here is the proof positive which ousts Findel's supposition, and it does not stand alone, for there is ample evidence that when it came into being the *THIRD DEGREE* was Christian, and so were also the Lectures. The influence of Deism on Masonry was more than a century later and under the rule of the Duke of Sussex.

Deism and Masonry.—I have failed to ascertain the persuasions of Findel himself in matters of official religion; he may have leaned in the direction to which he attributed such imaginary importance; but we know only that he was an ardent admirer of Anderson's banal clause on God and Religion in the first *BOOK OF CONSTITUTIONS*, declaring it to be "as sublime and magnificent as it is true to itself." For Findel also Masonry was true to itself within the measures of the Craft Degrees; the "seed of Ramsay" was for him a corrupt seed; and he failed to discover anything outside "injurious effects" in the High Grades. Here is a characteristic position of the Deist and almost a distinguishing mark by which we may know him; it became, moreover, under the influence which I have noted already, the characteristic seal of the Union. For the *GRAND LODGE OF ENGLAND* Masonry consists of three Degrees, including the *HOLY ROYAL ARCH*,

because the Duke of Sussex and those like him were Deists. The explanation is simple and is resident in the fact that all High Grades which count are militantly Christian and Trinitarian. Speaking of the Grade of ROSE-CROIX Findel quotes an alleged statement of Baron Tschoudy—that it is “the Roman Catholic Religion incorporated into a Degree.” For those who know the Grade and also the Latin Church it is nothing of the sort now, nor was it in the past, so far as I have been able to trace its records of Ritual; but it is a Grade of the glory of Christ and a Grade of the Holy Trinity, which is near enough to pass for Romanism in a Deistic mind.

Findel's Masonic Philosophy.—It remains that according to Findel Freemasonry has by no means accomplished in the past and by no means fulfils in the present that which it is capable of doing. It represents, however, a sacred truth—not otherwise formulated by the German historian—and as such it cannot dispense with an outward form, meaning symbols, ceremonies, Rituals. But these in his opinion must remain within the primitive measures of the Craft, though they should be remodelled and perfected to suit successive ages. It is therefore possible to make alterations in the body of Masonry. Findel served his purpose in his day and place, after what manner has been indicated: neither then nor subsequently, and now least of all, could consequence attach to his opinions; but as an intelligent collector of materials, with a critical judgment upon them, he deserves high praise, because such characteristics were very rare at that period in the domain of Masonic research.

Bibliography.—Findel's works on Freemasonry are (1) *GESCHICHTE DER FREIMAURERIE von der Zeit ihres Endstehens auf die Gegenwart*, 2 Bde, 1861, 62; but there were of course later editions. (2) *GEIST UND FORM DER FREIMAURERIE*, 1874. (3) *DIE GRUNDSÄTZE DER FREIMAURERIE IN VÖLKERLEBEN*, 1881. He founded *VEREIN DEUTSCHER FREIMAURER*. His first and most important work was translated anonymously into English under the personal supervision of the author, and appeared as *HISTORY OF FREEMASONRY, from its origin down to the present day*, 1865. A second edition was issued in 1869. Findel is said to have been initiated in 1856; he was a professional literary man, writing on various subjects and having journalistic connections. I do not know the date of his birth, but he died at an advanced age in 1909.

FIRST AND THIRD DEGREES

The considered object of the GRADE OF ENTERED APPRENTICE is to build up the Candidate by means of Masonic instruction and his own

efforts as a house or temple of honourable and perfect life, recalling the aspiration of a Degree outside the Craft to integrate its members as living stones into a spiritual edifice which shall be meet for God's service. Between such symbolical architecture and the Legend of Solomon's Temple there is so little correspondence that the one was never intended to lead up to the other. The symbolism of the ENTERED APPRENTICE Degree is of the simplest and most obvious kind: it is also personal and individualistic. That of the MASTER GRADE is complex and remote in its significance: it is, moreover, an universal mythos. My conclusion is that the THIRD DEGREE has been grafted on the others and did not belong to them originally. Furthermore there has been no real attempt to weld them, though they have been pulled together—as I have suggested—into some kind of working sequence—as, e.g., by the exhortation which the Worshipful Master recites to the Candidate prior to the dramatic scene and by certain remarks addressed to him immediately after the Raising.

Number of Craft Degrees.—It will be seen that this suggests two favoured alternative hypotheses, advanced—tentatively or otherwise—by serious writers like Gould, namely, that original Emblematic Freemasonry, and presumably its operative counterpart, consisted either of one Degree or of two at the most. The suggestion is of a certain importance because it illustrates unawares the view which finds expression above. In critical analysis it by no means signifies that either the ENTERED APPRENTICE Degree or that of FELLOW CRAFT—as now practised among us—is of superior antiquity to the Degree of MASTER MASON, but that there was a primitive form of reception and—by a bare possibility—of advancement that may have offered some root points of resemblance to the ceremonies which prevail now. It is of course entirely hypothetical, and as regards Emblematic Freemasonry it implies what is actually one of the main points at issue, the existence of an incorporated Speculative Art prior to the eighteenth century. There is otherwise no question that in Operative times both Apprentice and Craftsman or Fellow were pledged in respect of the Guild secrets. It is possible also, though there is no vestige of evidence, that there may have been even rough moral reflections—as e.g. on working tools, accompanied by the communication of what is known as the Mason's Word, the fact of which is the earliest trace of an official or conventional mystery in all the records of the Craft. It goes back to the first half of the seventeenth century and has been quoted elsewhere in these volumes. It will be seen as my investigations proceed that a very late origin of the Third Degree is the conclusion which is practically forced upon us by the

complete failure of the old reveries to survive the most temperate searching.

Makers of the Craft Degrees.—I am of opinion further that all Symbolical Masonry, as it stands and is known among us, belongs to one and the same period, that it was the invention of persons who could have raised a material edifice as much and as little as he who writes these lines, but that it is not too precarious to suppose that, being Lodge members, they were acquainted with an old procedure in making Masons and perhaps of passing Fellows, and that they wove it into their symbolical versions of the First and Second Craft Degrees. I have said that they were Lodge members, but it was of course in the sense of Ashmole, Colonel Mainwaring, Sir Robert Moray and others: they were not operatives and belonged to a Lodge or Lodges which in the Operative sense was always at refreshment and never at labour, as none of them could carry the hod, lay bricks or dress stones. They were in a state of direct contrast to that allegorical Master-Builder of whom it is said that he was "skilful to work in gold and in silver, in brass, in iron, in stone and in timber"; but they had other qualifications and could "find out any device" in the veils of conventional allegory and in symbolical illustration. I think in my heart that they were not many but one: however this may be, what he or they gave us was Emblematic Freemasonry, a new lamp wrought in an old aspect, a new Mystery on a scale of which Guilds and Companies and Liveries had never dreamed, but with a time-immemorial claim, which was that of the Operative Art in the likeness of which it was fashioned.

The Third Degree.—I have headed this note with a reference to the First and Third Degrees, because the Second is after all nothing and leads of itself nowhere, neither to the Mysteries of Nature and Science nor yet to the Master Grade, as by any natural path or in virtue of any evidential development. In symbolism and interior message the Third Degree stands by itself and so only: as those which precede it are written in the likeness of Guild Masonry, so is this written and created, made and fashioned in the likeness of the Ancient Mysteries, concerned on the surface with the legend of a prototypical hero of architecture, as those were concerned with the legends of gods and goddesses, but with a personal and vital application to the Candidate, which was conveyed also by those. Iacchos was torn to pieces by Bacchantes and all Nature mourned, in common with his worshippers; but Iacchos rose again, and Nature rejoiced with them. Persephone was translated to the clouded regions of the underworld, but Olympus intervened and restored her to the light of day. The

Craft Mason suffers a figurative death but is returned again to life under the auspices of that bright and Morning Star, Whose rising brings peace and salvation and "light to those who sit in darkness and in the shadow of death." The rising of Iacchos may have disclosed but vaguely to most who frequented his Mysteries the perpetuity of life in death; the descent and rendering of Persephone may have shewn also to the majority no very clear picture of the soul's story, its antenatal state according to Greek Mysticism, its descent into matter and its final delivery, as after many incarnations. But for Plato and those who followed, a great galaxy, of such was the message of the Mysteries. And so also for us: the majority of Master Masons carry away from the experience through which they have passed those lessons only that they are competent to learn, of honour in the face of death and dimly, as in darkness visible, of life beyond the grave. But to others, walking at however far a distance in the steps of Plato and the Platonic successors, there are offered other lessons, while to a few—it is but few at best—who have drunk at deep fountains of wisdom, who have seen another light than shines in Greek philosophy, it is given to understand the Mystery of the Craft Degrees and the personal experience therein according to the Ineffable Measures of the Mystery which is in Christ and of the experience which is reserved for those who can follow Him in the abiding inward presence of the Christ Mystical.

A Sum of Christian Theosophy.—I have given some intimations already on this subject, so unsearchable in any light derived from the kingdoms of this world, so clear and full in the light of the Mystical City and the Eternal Kingdom. There is always more to say; but he who follows this light and attains the end therein realises in his own person, within his own measures, the Birth, Life, Death and Resurrection of Christ, after the same manner that the story of the Master-BUILDER is realised personally by every Master Mason. The position cannot be put more plainly, and it matters nothing that it is a conspicuous elucidation of small things by great; it matters nothing whether the analogy was present in the minds of those who gave us the Ceremonies of Emblematic Freemasonry, as now worked and conferred. The truest understanding of anything is always that which is highest, and if that which is given me in the Craft is read by me in this light rather than in that of the rank and file of my Brothers, I am in the position of Plato and the sacred hierarchy on the intellectual thrones, who saw otherwise than Aristophanes and Lucian.

Mystical Death.—In common with some others, but not for the

same reasons, I confess to a sense of insufficiency in respect of the ostensible purposes and interests of the Masonic experiment, but there is shadowed forth here another object and a higher concern, as if immanent in the whole. And this second sense of the Craft Mystery brings it into relation with other Instituted Mysteries which after traversing particular paths of symbolism cast aside these veils and communicate—so far as language will permit—the open truth of reality, being that method by which the individual soul enjoys in pure being the mode of universal life. Plotinus is the chief witness in Greek theosophy; the East is full of testimonies; while the golden chain of Christian witnesses begins with the Apostle to the Gentiles and is continued to our day. And seeing that this mode is attained in the sacred suspension of mystical death, or by souls withdrawn in the stillness, in a sleep of material life, the nearest analogy hereto in external symbolism is the figurative death of the Mason. Those who induce it know nothing and those who undergo it do not dream; but the world of symbolism cannot disavow the implicits of its own emblems: they are embraced on the contrary by the catholic scheme of the sacraments.

A Definition of Spiritual Masonry.—It is from this point of view and in this most high light that I have elsewhere defined Speculative Masonry as a hieroglyphical abstract or itinerary of the reintegration of the mind in God; and I postulate this definition here and now as my theosophical construction of a pregnant statement in the *QUESTIONS BEFORE PASSING*—that Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. For the one definition is not without the other and does not destroy the other: the conventional description is so true that those who repeat it seldom realise its meaning. They interpret morality after an elementary and artificial manner, as if it were comprehended by social good conduct. Here is the first step only in the Science which the mystic Thomas Vaughan once termed “both ancient and infinite.”

A Word to the Few.—The measure of the fullness of the stature of this doctrine is even for its preliminary acceptance by the logical understanding beyond the possibility of many, and I speak at this point therefore only to a small assembly of the elect and of those who are capable of election within the ranks of the Brotherhood, not doubting that the larger concourse which remains in the letter of the symbol—as in a porch of the Spiritual Temple—are also in the grace of the symbol, and are taken according to their capacity by a certain light and leading which shall befit them in the age-long process of initiation for the greater ends. In the meantime, let those who can

suffer these sayings take in their hands once again the "perfect ceremonies" of the Three Degrees and read them in the light of this greater construction—from that summons to Open the Lodge—when all rise to participate in the emblematic form—to the consummation of the Third Degree, when it is "closed accordingly" because the Mystery is finished. They will begin to understand what is implied in the QUESTIONS BEFORE RAISING by the Hidden Mysteries of Nature and Science, as well as the kind of House which is established in strength, to stand firm for ever.

FOUR HYPOTHESES OF ORIGIN

There are some respects in which Emblematic Freemasonry may be regarded more simply as a thing which was made rather than a thing which grew, and the grounds of such a conclusion are formulated in other sections. It is in any case certain that the Craft Rituals bear no trace of Operative Practice, though they are full of its moralities. On the contrary it is certain by internal evidence that they are the work—as we have seen—of men who had never hewn stones or had part in the erection of houses made with hands, and that their appeal and purpose were for others of their own category. They bear much the same relation to their alleged historical sources that Ruskin's *STONES OF VENICE* bears to a builder's handbook, the comparison being subject to one important qualification, that Ruskin's work belongs to the category of great literature, which is not unfortunately the case with Craft Rituals or their developments in High Grades. The following hypotheses concerning the origin of Speculative Masonry have been advanced in the past and one of them holds the field at the present day. They are given here in summary form with the least possible comment, pending their analytical consideration in the places to which they belong, my purpose being to contrast them together in a group. The hypotheses are: (1) That Masonry is the last development and transfiguration of some simple Mystery current among the old Building Guilds; (2) that the notions and terms of architecture were adopted and utilised figuratively by a secret group of philosophical moralists, and that the final elaboration of their device is found in the Craft Rituals of the eighteenth century; (3) that the mediæval Building Guilds were lineal descendants of the architectural fraternities of antiquity, who were initiates of the old Instituted Mysteries, and that there was hence always a speculative element in Masonry; (4) that the Knights Templar, to whom the esoteric traditions of antiquity had been communicated in the East, assumed the disguise of Masonry after their suppression and were the

actual inventors and founders of the Speculative Art ; (5) that Emblematic Freemasonry was the final issue and evolution of the Rosicrucian Fraternity, or that it was an experimental foundation of certain persons thereunto belonging.

Notes on the Hypotheses.—The third hypothesis has long since been set aside as fantasy ; the fifth is a variant of the second and may be joined as one therewith ; the fourth is that which enlisted the chief interest and focussed the general thesis of the most important High Grades, all of which originated in the idea of chivalry as in one sense or another lying behind Masonry, at once its motive and its source. The first, which carries the seals of surface probability and the appeal of common sense, is adapted to those minds that are content to regard Masonry as a ceremonialised system of morality, and—in one of its several forms—it is now the accepted explanation of the Masonic historian and of Lodges which pass as learned. It obtained great diffusion from the days of Grandidier, who first hazarded the suggestion that the German *Steinmetzen* were the true ancestors of the Order, since whom there has been developed a complete chain of transmission, beginning, as we have seen otherwise, with Dionysian Artificers, and proceeding so forward through Roman Collegia, Comacini and mediæval Building Guilds, all over Western Europe.

Ancient Guilds and Ancient Mysteries.—But those—who have been many in the past and a few are yet among us—for whom the Rites and symbolism of Emblematic Freemasonry connote and indeed embody something more than ethical propositions, that they connect in some manner not perhaps determined with the catholic object of initiation, have always looked with suspicion on their reference to a trade guild in respect of origin. It was perhaps this sense of insufficiency which prompted the French manufactories of Masonic legend to assume that the old Temple Builders were a secret confraternity perpetuated through many centuries, who in Egypt, Assyria, Judea, in Greece and Rome, maintained Holy Houses for the Mysteries in which they participated themselves, and erected subsequently all over Europe the Cathedral Churches of Christendom, still keeping in the crypts not only the peculiar secrets of their building art—as if the words of a Master-Builder—but also the religious doctrines and practices of Thebes and Eleusis, of Isis, Dionysius and Ceres. These are reveries of the romantic spirit, with no particle of historical basis ; but they illustrate the reluctance of the past to connect great institutes of symbolism with trade unions, and they are right in the sentiment which inspired them, however mistaken in fact. There are many respects in which the current, approved and

popular explanation as to the origin of Masonry is as void of evidence to support it as the imaginative traditional histories of the High Grades, the oration of Chevalier Ramsay, or the eloquent thesis of Baron Tschoudy in *L'ÉTOILE FLAMBOYANTE*. In other words, if Speculative Freemasonry is the last transfiguration of some antique show belonging to the Building Guilds—which have left no record concerning it—the conditions of such transfiguration, in the absence of all evidence, are as much outside our knowledge as are the circumstances under which Templarism or Rosicrucianism became changed into or assumed the veil of Masonry, supposing for one moment that we could accept the hypothesis of its Rosicrucian or Templar origin. The received opinion bears therefore no marks of finality, and the whole question stands liable (1) to be reopened by any new facts which may be brought to light in research, (2) to lapse altogether for want of anything to support it, and (3) to be replaced—also for the moment—by any other plausible speculation which may enter the lists against it. There is meanwhile one fact and one only in patent evidence before us—that in the early part of the eighteenth century, but *post 1717*, we find certain Symbolical Rituals suddenly in use in London, having all sorts of claims respecting antiquity, but with no antecedent history behind them. They spoke, as they speak still, the language and embodied the set of moral and mental feelings of their period: in the logic of the case, the *onus probandi* lies on those who say that they are of time immemorial, whether as to form or substance.

FREDERICK THE GREAT

The Masonic consequence of Frederick II, King of Prussia, centres above all in the allegation that he was the instigator, author or patron of a so-called Masonic reformation which extended the twenty-five Grades of the RITE OF PERFECTION to thirty-three under the denomination of the SCOTTISH RITE, ANCIENT AND ACCEPTED—*Ritus Scoticus, Antiquus et Acceptus*. The original Rite was dead so far as France was concerned, but one of the stories states that it was carried to America by a Jew in 1761, where it remained—in the archives or otherwise. It was taken also to St. Domingo at an uncertain date before or after the Revolution. These matters belong obviously to a consideration of the SCOTTISH RITE, but they offer a point of departure in the present case. There was of course a Charter or Warrant which authorised the foundation and consecrated the initial activities of the Supreme Council placed at the head of the Rite. There was no colourable reason for its construction in the Latin language and there was not only nothing to justify Frederick

the Great in describing himself as Supreme Protector and Grand Master Universal of all Masonry, but no real likelihood that he would attempt so to do. It is in such manner, however, that the document opens and in such tongue that it was written. In view of the available text and of the criticism which it has received, it is not less than certain that the document is fraudulent. I have heard somewhere that Albert Pike was prepared to stake everything on the fact of its authenticity, but the one needful and essential thing which it was not in his power to risk was his own critical faculty, for this had been denied him.

Of Fraud in Titles.—There have been several documents of the same kind on Masonry, and not one of them all is genuine—the Charter of Larmenius, the wonderful patent of the JACOBITE CHAPTER OF ARRAS, and the ridiculous Charter of Cologne. So also in circles more secret than those of the Masonic Order I have met with documents written on watermark paper of a certain year, but their internal evidence proves that they are later by a very long period—the better part of a century. By these things and by others like unto these that are less or more in evidence we may judge of those that are not, and without much fear of error, as for example that Hieroglyphic Licence, which no one has seen, issued to Martines de Pasqually by no man knows whom and carried about by him in proof of his Masonic mission during the first years of his activity. I believe that Pasqually was a spiritual leader of men after his own kind and that his Rite had aspects of importance, but in the Licence my honour compels me to register that I do not believe, any more than in the claim of von Hund respecting Unknown Superiors or in the initiation of the Young Pretender. One will begin to accept such things after and not before it has been shewn that there was a Greek original for the Spanish DIAL OF PRINCES and that it was written by Marcus Aurelius. But the antiquity of the Rowley poems is nearer to demonstration than this.

Masonic Connections.—As regards Frederick the Great it is certain that he was made a Mason surreptitiously during the life of his tyrannical father; that he was quite sympathetic towards Masonry when he ascended the Prussian throne; that at the foundation of the GRAND LODGE OF THE THREE GLOBES he became its patron; that on two or three special occasions he wrote about Masonry two or three cordial letters in rather indifferent French; and that as a general result no difficulties impeded the growth of the Order within his dominions, more especially in Berlin. But his active interest had ceased, if indeed he could be said to have had any, beyond the fact

that it seemed worth his while to join in secret, because it would have been so highly displeasing to his father had the fact come to be known. He was very much afraid of the able but upstart Elector of Brandenburg who became first King of Prussia, and he took all precautions possible that he should be kept in the dark, being also amused thereby. He was the last type of mind to be concerned in Freemasonry on its own merits.

Masonic Importance.—It follows that Frederick the Great is of very moderate importance from any Masonic point of view, and if some Supreme Councils still produce him in the Chair of the THIRTY-THIRD DEGREE, represented by the Grand Master therein, the fact is of no consequence and makes for nothing. The case of the forged Charter is much too bad for its long lost cause to find a forlorn hope therein. Finally, the SCOTTISH RITE at its best, here and in America, is much too important to need that dubious aid. I believe that any claim on the Charter has been abandoned long since in England. Its title to existence as custodian of the ROSE-CROIX Grade is a living thing, and even if Frederick the Great—false poet and shallow moralist—had inscribed the instrument foisted upon him with his own hand, it would be merely a scrap of parchment at this day.

Authorities.—It is, I may assume, needless to say that the authorities for the life and times of Frederick the Great would form a large library. The memorable work of Thomas Carlyle is more than sufficient for any ordinary reader. The printed catalogue of the British Museum under the King's name is of itself a great study in bibliography. A less ambitious effort would be to consult the List of Books appended to Mr. Norwood Young's LIFE OF FREDERICK THE GREAT, 1919, which is of service otherwise as a monograph. The HISTOIRE PITTORESQUE of Clavel may be consulted about the Latin Charter. See also Woodford's CYCLOPÆDIA OF FREEMASONRY, which contains sound criticism, so far as it goes.

FREDERICK WILLIAM II

Frederick the Great was distrusted eminently by his father and provided substantial reasons, but it may be supposed that he would have been exonerated in his reign, could the old Elector of Brandenburg and first King of Prussia have survived somehow to see it. The nephew and heir-apparent of Frederick the Great was distrusted eminently by his uncle and during the eleven years that he was seated on the Prussian throne the uncle would have been more than justified from his own standpoint. Frederick William was forty-two years old when he ascended that throne. Any comparison between the two

personalities concerns us only to establish a contrast of character. Except in literary matters, when he looked up to Voltaire, it may be said that Frederick the Great had no advisers; his successor was in their hands. The one led a life of separation from his wife and no other woman entered therein; in Frederick William II the sense-life was very strong and mistress followed on mistress. The uncle was a strong man and ruler, the nephew weak. The first was soured early, was hard, self-centred, irrevocably convinced of the essential wickedness of human nature, and—to sum up—he was an infidel. The second was amiable, a believer both in God and man, a kind of Christian doctrinally, but one who yielded over-easily to the will of others and was over-anxious to please. In respect of his personal failings of the moral order, he was always dropping down “like ruins to repent” and returning always with a haunted conscience to his sins. But the most salient point of contrast between the great and the little king resides in the fact that any notion of the world to come was apparently quite foreign to the mind of Frederick, whereas Frederick William is said to have been possessed by a “keen desire for definite and tangible assurance of the things unseen.” At a later date he would have been unquestionably an ardent spiritualist.

Masonic and Rosicrucian Life.—We do not know what drew him within the ranks of the Masonic Brotherhood, while he was as yet only Prince of Prussia. It may have been as a step to higher things, for in certain branches at least of the Rosicrucian Order, the Masonic qualification was a pre-requisite of Candidates at and before this period. In any case he joined this Secret Order, which was extending its ramifications through the chief countries of Europe and was then especially active in Germany and Russia. It fell out in the end that Frederick William II belonged henceforward rather to Rosicrucians than Masons, though I do not pretend that these two concerns really stood apart from one another in the later years of the eighteenth century. One of the alleged signatories of the forged Masonic Charter attributed to Frederick the Great was Wöllner, a prominent Rosicrucian at the Court of his successor for a number of years. I do not accept the signature or anything else in the Charter, but the connection of the two Orders in the mind of the age is illustrated by the selection made. There were otherwise several centres at which the two Fraternities found meeting-points, with or without intention, and they belonged to one another at the root, possibly more than either realised at that time of the world and certainly far more than the Masonic Brotherhood understands at this day, when there are few in the vast body-general of the Rites who understand anything

fundamentally. Frederick William II belonged to that LODGE OF THE GOLDEN KEYS in which Zinnendorf is said to have practised his variant of the SWEDISH RITE. When he became a Rosicrucian he was given the Figurative Name of Ormesus Magnus, the remarkable connotations of which are unlikely to be recognised by any one in the public ways. Ormesus was a traditional founder of the Rosicrucian Order according to one of the mendacious myths manufactured in the eighteenth century, in the hope of putting back the chronology of origin to the beginnings of the Christian era. I am dealing with this invention and with the whole of Rosicrucian history outside these volumes. It remains only to say that an interesting monograph has appeared within recent years on Frederick William II, under the title of *A MYSTIC ON THE PRUSSIAN THRONE*, 1912. It must be said, however, that the author, Mr. Gilbert Stanhope, has missed a great opportunity to deal with materials belonging to both Orders which lay ready to his hands or could have been found without much further research than he has undertaken in other directions.

FREEMASONRY IN FRANCE

A study of Freemasonry in France within the present limits must be concerned with broad and general principles. It is not of palmary historical consequence at this day to determine when the Order was established originally in that country, who carried the warrants and whether there were any warrants in our modern understanding of the term. The question of Jacobite Freemasonry in France has been discussed in another section. The French story of the Craft Degrees is the story of a Rite which was overshadowed on all sides by the developments of the High Grades and was modified or transformed by these ; but their particular history is that of the great Rites, each of which must be taken of necessity apart. We are concerned therefore (1) with the facts of the foundation of French Freemasonry, leaving rival claims and hypotheses for final determination as and when more satisfactory evidence may be forthcoming ; (2) with the principles of transformation at work, being those governing the institution of the High Grades ; (3) with the body of Ritual and Symbolism which has issued therefrom ; (4) with the religious and political aspects of existing predominant Rites ; and (5) with their relation to Freemasonry at large in other parts of the world, but more especially in the United Kingdom and the Colonies and Dependencies of the British Crown. It will be seen that these heads of consideration might outline the subject-matter of a substantial volume, of which however I can give only a first draft in shorthand.

New Views on the Revival.—Without forestalling conclusions which will be reached at a later stage, the development of Emblematic from Operative Freemasonry took place either within the bosom of the London Grand Lodge of 1717 or that foundation registered and published the accomplished fact of the development. In either case Emblematic Freemasonry emerged with a claim to antiquity and an immemorial past behind it. Both virtually and ostensibly its bid for recognition was made on the basis of this prestige, and however little antecedently it had dwelt within the common ken, such prestige was at once its warrant and the title of its future fortune. The more obscure and hidden it had been, the greater was the impression that it produced. As Paris woke up one morning and found to its amazement that the COMPAGNONNAGE had existed for centuries in France, substantially unknown outside its own trade circles, so London was awakened by the meeting at the Apple-Tree Tavern—and all that which followed—to the fact of Freemasonry in its midst, and, unlike the COMPAGNONNAGE, to an institution of wider appeal than the guild of any City Company. It was this which brought ducal and afterwards royal Grand Masters to the head of its affairs in England; it was under such auspices that it began to pass very quickly, but at first in a casual or spasmodic manner, across the English Channel into continental countries; so also it went overseas to the colonial possessions of England; while so also and speedily it came about that the London GRAND LODGE had an irresistible claim upon the vestiges of Operative Lodges all over the United Kingdom. It had something to give which was at once old and new, something *ex hypothesi* which had been always theirs but of which unaccountably and save in splintered fragments they had known nothing till now. With all its defects and all its preposterous fables, indeed because of the latter, which in the main was an heritage from the past, Anderson's first BOOK OF CONSTITUTIONS riveted the claims, and there is nothing to compare with its influence on the future story of the Order until there arose in France itself those pregnant developments which gave it a new motive, a new aspect, destiny and horizon. These were the circumstances under which Emblematic Freemasonry was carried across the Channel.

Early French History.—Under what conditions and by what ambassadors the Masonic glad tidings were first carried into France lies behind something more than the usual uncertainty which involves most foundations abroad. It is easy to set aside the obviously lying inventions, as—for example—that a Lodge was founded at Arras in 1687 and at Bayonne about the same period. I pass over also some

loose statements of French writers—the author of *LE SÇEAU ROMPU*, who affirms that Freemasonry entered France in 1718; of Abbé Robin, who says that it can be traced no further back than 1720; and so forth. More circumstantial stories are as follows: (1) that a Lodge of BROTHERHOOD AND FRIENDSHIP was established at Dunkirk in 1721; (2) that Lord Derwentwater, at an uncertain date between 1716 and 1736, was the first to open a Lodge, which he did in La Rue des Boucheries, St. Germain, with some other Englishmen; (3) that this event has been referred to 1725, to April 3, 1732, and to 1736; (4) that he became Provincial Grand Master, which is impossible, since he was under the sentence of death for his share in the Jacobite Rebellion of 1715 and would have been beheaded at that time—except for his escape to France—as he was on his return to England in 1716; (5) that on June, 24, 1738, there was a Masonic Festival at Lunéville, and the Duc d'Autin was then installed as Grand Master in place of Derwentwater. As a point of comparative certitude amidst all this medley, it appears from the FREEMASON'S POCKET COMPANION for 1736 that a French Lodge No. 90, on the Register of the GRAND LODGE OF LONDON, was in existence at this date; that it met every Wednesday at the Louis d'Argent Restaurant in La Rue des Boucheries; and that it was constituted on April 3, 1732. Other accounts connect it with the name of James Hector Maclean. We hear also of a Paris Lodge in the Rue de Bussy and of a Lodge at Valenciennes. There seems no question that in 1738 the Duc d'Autin was in a position of authority similar to that of Grand Master or that he bore this title and had presumably a certain number of Lodges under his obedience. He died in 1743 and was succeeded by the Comte de Clermont. In that year also it is said that the London GRAND LODGE authorised and warranted for the first time a French Masonic headship under the denomination of LA GRANDE LOGE ANGLAISE DE FRANCE. I assume that this legitimised the position of the Comte de Clermont, supposing that it ever occurred.

Sketch of Later Events.—The Order spread in France amidst the usual feuds and rivalries of an inchoate period: there were also the disturbing elements arising from Papal Bulls and occasional—if rare—intervention on the part of the police in Paris. According to French historians, an independent GRANDE LOGE NATIONALE DE FRANCE was created in 1756, with the Comte de Clermont still at the head of affairs. In 1771 Philippe Égalité, Duc de Chartres and subsequently Duc d'Orléans, became Grand Master, and two years later, or on December 27, 1773, the GRAND ORIENT DE FRANCE was founded, hypothetically to replace the GRANDE LOGE, but they continued to

subsist side by side till all Masonic workings were suspended by the French Revolution. Thereafter they rose from their sleep together, but on June 28, 1799, an Act of Union absorbed the GRANDE LOGE into the bosom of the GRAND ORIENT.

Conclusion on this Part.—Such, and in barest outline, is the general history of Freemasonry in France prior to the dawn of the nineteenth century, but separated purposely from the debate of factions, the embroilments of competitive obediences, the dejections and disillusiones resulting from negligent or incompetent Grand Masters and from detested substitutes like Lacorne. It brings me to my proper point of departure for the purposes of this section.

The Growth of Rites.—That which went over to France was simple Craft Masonry, a fragmentary observance in Three Degrees, which proclaims loudly at the end of all that its experiment is not finished, which is left in expectation of coming time and circumstance to unfold that which will complete it. It is to be observed in this connection that at whatever period of Masonic evolution in England the HOLY ROYAL ARCH came into being there is no record that it visited France as such, taking up a local habitation and making those claims with which we are acquainted, at least until long after the eighteenth century had melted into the past of the ages. This notwithstanding, there is no question that either its traditional history went over or that the root-matter was met with independently and was woven into another ceremonial, as will be found when I come to the consideration of the ROYAL ARCH OF ENOCH; but this fact is beside the present question. My point is that the ROYAL ARCH, or any other Degree claiming to finish the quest of Craft Masonry and to restore all things, never travelled from England into France prior to the French Revolution, by which time the whole continent of Europe had done its work, so far as Ritual and Symbolism are concerned. Once more, therefore, that which went over to France was simple Craft Masonry; but that which arose therefrom was the most mighty growth of Rites, Grades, ceremonial observances and symbolism that the world has ever seen. There is more, however, than this, for that which arose in France flowed over into Germany, and between these two countries were colonised Belgium, Holland, Denmark, Norway, Sweden, and afterwards the habitable globe, though not in the eighteenth century. It should be understood that I am not concerned here in affirming that the whole growth was valuable, for I am dealing at the moment with the bare question of fact, and if I speak of it generically almost in superlative terms it is because of the pearls of great price which are found in the shells of the Rites and

the beauty of the mother-of-pearl; it is because of the great and glorious intent which motived many of the schemes. I care nothing at all if the fourteen hundred Grades in the chaos of Ragon's numeration are mostly dust and scattermeal; but there is the Grade of ROSE-CROIX; the Grades of Spiritual Chivalry are also there; the mighty portent of the STRICT OBSERVANCE shines amidst clouds of false seeming; the Mystic City of the KNIGHTS BENEFICENT lights up the waste of symbolism, "as a moon on the lost through obscurity dawns."

The Oration of Ramsay.—It was out of one little seed that—directly or indirectly—all this forest of a mystical Broceliande sprang up in the short space of something like fifty years. That seed was a now world-famous ORATION delivered by Chevalier Andrew Michael Ramsay in 1737 at the ORIENT OF PARIS, in that LODGE OF ST. THOMAS to which I have referred previously. The account of it belongs to a later section, and I can say here only that it represented Emblematic Freemasonry as originating in Palestine during the Crusades among the cross-bearing knights, and presumably—for it is not altogether clear—under the bannner of St. John of Jerusalem or otherwise of those Knights of Lazarus to which Ramsay himself belonged. All Masonic Chivalry arose out of this very curious affirmation, delivered *ex cathedra* by a cultured Christian gentleman who was the tutor of royal princes and behind whom stood the saintly and illustrious Fénelon. No hypothesis seeking to account for Masonry was more utterly at issue with all that stands for likelihood, none was more apart from evidence, and none moved the Brethren of its period or the unborn multitudes to come like this most fond dream. It has to be remembered that—as in the case of Craft Masonry, so in the High Grades and the Great Additional Rites—the false claim of a manufactured legend was the basis, almost invariably, on which every particular House of Symbolism was built up by its architects. We have to look at this fact from a different angle of vision than historical research can be regarded from at this day, though even a historian like Froude must have believed presumably that he was presenting an accurate picture of Mary Queen of Scots and a poet like Swinburne must have apologised successfully to himself for his dead and villainous dramas on the same illustrious lady. We adjudicate rightly when we relegate things like these at this date of the world to their proper place in the brothels; but there is a sense within certain limits in which the early craftsmen, who fashioned Masonic antiquities out of the available rough ashlar, call to be judged differently. I do not doubt that the father of lies in Masonry, and prototype of all historical

procedure in that most clouded region, accepted many old fables of the Operative period as true in fact and believed that some of his own inventions were accurate inferences from the past. In the second edition of his *BOOK OF CONSTITUTIONS* he produced a List of Grand Masters by request of the GRAND LODGE which cannot belong to such category, though it is difficult to determine how far his muddled head may not have deceived himself, even in this case. So did the great Fraternity emerge before the public eye amidst a maze of fables, even as early Rosicrucianism originated with a traditional history, comparatively sober indeed but an excursion into pure romance, though not untinged with allegory. The factitious aspect of the Rosy Cross was accepted as literal truth and the symbolical aspect never came into view. When Desaguliers or others of that circle produced the Craft Grades, less or more in their present form, sincerity was doubtless saved by a mental relegation of the traditional history within the allegorical veil: it was not intended to be literal, but again it was taken literally, with such results that no one in the eighteenth century could have placed his hand on the allegory and shewn its exact location.

Masonic Historical Myths.—The traditional histories of the High Grades may be classed broadly thus: (1) those which are drawn by expansion from the Craft Legend and by which it is embedded deeper on the literal side: arising out of a fatal misconception, they are nothing and convey nothing; (2) those which are concerned with the building of the Second Temple, being that of Zerubbabel, and these contain very curious symbolical material vested in the guise of history; (3) those which are represented by certain GRADES OF ST. ANDREW; (4) those which are concerned with the restoration of the Master-Word in Christian Symbolism, like the GRADE OF ROSE-CROIX; (5) those Grades innumerable of Masonic Chivalry which are lineal descendants of Ramsay's epoch-making Oration, but are not Templar Grades; (6) those which exist to establish a connection between Freemasonry and the Order of the Temple. I set aside the traditional and pseudo-historical elements in Hermetic, Kabalistic and Magical Grades, as they are no part of our present concern; but most of them dispensed with histories, and their traditions—such as they are—belong to their subject-matter. Of all and sundry in the classes which I have listed otherwise, it should be understood that they are historical in the antithetical and counter sense, meaning that they are false history; they are traditional furthermore in the sense of manufactured myth, being stories foisted on the past and not grown out of it, except in a few very rare instances

where a root is found in ancient lore, as in the case of the Pillars of Enoch, described in the ROYAL ARCH OF ENOCH from Talmudic sources. Finally, of all and singular, with perhaps this one exception, they form no part of a veil of allegory, and they are not an illustration of symbolism, though it may happen that a few of them can be read and taken as such—so to speak, at the interpreter's own risk.

Scope of the Criticism.—The great Rites of French origin and the great Grades are analysed at their proper points in these volumes : there is no need to specify them here, even by their titles. Had France produced nothing but the ROSE-CROIX of Heredom and Kilwinning it would have added to Masonry that kind of transforming tincture which it could not have received in England during the eighteenth century, and such a completion under the Christian ægis as the *literati* of that period in these islands had not the faith to offer. But there were many others, and there was the kind of inspiration which went to the making of the whole, the kind of influence which—as we have seen—prevailed so far and wide that its results are found everywhere, even to this day. I have dwelt upon what is called conventionally “the seamy side” that I may not appear—as in this place only—an indiscriminate apologist. The historical criticism that applies in respect of the RITE OF THE STRICT OBSERVANCE—which was French in its motive and to some extent in its origin, although German in development—obtains, *cæteris paribus*, in the case of other Rites. There are some also in which mendacity and nothing else lay to the root of all. I should place the EGYPTIAN MASONRY of Cagliaistro in this category, though he may have believed that he was reflecting truly the wisdom and mystery of Egypt. Hereof are the blots on the 'scutcheon of High Grade Masonry, and hereof is the substance of its priestcraft—a story of false decretals, as one might say, world without end. And yet it transformed Masonry, the witnesses of which in Great Britain are the Grand Obediences outside the Grand Craft Lodge, which that Lodge does not recognise as Masonry, though the Head of the Craft in England is the head also of important High Grades.

An Age of Eclipse.—Having established in this manner the glory of Freemasonry in France a word must be added concerning its occultation, which ended in the eclipse of 1877. Notwithstanding an anti-catholic spirit that was growing from generation to generation and could not do otherwise than grow, having regard to the sad estate of the sacred Gallican Church, the Freemasonry of France was Christian in the eighteenth century. Outside Blue Masonry, the Great Rites were almost militantly Christian : witness in particular

the RITE OF PHILALETHES, the COUNCIL OF EMPERORS, the RITE OF ELECT COHENS—all the chief obediences. Masonic, Kabalistic, Hermetic Grades, even the things called Magical were flowed over by this light. The liberty, equality, fraternity were strands of the yoke of Christ; the Christian Mysticism of Saint-Martin was permeating in many directions, and a day dawned when it took over the magnificent Templar chivalry of the STRICT OBSERVANCE and worked thereon as great a transformation as the catholic scheme of the High Grades had worked on the Craft itself. We meet of course with minor and mostly negligible obediences which represent Voltairean free thought, but they never emerged into prominence.

Descensus Averni.—It came about, however, that the leaden epoch of the early nineteenth century fell upon the world of France, as it fell also on England: it came about also as a consequence that the Christian Grades were philosophised and that a colourless theism replaced Trinitarian dogma; an invertebrate doctrine of universal good-will was brawled from every rostrum and every oratorical chair; but it was of that kind which bids one look to one's pockets and for a jack-knife in the boot of the other man. Yet a little while and the Revolution of 1848 uncovered advanced politics seething in the Lodges of Paris. Yet a little while and the Official Bulletins of Masonic obediences proclaimed war on religion; and presently to such a pass came the great objects and sublime principles of brotherly love, relief and truth that a grave social stigma attached to those who permitted themselves to be made Masons under the obedience of the GRAND ORIENT, or even the GRAND LODGE OF FRANCE. It may seem almost incredible, but the thing could be done no longer in a social order with certain pretensions to self-respect—little as, generally speaking, it recked of religion or God.

France Alters its Constitutions.—The bourgeois dynasty of Napoleon fell for ever in 1870 and the infidel republic rose, widowed of the Divine Spouse and without God in the world. It transpired therefore in 1877 that as no one in the GRAND ORIENT believed in God, that as religion was synonymous with priestcraft, while the Bible was a sacerdotal charter, the Name and Symbols of the Great Architect of the Universe were removed from all the Lodges, and no one exacted from another that faith which he repudiated himself. The Mother-Lodge of the whole world, in common with other obediences, remembered what Masonry stood for and from what it was held to have descended: they left French Freemasonry, as later on that of the Latin countries at large, to the intellectual Ishmaels and Pariahs.

Present Position of French Freemasonry.—The Masonic

Obediences are (1) THE GRAND ORIENT OF FRANCE, ruling about 465 Lodges and numbering about 35,000 Members; (2) THE GRAND LODGE OF FRANCE, dating from 1895 and working the Craft Grades only. The Lodges under its obedience are a little over 150, the Roll of Membership being about 8500; (3) THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE, ANCIENT AND ACCEPTED SCOTTISH RITE; (4) THE GRAND LODGE, NATIONAL, INDEPENDENT AND REGULAR, OF FRANCE AND ITS COLONIES, instituted in November, 1913, "for the purposes of French Freemasons who desire a *rapprochement* with Masonic Obediences in other countries." The conditions of membership include belief in the Grand Architect of the Universe, and the Bible is placed on its altars. It was recognised immediately by the GRAND LODGES of England and the United States. There are very few Lodges at present under this Obedience. See *DEUX SIÈCLES DE LA FRANC-MAÇONNERIE*, published at Berne by the *Bureau International de Relations Maçonniques*, 1917.

The Grand Orient and American Masonry.—In the year 1919—owing chiefly to new relations brought about by the war—it is on record that five American Grand Lodges recognised the GRAND LODGE OF FRANCE and also the GRAND ORIENT; that six others acknowledged the GRAND LODGE of France only; that seven permitted their members to visit Lodges under the obedience of both Bodies, while four had licensed the practice only in respect of Lodges under the jurisdiction of the GRAND LODGE OF FRANCE. On the other hand, four American Grand Bodies had made a decided stand against any measure of recognition, eleven had considered the matter without taking definite steps in either direction, and finally there are thirteen in which the subject does not appear to have been brought forward. Such a position is anomalous and in operation may prove difficult; but these objections pass out of sight in the face of those other and higher considerations on which it is to be regarded as not less than deplorable that recognition has been extended at all, until French Freemasonry has consented to revise its constitutions.

The French Rites.—I have said that the GRAND LODGE OF FRANCE works only the Craft Degrees. It is an offshoot of the SUPREME COUNCIL, and according to one account it has never recognised the constitutional modification of 1877. The SUPREME COUNCIL has of course the custody of the SCOTTISH RITE, comprising Thirty Degrees outside those of the Craft; it communicates by word of mouth those which intervene between MASTER MASON and the Eighteenth Degree of ROSE-CROIX, as also those in like manner which intervene between the Eighteenth and the Thirtieth. The ROSE-CROIX and

KADOSH are philosophical Grades so-called—that is, non-Christian. As regards the three highest Degrees of the Rite, no information belonging to recent times is available. The GRAND ORIENT, under various modifications, has worked what is called the Modern French Rite since 1786. It comprises (1) APPRENTICE, (2) COMPANION, (3) MASTER, (4) ELECT, (5) SCOTTISH MASTER, (6) KNIGHT OF THE EAST, AND (7) ROSE-CROIX. The ritual and ceremonial state of these Degrees, apart from Divine sanctions and apart from forms of prayer, must be left to the imagination, for no particulars are available in respect of some, nor is there space or need to consider them in this section. The NATIONAL GRAND LODGE works the Craft Degrees and, I believe, the HOLY ROYAL ARCH; it is said to be in communion with the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ, which culminates in the KNIGHTS BENEFICENT OF THE HOLY CITY; but I have not heard that it has adopted on its own part any High Grades.

Bibliography.—Thory's ACTA LATOMORUM of 1825 is still an useful if not a very accurate work for the story of Freemasonry in France up to that date; but it should be taken in connection with ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS, otherwise *l'Histoire de la Fondation du Grand Orient de France*, Paris, 1812, by the same author. For the introduction of Masonry into France, see also L'ENCYCLOPÉDIE MÉTHODIQUE, s.v. *Françmaçonnerie*; the article was written by the astronomer Lalande. Other works of moment in the same connection are (1) L'INSTRUCTION HISTORIQUE of 1783, issued by the GRANDE LOGE DE FRANCE; (2) Abbé Claude Robin: RECHERCHES SUR LES INITIATIONS ANCIENNES ET MODERNES, 1779; (3) T. G. Kloss: GESCHICHTE DER FREIMAUREREI IN FRANKREICH, 1852, characterised by the exhaustive patience of German research; (4) Findel's HISTORY OF FREEMASONRY. There is no need to add that the two histories of Gould are sources of information which are ready to the hand of every one. On the circumstances which led the GRAND ORIENT in 1877 to "amend" the first Article of its Constitution of Masonry see RAPPORT DU F.: DESMONS *sur un vœu tendant à supprimer, dans la Constitution du GRAND ORIENT DE FRANCE, toute affirmation dogmatique*: Paris, 1901.

FUGITIVE MARK

A simple mode of communication is not dignified under any rational obedience with the title and position of a Degree. Here is a judgment in brief on the EARLY GRAND RITE, which has raised the device entitled FUGITIVE MARK to the rank of Twelfth Degree in its system; but it is only a side judgment, for the system is condemned otherwise

on more serious counts. The thing connects by its name with MARK MASONRY, but we are dealing in this case with a mark which is no mark, for the paper which should contain it is blank. The little secret is not communicated, however, in a Lodge of the Honourable Degree but in that of ROYAL ARK MARINER, with Father Noah officiating, who has observations to offer on the persecutions of Masons "at the hands of both priestly and secular authority," but remembers also that we are living in a free country, "when to be a Mason is counted no mean honour." A little sense of the ridiculous would have saved this unhappy Rite from many enormities. The blank or Fugitive Mark is said to be of very ancient origin, and—recognising fully that the mere affirmation has no evidential value—it is so simple, and at the same time so secret, that it may be well of considerable age. It is a Sign of Distress communicated in two forms, one of which I have mentioned in terms of substitution. They would prove efficient enough even in these days, but he who should give them would never receive an answer—unless perchance from two or three shepherds among rain-worn hills of Ayrshire.

FUNERAL MASTER

There is more than one Funerary Ritual extant in Masonic Ceremonial, and the procedure—for example—in France differs from that in England. America, moreover, has an observance peculiar to itself. There is no need to say that the distinctions are without detriment to a general likeness, which obtains naturally and of obvious necessity throughout. With so-called Masonic Nuptials and Baptismal Rites, these things form what may be termed a class of *Ceremoniæ pro Re Nata*, and it cannot be said that there is any one of them which is marked by particular felicity of design, expression and so forth, or which can be called spiritually conceived. They are all less or more in abeyance for lack of innate vitality, and it is well perhaps that they have fallen into desuetude, awaiting that time when there shall arise in the field or kingdom of Masonic Ritual some Prince of its Royal Secret who will either give life and a deeper meaning to the old forms or furnish a new spirit with a glorious vesture.

The Legend.—So far as I am aware, it has been left to the EARLY GRAND RITE to convert a Funerary Ritual into a Grade conferred under pledges—perhaps the most signal folly which has been conceived among the multitude of vain observances included among Side Degrees. The Candidate is covenanted to communicate its Mysteries only to members of the Rite, and on his own part is recompensed by the Legend of the Grade, which seems reminiscent of a familiar tale

of Faerie called **THE BABES IN THE WOOD**. This Masonic substitute celebrates the good offices of a raven which "covered the body of the murdered Abel with leaves and twigs," when Cain fled from the scene of his fratricide. The symbol of a Funeral Master is therefore "a corbie crow." It counts as the Fourth Degree of the **EARLY GRAND RITE**.





GARDEN OF VENUS

Pausanius tells us that in the Enclosure or Garden of Venus there was a subterranean method of descent which was natural and not to be removed, and to return by the same way was considered, in the higher philosophy, a possible and reasonable thing. It was an exceedingly narrow pathway and the ascent was very nearly impossible, but to those who could take it the way was always open. This parable is reproduced in one or another form by several Schools of the Mysteries, as by a Secret Order of the Garden. It is in this manner that the great intimations of Mysticism are said by its opponents to repeat themselves. They do as a fact go over the same ground continually in the literature, but it is a ground of experience: the intimations are witnesses of experience, a concurrent testimony of many individual voices. It comes about for this reason that the positive philosophy is not merely of archæological or historical importance and that its study is something more than a curious departure in literary research.

A Mystery of Sex.—The legend to which I have alluded is perhaps the most profound and most secret which has come down to us from antiquity, and it contains within itself a plenary demonstration concerning the real knowledge of old transcendental philosophy on

the subject of the Great Mystery—being the law which governs manifestation and the law that withdraws therefrom. The so-called descent or advent of the soul into matter is a mystery of generation : the ascent or liberation of the soul from the material world is another mystery of generation. He who understands the secret of the sexes has the key of all things. Physical generation is the consequence of an act of love consummated on the material plane, and it brings souls into the manifestation of mortal life, symbolised as a Garden of Venus. Spiritual generation is the consequence of an act of love consummated on the spiritual plane, and it takes souls into the hiddenness of eternal life, as by an escape from the Garden of Venus. When it is said that the so-called ascent is very nearly impossible, though the way is always open, I suppose that this is to be understood primarily of the inhibiting insistence of sensuous life, but there is another and more profound reason. "To return by the same way," in the words of the parable, did not signify a permanent withdrawal from manifest existence, but the attainment in this life of a mystic state which is an experience in the eternal hiddenness and in some of its modes and degrees is well known to the expert doctors of the soul. The primary difficulty concerning it is that it postulates a great height of sanctity—that is to say, of Divine Love. But the act of love on the spiritual as on the physical plane has its fruition in an ejaculation and the ecstasy of this state on the spiritual side is such that all consciousness may be suspended thereby and nothing brought back from the experience but a conviction of perfect bliss, or the return of the soul into manifestation may be itself endangered.

The Instituted Mysteries.—When an old writer tells us that initiation is a process of going back to "that first pure and immaterial Being whom truly to know and to be able to approach with purity is the highest pitch of perfection at which philosophy can arrive," the process indicated is that of the return upward from the Garden of Venus ; but whether the Instituted Mysteries connoted by the word initiation could do more at their best than convey a shadow of the process in ceremonial pageant remains an open question. It is a great testimony to their value if they conveyed in Ritual. There are Rites and Ceremonies among us at this day, passing under the name of Masonry, which communicate in this secondary sense for those who have eyes to see. The ascent to Mansions of Bliss by the Ladder of Perfection in the GRADE OF ROSE-CROIX is an ascent from the Garden of Venus, when it is understood in the terms of the highest, as we should always understand our Rituals.

GATE AND SANCTUARY

The place of initiation is a Sanctuary, and to know the meaning and purpose of initiation it is necessary that the Sanctuary should be entered. But we can enter by the Gate only. There is a root-sense in which this Gate is always the same and the Sanctuary is the same also. In different orders of initiation they are variously adorned and vested, for the modes of symbolism are many; yet there is invariably an outward sign that the Candidate is crossing a threshold, and that beyond this threshold he shall pass into a world of knowledge from which he is debarred otherwise. The difficulties of entrance vary also with the Rites, but those difficulties always exist; the conventions of their removal vary, but the conventions also exist. A certain preparation is requisite on the part of the Candidate which constitutes the spirit of his entrance; the details of preparation differ, but the spirit is always the same; for—by the hypothesis—he enters always upon that which is Holy Ground, and in one or another way he is required to put off the common habits of earth, that he may make ready for a new life. To understand adequately the meaning of this symbolical departure from the things that are behind him in his past to those that await him in the future is to take the first step towards knowledge of the real secret of initiation.

Candidate and Master.—Who is it therefore that enters, what are the conditions of his reception and by whom is he received? It is—speaking broadly—the natural man, man as we find him on earth, complete in his own degree, according to the lights of humanity, and also justified morally, since otherwise he would be unfit for reception. But he is incomplete from the standpoint of the modes of another order and is seeking initiation that he may superadd something to himself. The manner of his entrance is that which is proper to a Postulant praying for gifts, humbly soliciting advantages, and to illustrate this position he may permit himself to be denuded of vested dignities attaching to his place and grade in organised society. By the hypothesis, at least, those who receive him are those who can confer upon him that which he does not possess and of the want of which he is conscious. As regards himself, they stand therefore in a superior place, as something more by their office than the mere natural man; and that in which they differ from himself is that also which—under certain conditions—they can dispense to him. In other respects he who gives may be less than he who receives.

Beyond the Threshold.—As the Gate of initiation has been from all time a part of the symbolism of the Mysteries, so the sanctuary has

signified the Mystery itself and that illumination which it imparts to the Neophyte. By the use of these formulæ each particular fraternity is in communion with universal initiation and is a daughter of its immemorial past. The threshold is crossed by the Candidate as one who cannot walk alone, for as yet he has not eyes to see in the light of the secret knowledge. He is hoodwinked without because he is blind within. He is thus admitted unawares into the Secret Presence of the Sanctuary and thereafter is restored to light ; but it is to find himself encompassed only by signs and symbols, allegories of pageant and parables of liturgic speech. Once more they vary with the nature of the Fellowship, but some things are common to all. One recurring practice extends before him a symbolic mode of ascent—it may be of Grade to Grade or otherwise. In some cases it is that of a spiritual mountain rooted on earth but its height ascending into heaven, and signifying not only the just man whose body is in this world while his soul is in the world to come, but also that line of transcension whereby the kingdom of earth is taken up into the kingdom of Heaven, being the place of the King in His beauty.

The Soul's Journey.—Initiation in the proper understanding is a hieroglyphical abstract or itinerary of the reintegration of the soul in God, or a summary of that science which Thomas Vaughan termed both ancient and infinite. But this is a definition of the word at its highest, while those Orders and Sodalities which are met with in the open day—including Masonry under all its denominations and in all its Rites—offer only a faded transfer of the radiant image. I am too well aware that the measure of this catholic affirmation cannot enter into the understanding of any rank and file in the brotherhoods. I speak here indeed only to a small assembly of the elect and of such as are capable of election, who know that they move through a world of shadows in the Rites to which they belong and that there is no Master-Builder who can speak over them the Word of Life. Doubtless those far vaster numbers which remain in the letter of the symbols, as in the porch of a spiritual temple, are in the outward grace of the symbols and are partakers—according to their capacity—of a certain derivative light, following an obscure leading. That age-long process of initiation which we understand as our daily life carries forward in this manner. Concerning the one and the other, the prayer of the Holy Sanctuary is that they may befit their partakers for the greater ends beyond.

GERMANIC MASONRY

In a short consideration of the Eclectic Union I have marked out sufficiently the position of the German Fatherland so far as Free-

masonry is concerned, and there is no call to enlarge upon it in this place, where our concern is chiefly with the past. There is no question that the Order entered Germany from England, while for my present purpose there can be little need to debate at any length as to the earliest foundations. Findel speaks of temporary Lodges existing about the year 1730. Whatever meaning may be attached to such a description, the inference would be that they derived from an English source, owing to the intercommunication between the two countries brought about by the dynasty of Hanover. We hear also of a Lodge founded at Hamburg in 1733 under a warrant of Lord Strathmore. The first is a matter of report and report is peculiarly worthless where Masonic history is concerned. Woodford is an authority for the second, but according to Gould there is no trace of any such foundation prior to 1737 and none of any definite warrant till late in 1740, when a Provincial Grand Master was appointed. Meanwhile the Lodge in question had initiated that Crown Prince of Prussia who was afterwards Frederick the Great. To make an end of the early history, another fiction states that before 1730 the Duke of Norfolk—as Grand Master in England—appointed a Provincial Grand Master for Lower Saxony before 1730, a mythical person with an evidently mythical name—Fredericas du Thom. Respecting facts and inventions alike, the Masonic colonisation of Germany is referable and referred to England, and that which went over is that which was practised here at the period. As such, it owed nothing whatever to German *Steinmetzen*, nor is there any trace that Germanic Masonry in the course of its subsequent history borrowed anything from this source. The kind of influence to which it became open will appear in a few moments.

German Grand Lodges.—Masonic progress in the Fatherland will be represented sufficiently for my purpose by an enumeration of the names and dates of its Grand Lodges, my authority for which shall be the excellent account of Gould in his CONCISE HISTORY. (1) GRAND NATIONAL MOTHER LODGE OF THE THREE GLOBES in Berlin, 1740, originating from the PROVINCIAL GRAND LODGE at Hamburg. (2) GRAND NATIONAL LODGE OF GERMAN FREEMASONS in Berlin, 1770, founded by Zinnendorf, who had been Grand Master of the THREE GLOBES. (3) GRAND LODGE OF PRUSSIA, otherwise ROYAL YORK OF FRIENDSHIP, Berlin, 1798, originating from the THREE GLOBES. (4) GRAND LODGE OF HAMBURG, 1811, deriving from the PROVINCIAL GRAND LODGE of 1740. (5) GRAND NATIONAL LODGE OF SAXONY at Dresden, 1811. (6) GRAND LODGE OF THE SUN at Bayreuth, 1811, having a somewhat broken or indirect deriva-

tion from the ROYAL YORK OF FRIENDSHIP. (7) GRAND MOTHER LODGE OF THE ECLECTIC UNION at Frankfort-on-the-Main, 1823, referable in respect of claim to the year 1738 and to the PROVINCIAL GRAND LODGE of the same city in conjunction with that of Wetzlar. (8) GRAND LODGE OF CONCORD at Darmstadt, 1846. Gould enumerates also five Independent Lodges of some historical importance, existing under their own obedience and all regarded as regular : (1) MINERVA OF THE THREE PALMS, Leipsic, being the old THREE COMPASSES of 1741 ; (2) BALDWIN OF THE LINDEN, Leipsic, 1776, deriving from the GRAND NATIONAL LODGE of Berlin ; (3) ARCHIMEDES OF THE THREE TRACING-BOARDS, Altenburg, founded in 1742 and practically independent from 1786, though it joined the ECLECTIC UNION for a period of five years ; (4) ARCHIMEDES OF ETERNAL UNION, Gera, 1804, deriving from Altenburg ; (5) KARL OF THE WREATH OF RUE, Hildburgshausen, originally established in 1786 and independent from 1815, or a little earlier.

French Influence.—There was an early influence of France on Germanic Masonry, and it may be illustrated sufficiently for my purpose by the names of the early Lodges, as for example LES TROIS GLOBES, LES TROIS COLOMBES, ROYALE YORK DE L'AMITIÉ, LES TROIS AIGLES, etc. It is to France also that Prussia owed the beginnings—the seed at least and more possibly than this—of the RITE OF THE STRICT OBSERVANCE. My views as to the importance of this foundation and the singular consequence of its final development, for which it returned to France, have been expressed in several places. Upon Germany itself its marks were also left, for as the OBSERVANCE drew within its mighty circle nearly all that was memorable in personalities, so there were many who came out of it as those who have passed through a great education, with awakened minds in the world of symbolism, and they made their contributions to the subject independently by means of other systems. Zinnendorf was an active member of the OBSERVANCE and his influence remains to this day. There were several others whose seals at a later period were set on some of the Rites : some of them abandoned the Templar system and some varied the form in which it was presented. We may never know certainly—by the evidence of historical fact—the exact circumstances under which that influence on Masonry originated. There was a memorable occasion on which Baron von Hund laid his hand on his sword and appealed to his knightly honour as evidence for the truth of his story, and could we be satisfied with such testimony—otherwise unaccredited—the Templar system existed at Paris in or about 1743. But we cannot be so satisfied, nor with the alleged Templar elements in that CHAPTER

OF CLERMONT which is referable to the year 1754. We seem passing towards surer ground in arriving at the year 1758 and the COUNCIL OF EMPERORS, but—as seen by implication already—there is no means of knowing whether the Grade of KADOSH existed *ab origine* in their system, or was added later. I believe personally—and know of no counter-view—that the Templar theory arose in France, and as I have said elsewhere that von Hund received something in that country which he elaborated afterwards on his own authority, possibly with the assistance of a Roll of Templar Provinces and a succession of mythical Grand Masters. There are otherwise several French Templar Grades, independently of the German STRICT OBSERVANCE.

Modern German Grades.—In the German High Grades the Templar claim has been abandoned, but the marks and characters remain, in derivations from ÉCOSSAIS and ST. ANDREW GRADES. It should be mentioned in this connection that at least until recent years the Masonic system of the THREE GLOBES comprised Seven Degrees, being (1) Blue Masonry, (2) ÉCOSSAIS, and (3) Chapter Masonry; that of the GRAND NATIONAL LODGE was extended to Ten Degrees, capable of similar subdivision; that of the ROYAL YORK added SCOTTISH MASTER only to the Craft Degrees. The GRAND LODGE at Bayreuth and the MINERVA at Leipsic had also High Grades, the activities of the rest being confined within the measures of the Craft.

Points of Doctrine and Practice.—The following additional particulars should perhaps be added to a notice of this kind, though we have no means of knowing, nor does it indeed signify, whether they are still in force. (1) Many months might elapse between the proposal of a Candidate for initiation and his actual reception, because his character and suitability were subjects of close examination. (2) The space of five years might intervene before an ENTERED APPRENTICE attained the full stature of a MASTER MASON. (3) Prior at least to 1914 the true Prussian Grand Lodges were so far militantly Christian that they rejected applicants of non-Christian belief. (4) The High Grades in particular were evidently not less expressly Christian than those that work in England, which notwithstanding it appears that when Lord Ampthill and others visited the Prussian Grand Lodges in 1912 they were assured that non-Christian Brethren under the English Constitution would be admitted as visitors, if they came with proper vouchers; but obviously their reception would be within the limits of the Craft Degrees. (5) In 1905–9 a bond of recognition was established between the two French Grand Lodges and the Grand Obediences of Germany, after the separation which followed the Franco-Prussian War.

GOLDEN FLEECE

The concern or experiment of Freemasonry being analogical in nature and essence with that of other Orders and Sodalities in the farthest past, there is some justification for affirming that in its significance our Masonic Badge is more ancient than the Golden Fleece and that our honourable institution—though in truth under many transformations—has subsisted from time immemorial. The statement obtains in the same manner as does that of St. Augustine when he said that Christianity has been always in the world, though it has not been known always under that name. I am not concerned, however, with justifying the occasional levies made by the Craft Degrees on an antiquity which they did not share. The Quest of the Golden Fleece and Argonautic symbolism at large are part of the classical properties taken over by alchemists, and when the time came for Hermetic and Alchemical Rites to be grafted on the Masonic Tree, the Golden Fleece and the Argonauts assumed new vestures in Ritual. It came about in this manner that a Grade called KNIGHT OF THE ARGONAUTS figured in several collections, as in the HERMETIC RITE OF MONTPELLIER, which passes as one of the creations of Abbé Pernety. I have dealt fully with the subject of alchemical Grades and Orders in Book V of my SECRET TRADITION IN FREEMASONRY, and as there is nothing of real moment that can be added thereto, I do not propose to retrace the ground in the present place. Moreover, the Grade is not available in any of its codices. Those who will be at such pains concerning it may consult, however, Pernety's FABLES ÉGYPTIENNES ET GRECQUES, *Tom. i, Livre i, cap. i*, where the mythical quests and attainments are explained as delineating the process of the Great Work of metallic transmutation. According to this scheme, Jason is the successful alchemist who converts base metal into gold; but as Pernety was not in a position to instruct his Candidate so that he could go and do likewise, he may either have supplied him with Masonic moralities arising out of Hermetic symbolism or with dark counsels drawn from the books of the Masters.

GRADES OF INSTALLATION

The Forty-third Grade of the RITE OF MEMPHIS, according to the second revision of nomenclature and arrangement, was called ADEPT INSTALLATOR. It had not appeared under this title previously, nor is it found in the third and final classification of 1862. When the time came for an abortive attempt to establish the system in England as an ANTIENT AND PRIMITIVE RITE of thirty-three Degrees the twenty-

first was entitled GRAND INSTALLATOR. It is in the charge of a CONSISTORY, a denomination which seems to be interchangeable with that of SUBLIME COUNCIL. The form of Opening is a servile imitation of the terms adopted in the case of HERMETIC PHILOSOPHER, so that the work of installation goes on without break or interruption, except when the Experts, Mystagogues and disciples are yielding to the demands of "exhausted nature." As regards the labours involved they are defined as "investigation of the religious dogmas of remote antiquity"; and the Candidate is advised that in combination with two immediately succeeding Ceremonies the Grade of GRAND INSTALLATOR is intended to prepare him for "officiating in the Public Ceremonials of the Rite," as well as to teach him that "our doctrine and faith" are of "the most remote antiquity." Hereof is the kind of Installation.

Recapitulation of Grades.—With this object in view it is proposed to recall before him the various experiences through which he has passed already, from the time that he served in Masonry as an ENTERED APPRENTICE. They are summarised as (1) Primitive Craft Traditions of the Semitic branch of humanity; (2) Geometry, together with the natural and mechanical sciences; (3) the study of theosophical emblems. It is now his duty "to make a practical application of these in conducting the Installation of the Officers of subordinate bodies of the ANTIENT AND PRIMITIVE RITE." I present the above statements in their literal terms without adjudicating on the adaptation of Craft Traditions, Geometry and Theosophy to the formal appointment and investiture of Grade functionaries. We are dealing with an ill-starred Rite, and the canons of sane procedure are not to be expected therein.

Lessons of the Grade.—The Charge after Obligation affirms: (1) that symbols and emblems were the primitive language of the people of the East; (2) that their metaphysical envelope is the basis of the religious dogma and philosophy of Masonry; (3) that they lead the intelligent initiate to discover the essence of truth and "what is good and just in each thing"; (4) that Masonry is divided primarily into three Degrees, because there were three divisions in ancient Temples—meaning nave, chancel, and sanctuary; (5) that the First Degree teaches morality and love, the Second natural science, and the Third knowledge of the dogma of life beyond the grave—otherwise, elementary principles, scientific instruction, and sacred theosophy; (6) that this Triad was symbolised of old by "the rough and perfect ashlar, and the white marble stone of true die or square"; (7) that the mosaic pavement signifies the doctrine of good and evil; (8) that

the two Pillars mark the solstitial points; (9) that the Blazing Star is Sothis or Sirius; (10) that the seven Steps represent the seven properties of Nature—attraction, repulsion, circulation, heat, light, sound and corporeity. It is obvious that significations like these are arbitrary in the highest degree, and that most of them lead nowhere.

Grand Consecrator.—By the hypothesis, however, the Candidate has earned his qualification to install Officers belonging to inferior Grades, and his next step is that of GRAND CONSECRATOR, in which capacity he will be able to consecrate Temples. To this end “a full knowledge of symbolism is of the greatest importance,” and here is how he is instructed. (1) The Grand aim of the RITE OF MEMPHIS is to raise a Temple to Wisdom, and there is apparently a Transparency or Tracing-Board, which represents this emblematic edifice. (2) Benevolence is seated in the first portico, on the front of which the image of the sun is emblazoned above the Ineffable Name. (3) The interior of the Temple has *bas reliefs*, representing the history of man, as also personifications of Beauty and Nature. (4) An Orator addresses the Candidate in the person of the Eternal, giving a general description of the earth and animated things. (5) These are said to be the language which God “holds to our senses.” (6) The Candidate is called therefore to contemplate the world which we inhabit and the starry heavens. (7) The Universe is a book which is open to all men, and is that road which leads to the Divine Temple. (8) He is told in fine that when death has detached him from earth he will shine as an angel of light, above the cohorts of passion. Hereof is the consecration of this Grade, that those who are blessed thereby may bless and consecrate in turn. Hereof also is the Forty-fourth Grade of the RITE OF MEMPHIS—according to the revision which I have mentioned—and the Twenty-second of the PRIMITIVE RITE. As regards the externalised Temple which the Candidate is supposed to contemplate, I have given only some points of its description. It could not be contained by a Tracing-Board, nor indeed by the largest Lodge-Room of Freemasons’ Hall. It is obvious, however, that the Grade never existed except on paper.

Grand Eulogist.—And now as to the third of this series, it is called GRAND EULOGIST with characteristic ineptitude, and the Candidate who has learned *ex hypothesi* how to install and consecrate is here and now taught how he should bury the dead, pronouncing suitable panegyrics over the graves of Brethren. For this purpose he hears much about the Funerary Ritual of Egypt, and is counselled to realise that “beyond the tomb commences our true activity,” in a “kingdom of certitude” which is our real country. The universal respect for the

dead is held to be a proof that all nations, even the most barbarous, admit the existence of God and the immortality of the human soul. There is finally a diatribe against atheism—a sterile rehearsal of hackneyed notions in terms of everlasting commonplace.

GRADES OF SAINT ANDREW

The Écossais Grades of Masonry—and if their name is not legion, they are many—are not all Grades of St. Andrew; but in a general sense he is the patron of all and over all a presiding spirit. Setting aside comparative trivialities and *minima*, Grades of St. Andrew enter into two systems of great historical importance, the RITE OF THE STRICT OBSERVANCE and the SWEDISH RITE. To my poignant and lasting regret I can speak of the latter at second-hand only, and it is preferable therefore scarcely to speak at all, except to put on record an opinion that having regard to the date of its formation and the fact that its inspiration and character were drawn from many sources, something may have been reflected into it from the former. It has been a custom to speak of these creations and their kindred generally as Jacobite Degrees, as introduced by partisans of the Stuarts, as connected in particular with the thing called RAMSAY'S RITE, because Ramsay was tutor of Stuart Princes in his day. These affirmations are of the world of myth and legend, like the great romantic fables of Heredom and Kilwinning. We shall see that the Chevalier Ramsay never founded a Rite, that so far as evidence is concerned no Stuart Prince ever meddled with Masonry, for his own or any other purpose, that the Grades of St. Andrew which count in Masonry and their developed symbolism are things of the spirit and have no part in earthly kingdoms, their loss or their recovery. Finally, as regards Kilwinning, it may be noted as a curious point that its Annual Festival is on the day of St. Thomas, not that of St. Andrew.

Régime Écossais.—The Grades which are connected by their titles with the patron saint of Scotland are of necessity and obviously Écossais Grades of Masonry, but they are not all distinguished by the particular qualification itself, and I have shewn elsewhere that this is the only pretence under which we can group together a vast Ritual collection which has no essential elements in common. I have said also that the Grades of MASTER and PERFECT MASTER OF ST. ANDREW are the head and crown of the Écossais cohort. They are included under these names in the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ, but in the RITE OF THE STRICT OBSERVANCE they formed a single Degree under the denomination of SCOTTISH MASTER. When the STRICT OBSERVANCE came to be modified and transformed by the

Martinists of Lyons, and at the memorable Masonic Convention held in that city, the Écossais Degree was so altered that it fell naturally into two parts and has so remained. They constitute together an alternative in Christian Masonry to that Order of the HOLY ROYAL ARCH which is claimed as the completion of Craft Masonry under the ægis of the Old Law.

The Master Grade.—The Candidate for advancement has been occupied, since he was Raised to the Third Degree, in the preparation of plans for the erection of the Second Temple, and a long period of symbolical time has elapsed therefore since he took part in certain memorable events referable to the reign of Solomon and his work on the first House of God. The doom of the House has overtaken it, and he himself has been in exile at Babylon. But at length he has come out of captivity and out of its great tribulation to rejoin his Brethren at Jerusalem, hoping to assist in the great work of restoration. He is shewn the ruins of the First Temple and the cause of its destruction is explained to him, with its symbolical message in Masonry—the profanation of Sacred Rites and the occultation or Loss of the Sacred Word. He is covenanted to assist those who are at work on his own objects and for his own ends, and in accordance therewith it comes about that, through his instrumentality, the Seven-Branched Candlestick, the Table of Shew Bread and certain Masonic implements, “without which every construction is irregular,” are recovered. He raises the overthrown Altar of Incense and finds that *lamina aurea* which is inscribed with the Lost Word, some particulars of which are communicated in the ROYAL ARCH OF ENOCH. He is told to pronounce it with confidence and in a loud voice, he being in the presence of those who have travelled the path before him which leads to the Holy of Holies and have found, also before him, the sacred object of research. An historical discourse completes the reconstruction of the Second Temple and tells how the sacred fire was restored to the Sanctuary. So far therefore as the Temple of Zerubbabel is concerned we are in the presence of a completed symbol and not with its initial part as in the English ROYAL ARCH.

Grade of Perfect Master.—In the Second Degree, or that of PERFECT MASTER, the undertaking is to continue that work “which has been some time since commenced” and carry it in fine to perfection. Now, I have said that the Second Temple is already finished in the hypothesis of the symbolism. What is therefore that work which all are pledged to continue and what do they expect to complete? There has been an intimation already in a Discourse of the FIRST DEGREE: they are engaged in erecting a Temple to Virtue and a Sanc-

tuary to Holy Service, and though the day is far to the end, yet ever the work goes on. The First House of God erected by Solomon typifies a state of perfection, of integration in the Eternal Law, of love to God and man. That was the kind of Masonry, and it is this which was built in the heart and soul of the Brotherhood. But the Legend of the THIRD DEGREE indicates that even then there were evil forces at work, and not among Entered Apprentices but those who had so worked and so attained that they were numbered among the Craftsmen. As time went on the keepers of the Secret Tradition and the Wardens of the Sacred Law betrayed their trust; the House of God was destroyed; the city and the nation fell. It is said that "the wages of sin is death," and of such was the captivity in Babylon, till the day came when Masonry remembered Zion and wept beside the bitter waters. It was given to the elect people that they should rebuild the House of God, and the Temple of Zerubbabel represents the Israel of Masonry renouncing its false idols, the yoke of the evil law, and a return by the path of conduct to the freedom of the sons of God. This is how the PERFECT MASTER OF ST. ANDREW is taught as a Mason to read the history of Jewry, for his own profit and that of the Order at large. It leads him on to the Law of Christ.

Hiram and Christ.—That which is shewn to him in the Ceremony is therefore the Resurrection of Hiram, issuing gloriously—as it is said—from the tomb and "reborn to a new life." In a word, the Master-Builder arises as Christ. The Temple of Masonry is henceforward the House of Christ, at once of earth and of Heaven, of earth in so far as it is realised here in the heart and life of the Brotherhood, of Heaven as it is built in Christ, world without end. So in the Apocalyptic Vision is the New Jerusalem represented descending four-square out of Heaven—perfect in its parts and honourable to the builder—that it may be manifested here below. And this is the last picture which is shewn to the Candidate, after which it is said to him that "all instruction by the mediation of symbols will for you have ceased." It is said to him also that "the Temple of the Old Law has given place to the mystical Zion, on the summit of which is shewn the Lamb of God, bearing the standard of omnipotence acquired by His atoning immolation." And lastly: "the time has come, my Brother, to announce that our Order is Christian, though in the largest and highest sense of the term."

Issue of the Grade.—These Grades of the RÉGIME ÉCOSSAIS may be defective from the dramatic standpoint, though they lend themselves readily to amendment in this respect; they may leave something to be desired from the sacramental standpoint, but this is a

question of development ; and they may have suffered within comparatively recent years from an attempt to edit them in accordance with so-called liberal religion, but the implicits remain untouched. While acknowledging these disabilities, and admitting that the ROYAL ARCH of England has divine gleams, they offer in respect of it two advantages which are of great and living reality—an unfolded consciousness of the spiritual messages conveyed to those who can receive them by the two Temples in Israel, and a saving realisation that no initiatory system based on symbols derived from the First Dispensation can be called complete unless it leads on the recipient to the higher sacramentalism which succeeded it. We shall see in the proper place that these Grades of St. Andrew are introductory to certain Grades of Spiritual Chivalry which carry on their gospel tidings, and that after the accolade of a KNIGHT BENEFICENT and a figurative integration in the Fellowship of the Holy City there remains something in the hiddenness about which I have no intention to speak.

GRAND AND SUBLIME MASON

In the ROYAL ARCH OF ENOCH the Candidate is supposed to receive the Lost Word of the Holy and Royal Art, but it is communicated—as we know—in a number of other Grades, it being understood that there are several modes of restoration, even as the Divine Names—which are Names and Titles of God—are numerous under the ægis of the religions of Christ and Israel. The fact that the Lost Word, in whatever manner it is formulated, belongs always to this class indicates the persistence of Jewish theosophy—meaning Kabalistic tradition—through every development of Masonry. It is too often apart from any trace of scholarship in the makers of Grades, and too often a clouded reflection, but the traces are always there. In the Grade which I am denominating GRAND AND SUBLIME MASON, as one who uses a shortened codex, that which is revealed in the ARCH OF ENOCH is communicated for a second time under circumstances that will appear immediately. This is the first point and represents a general note of intention. The second point is regarding the claim advanced on the part of the Grade, and as to this it is said in the Lecture that the Grand and Sublime Masons are the only depositaries of Ancient Masonry. We shall see that this claim depends from the traditional history, which belongs to a well-known form, is made in various synonymous terms on behalf of many Degrees or Rites, most of which exclude one another. It is otherwise and of course fabulous. The third and last point is that the Grade is found under a considerable number of obediences, though most belong to the past, and has

a marked variety of titles : they may be specified as follows, in order to clear the issues in respect of Masonic nomenclature. It has been known therefore (1) as the GRAND ÉCOSSAIS MASON OF PERFECTION OF THE SACRED VAULT OF JAMES VI ; (2) as the DEGREE OF PERFECTION, a reduced version of the former title ; (3) as SCOTCH KNIGHT OF PERFECTION, according to the modern rendering of the ACCEPTED RITE in England ; (4) as GRAND ELECT ANCIENT PERFECT MASTER, being its original denomination in the COUNCIL OF EMPERORS ; (5) as ÉCOSSAIS OF PERFECTION, or GRAND ELECT, in the classification of the French SUPREME COUNCIL, during the first half of the nineteenth century ; (6) as KNIGHT OF THE SACRED VAULT, otherwise GRAND ÉCOSSAIS ELECT in the RITE OF MEMPHIS ; (7) as GRAND ELECT PERFECT AND SUBLIME MASON, according to the SCOTTISH RITE in America. I have not dealt with it under the ROYAL ARCH OF ENOCH, because of the vast symbolical time which separates the two Grades ; nor under the section devoted to ÉCOSSAIS MASONRY, because it bears none of the characteristics of that series, dubious and fluidic as they are ; nor lastly in my summary concerning ELECT Grades, because it is not Elect Masonry.

Heads of the Legend.—It has passed through almost as many variations in Ritual procedure and motive as in descriptive names. We may compare the summary furnished by Ragon in his account of CAPITULAR GRADES with the recension of Albert Pike, which was based probably on several versions of the past, and offers by derivation from these a variant of the widespread myth concerning the preservation of Masonry in Palestine, from the age of Solomon and his Temple to the epoch of the Crusades, or in other words a theory of the transmission of Secret Tradition from the Covenant of Israel to that of Christ. It is to be regretted that such a subject should not have fallen into more capable hands, whether those of the original inventors or of the American Grand Commander by whom it was revised as usual. The traditional story is given here in its baldest form and recounts how certain Masons, about whom we shall hear in connection with the ROYAL ARCH OF ENOCH, carried the Ineffable Treasure of the True Word from Judea into other countries, giving secret instruction to those who were worthy of being included among the keepers of the Royal Art. Masonry was propagated otherwise in the lower Degrees by far less cautious custodians and degenerated as it extended everywhere, but the Supreme Mysteries were reserved in sacred hidness by the Grand and Sublime Masons. They passed into Egypt and Assyria, they crossed over into Europe, and as it was indubitable that the original and historical home of Emblematic

Masonry should not be left out, it is said that many settled in England, Scotland and Ireland. After such manner were Kilwinning and Heredom assured their own in legend. The centre of all remained, however, in Palestine, as did Christian Rosy Cross abide in the House of the Holy Spirit while the Brothers travelled abroad. They must have seen therefore the Lamp of Christ uplifted in the Holy Land, and though it is not said that they adopted the New Law, when the time came for the kings, princes and faithful of Europe to deliver Jerusalem from the yoke of unbelief and its miscreants, we are told that they offered their services in that all-holy enterprise and that the Sublime Masons performed prodigies of valour. One result was that the royal and noble crusaders solicited and obtained initiation. The legend breaks off at this point, so that it is left an open question whether the Christian Brethren who returned again to Europe communicated that which they had received under the same seals to others or whether they were received into those Hidden and Holy Houses which, by the hypothesis of the story, were located already in the West.

Version of Baron Tschoudy.—I have said that there are several versions of this traditional myth, and seeing that it is the key of Templar Masonry, it is desirable at this point to observe how it stands in the earliest available if not original form, being that of Baron Tschoudy in his memorable *L'ÉTOILE FLAMBOYANTE*. It is possible that what he offers is drawn from the traditional history communicated in the Fourteenth Degree of the COUNCIL OF EMPERORS, and as I have indicated that this Rite most probably began within more modest dimensions of Ritual, which were expanded as opportunity offered, it is possible also that its GRAND ELECT ANCIENT PERFECT MASTER may have been the work of Tschoudy himself, who composed many Grades and has been credited with the Institution of fully fledged Rites, complete with all their workings. I present therefore his story of Elect Masonry in Palestine in his own words.

Knights of the Morning.—"The most ancient of military Orders, or otherwise the first to assume a corporate form, was the KNIGHTS OF THE MORNING AND OF PALESTINE, who were, moreover, the ancestors, fathers or founders of the Masonic Brotherhood. I must refrain from indicating the precise date of these illustrious men, and I dare not unveil their Mysteries; but it can be said that they were sorrowful spectators of all those misfortunes which successively befell the Kingdom of Judea. They looked also for that desired time when God would deign to turn an eye of compassion upon those Holy Places, where His presence had been manifested from the days

of the Mosaic Law. Most of them were as yet unconvinced that His Divine Incarnation had hallowed those regions for a second time by the Gospel of the Law of Grace. They were dispersed among various hiding-places, where the conspiracy of untoward events and the almost complete destruction of the Jewish nation had driven them. Amidst such surroundings they awaited some future revolution which should place them once more in possession of their ancestral patrimony and enable them for a third time to erect their Holy Temple, to reassume their functions within its blessed precincts and otherwise those exalted occupations which had gathered them in old days about the person of their sovereign. In expectation of this glory to come, they stood guard jealously over their primeval traditions, their laws and their liturgy. The age of the world drew on to that year of grace in the Lord when Peter the Hermit summoned the Princes of Christendom to deliver the Holy Land: it was then that the Secret Companions discerned the approaching term of their long exile. From their concealment in the desert of the Thebaid and from the obscurity of centuries the KNIGHTS OF PALESTINE came forth, reassumed their distinctive insignia and communicated with some of their associates who had remained as watchers in Jerusalem. These had applied themselves to the study of Nature and the profound consideration of her secret forces, making precious discoveries, which might well contribute successfully to the general designs of the Order. Their most especial attention had been directed to the sublime treatise of Morien, an ascetic of the Thebaid, their purpose being to secure those resources which were necessary to encompass their ambitions."

A Hermetic Motive.—Baron Tschoudy confesses that his narrative is intentionally obscure, since he is discoursing on subjects which should be understood only by a few, and it is indubitable that his KNIGHTS OF THE MORNING are left as to identity in a cloud of his own creation: they might be Essenes, Therapeutæ, successors of Prophets or Levites; they might be lineal descendants of Melchizedek, King of Salem, Werner's Sons of the Valley or the Grand and Sublime Masons of the Fourteenth Degree. But about the purpose of the Hidden Sodality there is no obscurity whatever, for Morien was an alchemist of his period and the alleged sublime treatise is still extant. It follows that the consociates at Jerusalem were themselves Hermetic students, aiming at the transmutation of metals to enrich the chivalry. It is said further that they had embraced Christianity, and when the KNIGHTS OF THE MORNING came from the Thebaid desert they were persuaded to do in like manner, from which, adds the author, it follows that the splendid edifice which they had erected so long in their hearts

would now be devoted to the offering of "a pure, holy, unspotted, emblematic sacrifice," when it came to be built on earth. It should be understood that Baron Tschoudy was of the Catholic and Roman faith, as well as a literary alchemist.

A Third Temple.—He affirms further that, under one or another disguise, the rebuilding of the Temple at Jerusalem was the real object of all crusaders; that the solitaries of the Thebaid made common cause with the cross-bearing warriors of Christendom, keeping, however, their peculiar designs a secret, save only that they were in possession of the mystic measurements of the First Temple, being descended from its original builders. It is said also that beneath the pretence of speculative architecture they pursued a more glorious ambition. There is no doubt that this in the implicits of the reverie was the ambition of the Sons of Hermes. Such also, we are left to infer, was the inward secret of Emblematic Freemasonry, which—by the hypothesis—is indebted to this *Militia Hermetica* for its Laws and Constitutions, for its tissue of symbols, if not indeed its Rituals. According to Tschoudy, the KNIGHTS OF THE MORNING assumed the name of Freemasons and were identified as such with the work of the Holy Wars. Their isolation and modest demeanour amidst the turmoil of ambitious crowds drew upon them the attention of the cross-bearing chivalries, who sought to be admitted among them, as affirmed by the traditional history of the GRAND AND SUBLIME MASONS. A fixed method of reception was therefore devised, which is the root and essence of our present Speculative Masonry, as it is also out of this primitive observance that all the crazy medley of bizarre formulæ, forced analogies and equivocal symbols has grown up in the hands of unwise imitators. It follows that the KNIGHTS OF THE MORNING were the original founding Masters, creative agents and sole depositaries of the Royal Art.

The Primeval Order.—Baron Tschoudy says otherwise that this handful of faithful souls who assumed the denomination of Masons—and whom he distinguishes additionally by a conventional and impossible title—marks the existence of something most ancient and most noble of all, "the first Order of the world, the trunk of all others, which are nothing more than its branches." Sacred and profane writings are represented as bearing their unqualified testimony to this Order, "apart from all tradition," and "in a manner so clear and positive that the least instructed man can easily verify all its data and attain certitude concerning it." Baron Tschoudy in this seemingly ingenuous affirmation is imitating his alchemical masters, who were invariably most ambiguous when they claimed to be speaking most

frankly and apart from all similitude. As his **KNIGHTS OF THE MORNING** are incorporated from his own dreams and those of the Chevalier Ramsay, in combination with cognate reveries of High Grade legends, it is idle to ask who they were—as, for example, the *Fratres Lucis* or the Brethren of the Rosy Cross, referred back in chronology almost to the Gates of Eden; a school of the prophets in Israel perpetuated to Christian times; a priesthood within and behind the Jewish priesthood. They may have been any of these, according to his own mind, or a blending of all the elect companies: it matters nothing historically. Philosophically it is Tschoudy's mode of recognising the fact of a Secret Tradition, its subsistence from generation to generation, even from the earliest days of Israel, and its presumed transmission to Masonry. But it is not without interest to observe how it worked in the mind of another Masonic writer, many years after the author of *L'ÉTOILE FLAMBOYANTE* had passed from earthly life, though his work was still in circulation.

Thebaid Solitaries.—An anonymous *DICTIONNAIRE MAÇONNIQUE* was issued at Paris in the pseudo-Masonic year 5025 and embodies a collection of outline sketches concerning the various parts of that symbolic edifice known by the name of Freemasonry. One of its perfect ashlar is the legendary history of a particular Templar Grade which represents the Order of the Temple as derived from certain solitaries of the Thebaid, from the healing fraternity of *Therapeutæ* and from those **KNIGHTS OF THE MORNING AND OF PALESTINE** whose claims were first made known to us by Baron Tschoudy. The instruction sets forth that Alexander, Patriarch of Alexandria, was a great ornament of the Order and that so early as the seventh century of this era the vows of the Templars were made in the presence of Simon, Patriarch of Jerusalem. Towards the eleventh century they are believed to have initiated a considerable number of virtuous crusaders, and it was at this epoch that the mythical **KNIGHTS OF THE MORNING** assumed the historical title of **KNIGHTS TEMPLAR**. Their abolition at the beginning of the fourteenth century put an end to their visible existence, but the Order was not destroyed: "it has continued in an unbroken succession but secretly to this day and constitutes a Grade of the Elect." Its object is said to be defined in a verse of the Psalmist which is cited by one of its adepts: "I will bless the Lord at all times; His praise shall be ever in my mouth." A sentence from the pledge of the chivalry is cited also as defining its will and purpose: "I will ever assist the poor and regard them as my Brethren."

Knights of the Temple.—On the faith of this unknown witness,

summarising the traditional history of a Templar Grade early in the nineteenth century, the KNIGHTS OF THE MORNING, who appear under such mysterious veils in L'ÉTOILE FLAMBOYANTE—as if by way of a commentary on that document—are explained to be the Knights of the Temple.

Ritual of the Grade.—In the Ceremony of Admission as revised by Albert Pike the Candidate demands the Perfection of Masonry, which he is not supposed to receive under all obediences except in the Grade of ROSE-CROIX, though he is destined to travel much further if he is to attain the completion of his experience. He desires also to continue his research into the Mystery of that Sacred Word about which he had heard and seen in the ROYAL ARCH OF ENOCH, as one who stands upon the threshold. He is made subject to a minute searching in respect of all previous Degrees and to a Masonic examination of conscience. He is pledged and anointed with oil, which is testified in the symbolism to be that used in the consecration of Aaron, and this is followed by a ceremonial observance of the Eucharistic kind—according to ancient custom, as it is said in the usual ineffectual formula of procedure. But in respect of the Sacred Word he is told that it is essentially ineffable, as it is spoken only in the heart. In the heart therefore he shall preserve the Sacred Mysteries of Masonry, and in his heart shall the Word be graven. So will he learn how to live in the immediate presence of the Grand Architect of the Universe, Whom it is prayed that his eyes may behold face to face. The lesson of the Grade is in reality that he has been upon a false quest in respect of the Word, but the mind of Pike was confused, and he missed the opportunity of enforcing this conclusion, so that it remains as a matter of inference.

GRAND ARCHITECT

Whether operative or speculative, it should be remembered that the Mason as such is *Cæmentarius* and not architect. His elevation from the one to the other rank is of course a conceivable proposition in both Orders of the Craft. We have seen that the so-called Degree of ARCHITECT in the system of the EARLY GRAND SCOTTISH RITE is memorial in character and has no connection with building or plans for building, material or spiritual, in the heart or with the hand on earth. It is followed by the GRADE OF GRAND ARCHITECT, a mere vestige in the form under which it is presented, yet having a dramatic moment and a symbolic notion behind it, as exhibited by the following summary: (1) At the beginning of the procedure all work on the Temple has been brought practically to a standstill, for the want of a

Master-Builder has put an end to the production of plans. (2) The fact is proclaimed, and the Master Architects are called upon to testify whether one of them is in possession of a design or has heard of a Brother who can supply the deficiency anywhere in the ranks without. (3) It is announced presently that Bro. ∴ Moabon is at the door of the Lodge, having a scheme for "the second elevation." (4) Here is the signal for the Candidate's entrance with plans to submit for approval, which are examined and ratified in due course. (5) In this manner Bro. ∴ Moabon is judged worthy to be acknowledged as a Master Architect, and—after being pledged—to take his seat among his peers.

Master Architect.—The proper title of this Degree is obviously **MASTER ARCHITECT**. The superior designation is reproduced in various Rites and Collections—as **GRAND** or **GRAND MASTER ARCHITECT**. It is found in the **ANCIENT AND ACCEPTED RITE**, in that of **MIZRAIM** and in the **ELECT PRIESTHOOD** of Pasqually. It is also in the **Peuvret** collection and in that of the **METROPOLITAN CHAPTER OF FRANCE**.

GRAND GRADE ÉCOSSAIS

I know this only in a detached form, as I have found it in an old French manuscript; but it appears to belong to a series, having **ENGLISH MASTER** or **Favourite** behind it—this being the Candidate's qualification—and one of the multitudinous Grades of Knight or Prince of the East in front, as a **SOVEREIGN GRAND LODGE** under this title is the ultimate Court of Appeal, to which blind obedience must be rendered. The Statutes and Rules of the Worshipful Scottish Masters are formulated in twelve articles, which embody the usual claims to superiority and precedence over ordinary Lodges of the Craft. Unfortunately for these magnificent pretensions, the Grand Grade is the last and most negligible of Masonic *simulacra*. The Master and Wardens personate Solomon, King of Israel, Hiram, King of Tyre and Manon, being the name of that favourite who—according to the English Master—was appointed in succession to the Builder, after his untimely death. The name is affirmed to signify Master of Masters and servant of the Grand Master. Nothing, however, is said, and there is nothing done to connect the officers with the Grand Originals whom they represent. There is simply the introduction of the Candidate, who is pledged, instructed and clothed; after which a Catechism is recited, which retraces the foolish historical episode of **ENGLISH MASTER** and refers to the *pièce de résistance* of the **GRADE ÉCOSSAIS**, being a Tracing-Board or Transparency, representing St. John the Baptist baptizing on the banks of the Jordan, having the Sun and Moon as

spectators at either foot of a rainbow, while the Ark of the Covenant, the Brazen Sea, and the Altar of Incense are very naturally grouped about him. Add to this that the historical anachronism is purposeless, even within its own measures, for nothing follows on the introduction of the Precursor, unless it be the explanation that the twelve oxen supporting the Brazen Sea represent the Twelve Tribes of Israel, according to the Old Law, and the Twelve Apostles in the New. There is also a circle, to signify the omnipotence of the Most High, and within it is the Great Light, otherwise the Triangle of Perfection; but this betokens the grandeur of Écossais Masons, who are built about by Truth. Those who in such a connection might ask—What is Truth?—would do well to leave the Lodge of the GRAND GRADE ÉCOSSAIS without waiting for an answer. Compare ÉCOSSAIS MASONRY.

An Ineffable Degree.—There are no particulars of this Ineffable Degree, and there is no authority concerning it except the old French manuscript already mentioned and entitled GRAND GRADE D'ÉCOSSAIS: it has a name therefore but no local habitation.

GRAND INSPECTOR

The makers of colossal Rites in Masonry have too often forgotten or failed to fulfil an old counsel concerning development from small beginnings to greater ends. The Ceremony of ROSE-CROIX is the pearl within the wide circle of the SCOTTISH RITE, but it is only the Eighteenth Degree. That of KADOSH bears no comparison with this, though it may not be without claims, as it is worked in certain SUPREME COUNCILS. The Thirty-first Degree has the intimidating title of GRAND INSPECTOR INQUISITOR COMMANDER, as if it had been generated by the Holy Office, and there are ample materials for a judgment on the claims of the Ritual under several independent obediences. I have intimated otherwise my view that most additional Grades superposed on the RITE OF PERFECTION when it was transformed into the SCOTTISH RITE were drawn from anterior sources and not invented at Charleston. The Thirty-first Degree recalls by its title the Seventh and culminating Grade of the ÉCOSSAIS PHILOSOPHICAL RITE under the title of INSPECTOR COMMANDER, which is found also in the collection of the METROPOLITAN CHAPTER OF FRANCE. It was probably drawn therefrom, and this has been suggested by Woodford, but in terms of certitude which he was not entitled to use, as the name only is in evidence.

A French Version.—Under the ægis of the SUPREME COUNCIL OF FRANCE there is no ceremonial procedure and no pretence of a traditional history, but a Grand Inspector or Inquisitor testifies that

he is not a Knight of Malta, which is more than presumptive evidence that the Grade was originally Templar. This is otherwise probable as it follows the KADOSH immediately. His duties are (1) to strive for the removal of abuses; (2) to see that Masonic Laws are not contravened; (3) to watch over Brethren of all Grades, lest they neglect the duties imposed on them, and—with characteristically illogical ineptitude—(4) to examine Candidates for the Thirty-second Degree, being PRINCE OF THE ROYAL SECRET, which is not possessed by the examiner and about which—technically and officially—he can therefore know nothing.

The Recension of Pike.—In the recension of Albert Pike an elaborate and not unsuccessful attempt has been made to vindicate the claims of the Degree as a Supreme Masonic Tribunal and the obvious inconsistencies are removed; but the real government of the Rite is in the hands of its SUPREME COUNCIL, from which it follows that the whole position is illogical, that the alleged Tribunal neither is nor can be supreme and that its true status corresponds to the indications of the French form—apart from the final clause specified above—as competent only to the trial of minor causes: it is in fact conventional and *pro forma*. One is thus able to estimate the real value of the ceremonial affirmation that it is the Holy Sanctuary of Eternal Masonic Justice and Equity.

Procedure in this Version.—In the course of his advancement the Candidate is taken from Pillar to Pillar and is brought before various Officers who personate great lawgivers of the past. Alfred the Great testifies that he caused just and speedy judgment to be given and that he reigned only to bless those over whom his dominion extended; Socrates states that when he sat in the Court of the Areopagus he swore to give sentence uprightly, receiving neither gifts nor bribes; Confucius read and interpreted the great laws engraved by the finger of God upon the Book of Nature; Minos taught the Cretans that the laws enacted by himself were those of Zeus, because righteous human justice is a reflection of that which is eternal; Zoroaster does not testify especially concerning himself, but lays down that the evil intentions of the criminal are the true measure of crime and not the events which follow it; Moses quotes some of his own sayings, affirms that he was initiated into the Mysteries and Wisdom of ancient Egypt and that this wisdom dictated those statutes by which he governed Israel. It must be said that the general impression of the several utterances and their applications impressed on the Candidate are precisely analogous to those produced by the trance orations of mediums when under the alleged control of great teachers of the past.

The matter and manner correspond obviously to the mental and ethical measures of Albert Pike, on whom there never fell "the spark from heaven." The fact is illustrated further by the wilderness of lucubration which follows in discourses delivered by the Most Perfect President and by another Officer, who bears the title of Advocate. Their only point is one which elicits the general claim of the Grade, being (1) that it was established for the maintenance of principles and regularity in Masonic forms; (2) that it is charged with the duty of visiting and inspecting work in the various Lodges and Chapters under the obedience of the Rite; (3) that it supervises selection of Candidates and has the care of Ritual observance in the Higher Degrees; and finally, as something added at a later period, (4) that it gives judgment on differences between Brethren and on offences against Masonic Law. To what extent these minor powers are exercised in the Northern or Southern Jurisdictions of the SCOTTISH RITE I am not in a position to speak; but it is certain that the Grand Inquisitors can act only as delegates of their SUPREME COUNCIL, to whom appeal must also be possible. There is no such delegation of powers by the SUPREME COUNCIL of England and Wales, while on the continent of Europe it is doubtful whether the Grade of GRAND INSPECTOR is conferred except *pro forma* or that it has any activity at all.

GRAND LODGE

The circumstances attending that ever-memorable meeting of four London Lodges at the Apple-Tree Tavern in 1717, and the great train of its consequences, have been recited times without number. The most recent and in several respects the best account by far is that of Mr. A. F. Calvert, in his HISTORY OF THE GRAND LODGE OF ENGLAND, 1916, to which I refer my readers. It is reasonably exhaustive, impartial and lies within the strict measures of its proper issues. There was no convocation ever held with less pretence of importance than that of the Apple-Tree Tavern; there was no epoch-making meeting in which the parties concerned were less conscious that they were originating a mighty movement, were setting a force in motion which hereafter was to fill the world. It was felt that Freemasonry had almost fallen into desuetude and that the practice of its immemorial customs was passing rapidly out of mind. The old Masons might have said with Matthew Arnold that "the end is everywhere." That on which they resolved, however, was to establish a governing or GRAND LODGE for the purpose of saving the situation, so that the life of a head might save the body from decay; and a GRAND LODGE was founded, not indeed at that meeting but at another which

followed promptly. I am not concerned with elaborating the familiar facts more than is absolutely essential: a comprehensive review of the subject is the main purpose in mind, and it must begin with things antecedent to the event which has made an obscure house of call in Covent Garden a building of immortal memory.

Decay of Operative Lodges.—About the decay of Freemasonry itself there seems no question whatever. M. Viollet le Duc says that after the fourteenth century the architect lost his importance, the reason assigned by Fergusson being that every kind of tradesman had his share in the work at that period, or—in other words—that increasing specialisation produced many experts in as many branches. But according to Gould the art at large of Masonry had passed its meridian in the sixteenth century and remained a shadow of itself till the end of the seventeenth. He gives specific reasons in respect of the two dates, being (1) in respect of the earlier, that the building of monasteries had given place to castles, manors, colleges, schools and hospitals, putting an end in this manner to the exclusive monopoly of the Church; and (2) as regards the later, that the builders almost died out after the Reformation. There was nothing that remained to be done for the glory of God, except to destroy or deface the great works of art which had been produced in His Name. By the end of the seventeenth century the Operative Lodges had lost much of their *raison d'être*; they had adopted, moreover, the custom of admitting persons not belonging to the trades, and it would appear that such honorary members outnumbered not infrequently the real craftsmen. We have every reason to know that this was no isolated practice peculiar to the Building Guild, and that in the words of Sir Henry S. Maine every trade company was transformed or transmuted and has long since relinquished “the occupation which gave it a name.” I have not taken the history of all Liveries and Guilds as my province, but it is correct to say that the transformations in question were gradual and that with one exception it is difficult or impossible to put a finger on the precise date when the conversion could be called complete. This exception is Masonry, and the date is 1717.

Non-Operative Masons.—It seems obvious that such miscellaneous association could have no welding interest in common, and the Lodges naturally suffered, to the South at least of the Tweed. What Mr. D. Murray Lyon has termed “the grafting of the non-professional element on to the stem of the Operative system” originated in Scotland and—in his opinion—“about the period of the Reformation.” The earliest instance on record belongs, however, to June 8, 1600, when James Boswell, Laird of Auchinleck, was received into the

LODGE OF EDINBURGH, as its Minutes testify. The same archives appear also to provide us with the first example in England, for they certify the admission of Sir Robert Moray at Newcastle on May 20, 1641, Gould making the happy conjecture that members of the EDINBURGH LODGE accompanied the forces of the Covenanters to that city, and that "it was at the hands of these militant Craftsmen" that he who was General Quartermaster to the army of Scotland received the benefit of initiation. A more satisfactory case is obviously that of an Englishman "made" in England: it belongs to the year 1646 and has been dealt with already under the name of Elias Ashmole. I refer to it here because in March, 1682, or after the lapse of thirty-five years, there is a second note in his DIARY, according to which he was summoned to a Lodge at Masons' Hall, London, and attended a meeting, as it would seem, for the second time in his life. If this inference from silence is correct, if also it was a general state of things at that period among "Gentlemen Masons," and if there was little more to bind the Operative section together, it was high time in 1717 to convene the meeting at the Apple-Tree Tavern.

Operative or Speculative.—Our next question is concerned with the kind of Masonry which it was proposed to set in order. We have seen elsewhere that Old Charges and Constitutions are without trace of any speculative element in the modern understanding of the term. It is true that Gould in his CONCISE HISTORY does not fail to mention it as radiating to all parts from North and South Britain, being something that had originated during the splendour of mediæval Operative days; but his *dicta* on the subject are worthless and are characterised by the vicious habit of calling non-operative Masons speculative instead of theoretical or honorary members. For the rest, he puts forward "the solemn declaration" of a Scottish Presbyterian Synod in 1652 that "ministers of this persuasion" had been Freemasons in the poorest times of the kirk, as indicating that "Speculative or Symbolical Masonry" flourished side by side with the Operative. What it proves is mixed membership, of which we have seen that there are examples much earlier; but in the absence of all other evidence to say that such membership suggests, implies or involves the existence of Emblematic Masonry is to talk nonsense.

The Masons' Company.—Gould reaches no firmer ground in discussing the MASONS' COMPANY of London, as he has done on several occasions at a certain length. In the opinion of Mr. Edward Conder, this institution may be referred to about 1220, though the earliest notice of Masons as one of the City Guilds occurs in a list of Companies

entitled to send representatives to the Common Council, and this document is dated in August, 1376. In 1472 the London Company was described as "the Hole Crafte and Felowship of Masons"; by 1537 it had become the Company of Freemasons; and in 1655-56 it assumed the title of Worshipful Company of Masons of London. On the basis of an old book of accounts, found among the archives consulted by Mr. Conder, it can be shewn that "certain Brethren who were members of the Company, in conjunction, it is supposed, with others who were not, met at a Lodge in Masons' Hall" and "were known to the Company as the Accepted Masons." This was in 1620-21. Those who belonged to the Acceptation were not for such reason members of the Company, and *vice versa*, as evidenced in the case of Nicholas Stone, "the King's Master Mason," who "was not enrolled among the Accepted Masons of the Lodge until 1639," though he had been twice Master of the Company. Most of the Company's records were destroyed, I believe, in the Great Fire of London, including those of the Acceptation, if any existed. There are, however, two inventories, of the years 1665 and 1676 respectively, the former including a list of the Lodge Members and the latter the Book of their CONSTITUTIONS. Apparently there is no separate list of those who were freemen of the Company. I have put every point of the evidence fully and without prejudice, but nothing follows therefrom, except that the institution was Operative at the dates under notice, as indicated by the Master whom I have mentioned, which notwithstanding there was a Lodge of mixed membership attached to it. The income accruing from this was paid into the funds of the Company. Mr. Conder says, citing the book of accounts, that its freemen paid 20s. "for coming on the Acceptation," whereas strangers paid double. Later on there are references to the Lodge in the Minutes of the Company, the last belonging to the year 1677. But from the wording of Ashmole's DIARY it seems certain that the Meeting which he attended in 1682 was one of a Lodge of Accepted Masons. It follows that we have excellent evidence of Craftsmen and non-Craftsmen meeting together within the walls of the Masons' Company of London and under their auspices, but of Emblematic or Speculative Masonry, "veiled in allegory and illustrated by symbols," we have no evidence at all. It may be added that there were Masons' Companies in various English cities and at Edinburgh.

Issues of Modern Research.—Before finishing with Masonry prior to the GRAND LODGE period, it is desirable to put on record certain findings of research which are designed to reduce the elements of old romance in its history. The authorities are Street and Gould,

the latter especially having done sane and good work in this connection. The findings may be summarised as follows: (1) There is no evidence forthcoming from any statute of the Realm or other authentic record that Freemasons—"as a Fraternity or Guild"—possessed any exclusive privileges in England at any period whatever. (2) There is no evidence that continental Freemasons were warranted by Papal Bulls to go at their will over Europe, for the purpose of building churches: stories to this effect were challenged even by Ashmole in the seventeenth century. (3) The old story concerning Colleges of Masons founded in various countries may be dismissed as "chimerical," and so also that of the Comacines, which originated with Hope in 1835. (4) The common belief in ubiquitous bodies of touring Freemasons is "altogether erroneous," but it is obvious that they travelled within certain limits, wherever they heard of work in their own land. (5) There is no evidence that companies of Masons passed from land to land and kingdom to kingdom for the erection of sacred edifices and royal palaces: a cloud of traditional histories and mythical hypotheses dissolves under this test. (6) The Building Guilds were ordinary mediæval Guilds. Among findings which remain open to debate are (1) the alleged exaggeration of monastic influence on architecture and (2) the view which has been fathered on Christopher Wren—that what is called Gothic architecture arose through the influence of the Saracenic style on Crusaders. They do not belong to our subject, for our concern is Emblematic Freemasonry and not the Building Art; but generations of misconception make it needful to turn away at times from the real issues.

The Grand Lodge Heritage.—After a due consideration of all these facts and points, it would appear that there came into the hands of the GRAND LODGE of 1717 the remnants of a Society in and about London which had lost its *raison d'être* as a Trade Guild, which no longer consisted exclusively or even generally of persons belonging to the building trade, but which continued to meet in various Lodges and to transact some kind of formal business, including the admission of fresh persons within their ranks. When the business was over there followed a meal in common. It will be seen that on the surface at least the heritage committed into the hands of the GRAND LODGE was not a little like the dry bones of Ezekiel's Vision, and that unless they could be raised by a word of life passing over them the experiment of the Apple-Tree Tavern was likely to prove abortive. The living element was supplied in my view by the group of *literati* who were gathered within the walls of the first GRAND LODGE; but not at the beginning of things. Besides the proposition "to cement

under a Grand Master as the centre of union and harmony," it was resolved (1) to revive the Quarterly Communications, (2) "to hold the Annual Assembly and Feast." Of an Annual or Triennial Assembly we hear very often in the Old Charges, including the Regius and Cooke Codices and the Roberts group of MSS. But of anything corresponding to quarterly communications I can remember only the Charter granted by the Bishop of Durham on April 24, 1671, whereby various crafts were constituted into a Community, Fellowship and Company, and were enjoined to meet on the Feast of St. John Baptist, the Feast of St. Michael the Archangel, St. John's Day in *Christeninas* and the 25th day of March in every year. It is well known, moreover, that there is no trace of the proposed revival in the first BOOK OF CONSTITUTIONS, and as a fact quarterly communications find no place in the records till St. John the Evangelist's Day in 1720.

Creation of Grand Lodge.—The first Minutes of GRAND LODGE are dated June 24, 1723, and the sole record of the early proceedings was inserted by James Anderson in his second BOOK OF CONSTITUTIONS, published in 1738, or more than twenty years after the chief event. He tells us (1) that "the few Lodges at London" thought fit, as we have seen, "to cement under a Grand Master"; (2) that these Lodges met (*a*) at the Goose and Gridiron Ale-House in St. Paul's Churchyard, (*b*) at the Crown Ale-House in Parker's Lane, (*c*) at the Apple-Tree Tavern in Charles Street, Covent Garden, and (*d*) at the Rummer and Grapes Tavern in Channel Row, Westminster; (3) that there were further "some old Brothers," in addition to the members—few or many—of these Lodges; (4) that in February, 1717, they put the oldest Master Mason into the Chair; (5) that they constituted themselves a GRAND LODGE *pro tempore*; (6) that they decided to hold the Quarterly Communications and the Annual Assembly, at which they would choose a Grand Master from among themselves, "till they should have the honour of a noble Brother at their head;" (7) that accordingly on St. John Baptist's Day, being June 24 of the same year, they elected Antony Sayer, Gentleman, Grand Master of Masons, Jacob Lamball, a carpenter, and Captain Joseph Elliott being appointed Grand Wardens; (8) that the Grand Master commanded the Masters and Wardens of Lodges "to meet the Grand Officers every quarter in communication," at the place appointed in his Summons. Such, in summary form, are the Minutes of the first GRAND LODGE Meeting and of that which led thereto. It is obvious that four London Lodges had no power to appoint "a Grand Master of Masons," considering that Masonry was spread over Great Britain, Scotland and existed also in Ireland. They could act only for them-



Anthony Sayer Gent GRAND MASTER of the MASONS

ANTHONY SAYER

selves. It is probable, however, that the title was a subsequent invention, making in 1738—when the face of things had changed very much—a more extended claim on jurisdiction. We may dismiss also the question of quarterly communications, as according to Anderson's own showing they do not seem to have been held till much later: the rule concerning them is presumably antedated. When the maker of the *BOOK OF CONSTITUTIONS* is unsupported by evidence outside his own, it is prudent to infer that he was dreaming.

A Conflagration of Archives.—The chronological record of Anderson continues to the year 1723, at which period GRAND LODGE thought fit, as we have seen, to begin keeping Minutes. The notion of its original importance may be gauged by the previous omission. The succession of Grand Masters is given and there is information on matters connected therewith. Among things extrinsic to this, there is a note under 1720 that in this year certain "private Lodges," i.e. not under the jurisdiction of GRAND LODGE—burnt their "Regulations, Charges, Secrets and Usages," lest they might "fall into strange hands." There must have been an understanding in common leading to the concurrent act, and as there were no enemies—real or supposed—without the gates at the period, it must be concluded that they were thought to be within. I do not wish to be invidious where there is no ground of certitude, but the destruction may have been actuated by hostility to the new GRAND LODGE, which was on the quest of old memorials, and was unwelcome in several quarters.

The Order to Anderson.—The desire for a "noble Brother" at the head of affairs was gratified in 1721 by the installation of the Duke of Montague, and on September 29 of that year Anderson was ordered to "digest" the old "Gothic Constitutions" in "a new and better method," which work being finished "fourteen learned Brothers" were appointed on December 27 to examine the MS. and report thereon. Their report was presented and their approval signified on March 25, 1722. Thereupon the Grand Master, at the request of the Lodge, ordered the MS. to be printed. It appears on other authority that this order was ratified by the signatures of twenty-four representatives of Lodges. As a typical anomaly of the period, the ownership of the *BOOK OF CONSTITUTIONS* remained with Anderson as his sole property. I pass now to the last notable point in the belated records.

The Chair of Grand Master.—Regarding the proclamation of Montague, four years after GRAND LODGE was created, it is said for the first time that he was installed "in Solomon's Chair" and that Dr. John Beal was installed thereafter "in Hiram Abif's Chair on

the Grand Master's left hand." The absence of these formularies from the installations of 1717, 1718, 1719 and 1720 are, in my view, pregnant with significance, while their sudden introduction in 1721 is a silent indication of a great change which is commemorated in no Minutes and no other records.

Craft Expansion.—In respect finally of the Anderson chronology, it is stated that on the installation of Montague, Philip Lord Stanhope—afterwards Earl of Chesterfield—was made a Mason and that during the reign of his successor, the Duke of Wharton, "many noblemen and gentlemen of the first rank desired to be admitted into the Fraternity, besides other learned men." There is evidence also that still earlier than this the Roll of membership included the Duke of Queensboro', Lord Dumbarton and Lord Dalkeith, not to speak of Wharton himself. It has been said in view of these facts but more especially on the accession of Montague that the Masonic Society "rose at one bound into notice and esteem." Previous GRAND LODGE doings, according to Gould, evoked no notice in contemporary writings or newspapers. The point is borne out curiously by the DIARY of Dr. William Stukeley, who affirms, under date of January 6, 1721—or prior to the accession in question—(1) that he was made a Freemason at the Salutation Tavern, Tavistock Street; (2) that he was the first person so made in London "for many years"; (3) that great difficulty was experienced in finding members enough to perform the ceremony; but (4) that "immediately upon that it took a run, and ran itself out through the folly of its members." The DIARY, which is in private hands, has not been printed and is not available for consultation, but it seems obvious that the date mentioned refers to the initiation of Stukeley, the other points being drawn from a later entry. Alternatively, he also wrote up his notes from memory, a considerable time after.

Book of Constitutions.—The internal history of this document has been certified as follows by Gould and other writers: (1) The dedicatory Preface was the work of Desaguliers; (2) The New Regulations were drafted by George Payne and were agreed by GRAND LODGE in 1720; (3) the Constitution and History, described as collected from general records and faithful traditions, was the compilation of Anderson, in accordance with his order to "digest," as were also the Charges of a Freemason and the Manner of Constituting a New Lodge, for which last there is no old authority. Gould tells us that the BOOK OF CONSTITUTIONS and its author were openly derided in many publications, while there was otherwise marked resentment, owing to the innovations of Anderson and the new

GRAND LODGE. It was the culmination of a hostility to which I have adverted previously and which had grown from more to more during a period of six years. The most universal of the old charges was "to be true to God and the Holy Church"; but the Church was now relegated to the region of "particular opinions" and placed on a par with the synagogue, the free thought of Deism and the general horde of sects. The hands of a Scotch Presbyterian and a French Huguenot were seen presumably therein, and those who understood the clause in the Apostles' Creed concerning the Holy Catholic and Apostolic Church either in the sense of Rome or Canterbury would be alike offended. There would be those also who objected on the general ground that Masonry was a Christian Institution, outside all question of Churches. The resentment signified, however, much that was over and above any matter of official religion, and one must beware of regarding that which is most vital to oneself as the chief operating factor. Gould speaks of the terms ENTERED APPRENTICE and FELLOW CRAFT being imposed by the BOOK OF CONSTITUTIONS on English Masons and suggests that it was a ground of irritation. These compounds were brought over by Desaguliers from Scotland, business having called him to Edinburgh in the summer of 1721. There is something no doubt in the contention, but a grievance of this kind could have played only a small part. Finally, the CONSTITUTIONS forbade the working of what was termed the "MASTER'S PART" in private Lodges, by which part Gould understands the old manner of receiving or passing a Fellow. There can be no doubt that this would be opposed with all the strength of—at least—the independent Lodges, for it struck at their liberties and removed a right which they had possessed, by the hypothesis, from immemorial time. But Gould does not observe that this ordinance is the key to a much graver situation. It was one among many moves of the GRAND LODGE in the direction of despotic self-aggrandisement. It has been held that its jurisdiction was limited originally to the cities of London and Westminster, but the CONSTITUTIONS virtually extended it over all England. We shall see shortly how one ancient seat of Masonry in Northern England regarded this arrogation; meanwhile it is certain that within the metropolitan limits just mentioned there were Lodges and individual Masons who looked upon the proceedings of the Apple-Tree Tavern and Goose and Gridiron as *ultra vires*. This is as much as can be said in the present place on a very wide subject, and it is of course understood that many great movements begin in an irregular manner, having the seal of heresy upon them, but they become orthodox in the effluxion of time, more especially if they happen to succeed.

Old Operative Grades.—The reference to a "MASTER'S PART" opens another subject. No person at the present day whose opinion is entitled to a hearing would affirm that the three Symbolical Degrees, as now worked among us, antedate the year 1717: against that possibility the canons of literary criticism have some time since pronounced. The debate continues on the antiquity of their root matter, with a tendency—as it would seem—to leave that of the Third Degree in a suspension out of consideration, since no one knows where to look for light thereon—within Masonic limits. In 1862 Findel affirmed that there was "but one Degree of initiation in 1717." On the other hand, the General Regulations said to have been compiled by George Payne in 1720 and printed in the *BOOK OF CONSTITUTIONS, 1723*, provide that APPRENTICES were only to be "admitted MASTERS and FELLOW CRAFT" in the GRAND LODGE, "unless by dispensation." The date 1720 is that given by Anderson, but according to Stukeley's *DIARY* "a new set of articles," which must have been the General Regulations, were read over by Payne at GRAND LODGE on June 24, 1721, though there is no record of the fact in Anderson's Minutes. The reference to FELLOW CRAFT shews almost certainly that the provision under notice was drawn up after his visit to Edinburgh in August, 1721, or that it was altered subsequently. However this may be, Gould and others understand the words "MASTERS and FELLOW CRAFT" as alternative titles of one Degree, making with that of ENTERED APPRENTICE two Degrees of Masonry in 1723. There are several points of evidence in favour of this view, but they cannot be cited here. The next question is—What was this so-called "MASTER'S PART," MASTERS' or FELLOW CRAFT DEGREE? According to Gould, it was some form of our present Third Degree, for which he produces no evidence whatever. In the opinion of others it corresponded to our Second or Pass Degree, and we hear of Brethren being "regularly passed Masters." My own opinion is that in the year 1723 the Three Degrees of "pure and ancient Freemasonry" were actually in the making and that the Legend of Hiram Abif had been either discovered or invented. In the former case it came from North Britain, a question which remains for our consideration in connection with York and Scotland. So far as all evidence goes, there was nothing whatever in the South. We have to remember in this connection that on August 25, 1781, Theophilus Desaguliers witnessed at MARY'S CHAPEL how certain "honourable persons were admitted and received ENTERED APPRENTICES and FELLOW CRAFTS" in that ancient Lodge. It is probable that he brought something away, and in the opinion of D. Murray

Lyon he took something with him, namely, "the Ritual which he was anxious to introduce." In this manner Lyon accounts for the subsequent adoption by Scotland of "English Symbolical Masonry." It is of course mere speculation to say that he carried a Ritual; but if he did, then in my opinion it would be that of two Degrees, in the likeness of our First and Second. Speaking not less tentatively, I am disposed to infer that the Third Degree was manufactured in London between 1723 and 1732—embodying whatever archaic materials may have been in the hands of the makers. A letter printed in the GRAND MYSTERY OF THE FREEMASONS DISCOVER'D, 2nd edition, October, 1724, embodies a reference to "two unhappy busy persons who were Masons" and who "obtruded their idle notions among the vulgar Chinese, of Adam and Solomon and Hiram." By the Chinese are understood the rank and file of Masons, while the busy persons are identified with Anderson and Desaguliers. Prichard's MASONRY DISSECTED speaks of Three Steps or Degrees; in 1732 Lodge No. 83 was working Three Degrees; and in 1738 the second BOOK OF CONSTITUTIONS alters Payne's Regulation XIII to "Apprentices must be admitted FELLOW CRAFTS and MASTERS only here," while shewing that it was repealed in 1725. It remains to be stated that the Operative Titles of ENTERED APPRENTICE, FELLOW CRAFT and MASTER MASON are found in the Schaw Statutes of 1598, shewing that they were extant in Scotland at that period. There are other early traces of these denominations, but whether they stood for distinct steps, having procedure and official secrets attached thereto, is a very different question. It should be understood that I have no thesis to maintain for the increase or reduction of Operative steps: my concern is that the GRAND LODGE of London produced three elaborate Symbolical Degrees during the first fifteen years of its existence, that they were couched in the language and represented the notions of their period, and that we have yet to find their root-matter elsewhere in the Masonic world of antiquity. On the other hand, there is full evidence to shew that the old mode of making a Mason at MOTHER KILWINNING was one of uttermost simplicity, while at York people were "sworn and admitted." The Schaw Statutes speak of a "great oath" and also of an "oath of fidelity" which was renewed annually. The qualification for passing from the status of ENTERED APPRENTICE to that of FELLOW CRAFT and (or) MASTER was attained in a trial of skill, success in which seems to have conferred the new status and not a ceremonial advancement. In fine, as regards official secrets, Gould has shewn conclusively that Scotland knew only of one "Master Word." The key-distinctions therefore between Scottish Operative

Masonry and Emblematic or Symbolical Freemasonry as developed by the GRAND LODGE is that the one possessed the Word while the other commemorates its loss.

Divisions and Feuds.—The later history of GRAND LODGE must be dismissed in a few words. In the year 1726 the old Lodge at York began to assume the title of GRAND LODGE OF ALL ENGLAND, on the authority of its legend that in A.D. 600 Edwin, "the first Christian King of the Northumbrians," had "sat as Grand Master therein," and though often in a state of inactivity it appears to have continued till 1740 or 1750. It was revived again when the GRAND LODGE in the South invaded its territory, i.e. in 1761, and continued till about 1792, or a few years later. In 1751 a "schismatic" GRAND LODGE was formed in London under the title of "GRAND LODGE OF ENGLAND, according to the Old Institutions." Laurence Dermott was appointed Grand Secretary in the year following, he having seceded from the other jurisdiction. I do not know that the last word has been said on the subject; but the disposition of the present time is to accept the evidence and arguments produced by Henry Sadler, according to which the new organisation was established by Irish Masons in London. It has been attributed otherwise (1) to lethargy and supineness on the part of "the constitutional Grand Body"; (2) to the transposition of certain official words for a certain specific reason which was adopted by the recognised GRAND LODGE; (3) to other innovations; (4) to the presence of a general innovating spirit which tended to remove all ancient vestiges; and (5) to what Gould terms "the summary erasure of Lodges at the Quarterly Communications" for not "paying in their charity." Over and above all perhaps, it is suggested that the Irish Masons had the matter of the ROYAL ARCH, or alternatively that this had been derived from York. It is certain that the new GRAND LODGE identified itself with York Masonry and it conferred also on its members the title of Ancients as a distinction from those of the authorised GRAND LODGE, whom it termed Modern. Its claims were recognised by the Supreme Obediences of Scotland and Ireland, while owing to the successful administration of Dermott and the conspicuous success of his AHIMAN REZON its influence was extended into the continent of Europe, the British Colonies and America. This is as much as can be said upon the subject in the present place. There came a time fortunately when both parties were anxious to heal the breach, in the course of which process it is a matter of history that the older GRAND LODGE made a surrender which has been called "unconditional" and almost deserves the epithet. In more desirable language it had come to see that the

alternative orthodoxy had won its way to very full recognition and was in the right over several things. The way of reunion was paved by a LODGE OF PROMULGATION. The Duke of Sussex became Grand Master of the original GRAND LODGE in May, 1913; the Duke of Kent took the chair of the Ancient GRAND LODGE on December 1; and on the Day of St. John the Evangelist in the same month "the Freemasons of England were reunited in a single society," the Duke of Sussex becoming Grand Master of the UNITED GRAND LODGE on the motion of the Duke of Kent.

Grand Masters.—The succession of Grand Masters can be seen in any Masonic Calendar, but presumably must be given here for the sake of completeness: (1) Anthony Sayer, 1717; (2) George Payne, 1718; (3) J. T. Desaguliers, 1719; (4) George Payne, 1720; (5) John, Duke of Montague, 1721; (6) Philip, Duke of Wharton, 1722; (7) Francis Scott, Earl of Dalkeith, 1723; (8) Charles Lenox, Duke of Richmond, 1724; (9) James Hamilton, Lord Paisley, 1725; (10) William O'Brien, Earl of Inchiquin, 1726; (11) Henry Hare, Lord Coleraine, 1727; (12) James King, Lord Kingston, 1728; (13) Thomas Howard, Duke of Norfolk, 1729-30; (14) Thomas Coke, Lord Lovel, 1731; (15) Anthony Brown, Viscount Montague, 1732; (16) James Lyon, Earl of Strathmore; (17) John Lindsay, Earl of Crawford; (18) Thomas Thynne, Viscount Weymouth, 1735; (19) John Campbell, Earl of Loudoun, 1736; (20) Edward Bligh, Earl of Darnley, 1737; (21) Henry Bridges, Marquess of Carnarvon, 1738; (22) Robert, Lord Raymond, 1739; (23) John Keith, Earl of Kintore, 1740; (24) James Douglas, Earl of Morton, 1741; (25) John, Viscount Dudley, 1742-43; (26) Thomas Lyon, Earl of Strathmore, 1744; (27) James, Lord Cranstoun, 1745-46; (28) William, Lord Byron, 1747-51; (29) John Proby, Lord Carysfort, 1752-53; (30) James Bridges, Marquess of Carnarvon, 1754-56; (31) Sholto Douglas, Lord Aberdour, 1757-61; (32) Washington Shirley, Earl Ferrers, 1762-63; (33) Cadwallader, Lord Blarney, 1764-66; (34) Henry Somerset, Duke of Beaufort, 1767-71; (35) Robert Edward, Lord Petre, 1772-76; (36) George Montagu, Duke of Manchester, 1777-82; (37) H.R.H. Henry Frederick, Duke of Cumberland, 1782-90; (38) H.R.H. The Prince of Wales, afterwards George IV, 1790-1813; (39) H.R.H. Augustus Frederick, Duke of Sussex, 1813-43; (40) Earl of Zetland, 1844-70; (41) Earl de Grey and Ripon, afterwards Marquess of Ripon, 1870-74; (42) H.R.H. The Prince of Wales, afterwards Edward VII, 1874-1901; (43) H.R.H. The Duke of Connaught and Strathearn, K.G., 1901. ANTIENT or ATHOLL GRAND LODGE: (1) The Grand Committee, 1751-53;

(2) Robert Turner, 1753; (3) Hon. Edward Vaughan, 1754-55; (4) Earl of Blessington, 1756-59; (5) Thomas, Earl of Kelly, 1760-65; (6) Hon. Thomas Mathew, 1766-70; (7) John, 3rd Duke of Atholl, 1771-74; (8) John, 4th Duke of Atholl, 1775-81; (9) William Randal, Earl of Antrim, afterwards Marquess of Antrim, 1783-91; (10) John, 4th Duke of Atholl, 1791-1813; (11) H.R.H. The Duke of Kent, 1813. I cannot conceive that it will serve any useful purpose to reproduce the catalogue of mythical Grand Masters inserted by Anderson in his second BOOK OF CONSTITUTIONS, in 1738, and extended further by John Entick in a later edition, dated 1767. It begins with St. Alban, includes Alfred the Great, St. Edward the Confessor, Gilbert de Clare, a Grand Master of the Templars, Henry VII, Cardinal Wolsey, Inigo Jones, Charles I, Charles II, William III and Sir Christopher Wren. It is agreed on all sides that the CONSTITUTIONS of 1738 were a miserable production, too bad even for that uncritical period of Masonic history.

Authorities.—As regards points of fact, apart from individual views, the sources of this notice are: (1) Gould's large HISTORY OF FREEMASONRY, especially the second volume, 1887; (2) Gould's CONCISE HISTORY OF FREEMASONRY, 1903; (3) A. F. Calvert's GRAND LODGE OF ENGLAND, already cited; (4) Findel's HISTORY OF FREEMASONRY; (5) Fergusson's HISTORY OF ARCHITECTURE; (6) Robert Plot's NATURAL HISTORY OF STAFFORDSHIRE, *cap.* 3, 1686; (7) D. Murray Lyon's HISTORY OF THE LODGE OF EDINBURGH; (8) W. J. Hughan's ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, 1884; (9) William Preston's ILLUSTRATIONS OF FREEMASONRY, of which there are several editions, onwards from 1772; (10) Henry Sadler's MASONIC FACTS AND FICTIONS, 1887; (11) Gould's FOUR OLD LODGES, 1879; (12) Laurence Dermott's AHIMAN REZON, the polemical introduction to which is of importance for the "schismatic" point of view and also on the historical side. I have cited the various editions previously. Dermott died in 1791, having been twice Deputy Grand Master of the body whose cause he espoused for a period of about forty years.

GRAND MASTER ARCHITECT

The thesis is (1) that every experienced Mason has a right to further knowledge; (2) that to each is the proportionate reward which belongs to his measures of attainment; and (3) that those who know the origin of things and apply this knowledge to the good of mankind are GRAND MASTER ARCHITECTS. It is the Twelfth Degree of the SCOTTISH RITE and is held to unfold the principles of architecture and

the Masonic connections of the "liberal arts." According to the traditional history, it was established by Solomon as a school of architecture for the instruction of craftsmen and to animate them with zeal for perfection in the Royal Art. But according to the revision of Albert Pike the attainment of this end was a preparation of those who would approach the Throne of God. The King of Israel is affirmed to have selected such as were already Grand Masters of the workmen, otherwise the *SUBLIME ELECTS* of the Eleventh Degree in the series of the *SCOTTISH RITE*, looking towards that time when God would dwell in His Temple and His Name should be revealed therein. This is the plan of the Grade and now as to the mode of its fulfilment.

Points of the Grade.—The Candidate testifies that he has seen the symbolical circles and beheld the square; that he has distributed justice impartially to all the workmen; that he has penetrated to the inner parts of the Temple; that he knows the mysterious cavern—being intimations of his experience in earlier Grades of the Rite. He is still on the quest of knowledge, as one who would find a sure path through the darkness and the unknown places. He has not finished with the Temple of Solomon, for he is still Joubert and Solomon is the Master of the Lodge, but in the delirium of the procedure he calls on the Holy Evangelist, meaning St. John, to be with him in the keeping of his pledge. He is a Perfect Master, Intendant of the Building and Sublime Elect, but that which is now offered him as a means of unfolding "the most sublime knowledge" is a case of mathematical instruments, and one of the simplest kind. That which they teach symbolically is (1) the equilibrium of opposing forces; (2) the necessity of a distinct plan to precede action; (3) the fundamental agreement of truth in the particular with truth in the universal state; (4) the limitations of designs within the due measures of means and time; and (5) the necessity of a sure beginning in order to discover truth as well as to act with confidence. The closing Instruction explains that the five Pillars which are part of the furniture of the Lodge not only correspond to the Five Orders of Architecture, but that in combination with these they are emblematical of five divisions of the *SCOTTISH RITE*: (1) the Tuscan is referable to the Blue Degrees, understood as primitive Masonry; (2) the Doric corresponds to the Ineffable Degrees, so called, or from the Fourth to the Fourteenth inclusive; (3) the Ionic belongs to the Fifteenth and Sixteenth Degrees, which are those of the Second Temple; (4) the Corinthian is connected with the Seventeenth and Eighteenth Degrees, which are under the obedience of the New Law; while (5) the Composite is in

analogy with the long series extending from the Nineteenth to the Thirty-second Degree, those being in part philosophical and in part Christian.

The French Legend.—The traditional History is different in the French version, which is of course the original form. It represents the people of Israel overburdened by tributes, the public treasury empty and the labours of the Temple suspended for want of funds. Twelve architects, who are Intendants of the Building, are appointed by the Twelve Tribes and are delegated to provide a practical plan for the unfinished part of the scheme, together with a method of raising funds for the amelioration of the people.

GRAND MASTER OF ALL SYMBOLIC LODGES

Few and rare are the moments in which “the shaping spirit of imagination” comes down on the makers of Masonic Grades; rare is the sense of the sacraments and of the higher life of symbolism; rarest perhaps of all is the light—which is grace—of the eternal and its shining in the offices of time. But ever present, insistent and super-insistent is the ringing of everlasting changes on the counsels of commonplace and the revelation, under solemn pledges, of the things that all men know. The Grand Master of all Symbolic Lodges attains as such a very high titular distinction and solemn conventional duties are imposed upon him; but he has not in reality advanced one step further, even in the acquisition of canons of morality—not to speak of hidden truths or the Mysteries of Nature and Science—than when he took the Craft Degrees.

Defects and Insufficiencies.—The Grade has its moments, more especially in the Opening and Closing, as revised by Albert Pike, for the kindling and extinction of certain symbolical lights are acts performed with ceremonial dignity amidst the interchange of unexceptionable maxims—even if these are “familiar in our mouths as household words,” and then in more favoured forms. But a great opportunity is missed, as we have found in other Degrees, because the significance of the symbolism is so much wider than was dreamed by Albert Pike. It is over and over the same record of insufficiency and hence the same line of criticism. He who in comparative youth wrote his *HYMNS TO THE GODS* had—as the saying goes—registered at once, and from the beginning, his “ambition and incapacity.”

Horizon of the Grade.—There is again no real procedure. The proclamation of the Four Cardinal Virtues, with all their possible variants and analogies that can be formed in fours, fills up the opening part, toleration and truth resounding as watchwords over all. It is

perhaps rather fortunate that the question of Pilate is itself neither asked nor answered, but it is certified that no man has truth in his possession, as if it were a chattel. Under these circumstances there is no right of dictation on the part of any one in matters of religious belief: it is go as you please in your gospels, almost as a counsel of scorn. Nor is any one to judge another, save only as he judges himself—dismissing him presumably with a caution or at most recommending to mercy. Out of these banalities arises a fervid denunciation of persecution, much as if the rack and the faggot still prevailed among us. Truth and Toleration outstanding, there remain Veneration, Charity, Generosity, Heroism, Honour, Patriotism and Justice, as already defined: these are the lights of a Grand Master, and very nice too—as we learned them at our mother's knee, or with the pictured help of Mr. Peter Parley. It is these which shall qualify Candidates by the hypothesis to rule over all Symbolic Lodges, not that the Twentieth Degree of the SCOTTISH RITE, in America or elsewhere, really conveys the Office, even within the extent of its own circuit. Under the auspices of such aids to perfection, it becomes the duty and privilege of each Candidate who is promoted to this Honourable Degree of pretentious Masonry to work at the restoration of the Order, so that it may shine forth in its primitive purity. From this it has degenerated through the foolishness of innovating minds. There is what might be termed by admirers a trenchant criticism of grandiloquent and meaningless titles, which used to be conferred in the past; but under the obedience of the SCOTTISH RITE it is indicated proudly that a Knight is one who is devoted—hand and heart and brain—to the science of Masonry; the Sovereign is among Sovereigns, and is supreme only by virtue of the supremacy of that law which he is entitled to administer in Masonry. How and in what wise or prudent sense those who go yet further are entitled to call themselves PRINCE OF MERCY, KNIGHT OF THE SUN AND SUBLIME PRINCE OF THE ROYAL SECRET are questions perhaps left over, pending further advancements. They suggest meanwhile the decried distinctions of MEMPHIS and MIZRAIM, their COMMANDERS OF THE STARS, Adepts and Masters of the Great Work, with many others—a great galaxy.

GRAND PONTIFF

The Candidate for Masonic perfection in the Grade of ROSE-CROIX affirms not only his integration in the great Order of Christian Knighthood, but his princely descent as belonging to the Tribe of Judah. His actual, though implied qualification is, however, that he has accepted the yoke of the New Law and entered under the obedience of

Christ. In the Grade of GRAND PONTIFF we are again among the Tribes of Israel, but they are now on the quest of light, as those who are coming out of exile, symbolised by Egypt and Babylon. Their faces are set towards the Mystic City, the Jerusalem which is above. There is no question therefore that it is a Grade of Christian priesthood, but in the reconstruction of Albert Pike, though the New Law is explained to be that of Love, the name of Christ is suppressed, in the interests of a spurious catholicity, which throws open the portals of the High Grades to Jews and Deists. Let it be understood once and for all that my arms are against no man on the ground of his official religion, while my respect and veneration for the great theosophy of Israel is like that of the Sons of its Doctrine: the opposition of my thesis, here as elsewhere in these volumes, is directed towards those who have tampered with Christian documents to suppress their essential element and have done their work so badly that the thing which they sought to exclude has been mangled only and manifests in this condition at every point and page. The lead in the case of Pike was taken from the fraudulent manufactories of MEMPHIS and MIZRAIM, and though as ritualist and symbolist—when engaged in this kind of work—he was always in marsh and quagmire, his worst floundering is, I think, in the present case.

An Apocalyptic Grade.—The Grade of GRAND PONTIFF remains that which it was, an Apocalyptic Mystery. The Candidate hears that Judah shall be restored to its first estate, that Issachar shall enter into liberation, that peace shall descend upon Zebulun, that the dawn comes for Reuben, that Simeon shall be reconciled to God, that Gad in the end shall triumph, that Ephraim, however hardly, shall find eternal rest, that Manasseh in Divine Light shall yet see and know, that Benjamin shall attain redemption, that Dan shall obey the New Law, that Asher shall eat the fruit of the Tree of Life in the Kingdom of the Lord, and that Naphtali shall not wait in "vain" on the fulfilment of the promises of God.

Points of the Pageant.—Amidst darkness and isolation thereafter the officers of the Chapter proclaim the dominion of the beast, the opening of the seven vials of REVELATION and the fall of Babylon. But it is the city of intolerance which has passed, the city of fraud and falsehood. So also when the Candidate is brought into light and is shewn the four-square city coming down out of Heaven, when he hears of the new Heaven and the new earth, the apocalyptic account is reduced so that the city appears to be one of simple theism, governed by principles of good-will, while He Who sits upon the throne, though He is called the Lord God Almighty and Redeemer, is not the Christ

of St. John. So does Pike put on record by implication his view of the judgment which threatens those who "shall take away from the words of the book of this prophecy." The Candidate is anointed with oil, is made and proclaimed a priest for ever according to the Order of Melchizedek, but the equivalent of this title in the nameless banality of the scheme is SCOTTISH MASON. The New Jerusalem is interpreted as Ancient Masonry. There is otherwise nothing more preposterous than the attempt to expunge the Name of Christ from the memorial of a revelation which is made under His Name, while retaining the other apocalyptic elements and appealing to the authority of St. John. We hear also of the Twelve Apostles, the initials of whose names are inscribed upon the gates and foundations of this Mystical City; of the seed of the woman who should bruise the serpent's head; while the Obligation has reference to honour and truth in Christendom.





HALI-WARK-FOLC

It has been advanced that companies of men under this semi-corporate title were concerned in the erection of cathedrals and other ecclesiastical works during the period of Culdee influence. They are mentioned in Charters quoted by Hutchinson and said to have been in his possession. He terms them Freemasons of their period. Their activities are held to have continued after the Norman conquest. A Charter addressed to those Craftsmen was granted by a Norman Bishop of Durham in 1102.

HARODIM

The obscurity that overshadows the use of this word in Masonry has been deepened rather than removed by successive attempts to elucidate that for which it is supposed to have stood in the past whereunto it belongs. Outside the Craft and its extensions the term itself presents no difficulty whatever. It is said in 1 KINGS v. 15, 16, concerning the work in the forest of Lebanon: "And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work." The word translated "officers" in the text is **הרודים**=HARODIM, and this according to James Anderson,

in his first BOOK OF CONSTITUTIONS, signified Rulers or Provosts. The parallel passage in 2 CHRONICLES ii. 17 is rendered "overseers," and is מנצחים=MENATZCHIM in the Hebrew, a word still preserved in Craft Masonry, though HARODIM has passed out of use. In a lecture attached to the Degree of PROVOST AND JUDGE we hear of one Tito, who was senior and Prince of *Harodim*. It does not follow from the text of the sacred books in either case that these Provosts were Masons or chiefs of the builders, but it was so understood by Anderson and the opinion transmitted by him has obtained everywhere.

Grand Chapter of Harodim.—In the year 1787 William Preston established a GRAND CHAPTER OF THE ANCIENT AND VENERABLE ORDER OF HARODIM, which was not—as might be inferred from so sonorous a title—any new departure in Ritual, or an English addition to the list of High Grades, but an elaborately devised Lodge of Instruction for the exposition and promulgation of his important system of lectures. It laid claim upon mysteries "peculiar to the institution itself," but they were presumably manners of distributing and working the lectures themselves. The Grand Chapter was governed by "a Grand Patron, two Vice-Patrons, a Chief Ruler, and two Assistants, with a Council of twelve Respectable Companions." These were chosen annually at that Convocation of the Chapter which was held nearest to the Feast of St. John the Evangelist. The Order was divided into different classes, with particular lectures attached to each, each lecture being subdivided into sections, and the sections again into clauses. These sections were assigned annually to certain "skilful Companions," who distributed the clauses among those committed to their charge. Unfortunately this miracle of invention, which has been praised and blamed in about equal proportions, did not survive Preston, who died in 1818.

The Northern Harodim.—It is admitted that some kind of Masonic Order or Degree subsisted under the name of HARODIM in the northern part of England during the latter part of the eighteenth century, but that there is no information extant as to its exact nature. Our knowledge, such as it is, depends from the confused lucubrations of John Yarker, which appear, however, to rest on a substratum of fact, and I shall attempt in the following paragraphs to evolve some kind of order out of their *chaos magnum*.

The Swalwell Lodge.—(1) Outside Anderson and his BOOK OF CONSTITUTIONS, it is suggested that the word HARODIM, in the corrupt form of Highrodiam, is first heard of in connection with a Lodge said to have been established at Winlaton about 1690 by a certain German Ironmaster. In the absence of all references it is impossible to check

the statement, and it can be set down only as antecedently improbable on the surface. (2) The thesis is that this Lodge removed to Swalwell in 1725, being the date attributed to certain Regulations still apparently extant. (3) The Swalwell Lodge went under the GRAND LODGE of London on March 21, 1735, retaining its old customs intact for over thirty years. (4) It may be with reference to this date that Yarker speaks in his loose way of two Master Grades, being (a) HIGHRODIAM, given in a Grand Lodge, and (b) ENGLISH MASTER. It is proposed that the first was the old PAST MASTER Ceremony of the Swalwell Lodge, but the notion seems purely speculative. (5) It is stultified, moreover, by another statement, according to which the early Swalwell Regulations have no trace of ceremonial beyond penalties for revealing illegally the three Fraternal Signs. (6) According to Yarker, the Swalwell Minutes begin with a copy of the Anderson CONSTITUTIONS of 1723, and are followed by the Regulations to which reference has been made. These are said to represent ancient manuscript sources, but the allocation to 1725 in their transcript form looks like another speculation. It is not at least a date which appears in the record itself. (7) We are in confusion also as regards the Minutes proper of the Lodge, for Yarker gives various quotations from the year 1725 and onward, speaking also of a second Minute-Book bound up with the CONSTITUTIONS of 1767. But all this notwithstanding, he registers ultimately as a fact that the actual Minutes begin on June 5, 1780, and end on February 3, 1845. (8) However this may be, the Swalwell Craft Lodge lost its original Warrant and Obtained a Charter of Confirmation on October 1, 1771, becoming No. 61 on the Roll of GRAND LODGE. In 1776 it assumed the name of Industry, and in 1794 it ascended in the scale of the Roll and became No. 44. In 1845 it descended from this position to No. 56 and removed to Gateshead, where it meets to this day, but is now known as INDUSTRY No. 48.

Durham Harodim Degree.—(9) The Northern HARODIM DEGREE is said to have attained considerable popularity in the County of Durham, and various references are extant. (10) A writer in THE FREEMASON'S MAGAZINE of 1794 refers to an ancient and mysterious Degree called the PASSING OF THE BRIDGE. According to Yarker, it included the main features of the ROYAL ARCH, but his authority does not appear. (11) Joseph Laycock, who brought the Swalwell and Gateshead Lodges under GRAND LODGE in 1735, and was appointed Provincial Grand Master of Durham in that year, made an Oration to the Lodge at Gateshead, which was printed at Newcastle in 1736 in THE BOOK M., or Masonry Triumphant. It quotes some old verses

respecting the use of Sword and Trowel by the Jews, and these, according to Yarker, "are found verbatim in the Ritual of HARODIM ROSY CROSS"—that is, THE ROYAL ORDER OF SCOTLAND. As we shall see in a later place, the important Ritual of this Order is divided into two parts, of which the first is called THE PASSING OF THE BRIDGE and the second ROSYCROSS. The suggestion seems to be, therefore, that the Northern HARODIM DEGREE was an eighteenth-century form of the ROYAL ORDER. (12) In further evidence of this, but subject to the stultifying question of dates already mentioned, Yarker affirms that, according to the Swalwell Minutes of 1746, the HARODIM Ceremony at this period was a system of Secret Reception in Points. (13) He says also that this Lodge was custodian of the old York Ritual, which contained HARODIM elements.

Other Ritual Vestiges.—(14) The PHŒNIX LODGE at Sunderland is supposed to have conferred the HARODIM DEGREE from 1755 to 1811; it was worked also by the PALATINE LODGE, No. 97, and by Lodges in the jurisdiction of York. I do not question that there is some ground for all these statements, though Yarker's fatal quarrel with the law of references does not permit us to check them, while his almost inextricable mental confusion makes him impossible as a guide of research otherwise. I admit that Highrodiam is an obvious corruption of HARODIM, but on the other hand I cannot see that HEREDOM is also a garbled variant, and I think that all Masonic scholarship will share my doubt. The ROYAL ORDER OF SCOTLAND is very old in Masonry, and in my opinion long anterior to the earliest extant vestiges; but Yarker's citation from THE FREEMASON'S MAGAZINE is not a reference to a Northern HARODIM DEGREE, while the quotation made by Laycock proves also nothing concerning it. The alleged HIGHRODIAM DEGREE may have been a form of the Ritual which passes now under the name of the ROYAL ORDER, or it may not.

HEREDOM

There is *Mons Magorum invisibilis*, described in one of the Rosicrucian documents, and it has been explained by Thomas Vaughan. It is called elsewhere in the records a Mountain of Initiation. The hills of the wise are holy and all these hills are strange. But this is the most like of all things to the mystical Heredom of Kilwinning in Masonic legend. As the Invisible Mountain of the Magi recurs under many titles in the literature of the Rosy Cross, so is Heredom everywhere, a looming portent, in the more exclusive and consecrated worlds of the High Grades. The ROSE-CROIX is of Heredom, and Heredom is connected with Kilwinning, so that it has been held to have a local

habitation besides a figurative name. It has been said to be in the vicinity of that little town in Ayrshire, which is the Kilwinning that can be known on earth. One must confess that the place is mean and common, and that there is no mountain near it. So people with a mind for geography, and in need of a mountain that might be scaled by earthly feet, took the story further away and established the beloved mountain in I-Colm-Kill, that island strangely named which lies to the South of the Hebrides. But it is better to be saved from the faring over those wind-swept seas. There is as much chance of reaching a term in this quest as there is of finding Corbenic on the broken coast of Wales, or Wolfram's Castle of the Holy Graal on some high upland of the Pyrenees. With its immemorial archives, the repository of a thousand charters and the Sanctuary of Grades without end, the Masonic Kilwinning is not of this world, and it is appropriately overshadowed by Heredom, which is not of this world either, but the symbolical Mount Sinai of just Rites made perfect, of initiations conceived in the heart, but worked only in dream. The dream and conception alike are due, as we know, to Ramsay, that great unconscious mage; yet he spoke of Kilwinning only, not of its fabled hill. We shall never know how that fable first arose, whence it has travelled, or by whom was imported first. Some one, as we have seen, has suggested that it is a corruption of HARODIM, a word which belongs to a known language and carries a definite meaning—as we have just seen. There is more grace in a greater speculation which connects it with the Greek *ἱερός*=holy, and *δῶμος*=house. The Masonic House of Kilwinning is holy in the reveries of the past, but it happens that Heredom is a mountain—of which no one seems to have thought when they offered their counter-criticism on this etymology. It is fitting, however, that an unknown eminence should have a name beyond understanding, and that "Assyrian bull" Ragon missed the mark assuredly when he said that its synonym was the Court of St. Germain, the only *haeres* or heritage left to the royal prince Charles Edward in exile. Masonry has many consecrations, but little and less than little in any hallowing attached to the Jacobite cause. As there are intimations of ineffable beauty in the ROSE-CROIX Grade and in the ROYAL ORDER OF SCOTLAND, I will remain faithful and true, by connecting both with the mystical Heredom, as if with a certain cloud-capped peak in Darien, and looking towards that day to come when Masonry shall assume a new body of manifestation and another robe of glory. I testify further, on the faith of many legends which are truer than history, that there are three mountains, and their names are Mount Moriah, Mount Sinai, and Mount Heredom.

HERMETIC BROTHERHOOD OF LUXOR 349

This is in the name of the Brotherhood. There are also Tabor and Carmel, which are near in the spirit to an island called Patmos; but these are hallowed places of Greater Mysteries than those of Masonry.

HERMETIC BROTHERHOOD OF LUXOR

I have been informed by at least one American Mason of excellent standing that this association still exists in the United States and is unobjectionable in its present character. I have no particulars concerning it, and it would seem to be an obscure body. Its Masonic connections now, as at the beginning, may be limited to the fact that its male members are Masons, but there are both sexes. It would not be necessary to mention it on such slender grounds, but it has been noticed in various publications belonging to the Brotherhood in an unofficial sense, while ridiculous periodicals like *THE MASONIC AND ROSICRUCIAN RECORD* have put forward spurious claims regarding it. It is distinctly an Order with a past and that past is as follows. In or about the year 1880 an adventurer passing under the name of D'Alton was located at Baildon, near Bradford, and was making inquiries among occult students of the period. He was brought into communication with one who was well-informed on matters appertaining to Alchemy, Magic and later Kabalism, one also who was a clergyman of the English Church and a Past Master of the Masonic Craft. The appearance and expression of D'Alton caused some hesitation about admitting him into any one's house. He was dismissed by the cleric as soon as possible, but there was a feeling that he might return as a burglar. A few months passed away, and then D'Alton was convicted elsewhere of a very bad case of swindling.

Peter Davidson.—About the time that he came out of prison the clergyman mentioned received a letter from one Peter Davidson, inviting him to join an Occult Order under the title of the *HERMETIC BROTHERHOOD OF LUXOR* and stating that its secretary was Mr. Burgoyne, resident at Burnley in Lancashire. Inquiries were made and the respectability of Davidson was vouched for by an old friend of the clergyman, who became a member thereupon. Many applied for admission and paid their entrance fees. The clergyman himself appears to have been unwisely active in securing subscribers among people of his own class and remitted their monies to Burgoyne, from whom he received in consequence a number of illiterate letters, giving hints about a great adept who was behind them. Certain suspicions were aroused and inquiries were made on the spot. It was ascertained that Burgoyne

was in collusion with an ex-Brahmin—Hurychund Christaman—who had cheated various people at Leeds, Halifax and elsewhere. Other investigations proved that the handwriting of Burgoyne was identical with that of D'Alton. By means of a photograph Christaman was found to be in communication also with Davidson, to whom the clergyman wrote asking whether he was aware that the Secretary of the HERMETIC BROTHERHOOD, under the alias of D'Alton, was a convicted felon. Davidson answered that he knew him as a great occultist. Davidson was regarded therefore as implicated in the rascality of his confederate, and the known members of the Order were communicated with, stating the facts of the case. Davidson and Burgoyne threatened legal action, but the police had been shadowing the latter since he left Armley Jail, and presently he fled with Davidson to America, presumably taking the considerable subscriptions which had been obtained under a pretence of purchasing land in America and erecting suitable buildings for an occult society.

Migration to America.—The police are said to have recognised that it might have proved an imposture of magnitude, had it not been stopped in time. The HERMETIC BROTHERHOOD was established duly in the States, but a photograph of D'Alton was obtained in his prison-dress and, together with one taken before his conviction, was sent by the clergyman to an American correspondent whom the Order had endeavoured to dupe. Copies of both were printed in juxtaposition, accompanied by an open letter addressed to all transatlantic members. Meanwhile Burgoyne had proved unendurable even to Davidson, who is said to have "turned him out" with a small sum of money, Burgoyne saying—a little tritely—as he went: "The way to make gold is to practise on the credulity of mankind." This time he fled to California, consequently upon the portrait disclosure. He had deserted his wife at Burnley and ultimately he married another woman—I believe in the Far West. But he is said to have led a miserable life, in constant dread of reprisals on the part of those whom he had defrauded. At the sight of any stranger it is reported that he would go into hiding. He died under circumstances which I have not been able to ascertain. Davidson continued to turn occultism to account and apparently the HERMETIC BROTHERHOOD remained in his hands. It must have lived down the rough unveiling of its original secretary. The interests of the Society seem to have been represented for a period by a monthly magazine under Davidson's editorship. It was called THE MORNING STAR.

HERMETIC SCHOOLS AND MASONRY

If we isolate the Building Guilds of the Middle Ages and later from all imputed correspondence—by way of descent—with the Ancient Mysteries, with Dionysians and Essenes, Roman Collegia and Crusading Knights, or Solomon and his Temple ; if we take them just as they are, acknowledging that their history is still in cloud and darkness for want of sufficient materials to elucidate it, but supposing that they originated—like other trade unions—as a matter of trade convenience ; if we picture them as craftsmen in stone and clay, somewhat roughly banded together ; it is still indubitable that out of these Guilds a Speculative Fraternity was either evolved in modern days or another and emblematical concern was superposed thereon. At a given period and in an undetermined place something occurred so to transfigure these artificers that they ceased gradually to hew stones, to make bricks, to plan and to build edifices ; that they laid down chisel and hammer, assumed the mantle of philosophers and began to concern themselves—theoretically at least—in the progress of humanity, the improvement of its moral nature, and in that which is termed loosely a spiritual experiment. How this came about is the problem which remains for our consideration and for solution, if that be possible.

Three Hermetic Schools.—In earlier days of research—the eighteenth century and onward—Emblematic Freemasonry was taken on its own terms. The makers of all the spurious histories, the dreamers of all the fond, romantic dreams—both here and on the Continent—ignored to all intents and purposes the historical distinction between an Operative and a Speculative mode. Was Masonry before the world in God ? Did it date from Adam in Paradise ? Was the first Lodge opened in Egypt ? However the thesis shaped it was Speculative Masonry worked in Three Degrees, having no essential distinction from those which obtain among us ; and it was as much in vogue among artists who built the Pyramids, Babel or Solomon's Temple as it was among Essenes and Thebaid hermits, who built only in the heart. When other counsels of research obtained in England and abroad it became, as we have seen, a custom to explore the records of the Building Guilds. I do not know whether I am the first to say that this quest has failed, but I have not come across my precursor. The multiplication of old Charges and analogous documents, the tabulation of their variants, the criticism of spurious codices have exercised great skill and deserve all praise, being invaluable for the history of architecture ; but as to origin or development, Emblematic Freemasonry remains substantially where it was—a great Dramatic

Mystery with its origin in the clouds. In respect of documentary evidence, we know as little whence it came as those who profess it among us know whither it is going. Under these circumstances we seem led irresistibly to infer that it originated where and when it was first manifested, being the City of London in the early eighteenth century. But it happens that there is one direction which has been regarded not unfavourably as a possible source of light. It is that of the Hermetic Schools in England, and these—speaking broadly—may be classified as three—Alchemical, Rosicrucian and Kabalistic. They had a common bond of interest and tended, here as elsewhere, to merge into a single school.

Symbolical Groups.—The presence of a non-operative element among Masons at an early period has been suggested by several writers. Mr. R. F. Gould considers that we are justified in inferring that from the fourteenth century, or even earlier, there were associations of a speculative or symbolical character, as apart from practical Masonry, though—with the sincerity by which he was characterised—he adds that on this point the judgment of certain students was opposed to his own. We have seen on our own part that the view is unsupported by evidence. On the other hand, the practice of receiving within the ranks of the Fraternity men who were neither architects nor builders, and that not merely as patrons, is beyond challenge. This practice was characteristic, however, of most Trade Guilds in England. Now, the hypothesis with which I am concerned suggests that the Hermetic Schools intervened for the transfiguration of English Operative Masonry about the middle of the seventeenth century. The Reformation had succeeded the Renaissance, and with all the disabilities attaching to both movements there can be no doubt that there was a great extension of the intellectual horizon. Many new avenues of thought had been thrown open, and men, being comparatively free to speak and act, acted and spoke freely, within the limits of their opportunities, while among other things there was a new impulse in Germany and England given to the prosecution of several branches of inquiry which antecedently could have been and were pursued only at the personal peril of the student. In England the practical experiment of Alchemy was undertaken by numerous persons, and it is just prior to the date which I have mentioned that the rumour of the ROSICRUCIAN FRATERNITY raised curiosity in Europe. Hermetic literature—not only with a modern accent but almost for the first time in vernacular language—extended greatly, and schools of theosophy sprang up in several countries. The root of the Rosicrucian movement was in Germany, but the impulse reached England, and some of the most famous names connected with

the subject are identified with this country. Hence came Alexander Seton and hence Eirenæus Philalethes, who has been regarded as one of the great masters of Hermetic Art. Here also was Robert Fludd, who must—I think—be regarded as not only advocate and apologist in chief of the Rosicrucian Art and Philosophy but as a fountain-head. Here too was Thomas Vaughan—mystic as well as alchemist. And here in 1640 lived Elias Ashmole, alchemist and antiquary—founder also of the Ashmolean Museum at Oxford.

English Alchemists.—There are evidences to shew that the experiment of Alchemy in England was at the period of Ashmole an exceedingly old pursuit. It was practised certainly in the time of Chaucer, but the literary remains of the early period are non-existent rather than scanty. Vernacular manuscripts date, broadly speaking, from about the fifteenth century, and Roger Bacon is perhaps the first name which can be cited in connection with the subject. As regards printed books prior to the seventeenth century, these also are few and far between, but no doubt there were many practical processes derived from Latin treatises, and they would have come over chiefly from Germany. At the beginning of the seventeenth century there must have been a great awakening of interest, though it is clear from evidence furnished personally by Robert Fludd that his own voluminous writings—several of which bear indirectly on this subject—found a considerable public abroad, and next to none at home. The interest grew, however, and must have been rather widely diffused before the middle of the seventeenth century. It was maintained and stimulated by visitors from abroad, some of whom claimed to possess important secrets of Rosicrucian and Hermetic Art. In the face of possibilities opened by such pretension, but following also the general tradition of the literature—and taught, moreover, like others, by the experience of their own failures—English students came to regard this Art as a secret transmitted rather than as a Mystery that could be acquired by the pains of untutored research; and one result of this feeling would be the association of pupils under the guidance of an adept or master—real or supposed.

Alchemical Groups.—In this way also informal alchemical associations may have come into being, but they have left no trace behind them. It should be added that the horizon of Alchemy in England was more limited than in some of its developments abroad, where its traditions came almost to rival the so-called universal science of Raymond Lully. By means of Hermetic Art men hoped in England to transmute metals and to produce an elixir which would heal diseases and prolong life. When

they sought after these secrets, and when they wrote concerning them, there is little evidence of any ulterior object in view, of Spiritual Alchemy such as we find it abroad, or of the catholic concern of Paracelsus. Now, it is precisely in the mid-seventeenth century that we meet with traces of a change in this respect, and when Thomas Vaughan wrote his strange little books on the subject Alchemy in England was coming slowly into touch with a wider spirit of research—as it was pursued, for example, in Germany—and was assuming something of that accent and intention which help to connect it—as it does connect undoubtedly—with certain broad aspects of the initiatory process.

Operative and Speculative Masonry.—A section of Masonic opinion has looked in the past and a section looks still towards Elias Ashmole and his connections as in some way—yet undetermined—the representatives of the transition from Operative to Speculative Masonry. In France there has been practically no doubt on the subject from the days of Ragon, though concerning the value of his personal view I have spoken with desirable plainness elsewhere in this section. In America the distinguished name of Albert Pike can be cited in support of the thesis. After every allowance has been made for the position of such a speculation, still almost inextricable, it can be affirmed at least that it might offer a place of repose for all the tolerable views, because it harmonises all—on the understanding that Ashmole and his consociates are not regarded personally but as typifying a leavening spirit introduced there and here, and at work during the period intervening between 1640 and the foundation of the first Grand Lodge in 1717. It would account at once not alone for Hermeticism itself but for alleged Rosicrucian influence as a part thereof, for the obvious presence of Kabalistic elements in Speculative Masonry, and for all other contributories of a mystical character in the symbols and legends of the Fraternity, as well as for that otherwise incomprehensible bond of sympathy which—in the eighteenth century and onward for one hundred and more years—subsisted between Masonry and the purely mystical societies, and which developed at one period a most striking sequence of results, as we shall see in its place later on. Pike was like Ragon unfortunately, a man of uncritical mind, and I summarise his findings under all needful reserves.

Hermetic and Masonic Symbols.—Among Masonic symbols which he identifies as used in common by Freemasons and Hermetic and Alchemical literature are the Square and Compasses, the Triangle, the Oblong Square, the Legend of the Three Grand Masters, the idea embodied in a Substituted Word—

which may well be the most important of all—together with the Sun, the Moon and Master of the Lodge. It was, moreover, his opinion, based on this and other considerations, that the Philosophers—meaning in his case the members of Hermetic Confraternities—became Freemasons and introduced into Masonry their own symbolism. He thinks finally that Ashmole was led to be made a Mason because others who were followers of Hermes had taken the step before him.

Hermetic Literature.—Unfortunately it is very nearly impossible in the existing state of our knowledge to set forth even the outlines of any tolerable hypothesis along these lines, because the connecting links are wanting. If it is worth while to record any personal opinion which I am disposed to hold on the subject, it may be said that at no distant period of time more light is likely to be forthcoming and may determine the question finally on the one or the other side. The Hermetic literature of the seventeenth century is a source from which to expect assistance and a concerted attempt to examine this literature—which is still largely in manuscript—is pending on the part of those who feel that importance attaches to the issue. Any new knowledge will come, however, from analysis of the symbolical documents rather than from what is understood as direct historical evidence. Something will depend also upon new aspects which may be assumed by what has been termed well the Rosicrucian Mystery, and this for the reason that whereas during past investigations reliance has been placed of necessity upon public documents alone it is now recognised—at least in certain circles—that there are other channels of inquiry from which help may be derived. For the moment, however, it is still possible to deal only with the vague outcomes of historical research.

Rosicrucian Influence.—The influence of the ROSICRUCIAN FRATERNITY upon that of the Masons has been questioned only by those who have been unfitted to appreciate the symbolism which they possess in common. The nature of the influence is another matter and one, moreover, in which it may be necessary to recognise the simple principle of imitation up to a certain point. The influence does not belong to the formative period of Emblematic Freemasonry but to that of development and extension. It has been exercised more especially in connection with High Grades, as to which it is impossible—for example—to question that those who instituted the Eighteenth Degree of the SCOTTISH RITE either must have received something by transmission from the old German Brotherhood or, alternatively, must have borrowed from its literature.

German Views.—Outside the High Grades, there have been

writers of consideration—being Germans more especially—who have regarded Freemasonry as actually a final development of the ROSICRUCIAN BROTHERHOOD. The first to advance this hypothesis was Nicolai of Berlin—a bookseller of some literary eminence—in the year 1782. He was followed by Buhle, without much otherwise in the way of agreement with the views and claims of his predecessor. Gould has ruled that the speculations of both are dead, but this is true only of the specific complexion which was given them, and he himself would have been doubtless among the first to recognise—and does in fact acknowledge implicitly—the likelihood of such a broad and gradual influence as is here under consideration. More than a century prior to the two German writers—that is to say, in the year 1638—Henry Adamson—who is described by Gould as a citizen of Perth—published a metrical account of that city in which are the following lines :

For we are Brethren of the Rosie Cross.
We have the Mason Word and second sight.

Elias Ashmole.—I do not know whether the significance of this quotation—which is one of the earliest references to the ROSICRUCIAN SOCIETY found in the English language—has been appreciated at its full value. It is the first occasion assuredly on which that Fraternity and Masons are bracketed, so to speak, together; in which connection it should be remembered that the earliest reports in Europe concerning Rosicrucians do not go back much further than 1614. The informal relation instituted by the verses cannot be regarded as evidence, except perhaps of an implied link and bond in the mind of the writer; but even from this point of view it is not without significance. It was several years subsequently—namely, in 1652—that Rosicrucian Manifestoes were first translated into English, and it was a little prior to this time that Elias Ashmole was admitted into the Brotherhood of Masons. That he was connected previously with Rosicrucians themselves, or otherwise with the representatives of some association which had assumed their name, is an inference drawn from his life. His antiquarian studies led him more especially in the direction of Alchemy, but as regards this art he did not remain an antiquary, a mere collector of old documents on the subject. He was to some extent a practical student and, moreover, not simply an isolated inquirer. He had secured that assistance which has been regarded always as next but one to essential, namely, the instruction of a Master. The alternative is Divine Aid, which is of course a higher kind of Mastery.

William Backhouse.—The charitable instructor in the case of Ashmole was one William Backhouse, of whom few particulars are forthcoming in public beyond his asserted Rosicrucian connections. The assertion may, however, be reducible to the unquestioned fact that he followed Alchemical studies—a recurring confusion of uncritical persons and times. Ashmole was associated otherwise with many of the occult philosophers, alchemists, astrologers and so forth—belonging to his period. The suggestion that he acted as an instrument of the Rosicrucian Brotherhood, or as a member thereof, in the transfiguration of Operative into Speculative Freemasonry is a matter of faith for those who have held or hold it. Of direct or indirect evidence there is not one particle. Supposing that such a design existed at the period he is not an unlikely person to have been concerned in planning it on the part of himself and others, or to have been delegated for such a purpose. But of the design there is again no evidence. The period is for me the beginning of a leavening only and not the result thereof. It has been affirmed further in the interests of the claim that a meeting of an Alchemical—presumably Rosicrucian—Order took place in London, and in a hall which was used regularly for Masonic gatherings—meaning Masons' Hall; that Ashmole and his fellow-Rosicrucians—perceiving how working Masons were already outnumbered in membership by persons of education not belonging to the trade—believed that the time was ripe for a complete ceremonial revolution and that one founded on mystical tradition was drawn up therefore in writing, constituting the ENTERED APPRENTICE Grade, approximately as it exists now. The Grade of FELLOW CRAFT was elaborated in 1648 and that of MASTER in the year 1650.

Ashmole's Initiation.—These are the reveries of Ragon, categorical in nature, accompanied by specific details, all in the absence of one particle of fact in any record of the past. It seems to me therefore that no language would be too strong to characterise such mendacities and that they could belong only to the class of conscious lying; but the charge against Ragon is more especially that he elaborated the materials of a hypothesis which had grown up among successive inventors belonging to the type of Reghellini. If there were Rosicrucians in England at the date in question, if Backhouse was actually a Rosicrucian, it may be presumed that those who according to Ashmole's own statement communicated to him some portions at least of the Hermetic secrets would not have withheld the corporate mysteries of their Fraternity. But on the other hand there is at present no historical evidence that the

Hermetic Order possessed any such corporate existence in England at that period and there is no evidence that Backhouse was himself a member—holding from abroad or otherwise. However this may be, in the memoirs of the life of Elias Ashmole, as drawn up by himself in the form of a diary, there is the following now well-known entry under date of October 16, 1646 :

“ I was made a Freemason at Warrington in Lancashire, with Colonel Henry Mainwaring of Kartichan in Cheshire ; the names of those that were then at the Lodge : Mr. Richard Penket, Warden ; Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, Richard Ellam and Hugh Brewer.”

Life of Ashmole.—The two noteworthy points in this extract, over and above the main fact which it designs to place on record, are that neither Candidate was an operative by business and that the work of initiation was performed evidently by the brother who acted as Warden. At this period Elias Ashmole was under thirty years of age. His father was a saddler by trade, his mother was the daughter of a draper and he himself solicited in Chancery. But while still in his youth he tells us that he had entered into that condition to which he had aspired always : “ That I might be able to live to myself and studies, without being forced to take pains for a livelihood in the world.” The admissions of October 16, 1646, are not required to prove the practice of initiating men of other business than that of Masonry and its connected crafts, or even of no business at all, but it should be observed that here—as in cases of earlier date—the reception was in the capacity of simple brothers and not of patrons. The practice is doubtless much older than its earliest record, and there is nothing whatever in the diary of Ashmole to indicate that the occurrence was unusual, or that he and his companion were in any sense favoured specially—as commoners who became Brethren and not as noble patrons.

Alchemical Pursuits.—The nature of those studies which were engrossing him about the time of his initiation may be learned by the publication, five years later, of his *THEATRUM CHEMICUM BRITANNICUM*, being a collection of metrical treatises written in English at various dates on the subject of the Hermetic Mystery and the Philosopher’s Stone. They appear to be concerned only with what is called technically the physical work on metals and the physical medicine or elixir, not with those Spiritual Mysteries which have passed occasionally into expression under the peculiar symbolism of Alchemy. At the same time Ashmole is careful

to explain his personal assurance that the transmutation of metals is only one branch of Hermetic practice.

“ As this is but a part, so it is the least share of that blessing which may be acquired by the Philosopher’s *materia*, if the full virtue thereof were known. Gold, I confess, is a delicious object, a goodly light which we admire and gaze upon *ut pueri in Junonis avem*; but as to make gold is the chief intent of the Alchemists, so was it scarcely any intent of the ancient Philosophers and the lowest use the Adepti made of this *materia*. For they, being lovers of wisdom more than worldly wealth, drove at higher and more excellent operations; and certainly he to whom the whole course of Nature lies open rejoiceth not so much that he can make gold and silver or the devils be made subject to him as that he sees the heavens open, the angels of God ascending and descending, and that his own name is fairly written in the Book of Life.”

The Hermetic Work.—I regard this extract as presenting a theory in brief of the whole Hermetic work, and it is in particular remarkable for its analogies with the books of Thomas Vaughan, a contemporary of Ashmole and about the same age. It is like the opening of a certain door, beyond which there seems to stretch an endless vista, a prospect beyond prospect. It is not possible in the present place to attempt any description. It may be observed, however, by way of very brief analysis, that “ the chief intent of the alchemists ” is not said to attain its term by the common way of the alchemists, being that which Vaughan calls the “ torturing of metals.” There is a certain matter which in its lowest application can produce gold but in its highest opens a path to Eternal Life. Now, we know otherwise from Hermetic literature that the Stone of the Philosophers was not a stone actually, and that the Powder of Transmutation was not literally and atomically a powder. These modes of language were veils made use of by the adepts, sometimes to shew forth symbolically the higher fields of their concern, sometimes to put on record their acquaintance—hypothetical or practical—with certain renovating and transmuting substances available to operation in the lower branches of their art. It will be obvious, I may assume, that a *materia* which can be used in the making of material gold does not open the heavens, reveal the Ladder of Jacob, or enable the operator to find his name written in the Book of Life.

Alchemical Stone.—The language of Ashmole is therefore that of parable, and a similar criticism obtains when he distinguishes elsewhere four species of so-called Philosophical Stone—mineral, vegetable, magical and angelical. Here is another allegory under which he indicates the four palmary divisions of occult science.

The first is concerned with the supposed development and perfection of metallic substances; the second deals with the secret virtues of plants, about which something will be found in such books as the *HERBARIUM* of Paracelsus; the third is—in modern language—the science of lucidity, vision at a distance, reading in the Astral Light, and so forth; but the fourth is a celestial and divine power, by which the angelical world was supposed to be opened and by which gifts of veridic dream and prophecy were conferred upon the seer. It calls to be said that none of these Philosophical Stones opens the Book of Life, and seeing that Ashmole uses this figurative expression categorically he was either aware that there is a fifth, highest and most catholic Stone—about which he does not speak—or he misconceived the way and end of research in true adeptship. I think personally that he had a very full conception and grasp of occult initiation but did not know that of the mystics, unless at a far distance and through a dark glass. However this may be, he says generally with regard to Hermetic practice :

“ I must confess I know enough to hold my tongue but not enough to speak, and the no less real than miraculous virtues I have found in my diligent inquiry into the arcana lead me to such degrees of admiration, they command silence and force me to lose my speech.”

Rosicrucian Doctrine.—It should be added that Ashmole's exposition is a faithful reflection of Rosicrucian doctrine as this is put forward, directly or indirectly, under the name of the Brotherhood in German books and pamphlets of the early seventeenth century. Supposing that *circa* 1650 there was a Rosicrucian School in England no person is so likely to have been a member as Ashmole, and it is not possible to imagine him in separation therefrom. Indeed I am by no means certain that his testimony is not thinly presumptive of membership, being so to the manner born of it in thought and figures of speech; and I incline to this view the more (*a*) because the literature of the *ROSY CROSS* at the Ashmole period and earlier offers little conscious realisation of the highest ends of adeptship, and (*b*) because the direction in which it falls short is that of Ashmole's own deficiency. But if we can tolerate—however tentatively—the Rosicrucian initiation of Ashmole we may take it for granted that he did not stand alone. On the whole it seems possible that on October 16, 1646, at Warrington in Lancashire, a Brother of the Rosy Cross was made a Mason, with or without an ulterior motive in view. It follows expressly from his frank and honourable testimony concerning himself that he was one who had only seen the end of adept-

ship, even within the measures that he conceived it, while as regards any other Rosicrucians to whom he may have been joined we know nothing concerning them, with the sole exception of Backhouse.

The Ashmole Hypothesis.—It will be seen that the Ashmole hypothesis is but a part of the wider claim of Rosicrucian influence on the development of Emblematic Freemasonry. I have recorded and agree with the opinion that in so far as it has been advanced in the past this claim has lapsed. To put it shortly, the House of the Holy Spirit, being the ROSICRUCIAN BROTHERHOOD in Germany, had a Secret House in England which either transfigured itself into the thing called Speculative Masonry or revolutionised the old operative Craft along speculative lines for its own purposes, presumably that it might have recruiting centres available and more or less openly manifest. With this hypothesis there lapses its earlier form, which even now is regarded favourably by a few here and there. Among the great Rosicrucian apologists of the early seventeenth century we have seen that there was the Englishman Robert Fludd, and it has been sought to connect him not only with the German Fraternity, but with the transition of Operative into Emblematic Freemasonry by an admixture of Rosicrucian doctrine and symbolism therewith.

Robert Fludd.—Supposing that the ROSICRUCIAN SOCIETY of 1615 existed otherwise than on paper, Fludd may have been brought within it, for he had certainly wrought and fought for it throughout his literary life; but we do not know. He reflected and extended its continental literature. His Masonic connections are still more slender and tentative and are reducible within two simple points of fact: (1) That he lived in his later years, as indeed he died also, in Coleman Street, close to the Masons' Hall; (2) That in the year 1660 an Inventory of the Company's goods, taken before the fire of London, has the following entry: "Item I, BOOK OF THE CONSTITUTIONS that Mr. Flood gave." Why it should follow that a person whose house is near Masons' Hall is likely to have been himself a Mason and why the Mr. Flood mentioned in 1660 must be identified with Robertus de Fluctibus, the Kentish philosopher who died in 1637, I am not able to see; but there has been reasoning of this kind. Much has been done recently to elucidate the life and writings of the Kentish occult philosopher, but the last conclusion of his latest biographer, the Rev. J. B. Craven, is that which has been reached previously by first-hand students of his Latin works—namely, that there is no evidence of his alleged Masonic connections.

The Operative Brotherhood.—When the question at issue

has been relieved from these reveries there remains the more reasonable suggestion that the Operative Brotherhood came gradually and not unnaturally under the influence of persons who belonged to both associations. It is reasonable (a) because of the non-operative element within the Craft, (b) because this element began to predominate, (c) because a Craft Mystery so curiously qualified was antecedently likely to attract the members of other confraternities, having Mysteries of their own. It would attract also those who were simply Hermetic students, though isolated and unattached as such. Attached or otherwise, Ashmole is a case in point. The influence which in this manner would begin to be exercised, consciously or unconsciously, would be Hermetic in a general sense rather than Rosicrucian exclusively; but this is a distinction which will not be realised readily by those who are acquainted only at second hand with the mystical and occult movements of the seventeenth century. Finally, it may have been even older than the Commonwealth and Restoration. As to the Ritual side of the Operative Mystery in that century we know next to nothing, while of Rosicrucian Ritual procedure—if any—we know nothing at all.

A Lost Word.—The Adamson couplet is evidence that there was a Mason's Word at the period, whereas Speculative Masonry is concerned with the Quest of a Lost Word. The distinction seems therefore generic. Granting for a moment the fact of Hermetic influence I conceive that it was gradual and indeed very slow in its working, and at *circa* 1650 we are far enough away from the invention of the Third Degree and far away from the Legend of Solomon's Temple. The latter connotes a more fully developed Kabalism than belongs to the English Hermetic Schools of the date in question.

Third Degree.—Such in rough outline is the case as it stands for the interference of Hermetic Schools in Freemasonry, prior to the first historical evidence for the Ritual of the THIRD CRAFT DEGREE and apart from any long since exploded hypothesis which has sought to connect the Brotherhood with older Mysteries, by means of direct transmission within their own bonds. I have registered my feeling that some day it may assume a less uncertain aspect—in other words, that sources of additional knowledge may become available. It is not worth while to exaggerate the importance of the question since that which is at issue is largely a point of date. I know that the root-matter of the THIRD DEGREE belongs to the Secret Tradition and is not only of the Hermetic Schools but of Schools thereunto antecedent. This is not a speculative question or one of simple persuasion. It is, moreover, no question of history

and does not stand or fall with particular personalities and dates, and with claims made concerning them. As regards both these there is work remaining to be done—that is to say, in the purely historical field; but unfortunately the subject has only a few sympathisers in England, and among these a small proportion only who are qualified to work therein.

Ragon's Reverie.—In France I have indicated that the Ashmolean hypothesis is practically an accepted explanation by those who are at the pains to seek for any: it has followed the lead of Ragon and has remained in uncritical hands, which have built up further fabrics of speculation in the guise of historical theses that cannot be called in question. Thus a late President of the Martinist Order in Paris found it possible to state with authority as certain facts: (1) That Freemasonry was established in England by members of the FRATERNITY OF THE ROSE-CROSS, who were anxious to create a centre for the protection of their Order and for recruiting purposes. (2) That the earliest Masonic Lodges were of a composite character, in part consisting of operative craftsmen and in part of men of understanding imbued with these ulterior motives. (3) That the Rosicrucian link with Masonry began unquestionably through Ashmole. The enunciation of empirical suppositions in this language of certitude reduces an important matter of speculative research to a byword among serious students. To sum up on my own part, the Ashmolean hypothesis is a name which stands for an idea; his personal intervention in Masonry is not a matter of importance, but he represents a school, and it is the interference of the school in question which—in the opinion of a few—may enable us to understand better the rise and development of Emblematic Freemasonry and the existence among us of that MASTER-GRADE “which is at once the foundation and keystone of the whole” speculative edifice.

The Kabalistic School.—I have dealt so far with two out of the three schools; and it seems to me that their position, so far delineated, is not altogether unlike that of speculation on Comacines, Roman Collegia and Dionysian architects, except that these latter were obviously Building Guilds, while the former were symbolists, speaking a tongue of symbolism. Some of them were concerned only or chiefly with the ascent of the soul in God, some of them worked in metals, with a view to their material transmutation; but while the dedication of the former was *ab origine* spiritual that of the latter in a sense became spiritual, for such was their kind of chemistry that they claimed to behold in their alembics a reflection of the work of God in creation and the analogy of that redeeming process by which the soul

is transmuted in God. They made use of these correspondences freely in their cryptic books, which deserve at their best to be termed books of devotion as well as records of physical experiments. The integration of men like these in Lodges of Masons could not fail of effect; we know that it occurred in the case of Ashmole; our difficulty is to ascertain that there were others who followed in his steps; and this is our hindrance about the hand of Hermetic Schools in Freemasonry. When we pass, however, in its proper place to a consideration of the Kabalistic or third Hermetic School the position will prove, I think, different, though it may not take us further back than the eighteenth century.

GODFREY HIGGINS

Like the rest of the Instituted Mysteries, Freemasonry was brought into the general drag-net of ANACALYPSIS, which, I suppose, will be always of interest and very often of use for its vast collection of materials on the old philosophies and religions. Higgins was a sincere and honourable man, whose word can be accepted implicitly on a matter of fact up to his point of knowledge, all his crazy speculations notwithstanding—and they were not so crazy after all, considering his period. When he affirmed that a given Masonic or any other document was in his possession, I am quite sure that it was, however much he may have been misled respecting its authenticity and however far he may have erred in his other judgments concerning it. Now, he does actually tell us that he had such a Masonic treasure, and he affirmed his ability to prove thereby (1) that not very long antecedently to the year 1836 the “Chaldees—read Culdees—at York” were Freemasons; (2) that they constituted the GRAND LODGE OF ENGLAND; (3) that they held their meetings in the crypt under the cathedral of that city. “The circular chapter-house did very well for ordinary business, but the secret mysteries” were carried on in the hiddenness of the under-places.

Grand Lodge of York.—We know of course that the “GRAND LODGE OF ALL ENGLAND” was constituted at York in 1725 by the simple process of the ancient YORK LODGE assuming that title, and there was no secrecy about the claim or its circumstances. But in the dream of Godfrey Higgins Freemasonry had existed at York from time immemorial as a Culdee form of Christianity, that it was in communion of doctrinal identity with the non-Roman Christianity of Iona in Scotland and with that of obscure sects in India and the East. It held meetings in crypts because it could not hold them openly, for its peculiar Christian views and practices were intermixed with Druidical elements. There is neither space nor occasion to set

out the whole plan of the reverie, but there is one point of curious interest. Higgins lived in the early days of the Union ; the GRAND YORK LODGE was dead as such ; but in the pursuit of his researches Higgins proceeded to York " and applied to the only survivor of the Lodge, who shewed me, from the documents which he possessed, that the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment, all of which it calls itself, was held for the last time in the crypt, on Sunday, May 27, 1778." On these and other considerations Higgins concluded that the Masons of Southern England were "only a modern offset" until "amalgamated with those of York." See ANACALYPSIS, Vol. I, pp. 718, 768, 769, 790, 817.

HIGH GRADES

If it were possible to take unexpectedly a census of opinion within the ranks of the Masonic Fraternity on the general subject of Rites, I suppose that such opinion would fall unconventionally into two groups. They would consist on the one hand of those who regard Masonry as complete in the CRAFT DEGREES, which might or might not include the HOLY ROYAL ARCH. The contrasted section would be much more composite in character, but its members would be in agreement at least upon one point, being the antithesis of the preceding opinion. All would maintain that the Masonic Experiment must be taken farther than the admitted limits of the Craft before it can be brought to perfection. The issue is in each instance so keen and clear that no intermediate ground is possible for a place of adjustment. As an expositor of the second school, I hold not only that the Experiment is unfinished in Craft Masonry—taken *per se*—and is left like a loose line hanging in space ; not only that the ROYAL ARCH—though of considerable interest and importance within its proper measures—is an artificial and substituted completion which carries no real warrants in the nature of its own symbolism ; but that I have never met with any serious attempt to justify the claim of completion apart from HIGH GRADES. I am not at the moment—within the limits of this paper—holding any brief for this or for that sequel which has entered the lists. The position is that something to follow is essential and it would remain unaffected if every HIGH-GRADE competitor for recognition which has entered the lists were successively dismissed from the field.

Closing in the Third Degree.—There is nothing in the wide world of Ritual which renounces so completely and unconditionally all claim upon a term attained as the Closing in the THIRD DEGREE. There is nothing which so explicitly parades the fact of failure. A quest after genuine secrets is announced at the opening of the

Lodge and the Chair of Solomon, as the source of all authority, guarantees its help in that quest; but at the end of all it is admitted that the secrets are still lost, while no shred of assistance has been afforded in this Masonic extremity by the mouthpiece of the Chair. Certain substitutes are accepted, that the work may somehow continue until "time or circumstances" restore the genuine things. Does this suggest an end of the whole business? Is it not inevitable that there should be a story after? Moreover, the Temple is left unfinished and the triad of the Headship is broken. Are these defects atoned for in the ROYAL ARCH? The answer is no, and absolutely. It belongs to another dispensation, it is concerned with another Temple, it acknowledges another headship; and the discoveries which it communicates are *nihil ad rem secretam*, the loss of which is bewailed in the Craft. Again, its own Temple is not only left unfinished: it has not even been begun.

Craft and Arch.—Between the pair of them—the CRAFT and ARCH—it would appear that never was an experiment in quest more completely stultified. The conclusion is that the oft-quoted dogmatic ruling of the UNITED GRAND LODGE for the restriction of the Masonic Rite and the definition of its constituent elements is the ruling of persons who did not understand the first and most superficial significance of their own symbols. But the truth is that—already and indeed long since—they had begun to shut the doors against themselves by casting out the Christian elements from the CRAFT DEGREES.

HIRAM ABIF

I have cited on many occasions as the need arose that memorable and axiomatic definition of Freemasonry, which says that it is "a system of morality, veiled in allegory and illustrated by symbols." The reference is exclusively to the THREE CRAFT DEGREES, not to the ROYAL ARCH and still less to any Rites or developments of High-Grade Masonry. It is of course possible by the hypothesis that some or all of these may answer to the same description: they do not as a matter of fact, but this point is beyond the present issue. It is for such reason, however, that the Craft is distinguished as Symbolical Masonry, while other branches are Christian, Hermetic, Egyptian, or whatever they may elect to assume as their chief characteristic and seal. Now if we seek to distinguish and set apart those elements of Craft Masonry in which morality is illustrated by symbol, they lie plainly before us; but if we inquire after the allegorical element, we can find it in the traditional history and nowhere else. The Legend of the Master-Builder is the great allegory of Masonry. It happens

that his figurative story is grounded on the fact of a personality mentioned in Holy Scripture, but this historical background is of the accidents and not the essence ; the significance is in the allegory and not in any point of history which may lie behind it.

Biblical Testimony.—The Scriptural references to the artist and craftsman are found in two texts concerning the building of the House of the Lord and the House of Solomon. In 1 KINGS vii. 13 it is said, without preface of any kind, that “ King Solomon sent and fetched Hiram out of Tyre.” He was (1) a widow’s son, of the tribe of Naphtali; (2) the son of a man of Tyre, (3) a worker in brass, filled with wisdom and understanding to work in that metal. He made the two Pillars of brass which are *Jachin* and *Boaz*; the molten sea which stood upon twelve oxen, the ten bases, the ten lavers, the shovels and the basins. All these were of brass, and it does not appear that Hiram made the things that were of gold, being the altar, table of shewbread, candlesticks, censers and so forth. The name of this craftsman in Hebrew was חִירָם, and of its meaning there are several explanations, i.e. exaltation of life, nobly born, he that destroys, their whiteness and their liberty—none of which are especially applicable to the Master-BUILDER. In 2 CHRONICLES ii. 7, Solomon asks the King of Tyre to send him “ a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave.” In response thereto Solomon sends “ the son of a woman of the daughters of Dan, and his father was a man of Tyre.” He is described otherwise as “ a cunning man, endued with understanding, of Hiram my father’s.” This text does not distinguish the work performed by the craftsman, while the Temple and all its decorations are referred to Solomon himself. What is certain from both narratives is that the craftsman was an artist in metals, dyeing and graving, but he was not an architect.

Special Pleadings.—Masonic writers have done what has lain within them to shew that he was, but their qualifications for textual criticism do not entitle them to a hearing ; they have sought also to reconcile certain trifling discrepancies in the two accounts by the help of gratuitous assumptions, but the work is worthless. A modern allegory woven about a Scripture personality does not call for a harmony between KINGS and CHRONICLES to support it ; it gets no help whatever from the fabulous suggestion that Tyre was a centre of the Dionysian Fraternity, Hiram’s father—according to both Scriptural accounts—being a man of Tyre ; nor yet by foolish meanings attached to the name of Hiram. The one question before us is the broad lesson of the allegory, and it is given plainly enough on the

ethical side in the Masonic Legend. That it has other and deeper meanings I have indicated whenever opportunity has offered, without prejudice to the import which lies within the measures of "a system of morality."

THE HOLY GRAAL

The question which I pose for consideration is whether the Quest of the Holy Graal—including such doctrine as it may be found to connote—is a version of the soul's quest, veiled in allegory and illustrated by symbols, however embedded the allegory and how strange soever the symbols. Now, a proposition of this kind is apt to be carried in the affirmative by a vote of certain minds who are commonly informed by sentiment as a substitute for real knowledge. On the other hand, it is apt to be rejected by minds of an opposite character on grounds which are not more satisfactory because such people are seldom carried away by false lights owing to a zeal of feeling. If I may suppose for a moment that some at least of my readers—amidst any or all of our differences—share certain dedications in common with myself which belong to the mystical order, it is a little unfortunate for our views, and yet calls to be recognised, that on the subject of the Holy Graal and the possibility of its mystical aspects the textual knowledge at least tends to be on one side, and it happens to be that of negation. I have read several foolish books which talk of a Holy Graal that was never on the land or sea of legend or romance, and they develop wonderful theses as to what was meant by the great palladium, according to the intention of its early symbolists. I have read many dull though learned books, the findings of which are rooted in early folk-tales of the subject and fail to realise the connotations of its developments in the literature of romance. The things in the first class are bad because their writers do not know the cycle of literature about which they presume to talk. The second mislead us—or may tend at least to do so—because their authors are familiar with beginnings but have no eyes for the end.

Some Old Celtic Myths.—The archaic texts concerning the Holy Graal are for more than one reason not a little like the cryptic books of alchemy in the hands of the scholarship of both subjects. There happens to be an old Byzantine papyrus—it belongs to the fourth century A.D.—which contains recipes for the sophistication of metals, and it uses certain technical words and catch-expressions. These terms and expressions recur in alchemical literature and hence it follows for the scholarship of Greek alchemy—for great chemists like M. Berthelot—that a sheaf of transparent processes for making a base metal look like gold or silver is the root or fountain of all

alchemical literature—not only of *Turba Philosophorum* and the Latin Geber, but the *New Light of Alchemy* and the *Open Entrance to the Closed Palace of the King*. In like manner there are old Celtic Myths about a miraculous dish of plenty, and the recurring influence of these is traced through the Graal cycle. It comes about in this manner that as M. Berthelot had a very keen eye for a sophisticator's catch-words and followed them keenly through Arabian, Syriac, Latin and even vernacular texts of a later period, so textual scholars of the Graal literature get away only with difficulty from the feeding-dish, even when they venture into the domain of vegetable gods. But we may remember on our part that from the days of Zosimus the Panopolite to those of Eirenæus Philaethes there are texts of alchemy which are not to be accounted for even by the transmutation of metals, to say nothing of their surface colouration by means of spurious tinctures or the "rolled gold" of the period; and so also that the cycle of the Holy Graal, from the time of Chrétien de Troyes, the so-called Robert de Borron and Walter Map, to the time of the *Quest of Galahad*, does not lie within the measures of a Bowl of Plenty. We may meet still with the catch-words here and there in the one case, and in the other with miraculous feastings digited in strange halls of banquet, but new motives predominate, a whole new scheme of things and other lights of symbolism.

Elements of Graal Literature.—It is obvious that in a brief statement like the present I can only clear the ground and ascertain at the end whether there is room left for a mystical side of the subject. It is necessary therefore in the first place to enumerate those several elements which enter into the matter of the Graal. Among things antecedent in folklore there is an Irish legend concerning the Cauldron of the Dagda, a magical talisman, from which no person ever went away unsatisfied—meaning that it had food-giving properties. There is also the Cauldron of Bendigreid Van, in one of the Welsh Mabinogion: it restored those who were slain to life, but did not give back speech to the resuscitated. There is lastly the Cauldron of Ceridwen, in which were the waters of inspiration, mystical lore, hidden sciences, the gift of melodious song and knowledge of things to come. It did not provide the eternal feast of the Dagda, but it seems to have shared the power of restoring life with the Bath of Bendigreid and subject to the same limitations, so that it is scarcely to be distinguished therefrom. Now, as I have intimated, there are certain texts of the Graal cycle in which the sacred vessel provides food—"rarest meats"—and sometimes wine, so that it is comparable to the Cauldron of the Dagda; there is also one text in which it issues directions

and gives oracles, so that it is comparable to the Cauldron of Ceridwen.

Hallows of the Graal Legend.—Connected less or more intimately with the Sacred Vessel, more especially when it is seen in the course of a solemn procession, there are certain other Hallows, being (1) a Lance which bleeds at the point; (2) a Sword which is usually fractured; and (3) a Dish or Platter which is other than the Vessel called Graal. The antecedents of these are held to be found in folklore, as in the case of the third would of course go without saying; but a Lance which distils blood and a Sword which is either broken or destined so to be, and must again be joined together with perfect skill, are objects of an exceptional kind. They are found in the Welsh *Mabinogi* of *Peredur* the son of *Evrawc* which—rightly or wrongly—is supposed to embody materials more archaic than any text proper of the Graal literature. I do not think that the last word has been said upon this subject, but in the present place there is no occasion to challenge it. However this may be, the old story in question and its folk-elements are of considerable importance for the criticism of the whole subject. It embodies above all one of the palmary and recurrent romance-motives of the cycle, being (1) the exhibition of an object in the course of an established procedure, (2) the necessity of asking a technical question concerning it, and (3) the fatality that follows failure to make the required demand. It embodies further the second but not less important and predominant motive of the cycle, being that of a quest pursued in order to learn the story connected with the said object.

Of Exile and Return.—On the hypothesis that the *Peredur* preceded the romance literature of the Holy Graal, into which its elements were transferred, and that these are so old in folklore as to be pre-Christian, to what transformations were they made subject when—so to speak—the form of their faith was changed? It is obvious that a Dish of Plenty is nothing to the purpose of the mystic, nor indeed is a Magical Cauldron of which three particles or drops communicated all wisdom, but a deep draught was destruction. Even what has been termed by scholarship the Exile and Return formula, which characterises so many folk-tales and has been traced in the *Peredur*, as well as in that still later text, the English *Syr Percyvelle*—supposed, like the former, to embody primitive elements—offers little to our purpose. It is easy to compare the myth of coming forth and going back—which commemorates also an intervening period of toil, adventure and quest—with the morality of those old Instituted Mysteries which are thought to have offered in dramatic form an

allegory of the soul's first estate in a pure land lying under a pure sky, its expulsion or descent therefrom and finally its return thereto by following the life of the Mysteries. There is nothing in the *Peredur* story and as little or next to nothing in a score of the collateral fables to justify such a comparison. The *Peredur* is indeed—*pace* folklore scholarship—a tolerably indifferent example of the suggestive formula.

The Story of Galahad.—It can be only by way of parenthesis, but I may add here as a point which has never been noticed by criticism, that the formula in question is illustrated in a very full manner by the *Quest of Galahad*, which otherwise of all texts confesses least to the presence of folklore motives. Galahad is born in the Graal Castle, goes out therefrom, undertakes the quest thereof, because of the Sacred Hallows, and in fine returns thereto. It may seem like the shewing of a vision, a perfunctory research, since he knew already of the Castle, the Graal and the other treasures. But in reality it is more than this, for albeit he was born in the Castle he was not reared therein, but in a convent of white nuns, and it is reasonable to suppose that his first ocular knowledge of the Holy Vessel was when he beheld its manifestation at King Arthur's Court, in common with the whole chivalry of the Round Table.

The Story of Peredur.—In recurrence, I conclude that while *Peredur* is much more than the story of a fool and his folly, since the valour of a simpleton leads him to a high grade in the chivalry of this world, it is useless to question his oracles till he has suffered that transformation of the later romance-cycle, by which he became in fine the Perlesvaux of the *High History*, the Parzival of Wolfram von Eschenbach and the second of the three peers in the *Quest of Galahad*.

The Sacred Vessel.—When the magical cauldron of Celtic folklore was changed over into Christian symbolism it became the Holy Graal. Though there are cups, talismans, bowls and brews without end in the old, old fairy-tales it is to be noted that there is no pre-Christian Graal. But what is actually that Holy Vessel of the Sanctuary, the memorials of which grew out of folklore and are enshrined in those great books of chivalry by which alone we know concerning it? The answer is that the Cauldron of the Dagda became either that Paschal Dish in which Christ ate the Last Supper with his apostles, or alternatively the Cup or Chalice in which He consecrated the wine at the First Eucharist. There seems to be some confusion in the mind of the romances on this subject. In either case it became a Holy of Holies and of all Holies. The reason was that after the

sacramental and other ceremonial offices of Maunday Thursday it was used to receive the Precious Blood which flowed from the wounds of Christ. The circumstances are recounted variously, as follows: (1) When the centurion pierced the side of Christ Joseph of Arimathea collected the issue from the wound and preserved it in this vessel. (2) Alternatively it received the blood still flowing from the wounds, apparently from the whole body, when this was prepared for burial. The first point is therefore that the Graal was a Relic of the Passion, and the other Hallows in the Castle or Temple of the Mystery were relics in like manner: (1) The spear with blood flowing from the point, taken over *ex hypothesi* from folklore, which does not explain the issue, whereas in the romances of the Graal it is another miracle connected with the Crucifixion, being the Lance of Longinus. (2) The Sword, which—rather curiously—is not that of St. Peter but either the weapon used to behead St. John the Baptist, or alternatively it is the traditional sword of Judas Maccabeus, or one purely mythical and said to have been that of King Solomon. (3) The Dish, which in folklore sometimes carries a head swimming in blood and may be that of the blessed Bran. In the later romances there is no explanation concerning it, but having regard to the confusion which represents the Graal itself sometimes as that vessel in which Christ ate the Paschal Lamb on “Sher-Thursday” and sometimes as the Cup of the Eucharist, it may be that some of the romance-writers saw to it that both objects should count among the Hallows and appear in the solemn pageants. In conformity with this suggestion the *Grand Saint Graal* represents the Sacramental Chalice as placed within the Graal. (4) Subsidiary Hallows, which appear only in certain texts, are the Crown of Thorns, the Nails used at the Crucifixion and the Cerements which enveloped the Sacred Body in the rock-hewn sepulchre.

Various Allocations.—According to the metrical romance of Joseph of Arimathea, which passes under the name of Robert de Borron, the Graal was that vessel “in which Christ prepared His sacrament,” and the *Tituel* of Albrecht von Scharfenburg concurs herein; but in *Diu Crône* it is a ciborium containing Sacred Hosts. On the other hand in the *Grand Saint Graal* it is that Dish in which the Son of God partook of the Last Supper before He gave to the disciples His own flesh and blood. It is the Paschal Dish also in the *Huth Merlin* and in the *Galahad Quest*. In conclusion as to this matter, several texts, like the continuations of the *Conte del Graal* by Gautier and Manessier, are acquainted with Graal history as regards its office in the Passion and as a reliquary of the Precious Blood, but with

nothing antecedent thereto, and it is the same with the Vulgate *Merlin*.

The Mass of the Graal.—For us and for our concern it happens fortunately that the Graal does not lie within the measures of a simple relic. It is the Cup of a Super-Pontifical Mass in the traditional story concerning Joseph of Arimathea, in the Didot *Perceval*, the *Grand Saint Graal*, the *High History* and the *Quest of Galahad*. Of this Mass there are two aspects and the distinction between them is of high symbolical importance. According to certain texts the Graal Mass draws its peculiar virtue from Secret Words communicated by Christ Himself to Joseph of Arimathea, who was the first Bishop of Christendom, himself therefore independent of all manifest apostolates and succeeded by those who were set apart in, like manner from any official priesthood. When Joseph was imprisoned by the Jews, Christ brought him the Sacred Vessel, which had passed previously from his hands, and “communicated to him certain Secret Words, which were the grace and power thereof.” It appears afterwards as a vessel of sacramental and inward refreshment, the celebration of which becomes a daily service in commemoration of the Lord’s Supper. In Gerbert’s conclusion to the *Conte* there is a service performed at an altar over “the holy spiritual thing.” A prose version of the *Joseph* speaks of the secret uttered at the great sacrament performed over the Graal.

Texts of Transubstantiation.—This is on the one side and appears to intimate a purely spiritual Mystery, as if the Ritual of a Hidden Church were celebrated in the presence of an elect body of believers. There is, however, another aspect of the Mass formula, represented by the *High History* and the *Galahad Quest*. These are texts of transubstantiation. In the first of these texts the Mass of the Graal is characterised by five changes, corresponding to the Five Wounds which Christ received upon the Cross, though behind this there is a deeper meaning which is mentioned but not disclosed: it is called the Secret of the Sacrament. At another celebration the Sacred Vessel seemed transformed into the Divine Body. It may be compared with yet another account, in which the Blessed Virgin places her Child in the hands of a Hermit-Priest, but at the Canon of the Mass the Child becomes the Man-Christ crucified. For the *Galahad Quest* the “flesh and blood of God” are present in the Graal. At a Mass witnessed by Lancelot the Holy Trinity in the guise of Three Men are exalted above the head of the officiating priest, and two of them place the youngest in the priest’s hands. On another occasion a child enters the substance of Bread. Again a Man is elevated bearing

the stigmata of the Passion, and this Being passes subsequently from the vessel and communicates to the Knights present. It is good to add that in the last celebration of all these terrifying wonders are taken out of the way, and the attainment of Galahad is marked by a communion not less spiritual by intention and intimation than anything in the Didot *Perceval*. The words are: "And when he"—that is to say, the man who was in the likeness of a Bishop and had about him a great fellowship of angels—"came to the sacrament of the Mass and had done, anon he called Galahad and said to him: 'Come forth, the servant of Jesu Christ, and thou shalt see that thou hast much desired to see.' And then he began to tremble right hard, when the deadly flesh began to behold the spiritual things. . . . Therewith the good man took our Lord's body betwixt his hands and proffered it to Galahad, and he received it right gladly and meekly . . . And therewith he kneeled down before the table, and made his prayers, and then suddenly his soul departed to Jesu Christ and a great multitude of angels bore his soul up to heaven, that the two fellows might well behold it. Also the two fellows saw come from heaven an hand, but they saw not the body. And then it came right to the vessel, and took it and the spear, and so bore it up to heaven. Sithen was there never man so hardy to say that he had seen the Sancgreal."

Spiritual Mysteries.—In these great transfigurations I submit that although the Sacred Vessel continues sometimes to bear the seals of its folklore origin, giving refreshment of earthly food, we are not justified for such reason in ignoring its spiritual Mysteries and in regarding it as nothing better or more important than a pagan Bowl of Plenty. "All manner of meats and drinks," says the Great Quest, "and all the hall was fulfilled with good odours," or "a savour as all the spicery in the world." We need remember, I think, only that he who feeds the soul feeds also the body and that in the sacramental sense the same elements serve equally in both. It is God Who manifests and God Who communicates Himself under all the veils of creation.

Mystical Aspects of the Eucharist.—If such be the story belonging to the Holy Graal and such the nature of its mystery, it is obvious that its mystical aspects can reside only in a deeper understanding of the Eucharist. As to this I must be contented perforce with the simple citation of findings which I have made previously. Behind all the transubstantiations, the spiritual and the real presences, the symbolism of daily bread and the wine of earthly grapes, to intimate concerning the supersubstantial bread and the wine of life in the king-

dom, there lies—founded on experience—that doctrine which teaches the communication of Divine Substance to the soul, and this is the doctrine of Divine Union, that term and consummation of all our mystical quests. Herein are the mystic aspects of the Holy Graal; they remain of necessity within the measures of the Mass; but in this higher understanding the Book of the Mass is the greatest Book of Initiation which has been put into any language, and the literature of the Holy Graal is an inspired commentary thereon. If these aspects appeal to us, be it remembered that they are for our translation into life, in which way—and so only—we can follow on our own part the Quest of the Holy Graal.

Path of Heaven.—We can follow, and we may even attain at the end, like Galahad, if we are valiant, wise and true, are integrated in the spirit of the Quest, as into a sacred Order of Knighthood, a chivalry which is not of this world. It is a path which leads to heaven—that is to say, into the state of mystical and ineffable union with Christ, by Whom I mean and understand not only the great human Master Who walked with the elect in Nazareth, but that mode of Deity Which is immanent in all creation. God hidden and revealed under the veils of manifest things is the cosmic Christ; God hidden in the transcendence, beyond those measures which we denominate space and time, is the Eternal Father, with Whom we are in communion only through and in Christ by that bond of love between them which is the Holy Spirit. The Divine within us, too often hidden too deeply in our manifest humanity, yet indeed immanent within us, is Christ Mystical, the Kingdom of Heaven within us—that side, aspect, apex, centre and sanctuary within, where that abides which is not apart from God in the universe, far as our manifest self may seem remote therefrom.

German Cycle of the Graal.—Hereof are the mystic aspects of the Holy Graal, and at this point the discourse properly ends, but a word must be added about the German cycle of the Holy Graal and there are additamenta, owing to rumours and speculations which, not so far back in the past, have been current in certain quarters. The *Parzival* of Wolfram von Eschenbach has not come up for our consideration because the Graal in that knightly epic is neither bowl nor chalice, but a stone carried on a green cushion and exposed on a jacinth table. It is called pure, precious and *Lapis exilis*, the last formula being met with otherwise but once only in symbolism, when it is used by Raymond Lully to describe the Transmuting Stone of Alchemy. I will not dwell on its food-giving properties, for it served the banquets ready dressed, an eternal pantry and cellar, a sufficiency

for the table of Gargantua. It appears to be called for this reason "the crown of all earthly riches." Its virtues were renewed on Good Friday in each year by the descent of a dove from heaven, carrying a sacred Host, which she deposits on the stone and then returns upward. It has been a fashion to laud the epic of Wolfram for its high moral excellence: to my own mind it belittles its own symbolism, and one is not unprepared beforehand for the latest thesis of American scholarship—that the German Graal legend degenerated into the mysteries of iniquity belonging to the Venusberg. I have mentioned *Diu Crône* already, which substitutes a ciborium for a chalice, and is the chronicle of a quest pursued in a world of shadows, for the Keeper of the Graal and his chivalry wear the semblance of life, but have been long dead. The *Titurel* of Albrecht von Scharfenburg throws over the antecedent inventions of the German cycle and represents the Graal as a chalice. Wolfram and Albrecht have also variants to offer as regards the conventional question which is a keynote of the *Perceval* texts. It concerns no longer the service of the Graal, but the woe which reigns in the Castle or the meaning of the mournful prodigies. As in the French cycle, the healing of a wounded king, who—except in Wolfram—is the reigning king of the Graal depends thereon.

A Speculative Hypothesis.—It is very difficult to place a mystical construction on the significance of this Graal question. It offers no intelligible motive, but is to all appearance arbitrary. If, however, Arthur and his court were the chivalry of the Christian world, in the sense of that part of humanity which is on God's side in the world; were the Keeper of the Graal in—let us say—the Didot *Perceval*, which is the most logical version concerning him, the Priest and King of a Hidden Church; did he pass into languishments because those outside its gates neither knew nor cared concerning its Great Mysteries of Christ and God; and supposing the question signified: "Shew unto me the vision of these Mysteries," as a bid for initiation therein: then we are at the door of some great business belonging to the Secret Tradition—but not otherwise. It is then a simple case of: "Ask, and ye shall find; knock, and it shall be opened unto you."

Alleged Eastern Origin.—And now as to those rumours and speculations about which I have promised to speak. It has been said that the Graal is of Eastern origin, in the sense of India and not in that of Palestine. But the name and the thing, its legends and their romance-literature are myths connected with relics, which relics are concerned with the Passion of Christ, for the most part. As such, they are not of India, of China or of Cathay. Let us keep our minds

clear and not confuse ourselves and the issues of our subject by mistaking analogies for identities, and by regarding a natural tendency of imagination to symbolise independently on the same objects as proof that a given symbol which we may denominate B is historically derived by succession from some antecedent symbol, denominated A. The world of myth, legend and folklore is full of stories about cups and bowls, but the sole subsisting identity between them is that they deal in bowls and cups. A lamp hangs in the Sanctuary of every Catholic church, but it is not referable to the lamp of Aladdin, though both things are lamps. In like manner the Ring of Gyges has no connection whatever with the Ring of the Nibelungs, though the story in both cases is concerned with rings. There is a significant and important symbolism concerning a Cup of the Mysteries in Vedic India, but it is not the Cup of the Graal. M. Emile Burnouf in *La Vase Sacrée et ce qu'il contient* has taken likeness for identity in this manner. He has given a good working account of the Indian *Vase sacrée*, with which he has a certain acquaintance, and has then gone on to speak of the Great Cup, about which he knows little, as if the second were derived from the first by a movement of mystical wisdom from East to West. But until he can tell us that there was a High Mass celebrated in Vedic India, a consecration of Bread and Wine and a doctrine akin to transubstantiation, his case fails.

The Holy Graal and the Heresies.—There were different pitfalls laid for the unwary by Mrs. Cooper-Oakley, whom I mention because she is likely to be known among theosophical students of Masonry. She reflects from anterior writers and in particular from Eugène Aroux, who himself extended and deepened the dreams of Gabriele Rossetti. Put shortly, the thesis is that the Holy Graal connects by derivation with early Gnostic and Manichæan heresies through later Albigensian heresies. My answer is that these sects or theosophies—however we elect to term them—were not concerned with (a) Passion relics, (b) devotion to the Precious Blood, or (c) a very high doctrine of the Real Presence in the Eucharist.

The Question of Templar Origin.—Provisionally at least, I must ask my readers to beware also of hypothetical Templar connections. I do not think that the last word has been said on this subject, which remains in suspension awaiting further evidence. I have wanted this evidence badly to interlink certain schools and for possible light on Masonry. The fact that the literature of the Holy Graal grew up with the Holy Order of the Temple, that its canon closed approximately with the suppression of the chivalry, and that the Graal Knighthood in the poem of Wolfram von Eschenbach is rather like

the *Militia Templi* could be taken as points of departure, were further facts forthcoming to illustrate the alleged connection; but they are not evidential by themselves.

Views of Eugène Aroux.—Such was not, however, the opinion of Eugène Aroux, a legatee in hypothesis and reverie of the Italian Gabriele Rossetti. That “anti-papal spirit which preceded the Reformation” was the subject pursued by both, through paths of mediæval poetry and far paths of romance. In *LES MYSTÈRES DE LA CHEVALERIE et de l'Amour Platonique au Moyen Age*, Aroux in particular took all chivalrous romance as his subject and found everywhere the evidence in full of a *combat à l'outrance* offered by the Albigensian Church; its analogues and connotations, to the Court and Church of Rome. But seeing that in France and Germany the literature of the Holy Graal is part of the literature of chivalry it was turned also to his purpose, was connected with the Knights Templar—who were as much heresy incorporated as were ever the Cathari or Albigenses—while the Templars were a school or sect of Freemasons, and Freemasonry was older at least than the vendetta of Guelphs and Ghibellines. There arose thus in his mind that portentous dream which he denominated *La Massenia du Saint-Graal*, described as “a mysterious association, the members of which were incorporated to discover that Vase of Truth inscribed with luminous characters, wherein was collected the Precious Blood of the Saviour—in other terms to lead back the Christian Church to the practice of apostolical times and the faithful observance of gospel-precepts.” Alternatively, the Sacred Vessel contained the Celtic *Awen*, which was water of sacrifice and inspiration.

The Graal and Masonry.—As regards the *Massenia* it is advanced that the methods of reception and the precautions by which it was protected can be gathered from the procedure obtaining now in Freemasonry, which is nothing but the *Massenia* continued. There were originally three Grades, presumably and only because there are three in Craft Masonry; but they were extended afterwards to seven, for Aroux remembered the seven Grades of the FRENCH RITE; and in fine they were increased to thirty-three, this being the perfect symbolical number of the RITUS SCOTICUS, ANTIQUUS ET ACCEPTUS. The last development commemorated the fusion of Albigenses, Templars and Ghibellines effected by Dante. I confess that I should prefer to regard the great Italian poet as originator and patron of the SCOTTISH RITE, rather than the shallow infidel and over-lord poetaster who was Frederick the Great. But Aroux dwelt at the foot of Mount Impossible in a wilderness of *farfadets*, and it is taking him much too

seriously to say that there is no evidence for his views: there is in truth no sense therein. His scheme of romance-criticism could be applied with equal success to ROOKWOOD and BLACK BESS, while as regards the literature of the Holy Graal he seems only to have known it at second hand. There is a mystery behind the Graal, but it is not a mystery of heresy, least of all of the Albigenian kind. In fine, Aroux was not a Mason, but I have always regretted that his star of fortune did not lead him to unearth in some forgotten archives that "detached" Grade entitled CHEVALIER DE LA TABLE RONDE which is cited in the mammoth List of Ragon: he would have found wonders therein and we should have heard of more than its name.

Beauty of Graal Literature.—So much in respect of the rumours, and of idle dreams enough. I reach now a conclusion from which none will dissent. There is no romance-literature to compare with that of the Holy Graal. There is no French poem of the period which has a talismanic magic like the *Conte del Graal*. As a book of romance in pageantry there is no collection of episodes like the *High History*. And from cover to cover I think that the glory of all the glories is the Book of the *Quest of Galahad*.

THE HOLY LODGE

By its own hypothesis, the Art and Mystery of Masonry did not begin, symbolically speaking, with the Masters of the SACRED LODGE, when a King reigned over Israel, but with those of another epoch and another institution, that is to say, a HOLY LODGE, about which we know nothing but the names of those who ruled it. It remains an implicit of the Order; and as there is something which, *ex hypothesi*, follows the Grade in culmination of the Craft series, so there is something which anteceded. It is a root of mystery which has not as yet been penetrated in the world of symbolism. As Solomon, King of Israel, Hiram, King of Tyre, and Hiram, the Master-Builder, presided over that department of the Mystery which is represented by the Temple at Jerusalem, so did Moses, Aholiab and Bezaleel preside over that Mystery which is commemorated by the promulgation of the Law and the creation of the Tabernacle. Had the old *literati* who invented this first of all Grand Lodges known the *Sepher Ha Zohar* in a more intimate sense than was possible from Latin extracts they might have produced something memorable as to this imputed head and fount of all Emblematic Freemasonry. We might have heard perchance of mythical elders in Israel before the Sanhedrim was constituted, of wise men who did not sit down to feast and rise up to play when Moses was hidden in the mystic mount and who were therefore permitted

to see the original Tables of Stone before they were broken by the Lawgiver. It would have been for them assuredly a tradition behind tradition, a Masonry behind Masonry, a beginning and term of quest. For the Zohar tells us that these first Tables comprehended the liberation of all, whereas those which were substituted in their place contained the law of prohibition and bondage. So also from the same sources, though not to the same extent, they could have derived eloquent intimations respecting the Second Temple, which might have been woven into their story concerning the GRAND OR ROYAL LODGE, concerning Zerubbabel, Prince of the People, and those at work with him.

WILLIAM HUTCHINSON

Certain "moral and elucidatory lectures" were published under the suggestive title of *THE SPIRIT OF MASONRY*, in 1775, and were recommended to the consideration of Brethren in the GRAND LODGE PROCEEDINGS of November 13, 1776. The work was described by Oliver as "the first efficient attempt to explain, in a rational and scientific manner, the true philosophy of the Order." The author was William Hutchinson, a man of antiquarian pursuits and a *virtuoso* of his period, who was born in 1732 and died on April 7, 1814.

Woodford's Panegyric.—There is nothing more excellent than the brief note of Woodford on him whom he terms "the father of Masonic symbolism." I mean that it is admirable in spirit and expresses what all men feel with regard to the worth of its subject, "whose head and heart went in unison, whose life was blameless and whose memory is still fondly regarded by Freemasons, wherever the English language is spoken." To say that a writer who did not enter earthly life till fifteen years after the GRAND LODGE was founded can be regarded as the father of Masonic symbolism is of course nonsense: the meaning is that he cast light thereon, and this he did certainly. William Hutchinson was a native of Barnard Castle, Durham. Like Ashmole, he "solicited in Chancery" and like him also he was a great student of the past. I believe that his county histories of Durham, Northumberland and Cumberland are still valuable works of reference. He tried general literature also, including several dramatic pieces and a story in the manner of Walpole's unforgotten *CASTLE OF OTRANTO*. I have unfortunately seen none of these things. Amidst his intellectual pursuits he contrived to be successful in the law, as well as to prolong his life beyond the normal span.

Masonic Activities.—I do not know when or where Hutchinson was made a Mason, but he became and remained the Master of *BARNARD CASTLE LODGE* for several years, during which period it was his

custom to deliver Lectures or Charges; they brought Brethren from considerable distances, and it was in this manner, by a selection from the series, that the SPIRIT OF MASONRY came ultimately into being. It was Hutchinson's one work on the Craft subject, was published in 1775, and five editions in all appeared in the author's lifetime, not to speak of a German version, belonging to the year 1780. Finally, it was edited and annotated by George Oliver, who was in deep sympathy with its author's standpoint.

Connected Views of Hutchinson and Ashe.—As it will call to be said at one stage or another I may define my own view from the beginning by stating that Hutchinson's attempts to discover prehistoric Masonry are to be set aside as definitely as his frantic etymologies. These things are products of his period and have condemned themselves long since. That which remains over is his intimations of Masonry in its Christian aspects, which are memorable as a record of feeling—also at their proper period—and as an indication of the tenor of that time in Masonic circles. (1) The origin of Masonry is not solely from builders, architects or mechanics. When Moses ordained the Sanctuary and Solomon the Temple they selected men enlightened by the true faith to conduct these "works of piety." We may compare Jonathan Ashe in the MASONIC MANUAL, who extends and underscores the points of Hutchinson by affirming that the Society was never established for the profit of working Architects or Masons, and that these were never its founders in any sense. It originated as a religious, social and charitable establishment, the members acting as builders on two occasions only—under Moses and at the Temple of Jerusalem. (2) Masonic symbols may have been "deduced" from the Assideans, the Essenes and other religious schools of the past, including Druidism. According to Ashe, it had professors before the Flood, while the Noachidæ were its Wardens afterwards. From these it descended to the Egyptians, Chaldeans and Masters in Israel. Some of its principles are referable to Pythagoras and also to the Basilidean system of religion. (3) The loss of the Mason's Word, which is a cardinal allegory of the Emblematic Art, signifies the loss of religious purity through the corruption of the faith in Israel. The "deplorable estate" of religion under the Jewish Law is thus held to be described by Masonry "in figures." Ashe re-expresses the notion by affirming that the Order is "a positive contradiction to Jewish blindness and infidelity." As to the direction and nature of that blindness it is indicated by Hutchinson's explanation of the three Lodge-Luminaries, for they represent three stages of Masonry, otherwise three dispensations of God to man: (a) the Divine know-

ledge communicated in Eden before the Fall; (b) under the Mosaic Law; and (c) in the Christian revelation—which the Jews rejected. The Lights are also significant of the Holy Trinity, which is a rock of offence in Israel. (4) And now as to the light of Christ and how it is reflected in the Order: The Master Mason represents a man under the influence of Christian revelation, “saved from the grave of iniquity and raised to the faith of salvation.” This view and its literal wording are reproduced by Ashe, and according to both writers all Master Masons bear the emblem of the Trinity; but the reference of Hutchinson is apparently to the Pentagram, having the letter G in its centre, while Ashe is alluding to the rosettes worn on the apron. (5) Hutchinson says that Masonry is founded on the Mysteries of Religion, that the four cardinal virtues are the furniture of the Lodge, and that Prudence—in its union apparently with Fortitude, Temperance and Justice—is comparable to that Star which led the Wise Men to Bethlehem, proclaiming the nativity of the Son of God. Ashe reproduces the same idea when he affirms that the forms of worship in the various and remote ages of the world “are all resolved into the present system of Masonry, which is made perfect by means of Christianity.”

The Secret Tradition.—I have been at the pains of making this summary and contrast to shew how it stood with Masonic hypothesis, respectively in 1785 and 1815, or before and after the Union and long after the BOOK OF CONSTITUTIONS threw open the portals of the Order to members of the Jewish religion and to Deists. It will be observed and could have been developed further that each thesis certifies to the existence of that Secret Tradition from primitive times on which the old Masonic *literati* insisted ever and continually: now this claim is everywhere in the cognate literatures and its root is in the secret theosophy of Israel. It has not therefore been invented by Masons: the error of their particular enthusiasm was to identify the tradition with Emblematic Masonry, and this of course is delirium. The *onus probandi* is on those who affirm that the Speculative Art, understood as “a peculiar system of morality, veiled in allegory and illustrated by symbols,” was in existence prior to the eighteenth century; and they have never produced their evidence. They have offered in place of it—and as a typical Masonic substitute—the fact that people who were not of the building trade were members of Lodges. But this does not make a speculative out of an operative community; it does not convert a house of craftsmanship into a temple of allegory; it does not give birth to ritual, and more especially to one ritual which reflects the Instituted Mysteries of the ancient



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world. The Vintners are not vintners ; the Haberdashers are not in business with buttons, tapes and cottons ; the Leather-sellers know little enough about harness ; and finally there is the Honourable Company of Masons, the constituent members of which are no wallers, paviours and plasterers. By the doors long since have the Crafts gone out therefrom, and they have not left their shadows behind in the way of moralisation or ceremonies. We do not therefore term the vintner of that Livery an Emblematic Tavern-Keeper, nor do we speak of Symbolical Saddlers.

Genesis of the Emblematic Order.—That which we call Freemasonry appears on the surface to have followed the course of the City Companies and having been operative through the ages to have ceased gradually therefrom and taken unto itself an organised life after another manner ; but this is not really its history : the description applies only to the Company of Masons, which is utterly distinct from the Emblematic Order. It will be seen that we are in the presence of a mystery, and indeed it is literally true to say that our Emblematical Order is in this respect without a parallel in history. History of its own there is next to none available prior to the year 1717. In place of it there is speculation—romantic reverie, invention of every kind. Over and above all there is the fashion of the moment, which is to annex everything in the history of architecture and in that of the building guilds, assuming that in some undemonstrable manner these things belong to our subject and throw light thereon. The best evidence that they do nothing of the kind is ready to our hand in the fact that the antiquities of these subjects exhibit no traces of a craft converted into morality, or veiled in allegory or symbolically illustrated. On the other hand the real antiquities of Speculative Freemasonry are in the secret literatures and in the Instituted Mysteries of the past.

The Christian Elements.—Hutchinson and Ashe did not look at the subject in this manner, and it would not have been possible that they should ; but both rejected decisively the origin of Freemasonry among working architects and craftsmen. The fact is worth noting, and so is the thesis which they maintain in common—that the Third Degree is Christian. As it stands before us and is worked now among us, after many processes of editing, it bears the seals of Christianity. At the period of Hutchinson it was possible to say, and he affirmed without contradiction that “ the members of our Society at this day, in the third stage of Masonry, confess themselves to be Christians.” At the risk of repetition subsequently we may compare the evidence of Oliver (1) as regards the old LECTURES, which said that “ God

sent His only begotten Son at the appointed time to instruct Israel," and (2) as regards the ROYAL ARCH, in which the original prayer at Opening concluded with these words: "This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour."





ILLUMINATI OF AVIGNON

I have explained elsewhere that there is a mass of error and confusion as regards this foundation, which has been usually termed an Academy. It has been referred erroneously to the year 1760 and alternatively to 1785, having Abbé Pernety as its founder. At or about the first of these periods the retired Benedictine in question seems to have been concerned with an informal and unmasonic association at the place in question for the investigation of future events by means of a peculiar Kabalistic oracle. This oracle directed members to follow the teachings of Emanuel Swedenborg. In view of such mission the association appears to have dissolved. But it was again in session at Avignon about or before 1785, still occupied with prophecy and now with the revelations of Swedenborg. It was visited in 1789 by two Englishmen and had apparently no concern in Masonry. In 1787, however, one of the original members, a Polish noble, Count Grabianka, having returned to the place in question, founded a SOCIÉTÉ DES ILLUMINÉS D'AVIGNON at a Masonic Lodge. We know but little concerning it at this period, except that it was Masonic in character—though this does not follow of necessity from its place of meeting. It was in existence, according to Kloss, in 1812. See my SECRET TRADITION IN FREEMASONRY, Vol. II, Book V, § 3,

ILLUMINATI OF BAVARIA

In the eighteenth century there was one definite and highly organised attempt to appropriate Masonry in the interests of a propaganda which aimed at religious, political and social revolution. The ILLUMINATI OF BAVARIA was an Order founded in 1776 by a young man named Adam Weishaupt, who had conceived a scheme of universal reform and apparently regarded any method as justified by such an end. He was not a Mason at the time, but he sought initiation subsequently and began to incorporate Masonic elements into his system of Degrees. Of these there were three classes—the first Preparatory, the second Masonic, while the third contained the Final Secrets of the Order. His collaborator in the construction of the last series was Baron von Knigge, a Mason of considerable standing and one who has been praised by almost every writer for great amiability and many intellectual gifts. At the Masonic Convention of Wilhelmsbad in 1782, von Knigge sought and failed to obtain recognition for the Order; but—his zeal notwithstanding—he became dissatisfied with Weishaupt's propaganda and abandoned the ILLUMINATI, shortly before their forcible suppression by an electoral edict in 1784. In its complexion the Order was anti-Christian, because it was an aggressive Deism; it was anti-monarchical certainly; and those who describe it as an anti-social movement are not far from the mark, if we admit the validity of their implicits in the use of the term. It was an attempt to embody in association a sectarian spirit of the age which was represented individually by—e.g.—the German bookseller, C. F. Nicolai. The latter was a Mason also and is useful to remember as epitomising the set of intellectual, moral and religious feelings which brought about such experiments as the ILLUMINATI. The Masonry of Southern Germany was included for a time in their downfall, and some of the disbanded associates are represented—but on very poor authority—to have entered France and to have been received into a few of its Lodges, where they quickened the Spirit of Revolution. Here is one example of the grounds on which continental Masonry is supposed to have had political aspects and concerns in the worst sense of the expression. The connection of the ILLUMINATI with the older Institution is simply that they adopted some of its Degrees and pressed them into their own service.

Scheme of Degrees.—It is also clear that as the STRICT OBSERVANCE made a valiant attempt to incorporate all Masonry and irradiate it with the light of Christian symbolism, so German Illuminism had a design on the Order at large, for the acquisition of an established

institution which might be turned to its own ends. The STRICT OBSERVANCE failed because it built upon the sand of a specific claim which it proved impossible to substantiate ; Illuminism failed because, in the first place, it originated in a country which was counter to the spirit of its programme, and, secondly, because simple Deism, otherwise natural religion, is a mental persuasion, restricted by the measures of external testimony, apart from inward experience, and has never been a motive power. But it was on this that Weishaupt sought to raise his doctrine of human perfectibility, while the means sought for its advancement were political revolution and the destruction of all authority, for the restoration of patriarchal life. There is no occasion at this day to discuss the merits of such a scheme, and as it has no concern with our Masonic subject it is only necessary to set out the plan of the Rite as follows: A. PREPARATORY DEGREES.—(1) NOVICE AND TEACHER, almost apart as such from ceremonial procedure. (2) ACADEMY OF ILLUMINISM, otherwise BROTHERS OF MINERVA. The reception was at the dead of night in a dark room. (3) ILLUMINATUS MINOR. (4) ILLUMINATUS MAJOR, otherwise SCOTTISH NOVICE—reflected from Masonry. The Candidate is represented as depositing an account of his life in the hands of his Sponsor, and this was checked by information derived from the Intelligence Department of the Order. B. INTERMEDIARY DEGREE.—SCOTTISH KNIGHT OF ILLUMINISM, founded on ÉCOSSAIS GRADES of Masonic Chivalry and reproducing points of their procedure. An alternative name was ILLUMINATUS DIRIGENS. The Candidate was called upon to testify his belief that the Superiors of Illuminism were also the unknown and lawful Superiors of Freemasonry. C. CLASS OF THE LESSER MYSTERIES.—(1) EPOPT, or PRIEST OF ILLUMINISM. The Candidate was hoodwinked and driven by a circuitous route to the place of assembly. He was brought into a brilliantly illuminated Temple, wherein was a vacant throne, by which lay the insignia of royalty, and a cushion whereon was folded a white priestly robe and girdle. The Candidate was to choose between them, and if he was guided rightly he became a Priest of the Order, when a part of its policy was unveiled to him. (2) REGENT or PRINCIPATUS ILLUMINATUS. The political aspects of the Order were developed in this Grade of Knighthood. D. CLASS OF THE GREATER MYSTERIES.—(1) MAGUS or PHILOSOPHER. (2) MAN-KING. The last Mysteries were contained in these Degrees, but no account of their Ritual procedure has transpired. Weishaupt had no influence: his scheme, conceived in the study was devoid of life and substance.

Authorities.—So far as England is concerned, the history of Illuminism in Germany remains to be written, but—as I have indicated

already—there is a very full account in the third and fourth volumes of Barruel's *MEMOIRS OF ANTI-JACOBINISM*, and making allowances for the prejudices and misrepresentations of this author it is valuable on the points of fact. Gould also has provided a good summary account in his large *HISTORY OF FREEMASONRY*.

ILLUMINATION

I have had occasion to affirm that Masonry is a hieroglyphical abstract, or itinerary of the integration of the mind in God. Our initiations, passings, raisings, our exaltations and installations are stages of progress by which—*ex hypothesi* and figuratively—the mind of the recipient enters into light and is advanced therein. From the beginning even to the end he is assumed to be desiring light, and—speaking intellectually—it is claimed that he receives it in stages.

Outward and Inward.—The outward light is in analogy with the light within, but the light signified by the Mysteries is of course an inward light. Now, the great gifts are possible only for those who are prepared to receive them, and the fact that most people are unfitted for the experience of truth is exhibited sufficiently by the further fact that they are without it. No one waits in vain "for the spark from heaven to fall," since the Spiritual Mysteries of the whole stellar universe are ever ready to descend into the soul, if the soul be capable of tolerating that light which they will enkindle within it. The state of being properly prepared is not only the great secret of the path of quest for light, but is the path itself: it resides in an unity of dedication, an unity of desire and purpose directed towards the one end. The way is then always open; there is always a method of ascent and descent between superiors and inferiors; there is an instrument, a ladder of the soul: in a word, the soul has a *scala cœli*.

The Rites and their Purpose.—We shall see that the French mystic, L. C. de Saint-Martin was desirous to know God, Who is Truth and the Light of light. When he first entered the Masonic Rite of his teacher, Pasqually, he imagined most probably that his reception and advancement therein would conduce to this end, as if Divine Things could be unveiled suddenly. In this case, he did not understand in his youth what many at the present day fail to realise in their age, namely, that the external part of initiation is only an outer gate and simulacrum of the mystical experiment. The Rites which at any period have been dispensed by the great Confraternities are comparable to the formulæ of transmutation in old books of alchemy: they represent the process, but cannot *per se* perform the life and work of the process. Those who are acquainted with the

secret inward paths followed by the old mystics may come to know that their procedure is delineated, step by step, in some of the higher initiations; and though of necessity these can offer only the symbols of things that are incommunicable by any pageant of the Mysteries, they are yet aids by which—if otherwise prepared—the Candidate may be brought into real experience. This is their use at the highest, when it happens that they have been themselves translated into the highest grade of the sacraments. It is also and precisely the use of Emblematic Masonry for those—as *unus ex millibus*—who can render it for their own purpose out of the sphere of ethical conventions into that of the Divine Spirit.

Scope of Initiation.—The mystic even as the poetic gift cannot be communicated by systems; but in both cases a certain training may develop a subsisting faculty. The Temple of Initiation is in one sense that universe into which man enters, by the fact of his birth, that he may receive the lights of the universe. But, alike in the Sanctuary and the world, these lights are sacraments, albeit the instituted lights, on which man has set the consecrating seal of his will and purpose, may look nearer to the truth than those which have been put up as beacons in the natural order. The true design of initiation is therefore that of awakening and development: it cannot deliver the gifts except within its own order. If a man does not see that the formula of the Mass Book, "I will go up to the Altar of God," is a summary and view through the vista of the whole process, there is no hierophant on earth who will be able to open his eyes. At the same time there are nowadays so many initiatable persons that the initiations seem almost too narrow and there are so many who have the latent gift that there is a large field for every hierophant.

IMITATION

At all times and in all places, men under the same circumstances tend to think and to act in a similar or identical manner, and it may be thought that the recognition of this fact, which constitutes a kind of ready-made doctrine of imitation, is adequate to explain much of the indubitable likeness between all Instituted Mysteries in all places and times, including the modern system of Freemasonry and coexisting Orders.

Tradition and Experience.—It must not be denied that some of the Mysteries reflected one into another and were adapted one from another, so this fact must be applied as a check on the hypothesis mentioned above. But in addition to both—and indeed overruling both—there is the great and magisterial fact of a Secret Tradition,

which itself was reflected from experience. It was the tradition and experience—cited so often in these pages—of a new birth, new life, figurative or mystical death, and in fine a resurrection, rendition or return. There are times and places when it seems to have represented only a procession of events in Nature, the astronomy of the outer world. But in Greece—as our great exemplar—the philosophers took over this subject and exalted it into the soul's legend, which is “a story written for one of the truest and holiest that are in this world,” because it is a true story and because those who wrote had lived it. In the light of Christ it is summarised by a single sentence: *et verbum caro factum est et habitavit in nobis*. The wisdom of that Word is formulated in the CRAFT DEGREES as if from very far away, as something in the hiddenness, and hence lost for the time being to the Royal Art of life in Masonry. But it is found with the centre in the Christian Grades, and that centre is like a rock-hewn sepulchre, in which the Word is hidden indeed, but from which it is manifested gloriously, on a certain morning of Easter. So are our altars renewed, the Blazing Star is manifested in all its splendour, the Sacred Word is found: *et habitavit in nobis*, to the glory of God in the highest, world without end.

IMMORTALITY

So far as procedure is concerned under all existing obediences, it may seem to be technically an open question whether a man who does not believe in the immortality of the soul is qualified to be made a Mason. We know of course that the doctrine of resurrection to a future life has been taught *ab origine* in the Order and that the THIRD DEGREE is without meaning apart from it. But between notions of spurious liberality in matters of religion, Presbyterianism and Huguenot influence, under the ægis of the first GRAND LODGE, the nature of the doctrine was confused amidst a cloud of ill-starred similitudes and contradictory symbolism. Moreover, the doctrine that a living and immortal principle abides within the perishable human frame is left to repose only on the sanctions of so-called natural religion, the voice of Nature and other findings belonging to the Paley school of theology. Any considerations which exceed these measures, however slightly, must be sought in the Lectures rather than the Craft Rituals or in the Ceremony of the HOLY ROYAL ARCH. The last, as we know, is burdened heavily with the notion of a material resurrection and offers no further light; the Bright and Morning Star of the CRAFT DEGREES brings only veiled tidings of peace and salvation, because in the absence of explicit Christian application the force of the image fails. But there is one clear note in the Lectures which connects

directly with St. Paul's definition of Faith, speaking of Blessed Mansions and eternal happiness with God. It will be observed that this light belongs to the order of revelation and not of natural theology, revelation being understood as experience realised in the soul through Divine Light, or the manifestation of Christ Mystical.

Message of Christian Grades.—It is written : “ He that hath an ear to hear, let him hear what the Spirit saith unto the Churches ” —to the Lodges, Chapters and Preceptories, the places of Sacred Mysteries, wherein is the light of Christ. The Mysteries of Christian Masonry bring life and immortality to light. I include among these the beautiful intimations of the MARK, in which we hear of the New Name written in the Mystic Stone and other gospel tidings from the great APOCALYPSE. But they are declared further and more fully in the Military and Religious ORDER OF THE TEMPLE, which signifies the soul's pilgrimage through life and time to the blessed and eternal shores. In a more perfect form of symbolism, and raising greater issues, the same quest or pilgrimage is signified by the Grade of ROSE-CROIX, in which the science of the Christhood is written within and without. There are yet other witnesses in Masonry, but these suffice to shew that the light of eternity is upon it and that man under its ægis is pictured as the pilgrim of God, from Whom he comes and unto Whom also he returns. If it be possible as a Craft Mason to elude the splintered intimations of the THIRD DEGREE, there is no escape from Immortality in the High Grades.

INEFFABLE MYSTERIES

The expression is purely conventional and involves a tautology of notion, as no one can communicate to another who listens only from without that quality of life and experience which abides within Lodge or Sanctuary. I am using the term here to commemorate a recurring notion that there were Mysteries behind the Mysteries and more Holy Places concealed within the Sanctuaries, even as there may have been—and presumably were—the Unknown Superiors above the great concourse of full Initiates. In a sense it is pure speculation, but from another point of view it can be accepted as literally true, for it represents the resident intention on the part of the Keepers or Wardens, the purpose which informed the Mysteries—the meaning at the back of the pageants. There are various constructions of these, for this kind of world is made up readily enough on the pattern of private views. In the judgment of Rome—so far as it can be held to have pronounced in the mouths of those who have spoken as its champions—the key of all is Satanism. In that of an opposite school the key is

priestcraft, typically exemplified by the actuating spirit of that curious compilation called KRATA REPOA. In the judgment of Masonic *literati* belonging to the old order—which has now fortunately changed and ceased to be—the Master-Key, catholic explanation and one thing needful, is Masonry itself, understood as a short manuduction on the great ethical problem of how to be good, without detriment to ourselves and our connections. Beyond these high imaginings there are certain lawful inferences which can be drawn from records of the past on the nature of the Greater Mysteries, the testimony left by those who had experience at first hand concerning them, according to which they were the Legends of the Soul on the way of its return homeward—to that bourne from which in truth no traveller returns, because he has reached thereat the last end and final object of all his age-long wayfaring.

INITIATED BROTHERS OF ASIA

It is difficult to disentangle the history of this curious but short-lived Rite. The original particulars concerning it are exceedingly rare, and those who drew from them in the first instance have been confused in their own minds or have intended to confuse others, while later writers have accepted their statements implicitly and in the last resource have borrowed successively from each other, according to the common way of research in Masonry. There appeared in the first place a French brochure about 1788, claiming to embody authentic news concerning the Initiated Knights and Brothers. It published their Laws and Statutes and affirmed that the Rite arose in Vienna *circa* 1780, spreading rapidly from that city into Italy and even Russia. The qualification exacted was that of Master Mason, and it conferred on its own part five further Degrees, being (1) SEEKERS, (2) SUFFERERS, (3) INITIATED KNIGHTS AND BROTHERS, (4) MASTERS OF THE WISE, and (5) ROYAL PRIESTS, or TRUE ROSECROSS BROTHERS—otherwise the GRADE OF MELCHISEDEC. It was governed by a Sanhedrim, consisting of Fathers and Brethren of the Seven Unknown Churches of Asia; but notwithstanding this semi-Apocalyptic designation it was open to Masons without distinction of birth, country or religion. In particular it supported and practised the reception of Jews. The Initiate of the First Degree promised perfect submission and irrevocable obedience to the Laws of the Order, without inquiring by whom they had been framed. The Order on its own part would communicate in return the true secrets of Masonry, together with the ethical and physical significance of its emblems.

The Strict Observance.—After the manner of the STRICT OB-

SERVANCE, it was hence a system governed by Superiors who remained unknown and whose concealment could not be challenged, in view of the pledges on the part of those who entered. The actual chiefs would seem, however, to have been Johann Karl Baron von Ecker und Eckhoffen and his brother Baron Hans Heinrich, who are accredited with the foundation of the Order, and both of whom are said to have held diplomatic appointments at the Court of Vienna. The very name of the system is at issue, for it is called alternatively KNIGHTS AND BRETHREN OF ST. JOHN the Evangelist for Asia in Europe. It is said also that its title was changed in 1786 to that of the ORDER OF SAINT JOACHIM, but though this statement was made so near the period as 1789 it is almost certainly a matter of confusion, as there was a separate organisation under the latter name. A ready explanation is found in the fact that the two barons were connected with both and may have been originators also in the second case. It is reported, however, that the second claimed to have been established in Bohemia so far back as 1756. There is a story by Kenneth MacKenzie that it derived from an ORDER OF TRUE AND PERFECT FRIENDSHIP of St. Jonathan, that it was non-Masonic in character, admitted both sexes and was still meeting in 1804. This is manifestly opposed to fact, and we shall see later on that the Order of Jonathan was of Roman Catholic institution, having no connection with Masonry. A Jew named Hirschmann is believed to have been connected *ab origine* with the INITIATED BROTHERS and to have introduced Kabalistic and Talmudic elements. There would be thus a triad in the headship, and the names given or assumed were respectively Grand Master, or Priest of Wisdom, Vicar of the Synod and Chancellor of the Order.

Golden and Rosy Cross.—There were also Rosicrucian elements, for one or both of the brothers had belonged previously to the German FRATERNITY OF THE GOLDEN AND ROSY CROSS, from which Hans Heinrich is said to have been expelled for disobedience. But this question—obscure enough in its way—belongs to Rosicrucian history. The publication of its secrets by Rolling in 1787 is said to have destroyed the Order, which however is without foundation, as either its official history was issued by its own authority in 1803 or alternatively it inspired the publication. At that date the Initiated Brethren traced back their origin to A.D. 40 and admitted a reformation of their Rite in 1541. Findel states that the system fell to pieces soon after the death of Baron Hans Heinrich, but his account is muddled. As regards the Secret Doctrine it included the Four Worlds of Zoharic theosophy, and as to interpret Masonic

symbols was not more difficult at the end of the eighteenth century than it is at the present day, considering the multitude of explanations both then and now, I make no question that its pledges were fulfilled by the institution. For the rest, such reflections or derivatives of Rosicrucian Grades—of which there were many in and about the eventful period—are of considerable interest after their own manner, because of the importance which attaches to the Order of the Rosy Cross through all the second half of the eighteenth century. It is unfortunate that one is acquainted with most of them, and especially with the INITIATED BROTHERS, in something less than a secondary sense, often by hostile accounts and from the mouths of people who themselves knew little about them, even when they were contemporaries. No one has seen the Rituals of these systems in the great majority of cases, though it is probable enough that, like those which were actually Rosicrucian, they contained nothing of ceremonial importance. Even when an account has issued from *adepti* or from the Headship itself, there is seldom an opportunity for examination on account of the extreme rarity.

INITIATION

Those who would enter the Temple must ascend by the steps of the Temple. The experience connected therewith cannot be reduced into writing, because there is one incommunicable part, and this is the life of the Sanctuaries, without which no instruction—however explicit—would either enable a person to obtain entrance into any Lodge of the Adepts—if this were possible otherwise—or to be linked up with that chain which has been said parabolically to begin with Hermes and Orpheus and will end only with the world. It should be understood, however, that the simple fact of entrance does not *per se* communicate the peculiar life of the Sanctuaries, which demands something from those who enter, and this something is well expressed by the old familiar formula which requires that every Candidate shall be prepared properly, like a fruitful ground fitted to receive a seed. So enters the life only ; so it springs up and flourishes as a Tree of Life. But in spiritual as in physical biology—if I must make an official distinction in that which is one at the root, although it has more than one aspect—nothing can happen automatically. The Spirit of Life moves everywhere and produces its fruit wheresoever the earth is ready to receive it. The great experiences are not therefore exclusively an heritage of the Mysteries, whence it follows that not only an intellectual but a much more real acquaintance with these experiences is within reach of those who have the zeal of knowledge, apart from all

initiation. The ends of the Secret Brotherhoods are not hidden ends : the same objects are pursued outside their hallowed circles. That which initiation offers is (a) an aid to realisation, (b) the advantage of antecedent experience within the Sanctuaries, (c) the help of a research pursued in common, (d) the auxiliaries of brotherhood in quest and the priceless bond of love, (e) the safeguards offered by these, (f) the distinctive features which belong to the life of the Sanctuary, and (g) the pictured quest and attainment expressed in the pageants of Ritual.

First Lessons.—On his entrance into Freemasonry the newly received Brother has come into a world of emblems or symbolism and whatsoever takes place therein has a meaning behind it, being one which is not always indicated on the surface. The import is sometimes manifold, depending on those various points of view from which it can be approached. The Lodge itself is a speaking instance of this truth. When its door opens for the Candidate he enters an institution which has its branches spread over the four quarters of the Globe. It may be a very small Lodge, a Lodge of poor Brothers only ; yet whosoever is received therein is recognised throughout the Masonic world—in all countries and among all peoples. But there is more even than this : however humble in its appointments and proportions, that Lodge is a microcosm, a memorial of universal Freemasonry. It represents also and contains the life of Masonry, while the ceremony of his initiation integrates the newly-made Brother in that peculiar quality of life which is the principle and essence of the Order. He becomes part of an organic whole. Furthermore, the Lodge is held to represent the three dimensions of space, or the universe as a cosmic whole : “ in length from East to West, in breadth between North and South, in depth from the surface to the centre and even as high as the heavens.”

A New Birth.—It is therefore as if the Candidate on his initiation had been born anew into the universe or that a door had opened to admit him into another, analogical cosmos. Indeed at that pregnant moment when he is restored to light, he discovers himself in the symbolical representation of a new world ; and when he is told subsequently that he is the cornerstone of a new foundation from which he must build up himself, he should realise—if his be the gift of insight—that from such point of view the just, perfect and regular Lodge is also his own symbol, a representation of that state which he is called to attain. The word initiate signifies a person who has made a new beginning, who has entered a path of experience, by him heretofore untravelled. Its

equivalent in other Orders and Fraternities is the word *Neophyte*, which is Greek in its origin and represents also a new beginning because it signifies one who has been planted or made newly—otherwise, one who is reborn.

Hidden Sanctuaries.—In the old Instituted Mysteries, like those of Samothrace, Egypt and Eleusis, it has been held that the Candidate was regenerated—otherwise, transferred or grafted—at the beginning of his experience and passed subsequently through successive stages of a new life, till he attained its culminating Grade. The old experiment was, in such case, like that of the Craft, however much it differed in form and ceremony, and whether or not it rested like ours within the measures of figuration and *signa*, or whether—as some have claimed concerning it—there were operations in the Hidden Sanctuaries upon life itself, so that by their own efforts and adept instruction the Candidate was entered, passed and raised through successive stages of veridical experience. He proceeded by this speculative hypothesis, beyond the elementary laws of moral truth and virtue, whereas we remain therein, though not denied intimation of further and deeper states, since we hear—all too faintly adumbrated—that there are Mysteries of Nature and Science, things recommended to our study, because they are Mysteries of God, the path of research into which begins for us in “the estimation of His wonderful works.” There is indeed one elementary sense in which our Secret Art can become an Art of Life, an Art of Creation according to a prescribed standard recognised in Masonry. It does so become to the extent that we can, each one of us, translate ritual and precept into life.

INTENDANT OF THE BUILDING

Originating presumably, but not beyond question, with the RITE OF PERFECTION OF COUNCIL OF EMPERORS OF THE EAST AND WEST, in which it occupied the seventh place, this Grade had a life of travel and adventure before it found a final asylum under the obedience of the SCOTTISH RITE, which has assigned to it the eighth position in its series. It was housed for a period by the METROPOLITAN CHAPTER OF FRANCE ; as if without visible means of subsistence, it was interned by the GRAND ORIENT ; it is said falsely to have escaped in 1770 and to have formed part of the PRIMITIVE SCOTTISH RITE at Namur ; it was at a loose end somewhere prior to 1805 when it was enrolled under the banner of the RITE OF MIZRAIM, bearing the assumed name of MASTER IN ISRAEL. It had therefore a double life and even at this day it is possibly asleep somewhere in Manchester, protected by the successors—if any—of the late John Yarker. It is alive in America

under the ægis of two jurisdictions of the SCOTTISH RITE and awakes occasionally elsewhere when an illustration of its working is given by other SUPREME COUNCILS. For the rest, it is entirely distinct from that Grade under the same title which is cited in my notice of Écossais Masonry.

Symbolic Horizon.—The Grade of INTENDANT OF THE BUILDING is one of those numerous devices apart from all inspiration by which it was sought to supply the place for the time being of the Master-BUILDER after the great catastrophe of his traditional history, so that the suspended work of the Temple might be resumed and carried to its completion. With this object in view, Solomon appointed five Intendants, namely, Adoniram ben Abda, whose traditional history is of great importance in MARK MASONRY; Garab the Hebrew, who was chief of the artificers in silver and gold; Zelec the Giblemite, whose jurisdiction was over the stonemasons; Stolkin, at the head of the carpenters; and Joubert the Phœnician, who had charge of the workers in bronze. Like those counterparts and competitors which exclude it and often oust one another, the Grade offers an unintelligent literal sequel to the great allegory of the Craft. We are dealing in the latter with a building myth which is rich in spiritual symbol, but in that which comes after there is neither type nor meaning: it bears the same relation to a purposed Mystery in Ritual that tenth-rate journalism bears now to literature.

Recension of Pike.—As usual, the reconstruction of Albert Pike has failed to save it from essential incompetence and folly. Adoniram is President of the Intendants, and is represented by the Master at the opening part of the Ceremony; but in the Reception of a Candidate he transforms automatically and becomes the King of Israel. As such he proceeds to relate a dull story concerning the Master-BUILDER, who was fond of the society of the young and delighted in communicating to them those arts and sciences which he had acquired in Egypt and the East. He spoke of these pupils to Solomon on many occasions as of those who might take his place if he died, and he had a particular feeling for Adoniram. There is no ceremonial procedure which deserves the name. The stage is one of transition, the Masonic substitute of a moment, looking towards that time when he shall be found who is worthy in all respects to be appointed Grand Master Architect. The disqualification of Adoniram himself is therefore implied clearly, and yet under other obediences it is he who produces his warrants, which are recognised at once and accepted.

Homiletic Part.—The counsels of the Grade correspond in their quality to the measure of its value in Ritual. To become an Intendant

of the Building presupposes (1) acquaintance with the wisdom of India, Media, Chaldæa and Egypt; (2) the skill of an artificer; (3) a benevolent and charitable heart. These requisites remain in the region of hypothesis, not less fortunately for the Candidate than for the active life of the Grade: his proficiency in Eastern lore might be otherwise a bar to progress. The specific directions on the side of works and will are (1) to pay due wages; (2) to relieve those in distress, whether they are Masons or not; (3) to treat well an impoverished brother compelled to engage in one's service; (4) to remember in the hour of harvest that the corners of the field and the gleanings are for the stranger, the fatherless and the widowed. These are obviously excellent conventions; but the last excepted—and this is by way of similitude—the Candidate in his Masonic progress has been bound to their observance long since, and indeed often, while it might have been expected that a wider horizon of sacred and beneficent activity would have been opened to one who had drunk so freely and fully from the ancient springs of knowledge. It is, however, on such warrants that a Discourse attached to the Grade characterises its teaching as concerned with more than morals. It is said further (1) that the symbols and ceremonies of Masonry have many meanings; (2) that they conceal rather than disclose the truth, or otherwise communicate it in hints; but this notwithstanding (3) that it is the province of Masonry to teach all truth—not alone moral, but political, philosophical and even religious truth, so far as concerns the great, essential principles of each.

A French Codex.—Jean Marie Ragon, speaking of the French version belonging to the first half of the nineteenth century, states that it is founded on DEUTERONOMY xvi. 18: "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." In his days therefore and antecedently an Intendant or Master in Israel was a warden or keeper of the people; he ascended "the seven steps of exactitude" and practised "the five points of fidelity." From Ragon's standpoint the Grade itself was concerned with the appointment of judges and with architecture. For these reasons he ruled that it had "no connection with Freemasonry"—meaning the Emblematic Art. He never spoke more truly, though he was actuated by considerations of a solar mythologist and so forth, which in a wider light on symbolism are no longer of vital consequence.

Spiritual Aspects.—The Five Intendants represent the Five Orders of Architecture, the work awaiting completion being that of

the Inner Chamber and Sanctuary: in other hands than those of Pike and his predecessors in France it would have been concerned with the innermost *theosophia* of the Secret Doctrine, as indeed is intimated unawares by the qualification required of Intendants—that they should be dead to “sin and vice.” So also it is said that the true and good Mason should be dead to the errors and iniquities of this world. In view of these suggestions one would think that behind the clouded scheme, at the back of the mind of its makers, there must have been a feeling that the Temple of Solomon was not an earthly House, but a Sanctuary of the Spirit and that it was built mystically by Craftsmen who were not of this world. The Candidate takes the part of Joubert, and at a certain point he personates the Master-BUILDER. I should add that, apart from all rational consistency, St. John the Baptist is called the forerunner of that Temple in which the Lord elected to abide, while there is one very clear vestige of Trinitarian doctrine.

IRISH MASONRY

We must set aside in the first place certain discoveries of Dr. Chetwode Crawley concerning allusions to Freemasonry in Irish academical circles before the landing of William of Orange. There was obviously Operative Masonry in Ireland, as in other countries, and the allusions shew that membership was not confined to Operatives. The question before us is when Emblematic Freemasonry under the auspices of the GRAND LODGE of 1717 crossed the Irish Channel. Now, the same patient investigator has met with a contemporary newspaper which reports the installation of an Earl of Rosse as Grand Master of Ireland in June, 1725. We know also by reference to Gould that the records of the GRAND LODGE OF MUNSTER begin on December 27, 1726, but seem to offer internal evidence that it was only a private Lodge, bearing or arrogating to itself an exalted title. By 1728 there were other Lodges in the country, and it was ordained by the GRAND LODGE on St. John the Evangelist's Day that “every Lodge should provide itself with a copy of Dr. Anderson's CONSTITUTIONS of 1723.” The GRAND LODGE OF MUNSTER passes out of sight after 1735, when James, fourth Lord Kingston, became Grand Master of Ireland. Gould tells us further: (1) that “the first Warrant of Constitution ever issued by a Grand Lodge was granted to the First Lodge of Ireland in 1731,” an obscure statement, meaning presumably that the Lodge so warranted stood first on the Roll; (2) that in 1732 the GRAND LODGE OF IRELAND ordered all Lodges under its jurisdiction to take out Warrants; (3) that this ordinance, not having been universally or perhaps generally obeyed, was re-enacted in 1740;

(4) that the IRISH REGULATIONS were promulgated in 1741 and practically reproduce the second BOOK OF CONSTITUTIONS of 1738, an observation which applies also to the GENERAL REGULATIONS of 1744 and the NEW BOOK OF CONSTITUTIONS which appeared in 1751; (5) that revised CONSTITUTIONS were issued in 1768; (6) that an AHIMAN REZON of 1807 replaced these early documents. From other sources we hear of the ROYAL ARCH at Youghall in 1743 and also the Degree of EXCELLENT MASON; of recognition extended by the GRAND LODGE OF IRELAND to the so-called ANTIENT GRAND LODGE in 1772; of the Masonic Templar Degree in 1779; of a SUPREME COUNCIL of the SCOTTISH RITE for Ireland in 1824, but working only the Grades above KADOSH, as this and the ROSE-CROIX, with various intermediate Degrees now included in the system of that RITE, had been in the custody of the GRAND CHAPTER OF PRINCE MASONS or that of the TEMPLAR GRAND CONCLAVE prior to the date of the first SUPREME COUNCIL at Charleston. In 1805 a schismatic GRAND LODGE OF ULSTER caused considerable disaffection and trouble for a few years, but its activities came to an end in 1814 and its history is not of especial Masonic interest at this day. The headquarters of the GRAND LODGE OF IRELAND are at Dublin, the Earl of Donoughmore being the present Grand Master. The Roll of Lodges and Chapters may be found on reference to the CALENDAR of Irish Masonry, and there is no need to summarise its contents in this place. It remains to say that the MARK DEGREE is recognised as an integral part of Masonry and that it is in charge of the GRAND ROYAL ARCH CHAPTER. A considerable historical interest attaches to the High Grades in Ireland, but the dates at which they appeared and whence they came are matters which, in most cases, still stand over for settlement.

Irish Grand Masters.—(1) 1730, Viscount Kingston. (2) 1730, Colonel Maynard. (3) 1732, Viscount Netterville. (4) 1733, Lord Kingsland. (5) 1735, Lord Kingston. (6) 1736, Lord Tyrone. (7) 1738, Lord Mountjoy. (8) 1740, Viscount Doneraile. (9) 1741, Lord Tullamore. (10) 1743, Lord Southwell. (11) 1744, Viscount Allen. (12) 1747, Sir Marmaduke Wyvill. (13) 1749, Lord Kingsborough. (14) 1753, Hon. Thomas Southwell. (15) 1757, Lord Newtownbutler. (16) 1758, Earl of Drogheda. (17) 1761, Sir Edward King, Bt. (18) 1764, Earl of Westmeath. (19) 1768, Earl of Cavan. (20) 1771, Marquis of Kildare. (21) 1772, Lord Dunluce. (22) 1773, Viscount Dunluce. (23) 1777, Earl of Mornington. (24) 1778, Duke of Leinster. (25) 1779, Marquis of Antrim (*bis*), previously Viscount Dunluce. (26) 1782, 2nd Earl of Mornington.

(27) 1783, Baron Muskerry. (28) 1785, Viscount Kilwarlin. (29) 1787, Viscount Glenawley. (30) 1789, Baron Donoughmore. (31) 1792, Lord Donoughmore. (32) 1813, Duke of Leinster. (33) 1874, Duke of Abercorn, who was succeeded by the present Grand Master, the Earl of Donoughmore.

IRISH MASTER GRADES

According to Lenning's German Masonic Encyclopædia there were Irish Colleges or Chapters working in France and claiming either to have been warranted by Dublin or to have migrated from that city. The question is obscure, and no particular importance attaches thereto. The balance of probability on the whole favours the rejection of the claim, more especially as certain so-called Irish Master Grades attached to the said Colleges are almost certainly of French origin. A Rite with a clear title would be a *rara avis* in Masonry. The Grades in question are (1) IRISH MASTER, (2) POWERFUL IRISH MASTER, and (3) PERFECT IRISH MASTER, being respectively the Seventh, Eighth and Ninth Degrees of the Irish Colleges. I presume that we may judge of the triad by its most exalted example, and the Catechism of *Maitre Parfait Irlandais* is fortunately in my possession, transcribed from a rare manuscript of about the middle of the eighteenth century. It was one of the innumerable so-called Keys of Masonry, and a golden key constituted the jewel of the Grade. It signified a right of inspection over all ordinary Lodges; the solicitude with which the hypothetical building-plans were kept under lock and seal; and—by inference from this fact—the silence which protected the labours. The Lodge had four doors, corresponding to four symbolical ages of the world and man—infancy, the age of maturity, old age and death. The triangle was one of the symbols, and this signified the whole field of the sciences, as well as a certain triplicity formed of three unities, which were and remained one. Another was I. H. S., explained as follows: (1) I=Jehova, the Supreme Grandeur of God, which must be held in everlasting remembrance; (2) H=the Master-Builder, the greatest architect in Masonry; (3) S=Solomon, the acknowledged Lord of the Art. The letter H was surmounted by a branch of acacia, to commemorate the violent death of the Master-Builder. The decorations were in cerise throughout, and the fifteen symbolical lights were arranged by 3, 5, and 7. The Lodge was called the Cabinet of Solomon and the mystical age of the Candidate was thirty-seven years and upward. The mental quality of the proceedings is most probably indicated by the fact that the Apron worn by the Brethren was furnished with a packet into which pencils and paper were thrust by

these industrious and most emblematic Masons. I should say that this set of Grades was in every respect comparable to the ineffable ENGLISH MASTER, and no doubt Solomon the King had the royal satisfaction of investing the Candidate as *Mattre Parfait Irlandais*.





JACOBITE FREEMASONRY

The Ashmole and cognate explanations as to the origin of Emblematic Freemasonry call to be relieved from many burdens of folly, among which must be included a proposition that the **THIRD DEGREE** was manufactured or remodelled by Ashmole—but him failing by the group that surrounded him—with a political motive, which motive was to memorise and presumably to avenge the judicial murder of King Charles I. There is a little precarious evidence that sporadic attempts were made to utilise Masonry in a Jacobite interest; but they belong to a later period, being subsequent to that epoch-making Oration of Chevalier Ramsay which gave an impetus to the development of High Grades and the Templar hypothesis of Masonic chivalry. Ashmole, like Thomas Vaughan and others of the Hermetic School in England, less or more their contemporaries, is known to have been a Royalist—by overt acts and by his sympathies. In so far as he was attached to the Hermetic Tradition he could not well have been otherwise at his period; but his studious and contemplative life would have consorted strangely with the political complexion of the time, in which he had otherwise no vital concern. The **THIRD DEGREE**—which had no Masonic existence in that day—has also no such concern, no kingly cause to champion, no party to advance, for it has been

called to higher service—that of the catholic nature of man in the one experience which belongs ultimately to his nature. The thesis with which I am dealing is quite naturally of French origin and is a gratuitous reverie which invests the Third Degree with the same kind of historical-romantic halo as the claims and legends of High Grade Masonry have wrought about Mother Kilwinning. We shall see in the course of this notice that the alleged Stuart interventions in Masonry are all shapes of dream announced and bedizened by fraud.

Samber's Testimony.—It happens that the Jacobite rumours begin quite early in the history of Emblematic Freemasonry, as established in 1717, and the first negligible episode may be summarised briefly thus. At the Annual Meeting and Festival of GRAND LODGE, held on June 25, 1722, when the Duke of Wharton was installed Grand Master, there was—according to Robert Samber's *EBRIATATIS ENCOMIUM*—an attempt to play the famous Legitimist Song: *Let the King Enjoy His Own Again*; but it led to an immediate "reprimand," after which the health of the reigning monarch and his particular royal family was drunk, amidst great enthusiasm. We have no evidence otherwise to substantiate this incident, but such an occurrence was likely enough at the period. It indicates also exactly the procedure that we should expect at a moment when Masonry was very much on its trial as a public institution, and when every prudent member would realise the absolute necessity of avoiding a political aspect in the procedure of the ruling London Lodge. Moreover, there is not the least reason to suppose that Freemasonry in the City or Westminster included any Jacobite element which is worth mentioning. As Marquis of Wharton, the Grand Master had toyed with the Stuart Cause, but on the surface at least had repented, and had been raised to the dukedom as an encouragement to good behaviour. During his brief and irregular life on the Continent later on, he toyed again, but he was incapable of espousing any movement except with detriment thereto. He was also, as we shall find elsewhere, a bad Mason and a worthless member of society. See Sir Alfred Robbins: *Earliest Years of Organised Freemasonry*, *ARS QUATUOR CORONATORUM*, Vol. XXII, pp. 67 *et seq.*

Position of Grand Lodge.—As the sphere of the Order extended it drew within it all kinds of interests, political, religious and intellectual; but within the limits of the United Kingdom the Grand Lodges never changed in consequence, otherwise than by the expulsion of those early Christian elements which had become obviously anachronistic when the wording of the *BOOK OF CONSTITUTIONS*

made Turk and Jew eligible. It is to be insisted on most especially that their only political complexion was one of loyalty to King and Constitution for the time being of the United Kingdom at large. They ruled also in such a manner that none of their Daughter Lodges could do otherwise than follow this lead, while there is no evidence anywhere that they sought or wished to do otherwise. It is of course beyond question that in Scotland there was considerable loyalty to the Stuart House and that there were many Masons devoted to the old legitimacy; but there were no Stuart Lodges. I have sought to verify everywhere the alleged facts of Jacobite dedications and the Jacobite hand in Masonry, but the result is an absolute agreement with two of my precursors—with Mr. G. W. Speth, when he cautions his readers to “put no trust whatever in accounts connecting the Stuarts with Freemasonry”; and with Mr. W. J. Hughan when he registers that all statements respecting Prince Charles Edward and his relations with the Order are “apocryphal” and some of them “most absurd.” These judgments notwithstanding, the old mendacities continue to be reproduced and ridiculous inferences to be drawn and multiplied therefrom. They are in all the Masonic encyclopædias, including the mammoth compilation which still passes in America under the name of Mackey, while in England it was one of the most recurring among the many obsessions which has made the name of John Yarker a term of reproach and scorn.

Jacobite Inventions.—We hear of a Jacobite Chapter of Arras which is supposed to have conferred the Grade of ROSE-CROIX some time before it appears to have been invented—within the sphere of history. This is one luminous legend. After what manner it could have served the purpose of any legitimacy in exile does not appear in the pages of the brief; but it has been said that the Cubic Stone of the Roseate Cross represents the House of Stuart; that the overthrown altars indicate this House in exile, while their restoration means the Royal House reinstated in its proper patrimony. It is a cheap and tawdry explanation of a great and holy symbolism. I do not know whether any one has seen the Charter, which is not only fraudulent, but almost certainly antedated. Part of it is cited by Ragon in *ORTHODOXIE MAÇONNIQUE*, according to whom it is dated February 15, 1747, and purports to constitute, over the signature of Charles Edward Stuard (*sic*), a SOVEREIGN PRIMORDIAL CHAPTER OF ROSE-CROIX, under the distinctive title of ÉCOSSE JACOBITE, in the city of Arras and for Artois. The preamble opens as follows: “We, Charles Edward, King of England, France, Scotland and Ireland,” and the signature is witnessed by Berkeley. Mr. W. J. Hughan appears

to have seen another transcript or account, according to which the Charter was signed by Lord Berkeley *de par le Roi*, while the prince's title is given as *pretendant (sic) Roi d'Angleterre*, which of course condemns itself—as others have seen, both before and after Mr. Hughan. But while it is ridiculous to suggest that the rightful heir to a throne should call himself Pretender, so it is impossible that Charles Edward should assume the title of King of England in 1747, when his father—the Chevalier St. George—was still alive, as Mr. Hughan has pointed out acutely. Finally, he would not have termed himself “King of France” in a document which makes special reference to the garrison of Arras and the Masons of Artois. If I remember rightly, the hollow pretence to that sovereignty had been dropped since the period of the Prince of Orange. In the SECRET TRADITION IN FREEMASONRY I have referred the so-called JACOBITE CHAPTER OF ARRAS to 1774 or 1779, and since the Charter is manifestly fraudulent as to the source from which it emanated, it is otherwise natural to conclude that it is mendacious in respect of date.

Stuart Masonic Legends.—According to the Stuart tradition in Masonry, Prince Charles Edward was not only “Substitute Grand Master of the Chapter of Heredom,” otherwise “Chapter of Knights of the Eagle and Pelican,” known “since our sorrows and misfortunes” by the designation of ROSE-CROIX, but he was also Grand Master of the Temple, according to the Statutes of the Temple for Scotland. In a note appended thereto by Professor Aytoun, it is affirmed that he was so elected by a solemn Chapter held in the Palace of Holyrood, some time prior to September, 1745. The authority is a letter which purports to have been written in that month to Lord Ogilvy by the Duke of Perth. It is of course apocryphal and Mr. Hughan mentions that there is no trace of it prior to 1843. So also is the alleged succession of Templar Grand Masters during the Jacobite period, as indeed before it: (1) Viscount Dundee, (2) John, Earl of Mar, (3) the Duke of Atholl and (4) Prince Charles Edward. When Bonnie Dundee died at Killcrankie, Lord Mar was aged about fourteen years and could not have succeeded him; moreover, the Marquis of Tullibardine did not assume the title of Duke of Atholl till 1745, and he had been abroad for thirty years.

Fraudulent Certificates.—There are also two French documents most carefully printed and described by Mr. W. H. Rylands in *ARS QUATUOR CORONATORUM*, Vol. XV, pp. 94 *et seq.* (1) A Certificate issued on October 27, 1758, by Charles François de Beauchêne, in virtue of the power to him delegated by “the unfortunate Prince Charles Stuart Edward (*sic*), lawful King of England, Ireland and

Scotland, Grand Master and Protector of Legitimate Scottish Lodges." It confers upon Nicolas Hector Andraule de Langeron the "glorious title" of PERFECT ENGLISH MASTER. (2) A Certificate issued by the Metropolitan Lodge of Scotland at the Orient of Edinburgh on February 13, 1775, by the authority of Charles Stuart Edward (*sic*) as Grand Master of the Rose-Croix. It confers upon *le Frère Candry*—not otherwise more fully described by name—the right to establish, govern and hold any LODGE, COUNCIL, CHAPTER or other Masonic assembly whatsoever, and to initiate wise, virtuous and prudent men who acknowledge Christ as God, giving them the successive Grades unto him known, including (*a*) that of ROSE-CROIX and (*b*) that of the BLACK, WHITE AND RED EAGLE R.C., established by Raymond Lully, surnamed the Illuminated Doctor. At the end this instrument certifies to its execution at Edinburgh on the date mentioned and "by Mandement of Sovereign Chapter of Rosse Croix" (*sic*). There are twenty-five signatures appended, for the most part English names, but disfigured by innumerable orthographical blunders. Both documents are described by Mr. Rylands as "the work of an illiterate person": they are also beneath criticism in respect of their claims. The scribe of a Metropolitan Lodge of Scotland in the one case and a delegate in the other should at least have been acquainted with the names of their Grand Master.

The Chief Witness.—Towards the end of his life Prince Charles Edward denied that he had been ever made a Mason, and according to Mr. D. Murray Lyon there is no evidence from any Scottish source that he was. The Jacobite cabinet of forgery was in France, and nowhere else: in France also we meet with the latest supporters of the tradition. Within recent years it has been advanced that the "Ancients" GRAND LODGE was the Masonry of the Catholics and the Stuarts, while that of the "Moderns" was Protestant and Hanoverian. There is not a particle of real evidence, though something was produced in the debate to pass as such; but it was good enough to convince Yarker. See A. Q. C., Vol. XVIII, pp. 15 *et seq.* There is also a disposition to accept the unsupported views of Professor Robison and the German Aulic Counsellor Bode, that when Freemasonry passed over into France it was in the wake of the dethroned James II and was propagated in that country as an aid to his restoration.

Lodge at Rome.—We have not even yet finished with the Charles Edward variations of the Jacobite legend, for a book containing the Minutes of a Lodge—not otherwise designated—held at Rome in 1735, under the auspices of Lord Winton, was presented to the GRAND

LODGE OF SCOTLAND in 1800. The fact of the gift is recorded in W. A. Lawrie's HISTORY OF FREEMASONRY AND THE GRAND LODGE OF SCOTLAND, 1859, p. 163, and a footnote adds that "this is the Lodge over which Prince Charles Edward presided as Right Worshipful Master," against which statement the Minutes, so far as they are extant, constitute a silent protest. It will be remembered that the Earl of Winton was in the Rebellion of 1715, that he was made prisoner at Preston, was brought to London, tried and sentenced to death on March 19, 1716. He escaped, however, from the Tower and took refuge abroad. The Lodge at Rome appears to have been a SCOTS LODGE, composed evidently of Royalists and persons attached to the Chevalier St. George. The Minutes begin on August 16, 1735, when George Seton Wintoun is said to have been "received," i.e. made a Mason. On March 19, 1736, he was "received a Master Mason," while on August 6 of the same year he officiated as Master of the Lodge, the Minutes of that date stating that he was elected as such on the previous 23rd of April, of which there is no record otherwise. There are twelve entries of Meetings, confined to the barest and briefest statements of work done, with the list of members present. Lord Winton died at Rome on December 19, 1749, more than seventy years old. The Minutes of the Lodge were edited with exceeding care by Mr. W. J. Hughan in 1910. It follows that Lord Winton became a Mason at a late period of life.

JACOB'S LADDER

Of the stone on which Jacob slept, of the mystical region which is called Padan-aram, of the Ladder seen in his vision, of the angels ascending and descending, of the Divine Presence at the summit and the great glory thereon, there are intimations in vestige and flickering lights of symbolism—a little in the Craft Grades, a little in the old Lectures. In the High Grades there is more, for they followed many paths. In one above all the Candidate ascends a ladder leading from earth to heaven: it is that of the patriarch Jacob, a *scala cœli*, such as Cardinal Bona wrote of in limpid Latin of the schools and some craftsman put into English of the seventeenth century, a few generations before symbolical Masonry came into evidence under the ægis of the London GRAND LODGE. There are deep intimations concerning the Mystical Ladder in Jewish books like the ZOHAR, and there are cognate excerpts from other sources in the great collection of Rosenroth, that frustrated apostle to Israel who wrought and fought for their conversion by means of their own theosophy. I have ventured to suppose that Desaguliers and—by possibility—George Payne

knew something of this memorial and of other collections like it, a little later on in the centuries. They might have done better, supposing that they could have gone further : as it is, the symbolism remains within the measures of moral and intellectual progress, the *ne plus ultra* of liberal culture at the beginning of the eighteenth century.

Zoharic Testimony.—According to the profound symbolism of the ZOHAR, which brings everything back to our humanity, as to a centre of manifest things, the just man, or Son of Doctrine and Election, is himself the Ladder leading from earth to heaven. This is almost in the words used by Joubert in his description of the mystic Saint-Martin—that is to say : His feet are on earth, but his head is in heaven. The Zoharic formula is literally that the just man reaches from MALKUTH, which is earth, to TIPHERETH, understood as heaven. It calls to be said in this connection that an amount of confusion has been brought into Masonic handbooks and dictionaries on the subject of the Tree of Life in Kabalism, of which the compilers knew only at second or third hand, while some of them have simply transcribed one from another. Neither in the SEPHER YETZIRAH, which is the oldest text of Kabalism, nor in the ZOHAR are the ten SEPHIROTH—which constitute the Tree of Life—compared to the Ladder of Jacob, one reason being that symbolists have the logic of their own images and hence if their selected type is a tree they are not liable alternatively to call it a ladder. On the hypothesis that the Sephirotic scheme—with which I have dealt briefly elsewhere—is a tree and not a ladder it is certainly in the proper understanding an ascent from earth to heaven, consisting apparently of ten degrees or stages, but in reality of seven, as the three at the summit are Divine Hypostases, the Sacred Trinity of Kabalism : the ascent is therefore to *Chesed* and not higher. Masonic commentators have not understood this and have gone astray over an idle distinction between *Sephiroth* of the old Kabalistic school and those of the new : no such distinction exists ; the *Sephiroth* have represented always the scale of the denary and were as they are ten—neither more nor less. We do not know how they were laid out in the minds of early Kabalists, but it was certainly not as a ladder. The conventional diagram called the Tree of Life is a device of post-Zoharic Kabalism. Another represents the numerations as a series of concentric circles, but this is later still.

Many Confusions.—Outside Jewish theosophy Masonic writers have offered us still more false analogies between the Ladder of Jacob, the Norse Yggdrasil and symbols drawn from Persian and Brahminical

sources. They belong to the shallowest institutes of comparison: if such methods continue, Jack and his Beanstalk will be brought into the medley later, and the ascent of the rainbow in folklore.

JERUSALEM

We shall hear that the Knights Templar proposed to rebuild Jerusalem—the Holy City and above all its Holy Temple—but with another intent than that of ancient Israel. Among the Christian Grades of Masonry—Templar and not Templar—there are some which visualise from afar the same scheme, but as one of them says in its pathos: “For want of patrimony we build it only in the heart.” In the heart also it is raised into a world of vision, shining like “the Spiritual City and all its spires.” The intimations of such an emblematic architecture are scattered over the Jewish literature of the Greater Exile, and Jerusalem is magnified in the mystical dream till it overshadows all the palaces of the manifest universe and all that a thousand debates—held by Masters of the Law and Sons of its Doctrine—evolved concerning a world within the world, a world which is above this, its Houses of celestial sojourn, its sacred places of the Presence, its palaces of grace in prayer. Jerusalem was the centre of the earth, a City of the Great King, and about him was that peace which passes human understanding. But illuminated Israel, hearing the Daughter of the Voice and dwelling under the wings of Shekinah, had found this peace hidden in its own heart. It was one aspect of that Paradise which is below and was built within them in the likeness of another Paradise which is above, dwelling in the light of the Supernals. Far in their hearts away from the desolate city which is on earth, as they passed and contemplated its ruins, and yet near in the eye of mind when they looked towards that which was to come, the City and the dream concerning it took on the likeness of the Holy of Holies, while ever on the mountain heights Shekinah proclaimed for them that day which should restore all things, when there should be mercy above and below, when the sun should stand on the one side and the moon on the other, without turning or changing, and the glory of this House should never pass away. Does it not sound like a plenary and catholic aspect of that which is said to the Entered Apprentice about a structure perfect in its parts and honourable to the builder? For it is certain that there is a Masonry of the heart, and that under the ministry of the Spirit within us, there is a Divine Presence which if and when it is given us to prepare the ground, will not only build the House and build its Holy Sanctuary, but will also dwell therein.

JESUITS AND MASONRY

From the moment that Emblematic Freemasonry, transplanted from England to the Continent, began to take root therein and to exhibit signs of life and development, the thunders of the Vatican—as they are termed—began to fulminate against it in the form of Papal Bulls. The storms were intermittent during the course of the eighteenth century and during long spells of fair weather Freemasonry continued to recruit its ranks from those of Latin Catholicism, all through the Latin countries, for the simple reason that it was the prevailing official religion. Under Masonic banners there were priests in plenty and titular abbés without number. Though the fact has been denied by Barruel, in his capacity as an apologist for the Church, it is impossible to believe that there were not Jesuits in Freemasonry, or that they did not follow therein the proverbial policy of their Society: they could have no other purpose in view. It is a favourite parable that they manufactured Degrees and Rites with the object of directing Masonry into channels suited to their ends: those of ROSE-CROIX and KADOSH are quoted as typical examples. It is said also that by other Ritual inventions they sought to retrieve the fortunes of the Catholic House of Stuart *in partibus exilii*. The evidence is not only wanting, but the very spirit and life of the Grades belie the thesis in the great majority of cases. It has become, however, and remains one of those stories which are repeated from mouth to mouth and from generation to generation, in the main on the part of Masons who have conceived a particular hostility to High Grades.

Ragon.—Having registered my personal *negatur*, it is desirable to produce an example of the affirmative side and its sense of evidential values. There can be no better case cited than that of Ragon, who was dedicated in a peculiar manner to the production of private Bulls against the Society of Jesus in all its ways and under all its veils—real or supposed. He had the privilege of discovering Jesuits everywhere in Masonry, as the following summary shews. It will be seen that they had a Masonry of their own, with the life and spirit of which they sought to permeate the Masonic Order proper.

Thesis.—(1) In their secret symbolism the Sun at its zenith represented the Society of Jesus flourishing—as it was, e.g., in the days of Louis XIV. (2) The Moon was Masonry, eclipsed by that Sun. (3) The Jesuits proscribed and in banishment were figured by a Setting Sun, while the Moon of Masonry was depicted at the full. (4) The Jesuits adopted also the Lion as a symbol typifying their own

Society and recalling that Lion of the Tribe of Judah, which is one of the appropriated titles of Jesus in Scriptural symbolism. (5) The letter G in the centre of the Blazing Star signifies the General of the Jesuits, and *Generalis Jesuitarum est locum Dei tenens*. (6) Every Lodge of St. John is a Lodge of St. Ignatius. (7) The Battery of Three Knocks in a certain Grade of Masonry is an allusion to the three vows of the Jesuits. (8) Hiram slain is the Society destroyed by three companions stationed respectively towards the East, South and North, or England, Scotland and France—from which the Jesuits were banished in the sixteenth century. (9) The five points of the Mastery are the five duties of a Jesuit: zeal, vigilance, hardihood, courage and constancy. (10) The letters I.H.S. in certain Christian Grades signify *Jesum Habemus Socium*. (11) In 1718 there was a serious debate among the Jesuits on the establishment of Masonry throughout Europe. (12) Many Lodges were founded in London between 1721 and 1722. (13) In 1723 there was published the BOOK OF CONSTITUTIONS. (14) Meanwhile Jesuit Masonry was in full vigour at the College of Clermont in Paris. (15) Jesuitic Masonry, which began in a tavern after the English manner, was accommodated to French frivolity by means of banquets. (16) The Unknown Superiors found it necessary to invent a new symbolical language for the concealment of their designs. (17) To reconquer Palestine was to change religion in England. (18) The last Crusades signified the ill-starred efforts of the Pretender. (19) The Isles of Scotland typified Paris, situated in the Isle of France. (20) Mount Heredom meant the College of Clermont. (21) The building of the First Temple alluded to the Jesuit College erected by James II. (22) The building of the second Temple by Zerubbabel was an allusion to the compact between the Jesuits and the Pretender. (23) The Pretender was intended to play the part of a modern Cyrus and lead them to Palestine for the building of a new Temple of Jerusalem. (24) The Chevalier Ramsay's *Travels of Cyrus* was written from this point of view. (25) St. Alban, in Masonic legend, veils King Charles I. (26) The Company of Jesus was represented in England by the GRAND LODGE OF YORK. (27) The Great Unknown Work is the work of Jesuitry. (28) The architect Inigo Jones, an English Vitruvius, was used to serve emblematically for Inigo de Guiposcoa, i.e. Ignatius de Loyola.

Conclusion.—I have made a selection only from a much larger sheaf, but those which remain over are if anything more ridiculous. It is not of the least consequence what Ragon thought or held on any subject whatever; but I do not believe for a moment that he really

regarded Emblematic Freemasonry of 1717 as a Jesuitic invention. It suited him at the moment to put forward this thesis, and so introduce his case against High Grades, for it is with these that he is more especially concerned in his chief clauses. It is sufficient to say of them all that they are a long string of bare affirmations, unsupported by any scrap of evidence, and they stand therefore at their value as such, which value is *nil*. The intervention of the Society of Jesus in the concerns of Masonry is like that of the Jacobite hand—a King Charles' head of historical criticism and a short way to find the same thing everywhere. In respect of the Jesuits the facility of a fatal assumption is imported therein. I am speaking more especially of the past, which is yesterday and the times going back therefrom. Jesuitism was identified then with the whole hierarchy of the Latin Church, not by a particular congregation of priesthood within that great circle. Its emissaries—being everything within Roman ecclesiasticism—were everywhere at all times, according to the frantic hypothesis.

JEWISH WISDOM AND MASONRY

One of the old speculations connects Masonry, as to its origin and development, with an alleged Jewish wisdom of the past. It was not the consequence of any first-hand acquaintance with the Kabalistic tradition which is noticed elsewhere in these pages, and the actual quality of wisdom is nowhere defined clearly. It was supposed sometimes to have originated with the Gentiles, but the more favoured reverie reversed this position and advanced that the Secret Science of which Masonry is the historical depository—through Moses and Solomon—was handed down from primeval times—as e.g. from Enoch ; that it survived the period of the Flood ; that it was imparted by Abraham to Egypt, from which country it was communicated to Greece ; that it was the Science in which Moses was skilled, and that from him it descended to Solomon. It was focussed—so to speak—in this King and in the First Temple of the Jews. The reference here intended is not at all to the old idea that Solomon was an adept of occult knowledge, understood in the sense of Magic, though he is affirmed by the baser kind of late Jewish tradition to have made more progress in such matters than any other teacher among the sons of men. It was rather the First Temple which was his wisdom externalised, though it was by Jehovah Himself that its plan was revealed to David. The hypothesis had no doubt a star of good fortune at the period which brought it into being, for it passed as part and parcel of the whole allegorical edifice. By the least extension of the Masonic symbolical subject, the reconstruction of the Spiritualised Temple is

the ostensible end of the Order within the measures of the Craft Degrees.

JOHANNITE MASONRY AND THE TEMPLE

There are traces of a tradition in Masonry concerning St. John the Evangelist, and they regard the memorable incident of the Beloved Disciple resting his head on the heart of his Divine Master as symbolising an intimate communion which passed between them on the subject of the Secret Doctrine of Christ. It is summarised in one of the High Grades of Chivalry, when it is said that St. John received those instructions which he communicated so faithfully to the other disciples. Hereof is the Vision on Patmos. In the spurious Order of the Temple which depends from the Charter of Larmenius there is—so to speak—a tradition of St. John *à rebours*, which centres in the equally spurious gospel connected herewith. It is discussed in another place and is to be distinguished carefully from those suggestive elements to which reference has been made here.

Johannite Commemorations.—They seem on the surface to intimate concerning a secret doctrine of Christ filtering through Masonic channels from Thebaid deserts, from legendary Knights of the Morning and afterwards from Templar Sanctuaries. It happens also that the Grade to which I refer is itself a Templar Grade. There is nothing, however, which lies behind the eloquent suggestion, for Masonry does not convey a hidden doctrine of theology, though its Rituals are a shadow of great mystical experience, out of which there arises doctrine, yet it is not of theology in the conventional understanding of this term. In the far past of Christianity there were Johannite sects, but their residue at this day communicates little or nothing to seekers after spiritual life. We have only to note therefore in the present connection the persistence with which Blue Masonry is dedicated to the Baptist and Evangelist in Scotland: it remains under their ægis to this day, as a sacred commemoration of that time when Operative Masonry lived and moved and had its being in the light of Christ. Of dedications to Moses and Solomon Masonic Scotland knows as little as of the drift and scattermeal of liberal theology, or of a theistic Duke of Sussex. In addition to the two Saints John, Scotland maintains from year to year with solemn observance the sacred Festival of St. Thomas, especially in the Sanctuary of MOTHER KILWINNING. For the rest, all ECOSSAIS MASONRY is under the patronage of St. Andrew, and he has the care of those Rituals in which—as we have seen—Hiram dies as the Master-Builder under the Old Law, and in the New Law rises as Christ. The seal of eternity

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and the sacraments of the greater graces are therefore on Scottish Masonry. The Covenanters have no part therein. By a common misapprehension it used to be called Jacobite, because it is high catholic—alike in faith and hope. Its open shrines are in the Western Highlands, where the Mass-Bells ring for ever within sound of the sea.





KABALISTIC TRADITION AND MASONRY

The existence of a building secret, represented as a Master-Word, is like a pivot upon which revolves the Legend of the THIRD DEGREE. The Master-Builder died to preserve the secret of this Word. Owing to his untimely death the Word was lost and—being unfinished at the moment of this untoward event—the Temple remained with its operations suspended, to be completed later on by those who possessed not the Grade of Knowledge represented by that Word, of which every Master Mason is hypothetically still upon the quest. What does this mean? We have no concern at the present day—except in archæology and history—with King Solomon's Temple. What is signified for us by such Temple and what is the Lost Word? The only direction in which we can look for an answer is to that which is their source. As to this it must be remembered that the Legend of the Master Grade is on the surface a Legend of Israel under the ægis of the Old Covenant, and though it has no warrant in Holy Writ it is not improbable antecedently that something to our purpose may be found elsewhere in the literature of Jewry. I do not of course mean that we shall meet with the Legend itself: it would be interesting if we did but not perhaps helpful *per se*, apart from explanation. The root-matter of much which is shadowed forth in the Legend, as regards the meaning of the

Temple and the search for the Lost Word, is to be found in certain great texts known to scholars under the generic name of Kabbalah—a Hebrew word meaning reception, or doctrinal teaching passed on from one to another by verbal communication. According to its own hypothesis, the tradition entered into written records during the Christian Era, though hostile criticism has been disposed to represent it as invented at the period when it was reduced to writing. The question does not signify for our purpose, since the close of the thirteenth century is the last date that the most drastic view—now abandoned generally—has proposed for the most important text.

Solomon's Temple.—We find therein after what manner, according to mystic Israel, Solomon's Temple was spiritualised; we find profound meanings attached to the two Pillars J and B; we find how a Word was lost and under what circumstances the chosen people were to look for its recovery. It is an expectation for Jewish theosophy, as it is for the Craft Mason. It was lost owing to a certain untoward event, and although the time and circumstances of its recovery have been calculated in certain texts, there has been something amiss with the methods. Those who were keepers of the tradition died with their faces towards Jerusalem, looking for that time; but for Jewry at large the question has passed long since from the field of view, much as the quest is continued by Masons in virtue of a ceremonial formula but cannot be said to mean anything for those who undertake and pursue it officially.

Book of Splendour.—I am collecting things in a summary fashion that are scattered up and down the vast text with which I am dealing—that is to say, *SEPHER HA ZOHAR*, The Book of Splendour. The word to which reference is made is that Divine Name out of the consonants of which we have formed *JEHOVAH*, or—by another speculation—*YAHVE*. If it be asked: What is the connection between the loss and dismemberment which befell the Divine Name *JEHOVAH* and the Lost Word in Masonry, it is obvious that I cannot answer, except in a veiled manner; but every *ROYAL ARCH* Mason knows what is communicated to him in the Supreme Degree. In the light of the present explanation he will see that the "great" and "incomprehensible" thing so imparted comes from a Secret Tradition in Israel.

Pillars J and B.—It is also to this Kabbalistic source—rather than to the variant account in the First Book of *KINGS* or in *CHRONICLES*—that we must have recourse for light on the important Masonic Symbolism concerning the Pillars J and B. There is very little in

Holy Scripture to justify a choice of these objects as particular representatives of an art of building spiritualised. But in later Kabalism, in the texts called *THE GARDEN OF POMEGRANATES* and *THE GATES OF LIGHT* there is a very full explanation of the strength which is attributed to B, the left-hand Pillar, and of that which is "established" in and by the right-hand Pillar, called J.

Secret Tradition in Israel.—As regards the Temple itself I have explained elsewhere after what manner it is spiritualised in various Kabalistic and semi-Kabalistic texts, so that it appears as "the proportion of the height, the proportion of the depth and the lateral proportion" of the created universe, and again as a part of the transcendental mystery of law which is at the root of the Secret Tradition in Israel. I will say only that it offers another aspect of the fatal loss in Israel and the world which is commented on in the Tradition. That which the Temple symbolises above all things is, however, a House of Doctrine, and as on the one hand the *ZOHAR* shews us how a loss and substitution were perpetuated through centuries, owing to the idolatry of Israel at the foot of Mount Horeb in the wilderness of Sinai, and illustrated by the breaking of the Tables of Stone on which the Law was inscribed, so does Speculative Masonry intimate that the Holy House, which was planned and begun after one manner, was completed after another and a word of death was substituted for a word of life.

The Word in Kabalism.—The complement in Kabalism of that Sanctuary loss to which Masonry confesses is therefore the Sacred Name, which became a dismembered symbol in Jewry. It is on record that the mode of vocalisation was a secret of the Holy of Holies and was reserved thereto. But there came upon Israel the stress and terror of that time which is called the Greater Exile, and from year to year no longer did the High Priest pass behind the veil and pronounce the Great Word on the other side of the curtain of palms and pomegranates. It came about in the course of the centuries that the true way of its pronunciation passed even from the memory of the elders. Therefore, "until time or circumstances should restore the genuine," they continued to do of necessity that which had been done previously in accordance with the Law of the Sanctuary—by the substitution of *ADONAI* for *JEHOVAH* in the reading of the Law, and by writing the latter Name with the vowel-points of the former. "My Name is written Jehovah but is read Adonai," say the texts of the Holy Tradition on the part of the Master of Wisdom, and the Tradition with its whole heart looks for that day to come when Israel shall be taken out of exile and the palladium of the elect people shall be

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declared in the hearing of all who have come out of great tribulation into the inheritance of Zion.

The Divine Name.—This—as I have said—is the story on its literal side, and though it would be easy to allegorise thereon, it is of the temporal and national order. On the emblematic side it exhibits a cosmic sanction. The Divine Name is without change or shadow of vicissitude in the Supernal World; but according to tradition the HE final descended to earth at the Fall of Man as part of the scheme of His redemption, and became Shekinah in exile. The Divine Name was dismembered in this manner. But the HE final is the Bride of Messiah, Who is the Divine Son, represented by the letter VAU. He is in search of His Bride through the ages. A day shall come when He also will descend to earth, that He may raise up the HE, whereby and wherein there shall be unity restored to the Name: it will be the epoch of the Great Jubilee and the Seventh Day of the Cosmos, when it shall repose in God.

The Master-Builder.—There is no need to say that beneath such veils of allegory and amidst such illustrations of symbolism the Master-Builder will be found significant of a principle and not a person—historical or otherwise. He stands indeed for more than a single principle; and in the world of mystical intimations through which we are now moving, such a question as “Who is the Master?” would be answered by many voices. But generally he is the imputed and very real life of the Secret Doctrine which lay behind the letter of the Written Law, which “the stiff-necked and disobedient” of the patriarchal, sacerdotal and prophetic dispensations contrived to destroy. According to the Secret Tradition in Israel, the whole creation was established for the manifestation of this life, which unfolded actually in its dual aspects when the spiritual Eve was drawn from the side of the spiritual Adam and was placed over against him, in the condition of face to face. The intent of creation was made void in that event which is termed the Fall of Man, though this particular expression is unknown in Scripture. By the hypothesis, those “fatal consequences” which followed would have reached their term on Mount Sinai; but the Israelites, when left to themselves in the wilderness, “sat down to eat and rose up to play.” That which is concealed by the evasion of these last words corresponds to the state of Eve in Paradise, when she had become infected by the Serpent.

The Greater Exile.—The Fall of Man is of course a story of Israel from the standpoint of Zoharic Kabbalism, and that exile of the ages which followed the expulsion from Eden is like the exile of Jewry

from Zion through the Christian centuries. When, according to the traditional dream, the elect shall come into their own it will be as if Adam went back into Paradise under the folded wings of the Cherubim, or as if the High Priest passed into the Holy of Holies. There are hence certain analogies between the literal and emblematical stories, and the loss memorised on the literal side has its complement—as I have said—in Masonry. But in all its Rites and Orders there is an analogy between the Emblematic Art and the Emblematic Myth of the Zohar. The Art recognises after its own manner that Symbolical Masonry has one foundation and one keystone, which is the Sacred Name Jehovah, but in common with all Israel in exile it can give that Name only with the pointing of Adonai, and in so doing it is ruled out of court by the voice of the whole tradition.

Christian Grades.—There remain, however, the Christian Grades of Masonry—as, for example, that of ROSE-CROIX, understood as a typical instance. They know nothing of Israel and its tradition of secret theosophy, but only that the quest of the Craft Grades is left in fine unfinished. For them and their votaries the eye is not satisfied with seeing nor is the ear filled with hearing the Divine Name, whether read and written as Jehovah or Adonai. Their hypothesis does not say that it is imperfect: it is the sum of perfection and Providence within the measures of the Old Law, but this is an unfinished experiment, and with all respect to the Masonic Grades which subsist under that obedience the Word of Quest is not to be found therein, till that which makes for completion is added thereto. Herein lies the office of the Holy and Christian Grades, and the work is done by taking the letter SHIN—which is called the letter of the Spirit—and inserting it in the Name יהוה, the result of which is יהושה, being the Name of Jesus and the Word of the New Law. It will be seen therefore that the Grand Master did not come to set aside or destroy but to fulfil the Sacred Name of old, which stands about His own symbol as the hills stand about Jerusalem. He came also to fulfil the Law by the work of its transmutation from that of bondage to the Law of Grace. But the corner-stone of the New Temple was rejected by Jewry and the walls of Zion fell down. There was no Temple henceforth in Israel and no place for the chosen people. The *amplius et perfectius tabernaculum, non manu factum* rose up in the Gentile world and not in Palestine. For the Christian Grades of Masonry it was obvious therefore that the experiment of the Symbolical Degrees could be finished only in the Light and Law of Christ. In Him also the Master-Builder—whom the Craft had mourned so long—must arise if he is to restore all things.

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Christian Kabalism.—If the sources of Craft Masonry—taken at its culmination in the Sublime Degree—are thus found in Kabalism, what manner of people were those who grafted so strange a speculation and symbolism on the Operative Procedure of a Building-Guild? The answer is that all about the period which represents what is called the “transition”—and indeed between the sixteenth and eighteenth centuries—many Latin-writing scholars of Europe were animated with zeal for an exposition of the Tradition in Israel, with the result that memorable and even great books were produced on the subject. Materials were thus provided and were ready to the hands of symbolists. What purpose had the latter in view? The answer is that in Germany, Italy, France and England the zeal for Kabalistic literature had more than a scholastic basis. It was believed that the texts of the Secret Tradition shewed plainly—out of the mouth of Israel itself—that the Messiah had come. This is the first fact. The second is in Ceremonial Masonry itself and namely, that although the central event of the Third Degree is the Candidates' Raising, it is not said in the Legend that the Master-Builder rose, thus suggesting that something remains to come after which might at once complete the Legend and conclude the Quest. The third fact is that in an important High Grade of a philosophical kind, now almost unknown, the Master-Builder of the THIRD DEGREE does actually rise as Christ—as we have found in its proper place. It follows that although the Opening and Closing of the THIRD DEGREE and the Legend of the Master-Builder, with all their speaking mystery, may seem to come from very far away, they are not so remote that we cannot trace them to their source.

Of Spiritual Building.—If there were ever emblematic in the sense of spiritual builders, we must count the Jewish theosophers of the greater exile as first and chief among them. The Kabalists were builders of a city not made with hands, of a heavenly Zion, of a Temple and Sanctuary within the walls thereof, of which the Sacred House of the Eternal King in the earthly Jerusalem was but an imperfect external sign. The world for the Kabalists was full of palaces and sanctuaries, while visible creation—in particular, this lower world, the sphere of the Kingdom—was viewed as the House of Adonai, the abode of the Indwelling Glory. It will be seen how readily this conception lent itself to the institution of multitudinous analogies in the fervid mind of Jewry; how the outward Sanctuary was transfigured by many meanings, so that it was now the body of man enlightened by the abiding spirit—which was also the understanding of the Law; and now celestial Jerusalem; how the destruc-

tion—when this came about—of the material city signified the Secret Doctrine laid waste by the advocates of the letter, or again the chosen nation, the peculiar people delivered into hands of idolators; and finally—if I may plunge for a moment more deeply into the complexities of Kabalistic reverie—how the external city and its holy places were symbols of the primeval world before the serpent ascended into the Tree of Life; how—from this point of view—their destruction typifies the Fall; how the later city stands for a restored world in Kabalism, which differs from the first in glory; and how there is yet another city, which is to come, and over this a new firmament shall shine. It is this dwelling of the elect that the Kabalist rebuilds in his heart; and as I know that its splendid spectrum, like a bow of promise, rests over all the later literature of Israel, I register an inward conviction that some shadowed reflections thereof have been derived into occult associations, not even excepting Masonry, from spiritual enthusiasts of the ghettos.

The Restoration of Zion.—I know that long after the golden age of Kabalism, yet far earlier than the earliest date which we can assign to any Rituals of Initiation now worked among us, the Rosicrucian Fraternity also symbolised a sacred city and house not made with hands; while at the very period when the wonder and rumour of the ZOHAR first astonished the academies and synagogues of Spain there fell that Order of Knights Templar which speculation has always accredited with the design of restoring Zion. From this source something also has been acquired by High Grade Masonry, which has drawn from many fountains, not excepting—however indirectly—the Christian Mystics, who in their own manner dreamed of a Spiritual Sanctuary, from the days of St. Augustine and THE CITY OF GOD to those of St. Teresa. The office and mission of the Church itself may be similarly regarded, for this is also a city of many palaces, which—in virtue of inherent vitality—builds itself up from within and is improved and beautified for ever by the continual transmutation of its living stones.

Of Words made Void.—The legend of a literal Master-Word which perished with a Master-Builder—or was hidden with him in a sepulchre—which connoted rank in a sodality, or a grade of skill in craftsmanship, can spell nothing whatever to us as Emblematical Masons, and from the moment that it might pass into desuetude for any reason it would lose all consequence to Operatives. Whatever substitution might be agreed upon would acquire at once the value and efficiency of the original. There would be nothing to connect, nothing to seek, for in fact there would be no loss. In certain Orders

existing at this day there are Temporal Passwords which are replaced regularly by others at given times and seasons : when the old ones pass out of use they fall into the limbus of forgotten things, or are buried in the records of Minute-Books. If the Master-Word of Masonry was actually and literally a Word, then it belonged to this category, and the great quest of the Craft Degrees becomes nonsense, not only on the face of things but in their very heart. Put otherwise and more plainly, Emblematic Freemasonry is stultified at once as such. It is beyond all question therefore that those who made it, as now practised, were dealing in another subject, which they veiled in allegory and illustrated by symbols As to its real nature I have indicated in this section the direction in which we must look. But the Secret Doctrine of Israel is another illustration by allegory and another veil of symbolism : it is of no greater profit on the merely literal and formal side than is the Legend of the Master Grade, when the sense of this is restricted within its surface aspect. When both have dissolved there emerges that Secret Doctrine which is based on experience and which tells to those who have ears—meaning those who are capable of the experience or have already passed through it—(1) that the Word is Life ; (2) that this Life is Divine ; (3) that it must be made flesh within us, by realisation of its presence in the heart of hearts ; (4) that until it has become so incarnate the Word is lost.

Verbum Christus est.—It is to be understood that I am speaking here from the deep root of things, remembering the place of the Logos in philosophy and its application to the Mystery of Christ. We have to remember, however, that the symbolism of the Word in Masonry does not stand alone, but calls for consideration in connection at large with the Craft Traditional History and with that which is enacted ritually and is built up on this basis. After passing therefore through the ceremonial experience of a figurative death and resurrection, we have to realise in the first place that the Craft Masters do not find the Word which was the secret and seal of Masters in the plenary light of Masonry : they make shift for the time being with a devised and arbitrary substitute. It is as if something had been enacted symbolically which must be fulfilled hereafter in life and experience, as if the Way of Divine Life and the Way of Truth had been delineated in a metaphysical sketch and its application left to themselves in their proper persons. A quest-motive arises in this manner, and we hear of a quest in Masonry ; but within the measures of the Craft Degrees it is pursued always after the same manner and reaches the same suspension. The Candidate is told, however, the direction in which he must turn if he would attain his end in Masonry.

It is to that bright and Morning Star about which it is said—"whose rising brings peace and salvation," and of which we learn otherwise that this is the root and stock of Jesse, ALPHA and OMEGA, the beginning and the end, the First and the Last. It is obvious therefore that the Word in Masonry is Christ, and again that the finding of the Word is the finding also of Christ. In its preliminary meaning, the loss of the Word signifies the death of Christ. The three assassins are the world, the flesh and the devil—to make use of familiar technical and conventional terms. The Master-Builder who erected the House of Christian Doctrine is Christ Himself. From another point of view the malefactors were Pilate, Herod and Caiaphas.

A Practical Counsel.—Amidst the high technicalities and involved reveries of the Secret Tradition in Kabalism the Doctors of later Israel remembered from time to time, and indeed continually, that which is the life of Doctrine, its realisation in the heart of the student. The crown of their theosophy in respect of the Word is contained in a single sentence which is a guarantee of experience in Israel: "If man aspires after the Supreme and Holy Utterance"—*Verbum ineffabile*—"he draws it down from above." It is not Jehovah or another—of the ROYAL ARCH, the *Militia Crucifera* of the TEMPLE AND HOLY SEPULCHRE, or the ROSE-CROIX, *Ordo Sanctissima*. As Mary conceived in the heart before she conceived in the body, so is the Word generated and so only is born in the heart of the Master Mason. The impregnation by which it is brought about is a seed of life; the Word is alive in the heart; it is an utterance found in life, a life which enters into expression. The *ne plus ultra* Grade of this Mystery had been taken by St. Paul when he said: "I live, but not I: it is Christ liveth within me." Our verbal utterances are fore- and post-shortened, suspended and broken on our lips; they are shadows of Divine Utterance; and for want of power in speech we express only in the heart that which is the Word of Life. It is the other side of that story of secret life concerning the Temples and Palaces which we have pledged ourselves to erect for the Glory of God in the Highest: "Most Puissant Sovereign, for want of territory we build them in our hearts." But there comes that time for some of us when we realise in our heart of hearts that there in our hidden centre—and in the last resource there only—have we been called to the work of such building.

The Question of Antiquity.—It is to be observed that the presence of a Kabalistic element in the Traditional History of the Craft—and elsewhere—by no means connotes antiquity; and antiquity is a difficult thing to predicate of the THIRD DEGREE, at

least in its present form. By whomsöever created or developed, its author was a student of the Secret Tradition in Israel and drew important lights therefrom, possibly at first hand, more probably perhaps from those Latin commentaries and synopses already mentioned. The great bulk of these were compiled already if we place his work early in the eighteenth century, as we must, almost beyond doubt. Much of it was available previously, supposing that more considerable antiquity could be postulated of the THIRD DEGREE. But we must be content with what is evidentially reasonable in this respect, until time or circumstances shall provide better warrants. If we cannot get behind Desaguliers I am prepared to abide by him, who was a man of learning in his way, had read in many directions and may not have been unfamiliar with Picus de Mirandula, Riccius, Capnion, Archangelus de Burgo Nuovo and Knorr von Rosenroth. At the same time I shall look with no unhopeful eye towards the ancient Masonry of York, where I feel that many things had a hidden repository for a period. For Speculative Masonry as a whole we may have to rest content also if we cannot date it much further back than the close of the seventeenth century, recognising that its present characteristic developments are to be sought in and about the Revival period. It puts an end to romantic hypotheses, but the great intimations of the THIRD DEGREE remain—a speaking pageant in symbolism, however late its origin. The Quest of the Word remains, with all Zoharic Theosophy behind it and all the Rites of Christian Masonry in front. That mythos connects our Order by reflection with the chief figurative Mysteries of past ages, while the Opening and Closing of the Lodge therein are much greater than anything extant in the memorials of Greece and Egypt.

Recurrence to Hermetic Schools.—We may therefore at this point reach a general conclusion on the Hermetic Schools and their alleged intervention for the transformation of an Operative Guild into an Emblematic Freemasonry, and it shall be expressed in such a manner as will be without detriment to ourselves or our connections as loyal and devoted Masons. In Dionysian architects, Roman Collegia, Comacines and Building Guilds of the Middle Ages I have failed to discover any traces of an art of building spiritualised. I have taken the Old Gothic Constitutions and have sought to digest them like Anderson “in a new and better method”; but however they were passed and repassed through the mental alembic they have yielded nothing corresponding to a “system of morality, veiled in allegory and illustrated by symbols.” Not even the Regius MS. betrays a single vestige, though I have followed Gould anxiously.

As regards the Hermetic Schools, and speaking—if I may venture to say so—as one who knows the literatures, the allegation of Albert Pike—mentioned in a previous section—is true in respect of a few world-wide symbols which prove nothing and false in all things else. There is no legend of three Grand Masters in alchemy, there is no Substituted Word, and there is no Master of the Lodge, for there is no record of Ritual procedure among all its cloud of witnesses. The witness of alchemy to Masonry is the witness of Elias Ashmole, the sole alchemist in the seventeenth century whom we know to have become a Mason. The Rosicrucian influence I believe to have been marked in character and exercised for a considerable period; but we know it only in its developments, which belong to the eighteenth century and are of course beyond our scope. Provisionally and under all reserves, I am inclined to hold that it began earlier, in the sense of an atmosphere belonging to the formative period of Emblematic Freemasonry. But the great Rosicrucian maxim cited by Robert Fludd about 1630 must be ruled out unfortunately. *Transmutemini, transmutemini de lapidibus mortuis in lapides vivos philosophicos* does not signify that the Brothers of the Rosy Cross had either joined or invented our figurative and speculative Art: it is rather a contrast established between material and spiritual alchemy. For the present at least, we are called also to set aside the winning speculation concerning a secret school of Emblematic Masonry coexistent through several generations or centuries with the Operative Guild and sometimes identified with Rosicrucians. There are no Rosicrucian traces prior to 1598. Moreover, the alleged school is a notion arising out of a false construction of the Regius MS.

A Final Reduction of Issues.—We are left in this manner with the Kabalistic element, about which I have spoken plainly. But now as a last point: supposing that there is in reality no trace of the Third Degree prior to 1717; that after this epoch it was devised by a group of Masonic *literati* or alternatively by an anonymous Brother, whether famous like Desaguliers or obscure: what then is our position? My own at least is this—that the THIRD DEGREE was formulated on the basis of the Ancient Mysteries and illustrated by the lights of Kabalism—facts about which there is no open question; that it belongs as such to an old and secret tradition, though not in respect of time; that it stands on its own symbolical value; and that—in the words of Martines de Pasqually: We must needs be content with what we have. As a student of the past, I could wish that it were otherwise; but in this as in all else the first consideration is truth. There are High Grades of Masonry for which no one in their senses

predicates antiquity, and yet they are great Grades. They are even holy Grades, which—from my point of view—carry on the work of the Craft towards something that stands for completion. I conclude, therefore, with an affirmation which I have made in other places, that antiquity *per se* is not a test of value. I can imagine a Rite created at this-day which would be much greater and more eloquent in symbolism than anything that we work and love under the name of Masonry. Yet for what Masonic antiquity is—let us call it two hundred years, under all needful reserves—such an invention would not have the hallowed and beloved associations which have grown about our Emblematic Craft. Here is the matter of antiquity which really signifies: it is part of the life of the Order. And after all the fables and all the fond reveries, the false analogies and mythical identifications with other and immemorial Mysteries, it is again the life which counts, the life of that great world-wide Masonic organism, in which we ourselves live and move and have our Masonic being.

KABIRIC RITES

There was a wide and varied world of Initiation long prior to the modern schools, as there was a world before the Flood. It unfolds before us under many aspects and guises, but these seem to be concerned always with the symbolism of Mystical Death. In the Kabiric Rites of Samothrace we hear that the Candidate was brought into the presence of the gods and was there slain by the gods. It seems obviously a kind of mystery which the most enthusiastic disciple would have been disposed to avoid at that and any other period; but in the light of all that we know concerning Initiation at large we shall interpret the episode in a purely symbolical manner and shall conclude that the recipient was passing through an experience of figurative death, after which there followed a resurrection. Alternatively the Kabiric pantheon—if I may be permitted so to term it—had a myth of this kind in connection with one of their gods, in which case the Kabiric Rites, commemorating this event, were identical with other Instituted Mysteries, and notably those of Osiris, Ceres, Bacchus, Adonis and Rhea. Always, as Faber says, and as we have seen otherwise at length, “some ancient personage was first bewailed as being dead, or as having descended into hell,” after which his or her “supposed revivification was celebrated with the most violent and frantic expressions of joy.” We hear accordingly of a ceremonial observance which was called the Kabiric Death, celebrated precisely in the manner just indicated, that is to say, amidst darkness and sorrow, but afterwards in rejoicing and gladness. It was in commemoration of the

mystical death and restoration of Kasmillos, the youngest of the Kabiric gods. I have failed to discover on what authority the Candidate for these Mysteries of Initiation is said to have taken the part of Kasmillos, suggesting that in the course of his experience he also was slain figuratively by the gods, that is by the officiating priests, and was thereafter restored to life. The assertion has been made, however, by more than one writer, and I remember indeed that "Kasmillos the Candidate" figures in one of the non-Masonic Rites which one meets with among modern inventions. As it is clear that the priests bore the names of their gods—Axieros, Axiokersos and Axiokersa, so it is not impossible that those whom they received were converted into their hierarchy and assumed the name of him who was least among them and was—according to Mnaseas—their servant. The point to be remembered is that we are dealing with pure conjecture.

Origin and Antiquity.—The Kabiric worship is supposed to have originated in Samothrace, whence it spread in several directions, at once the most ancient of Mystery-Worships, except the Egyptian cultus, and of all perhaps most obscure. Axieros and Axiokersos were male and female, otherwise Heaven and Earth; they produced as the fruit of their espousals the divinity termed Axiokersa: it does not appear in virtue of what circumstances Kasmillos was added to the trinity, but it was not apparently by generation. The scholiast on Apollonius is an authority for the names, but there is confusion regarding the order. It is of no consequence for my purpose, as I am concerned with the Initiatory Rites, not with the mythology itself and not with any public worship which prevailed in Samothrace. Those who would enter on this study, than which nothing is *plus embrouillée dans l'antiquité*, as Baron de Sainte-Croix tells us, may begin with the digression of Strabo in the tenth book of his Geography, and he will learn how the subject of Kabiric mythology and its cultus is mixed up with that of the Dactyli, Curetes, Corybantes and Telchines.

Diffusion of the Rites.—It appears from Diodorus and other classical writers that the Kabiric Priests threw open the gates of their Temple to strangers as well as Samothracians and that people from all quarters came for initiation. The experience was supposed to ensure them against perils on the sea, as we learn from the *Argonautica* of Apollonius. According to Valerius Flaccus, the High Priest himself welcomed the arrival of ships, standing on the seashore, and led strangers to the Sanctuary. In this manner the wealth of the island grew as the cohort of initiates increased. But Samothrace had other

talismans than those which keep from shipwreck, for the Rites sanctified recipients and the confessions which preceded them washed away stains of sin, though homicide at Samothrace as at Eleusis was liable to exclude Candidates and did certainly in aggravated cases and when complicated by sacrilege. We find also that, as at Eleusis, the popularity of Kabiric Mysteries led to initiation in childhood, that the dying man could atone at the last moment for lost time, while it would appear from the scholiast on Theocritus (IDYLL, II) that even the dead might be purified and prepared by the Rites of the Sanctuary for the immortal beatitude which the Mysteries promised to adepts. Sages like Pythagoras and kings like Philip of Macedon sought the benefits of initiation.

Pageant of the Rites.—As regards the ceremonial procedure, the scholiast on Homer reports that Candidates presented themselves crowned with olive-wreaths and wearing a purple girdle, that they passed in the dark of the night amidst woods and waterways—according to the scholiast on Apollonius—and so reached the Temple. The Rite which they witnessed was essentially phallic and its traditional history was the slaying of Kasmillos by his own brethren and fellow-gods, who fled—bearing his genitals in a cistus or basket. This is according to Herodotus—*Liber* II, c. 51—who says also that his body was carried into Asia on a shield and was buried at the foot of Mount Olympus. The circumstances of his restoration to life have not come down to us, and it may even be supposititious, an argument from the analogies furnished by the Mysteries of Osiris, Iacchos and Adonis, though the force of the analogy is irresistible, and I have no doubt that those who mourned Kasmillos rejoiced afterwards with him. It is said by Herodotus that the Recipients were instructed in various historical traditions belonging to the Pelasgian race, and there is a suggestion otherwise—but I know not on what authority—that the Rite ended with the enthronement of Candidates. The Kabiric Mysteries passed from Samothrace to Lemnos, Crete, Phrygia and Rome. There is the evidence of Strabo to shew that they were still practised in Samothrace at the beginning of the Christian era.

Authorities.—Outside classical writers, the reader may learn what he can from the chaotic DISSERTATION ON THE MYSTERIES OF THE CABIRI, by the Rev. G. S. Faber, 2 vols., 1803, and from Bryant's ANCIENT MYTHOLOGY. There are gleanings also to be had from Cudworth's INTELLECTUAL SYSTEM, from LE MONDE PRIMITIF of Court de Gebelin and from Higgins' ANACALYPSIS. The best and briefest account will be found in the work of Sainte-Croix, *Sect.* II, pp. 25 *et seq.*, edition of 1784. There is, in conclusion, not the

least reason to suppose, so far as any records are concerned, that the Candidates were more than spectators of a dramatic pageant and recipients of a subsequent instruction belonging thereto. The idea that they took the part of Kasmillos, suffered and arose with him, is exceedingly taking, but lacks all support, as does indeed the story of enthronement. It is difficult to believe that a Mystery diffused so widely and evidently of such great appeal carried no meaning and delivered no message to those who shared therein: we must be content, however, to assume that it did so as a working hypothesis only. I am quite certain that the death and resurrection of gods constituted a body of symbolism, to which a morality attached, and that for the sense of this morality we do right in looking to the records of Greek Platonism as the only testimony before us: it was the personal understanding of a great theosophical school, and it is reasonable to suppose that it was not without a certain root in the Mysteries themselves.

KADOSH

From whatever point of view we may approach it, this Grade is of considerable consequence and has a curious history in Masonry. It has suffered as many transformations as that of ROSE-CROIX, though not for the same reason. The story that it was invented at Lyons in 1743 appears to be without foundation, and there are several other myths as to the date and circumstances of its origin. In the present state of our knowledge they must be left open questions. Had the COUNCIL OF EMPERORS OF THE EAST AND WEST come into existence in 1758 with its full complement of twenty-five Degrees, the KADOSH would have been extant at that date, but we do not know its exact dimensions at the beginning nor the periods of its successive extensions.

Motive and Purpose.—The earliest KADOSH account which I have traced is that of *Le Franc in LE VOILE LEVÉ POUR LES CURIEUX*, but there is a slightly anterior record of *Monjoie* which I know at second hand only. He records that in the course of its ceremonial the Duc d'Orléans had to cast himself bodily from a ladder. However this may be, it is certain (1) that the earlier codices subjected the Candidate to severe trials as a test of his endurance, and (2) that all were concerned in avenging the death of Molay, Grand Master of the Temple, on the temporal and spiritual powers represented by Philippe le Bel and Pope Clement. In this manner there arises *ab origine* the question of Grade-motive, and it is exceedingly plausible on the surface to affirm that those who devised it aimed at the destruction of monarchical government in France and of the Catholic Religion.

Under the auspices of Gérard Encausse, all French Martinism adopted this view at the end of the nineteenth century. Put quite simply, the thesis was that the Templar Grades aimed at revolution in France and that the French Revolution came. On the whole, it is perhaps too plausible to be quite convincing, and the hypothesis over-reached itself by seeking to include too much. There is nothing more certain in Masonic history than is the freedom of the Templar STRICT OBSERVANCE from any political taint, while in respect of religion it is sufficient to say that Baron von Hund, its creator to all intents and purposes, was reconciled to the Latin Church, for reasons connected with the Rite, when it was almost at the zenith of European power and influence. At a later period the French ORDRE DU TEMPLE, depending from the Charter of Larmenius, had some leaning for a period towards jobbery in heretical religion, which caused a fissure in the Rite, but it had no cause in politics. The MILITARY AND RELIGIOUS ORDER, which arose in England, so far as it is possible to say, and was certainly unheard of on the Continent during the eighteenth century, was from the beginning and remains now a high Catholic Grade without one tincture of concern in questions of earthly royalty. In the eighteenth century the Templar Grade of KADOSH may be said to stand alone, with little to account for its inclusion in the sequence of the COUNCIL OF EMPERORS, wherein it is heard of first. The SUBLIME PRINCE OF THE ROYAL SECRET is its supplement and figures later on in the same series. It is known only by comparatively late recensions, through the modifications and added pretensions of which there appears to emerge the original design of the Grade, being the old alleged Templar dream of rebuilding the Temple in Jerusalem: there is no vengeance motive, no cause against King or Pope. And lastly when the time came to devise or transform the Grade final of the SCOTTISH RITE, being that of SOVEREIGN GRAND INSPECTOR GENERAL, the alleged object was to wreak vengeance, as we shall see, on the KNIGHTS OF MALTA, to whom the treasures of the Temple had passed and from whom they must be wrested. It is the aftermath of the KADOSH judgment on the "sanguinary criminals" who proscribed the Order and martyred its illustrious members. After this manner did the job in revolution pass out by descent into the simple ridiculous, and a day of small things followed, when the Grade of KADOSH was philosophised, talking many platitudes under the ægis of MEMPHIS and MIZRAIM. On account of its historical importance in the scheme of High Grade Masonry, let us observe how it stands ritually at three periods.

Views and Judgments.—The KADOSH is the regenerated man,

for whom all ambiguity ceases, according to Abbé Barruel, whose account—though confessedly at second hand—does not differ essentially from antecedent reports of Lefranc and Cadet Gassicourt, on the hostile side, or indeed those of Thory and Reghellini, save only in respect of the design, with which I am concerned no further. We hear of a darksome cave, wherein the Candidate was left to himself, with ropes about him; of subterranean passages; of ascent performed in the darkness; of a sudden fall—though it involved no real danger; of a ceremonial vengeance achieved; of a solemn obligation taken with a pistol at the breast; and—after these ordeals—the ends and purpose of the Grade revealed. It is of course at this point that Barruel introduces his own personal views—the reduction of kings and pontiffs to the common level of citizens. There is not the least reason to suppose that the Ritual—whatever its concealed purpose—betrayed itself in this manner. There is not the least reason to admit Thory's statement that the Degree was invented at Lyons in 1743: Kloss and the German HANDBOOK alike lean towards its rejection. Its position one hundred years later is shewn clearly by Clavel when he says (1) that it cursed the memory of Philippe le Bel, Clement V and the traitor Noffodei; (2) that they were termed the three abominables; (3) that the Candidate ascended a ladder of seven steps; but so far from being steps of vengeance and revolution (4) that they were inscribed with the words Charity, Candour, Mildness, Truth, Perfection, Patience and Discretion. I make no doubt that the Grade in France had suffered a serious revision at that date. The so-called KADOSH of Martinism, KADOSH of the Jesuits, KADOSH of the first Christians and KADOSH of the STRICT OBSERVANCE are figments of imagination. About 1860 Ragon produced a Philosophical Grade which he described as designed to replace the Templar Degree of the SCOTTISH RITE, on the ground that this was passing out of use. The proposed purpose was to make men virtuous and happy. The vengeance motive disappeared, and the Sanctuary became one of peace. The Candidate was called upon to express his views on civilisation, the world beyond, pre-existence, good and evil, etc. He ascended a ladder, the steps of which represented the seven planets, the order being—Saturn, Venus, Jupiter, Mercury, Mars, Moon, Sun; but what the progression signified and why the planets were appropriate symbols within the conception of the Grade I do not pretend to know. It was held to represent Rectified and Rationalised Masonry, but it was in every respect negligible.

Pike's Reconstruction.—In the recension of Albert Pike the three abominables have become two wretches, being the particular

Pope and King, while the vengeance of the past has become punishment of crime. In a dark apartment, under the glimmer of a sepulchral lamp, a knight lies mystically dead and within a coffin, but being dead yet speaketh. Beside him are three skulls, one wearing a tiara, the other a regal crown, and these are stabbed by the Candidate. But between them is a third skull, wreathed with laurels and immortelles, representing that of Molay, distinguished as "the immortal martyr of virtue." In its presence the Candidate is pledged to punish crime and protect innocence. He is taken from apartment to apartment, oath is piled upon oath, while ever and continually he is threatened with the dreadful ordeals involved by his determination to proceed. By the hypothesis, he persists however, while from room to room and from pledge to pledge the "great instruction" that is said to replace symbols grows from more to more in the perfection of all banality. Notwithstanding the stabbing of skulls, the execration of Pope and King, the praise, reverence and incense poured out to the memory of Molay, there is nothing which it is proposed to avenge, while all the historical illustration is designed only to enforce the necessity of union in order to resist tyranny and unmask imposture. It does not follow in the logic of the endless verbiage that Kings are symbols of tyranny or popes of imposition. Nothing indeed follows, because nothing is specified; though the world appears to be groaning under the dual "disgraceful yoke." In a word, the Pike recension is the Grade of KADOSH reduced to the *ne plus ultra* of foolish pretence. The Grand Elect Knights of the eighteenth century knew where they were, if ever they undertook explicitly to destroy royalty and religion, but when they play now at such destruction in the names of liberty, equality and fraternity, no one knows where he is, or in what sense he is saluted as Sacred or Holy Knight, Knight of the White and Black Eagle, and Grand Elect Knight. Better the PHILOSOPHIC KADOSH of the Grand Orient—when it happened to have a KADOSH—better MEMPHIS and MIZRAIM, "false in sentiment and fictitious in story," than the deep below the deep in this gulf of unreason.

BARON VON KNIGGE

The disillusion which awaits some amiable minds as a last result of the Masonic adventure is exemplified by the story of one whom I have had occasion to name already—Adolph Franz Friedrich Ludwig, Baron von Knigge, a native of Hanover, who was born on October 16, 1752, and died in the prime of life, in 1792. He is still remembered in Germany as a novelist and poet. At the age of twenty years he entered Masonry under the obedience of the STRICT OBSERVANCE—which was

then at the flowing tide of its fortunes—and assumed the chivalric title of *Eques a Cygno*, in remembrance—I presume—of Lohengrin. He does not appear to have been satisfied, on completing his advancement through the Grades in 1779. He conceived projects, however, for the improvement or reform of Masonry and was proposing to present them for consideration at the Convention of Wilhelmsbad, the arrangements for which were being made some two years in advance. He met, however, the Marquis of Constanza, who told him that the ORDER OF ILLUMINATI had already forestalled his plans. With all the enthusiasm of his nature, the Knight of the Swan became Philo in the foundation of Weishaupt, but only to find that it was the uncompleted invention of a contemporary German mind. Beyond the Minerval Academy, there was only a batch of materials for the Higher Grades. The materials were placed in his hands, and recurring to his former ambition he effected a kind of marriage between Masonic advanced Degrees and those of Illuminism. But he and Weishaupt are affirmed to have quarrelled over details of the resulting Rituals, whereupon he abandoned the Order and is said also to have retired from Masonry.

KNIGHTLY GRADES

The Rites, Orders and Degrees of Masonic Chivalry occupy a very considerable place in any comprehensive nomenclature of Grades ; but seeing that they are names only, I do not propose to make an exhaustive tabulation. It will be understood that the COUNCIL OF EMPERORS, the ANCIENT AND ACCEPTED RITE, the RITE OF MIZRAIM, the ORIENTAL ORDER OF MEMPHIS, and the other great collections incorporate knightly sections. The content of each is given in its proper place, and repetition would serve no purpose. Where it happens that these collections include great and important Grades of chivalry they are considered at length under their proper titles. I have made a selection also of certain minor examples and believe that the result will be adequate for ordinary student purposes. In the present place my intention is to glance briefly at the things which remain over—a great cohort indeed—as a guide to those who come after me and may be prompted to attempt research where—so far at least—I have not been able to follow it, in Continental Masonic Libraries. Who shall say that there is no Star of Symbolism and Ritual among all the radiant stellar dust of titles ? The principle of that old counsel, *ex uno disce omnes*, is unsafe to accept where Masonic Grades are concerned, and—though it must be confessed that in the minor chivalries of the Order there is nothing to encourage research—there is no certitude. Among all Masonic historians past and present, it is

I only who have seen and hold the great treasure of Rituals in the RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ and in that ORDRE INTÉRIEUR which arises out of it. I tend therefore to think that other quests might not prove unprofitable.

Meanwhile I am dealing here chiefly with detached Grades, but so far as their titles go they may be taken in certain groups.

Metropolitan Chapter of France.—The Grades of Chivalry included by this great list, which belongs to the matter of archives rather than of a working Rite, are enumerated like the rest of its series in an entirely haphazard manner, and the fact that some are reproduced in other nomenclatures may mean (a) that the Grades travelled from one to another obedience, (b) that distinct Degrees existed under more or less identical titles, or (c) that later Rites could not in every case have produced Rituals of the Degrees enumerated as part of their systems. The METROPOLITAN CHAPTER claimed the following Knightly Grades, which are numbered according to their list. (1) KNIGHT OF THE LION, 20th Grade. (2) KNIGHT OF THE TWO CROWNED EAGLES, 22nd Grade. (3) ILLUSTRIOUS KNIGHT COMMANDER OF THE BLACK AND WHITE EAGLE, 24th Grade. (4) KNIGHT OF ST. JOHN OF PALESTINE, 48th Grade. (5) KNIGHT OF BENEFICENCE, otherwise KNIGHT OF PERFECT SILENCE, 49th Grade. (6) KNIGHT OF UNCTION, 51st Grade. (7) KNIGHT OF THE EAGLE, 56th Grade. (8) KNIGHT OF THE EASTERN STAR, 57th Grade. (9) GRAND SCOTTISH KNIGHT OF ST. ANDREW, 63rd Grade. (10) KNIGHT OF JERUSALEM, 65th Grade. (11) KNIGHT OF THE TRIPLE CROSS, 66th Grade. (12) KNIGHT OF THE SUN, 72nd Grade. (13) KNIGHT OF ST. ANDREW OF THE THISTLE, 75th Grade. (14) KNIGHT OF THE BLACK EAGLE, 76th Grade. (15) KNIGHT OF THE KABALAH, 80th Grade.

Initiated Knights and Brothers of Asia.—We have seen that this Order or Rite originated in Vienna about 1780, or alternatively in Berlin and that the founders were schismatic Brethren of the Rosy Cross—presumably FRATRES ROSEÆ ET AUREÆ CRUCIS, who had an earlier revolution in 1777. See De Luchet: *ESSAI SUR LES ILLUMINÉS*, who recounts an extraordinary reception on the authority of an *ECLECTIC JOURNAL*. I recur to this occult and spiritual chivalry to distinguish it from a semi-chivalrous Rite at Lyons under the name of PERFECT INITIATES OF ASIA. It was supposed to work seven Degrees. The symbolical quest of the INITIATED KNIGHTS was that of an Elixir of Life.

Knights of Light.—The story of the FRATRES LUCIS belongs to the late eighteenth-century developments of the German Rosy Cross,

and its presentation in full must be reserved for my work on that subject which is designed to follow immediately on the present publication. So far as Masonic historians are concerned it is confused with the ASIATIC BRETHREN, being referred also to the same place and date of origin. Another error connects it with the REFORMED RITE of J. A. von Starck, which arose by scission from the STRICT OBSERVANCE and has been miscalled the RELAXED OBSERVANCE. For ordinary purposes there is a sufficient account of the KNIGHTS OF LIGHT in my SECRET TRADITION IN FREEMASONRY: see Vol. II, pp. 218, 369-71. The known Grade system comprised (1) KNIGHT-NOVICE OF THE THIRD YEAR, (2) KNIGHT-NOVICE OF THE FIFTH YEAR, (3) KNIGHT-NOVICE OF THE SEVENTH YEAR, (4) LEVITE and (5) PRIEST. They suppose something antecedent, for the preparation of Postulants, and it has been thought that something came after. We hear also of KNIGHTS OF PURITY AND LIGHT—apparently an alternative denomination.

Hermetic Rite of Montpellier.—It is almost impossible to disentangle the confusions respecting this foundation, which is referred to 1760, 1770 and 1778; to Avignon, Paris and Montpellier; to Abbé Pernety; and to an unknown Mason named Boileau. A harmony between them suggests that the Rite originated at Avignon, migrated to Paris and settled ultimately at Montpellier, the conflicting dates being those of its travels. It may be suggested in the same spirit that Boileau assisted Pernety. The concern in any case was alchemy, in the masque of chivalry, and the Grade conduct was as follows: (1) THE TRUE MASON; (2) THE TRUE MASON IN THE TRUE WAY; (3) THE KNIGHT OF THE GOLDEN KEY; (4) THE KNIGHT OF THE RAINBOW; (5) THE KNIGHT OF THE ARGONAUTS; (6) THE KNIGHT OF THE GOLDEN FLEECE. According to Clavel it assumed at Paris the title of RITE ÉCOSSAIS PHILOSOPHIQUE, but this is another story of uncritical confusion.

Ars Latomorum.—A number of Grades belonging to Masonic Chivalry are mentioned by Thory in his work under this title and were incorporated subsequently by the great list of Ragon. Some of them belong to minor High Grade Rites and some are detached. The following enumeration will be adequate for all purposes. (1) CRUSADING KNIGHT, otherwise *Chevalier Croisé*. (2) KNIGHT EVANGELIST, preserved in the archives of the Lodge ST. LOUIS at Calais, together with (3) KNIGHT MAHADON, a word of unknown meaning, if indeed any; (4) KNIGHT OF THE REVERSED EAGLE; (5) KNIGHT OF THE NORTH; (6) KNIGHT OF THE ROSY AND TRIPLE CROSS; (7) KNIGHT OF THE SACRED MOUNTAIN, or KNIGHT OF SACRIFICE, otherwise

Chevalier Sacrifiant; (8) KNIGHT OF ATHENS, said to have been included among the archives of the SCOTTISH PHILOSOPHICAL RITE; (9) KNIGHT OF THE MORNING, *Chevalier de l'Aurore*, described as a Grade in the RITE OF PALESTINE, possibly L'ORDRE DE LA PALESTINE, mentioned by Tschoudy and otherwise unknown; (10) KNIGHT OF MASONRY; (11) KNIGHT OF PALESTINE, being an alleged Grade in the mythical Reform of Saint-Martin; (12) KNIGHT OF ST. JOHN OF JERUSALEM, said to be a mystical Grade in three Points and distinct therefore from the Masonic ORDER OF MALTA; (13) KNIGHT OF THE COMET; (14) VICTORIOUS KNIGHT OF THE EAST; (15) KNIGHT OF THE PRUSSIAN EAGLE; (16) KNIGHT OF THE PYRAMID, specified as the seventh Grade of a KABALISTIC RITE, about which there are no particulars; (17) KNIGHT OF THE TWO EAGLES; (18) ROYAL VICTORIOUS KNIGHT.

Collection of Fustier.—It should be explained that this person was an officer of the GRAND ORIENT early in the nineteenth century, that he made a large collection of Grades and dealt in transcriptions. His archives included: (1) KNIGHT OF THE ALTAR, a Grade in an alleged RITE OF THE EAST; (2) GRAND SCOTTISH KNIGHT OF ST. ANDREW; (3) KNIGHT OF THE ARCH; (4) KNIGHT OF THE PILLARS; (5) KNIGHT OF THE PRECINCTS, another Grade in the RITE OF THE EAST; and so also are (6) KNIGHT OF THE PORTAL; (7) KNIGHT OF THE INTERIOR; (8) KNIGHT OF THE PURIFICATORY; (9) KNIGHT OF THE SANCTUARY; and (10) KNIGHT OF THE THRONE; (11) KNIGHT OF PERFUMES; (12) KNIGHT OF THE EVER-BURNING LAMP; (13) KNIGHT OF THE MORNING STAR, in the archives of the SCOTTISH PHILOSOPHICAL RITE; (14) KNIGHT OF THE STAR OF JERUSALEM; (15) KNIGHT OF THE TABERNACLE OF DIVINE TRUTHS.

Other Private Collections.—They are those of Peuvret and Pyron, known in Masonic annals, and are said to have included: (1) FREE KNIGHT OF ST. ANDREW; (2) KNIGHT OF THE CROWN; (3) KNIGHT OF THE EASTERN STAR; (4) KNIGHT JUPITER; (5) KNIGHT OF THE GOLDEN EAGLE; (6) SUBLIME KNIGHT OF THE NORTH; (7) KNIGHT OF THE RED EAGLE; (8) KNIGHT OF THE STAR; (9) STAR OF THE LYRIAN KNIGHTS, in three Points, being (a) NOVICE, (b) PROFESSED, (c) GRAND PATRIARCH.

Nomenclature of Ragon.—The enumeration which follows must be regarded as mere gleanings, being items of things not otherwise cited in this section or included in the contents of the great Rites: (1) KNIGHT OF THE TRIANGLE, forming part of a Hermetic system, together with (2) KNIGHT OF THE FULMINATING STAR; (3) SUBLIME KNIGHT OF GOD AND HIS TEMPLE; (4) KNIGHT OF THE EIGHT

STARS ; (5) KNIGHT OF THE MOTHER OF CHRIST ; (6) KNIGHT OF THE KABALISTIC SUN ; (7) KNIGHT OF THE APOCALYPSE ; (8) KNIGHT OF PATMOS, which is mentioned also by Oliver ; (9) KNIGHT OF THE TEMPLE OF TRUTH.

KNIGHT OF ST. ANDREW

Alternative to this title is that of PATRIARCH OF THE CRUSADES, and the Ritual represented by both constitutes the Twenty-ninth Degree of the SCOTTISH RITE, an introduction by its hypothesis to the Grade of KADOSH, which follows next in the series. Yet another alternative in the past was GRAND MASTER OF LIGHT. These exalted denominations notwithstanding, the procedure is a mere vestige, and of the two claims concerning it—as practised in the United States—one perpetuates an old historical blunder, while the other is a simple mendacity. According to the first, the KNIGHT OF ST. ANDREW constituted the First Degree of the mythical RAMSAY RITE, while the second affirms that it was grafted on the Écossais system, *circa* 1786, by Frederick the Great. The latter invention has been dealt with broadly elsewhere and need not now detain us. As regards the ceremonial itself, for some unimaginable reason the Candidate is told that he is admitted into the true Eden, understood as the dominion of everlasting truth and fraternity. He is to learn (1) perseverance ; (2) repose of heart and mind ; but his opportunities in these respects lie within the measures of certain official secrets, which signify nothing, since they are apart from all connections. There was a legend in the past by which the Degree was linked up with the Crusades, but it has fallen long since into the limbus, and it would appear, even in America, where many vain observances are in the activity of occasional working—by travelling Masonic Companies and otherwise—that one becomes a KNIGHT OF ST. ANDREW by what is called communication, there being in reality nothing to confer. The connection instituted with the patron saint of Scotland is not only arbitrary but outside of reason. The Degree, from my point of view, is devoid of a title to existence and is not that which it pretends, namely, an introduction to the Masonic KADOSH—not even when it talks aridly about the necessity of creating a strong wall around the institution of the Rite and entrusting it to the guardianship of tested and valiant knights, whose learning and power may not only defend it against attacks on the part of its enemies but will cause them to shake on their thrones, beneath their crowns and tiaras. It should be noted, however, that this is the KADOSH motive *ab origine symboli* : it had a meaning in the eighteenth century, among the preludes to the French Revolution,

but has none now, when there are no kings left who can be regarded as hostile to Masonry and when the Vatican fulminates in vain. It may be added that—according to a tabulated scheme of all Grades in the Rite which is delivered to the Candidate of the Thirty-first Degree, or SUBLIME PRINCE OF THE ROYAL SECRET—the Edenic state signified by the chivalry of St. Andrew is explained in the statement that when the ANCIENT AND ACCEPTED RITE has accomplished its mission, man will repose in the true Eden, being a realm where peace and brotherhood will reign. The belated assurance does not save the Grade, more especially as it relegates fruition to a speculative future time and to circumstances which may never mature.

KNIGHT OF THE BRAZEN SERPENT

The seven planets of old astronomy illuminate the Court of Sinai, according to the symbolism of this Grade, and in its centre is the Burning Bush. There are also twelve pillars, in correspondence with the twelve signs of the Zodiac. The High Priest Aaron is dead, but Moses the Lawgiver is still in the manifest land of the living and is represented by the Master of the Lodge. The Mount of Sinai is shewn on a Tracing-Board in the North, but an illuminated transparency in the East exhibits a Tau Cross, encompassed by a serpent. The planetary lights are referred to traditional angels in the following order: (1) The archangel Saphaël is the president of the Moon, and he is termed the Messenger of God; (2) the healing influence of God is represented by Raphael, whose rule extends over Mercury; (3) Hamaliel is the governor of Venus, and he is called the merciful kindness of God; (4) The Sun is emblematic of the Good Principle, a reflection and image of the Divine, and its archangel is Zerachiel, understood as the uprising of God and the Sun of Righteousness; (5) Auriel is in correspondence with the fire and light of God, and it is he who is Lord of Mars; (6) Jupiter is under the obedience of Gabriel, the strength and might of God; (7) Saturn is under the rule of Michael, who is also described as the semblance or image of God. Attributions of this kind are drawn in most cases from the dregs and lees of Kabalism and differ in every text.

Procedure of the Grade.—The Candidate is presented in the guise of a wayfarer and he is promptly loaded with chains, though he comes as a son of the Tribe of Reuben, announcing a great misfortune which has befallen the people of Israel and imploring relief in need. They are fleeing before venomous serpents, sent in punishment of their sins. He has withstood the stiff-necked generation on his own part when they rebelled in the wilderness against the long exile

therein, against the burdens of forty years, against the manna which was given them when they called aloud for bread. But he is now an intercessor for his people, in humility before the face of their leader, and seeing that he has done well, remembering his duty to God, he is relieved of his yoke of manacles, while the Grand Master as Moses retires to call upon God, that He may have mercy on those whom He has chosen. The Master returns bearing a symbol of salvation, being a Brazen Serpent entwined about the Tau Cross. It is presented to Eleazar—the High Priest in succession—who is told to erect it in sight of the people, that they may look thereon and live. It is given thereafter to the Candidate, as a symbol of faith, repentance and mercy. Such is the sense of the Grade, as represented by Pike's codex : it will be seen that it is without title to existence, as a mere replica of the Scripture narrative, though in the mania of the scheme it is communicated under solemn pledges of secrecy and with heavy penalties attached. It is the Twenty-fifth Degree of the SCOTTISH RITE and is supposed to inculcate the doctrine of liberty, equality and fraternity, but under veils that are past removing. A French codex belonging to the first half of the nineteenth century is consecrated to civil freedom, a subject which does not seem to arise out of the narrative in Holy Scripture. There is finally an ORDER OF THE BRAZEN SERPENT, which is a chivalry referred to Crusading times, and is so distinct from other Degrees existing under this title that I have dealt with it in a separate notice. See KNIGHT OF THE SERPENT.

KNIGHT OF THE CHRISTIAN MARK

A Second Advent motive would seem to be implied in this curious impertinence, which has been saved—perhaps inadvisedly—from complete oblivion by the care of the EARLY GRAND RITE. It constitutes the Twenty-sixth Degree under that miscellaneous Obedience and forms with the HOLY AND ILLUSTRIOUS ORDER OF THE CROSS two additional Grades superposed on the triad comprised by the GRAND CONCLAVE OF THE RED CROSS OF CONSTANTINE. It is difficult to say whence it came, but as to whither it leads the answer is assuredly nowhere : it is apart from significance or consequence. The Candidate has seen the Cross in the East and has read the Mystic Words. He seeks therefore to be numbered among those “ who have been marked with the mystic mark of the Council.” The explanation as regards that mark is given in a verse of the APOCALYPSE : “ Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” The Candidate is sealed accordingly and is numbered in this manner among the “ one hundred and forty and four

thousand," set apart in the Sacred Book from among all tribes and peoples and nations. This is clear after its own manner and suggests the Second Advent motive which I have mentioned. But an amazing thing follows. The newly dubbed and created Knight of the ORDER OF THE CHRISTIAN MARK is informed that he represents "one of the Guard supplied by the Grand Master of the Knights of St. John, to Pope Alexander, those Knights being well known as zealous and devoted Christians." With what ulterior purpose this representation is instituted may seem unsearchable. The final counsel of the Grade is: "Go thou and do likewise"; it is not, however, a recommendation to join the ranks of any existing Papal Guard but rather, like the Religious Orders of Chivalry—*ex hypothesi* at least—to go about "doing good, and following the example of our Illustrious Master, Jesus Christ."

KNIGHT OF THE EAST

A Grade under this title is found in a great number of Rites, and they offer not only many variations but constitute sometimes quite distinct Degrees. In the present place I will take one of its salient examples, and thus distinguish it from similar denominations with which we shall be concerned—under the heading of PRINCE MASON—in certain preliminaries to the ROYAL ARCH. THE KNIGHT OF THE EAST, under the present particular denomination, is concerned with a period long subsequent to the building of the Second Temple. It is that of its profanation by Antiochus Epiphanes in the days of the Maccabees. The Candidate is introduced as "a wanderer from Jerusalem, seeking the lost treasure of the Holy Place"; but he is told that the Pillars of Wisdom are destroyed and that he must pursue his quest in darkness, "amidst the woods and mountains, in search of the Lost Word." In a sense, he is taking the part of Judas Maccabeus, and receives a sword emblematical of that which the son of Mattathias is said to have obtained in a vision at the hands of the prophet Jeremiah.

Compass of the Grade.—This is the sum of the proceedings, for the rest is expatiation by way of morality thereon. In some manner that is past finding out amidst the maze of vague wording, the defilement of the Second Temple signifies a change that has come over the life of thought, from which the veil of superstition has been removed. The Temple of Jerusalem is the grand type of Masonry—otherwise "solid principles and pure morality." While these flourished the sun shone at its zenith in respect of Freemasonry. But there came an age of degeneration, which is represented "by the burning and sack of Jerusalem and its Temple." The foundations, however, were preserved

and the treasures contained therein. It was so too in the Order, and as it came about that the sacred edifice was erected again in the Holy City, so Masonry "resumed its ancient glory." The Master-Builder is the model of true Brethren, and his assassination "indicates the danger of violent passions."

A Sacred Myth.—Such is the best explanation which can be given to a newly made Knight of the East concerning this "sacred myth of the Craft." It should be added that in a French Ritual of the early nineteenth century the Grade is divided into nine points or sections, dealing with Biblical episodes, such as the sacrifice of Abraham and the consecration of a priest of Jehovah.

KNIGHT OF THE EAST AND WEST

According to the traditional story of this Degree it originated in Palestine when the Patriarch of Jerusalem convened a Council in 1118 and accepted the pledges of eleven Knights, who were incorporated under this title, which is synonymous transparently with that of the ORDER OF THE TEMPLE, founded at the same date and in the same holy land. The similarity ends at this point, for the fabulous chivalry of the East and West works an apocalyptic Grade, the original recension of which is presumably in general correspondence with some at least of the versions which are now extant. These are numerous enough, and I must be content to summarise that of Albert Pike, though he has managed to obscure the issues by reducing the Christian elements after his invariable manner. The Tracing-Board exhibits Him Who was "like unto the Son of man," the Divine Vision of REVELATION, "clothed with a garment down to the foot," or in white—as it is said in the Ritual—"girt about the paps with a golden girdle," having "in his right hand seven stars," a two-edged sword in his mouth, and being encompassed by "seven golden candlesticks," which are identified in the symbolism of the Grade with the Seven Churches of Asia, as in that of the sacred text. In the angles of the Council Chamber, Preceptory, or Lodge—as it is called in England—there are placed seven pillars, and on the respective capitals of these there are the initials of the words Beauty, Divinity, Wisdom, Power, Honour, Glory and Fame, while on the pediments are those of Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance.

Grade Procedure.—Prior to his Obligation the Candidate is directed to wash his hands in a basin of perfumed water, because he only whose hands are clean and whose heart is pure shall go up into the Mountain of the Lord or stand in His Holy Place. When the pledge



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has been imposed, the "all puissant" Master anoints him with perfumed chrism, and it is after such manner that he is received into the chivalry, apart from any knightly accolade. This reception is sealed with the blood of the Candidate, who is lanced slightly on the arms, and—as if in a blasphemous travesty he were somehow taking the part of the Mystic Lamb Who was slain and so "redeemed us to God" by His blood—the Master seems enabled thereby to proceed with the next point of the mummery. On the pedestal before him there is a Bible, to the markers of which are attached seven seals, like that mysterious Book in the APOCALYPSE which was "written within and on the backside"—*intus et foris scriptus*. These seals are opened or broken successively and the things which follow are removed: (1) a bow, quiver and crown; (2) a sword; (3) a balance; (4) a human skull; (5) a cloth stained with blood; (6) in this case no material object is produced, but the sun and moon in a certain transparency are darkened and stained red; (7) incense, and a vessel containing seven trumpets. We may compare the events which follow the procedure in the sacred text, with these fantastic toys—which are taken out of the seals themselves in the Masonic caricature: (1) the vision of a white horse, "and he that sat on him had a bow; and a crown was given unto him"; (2) the vision of a red horse, and to him that sat thereon was given "a great sword"; (3) the vision of a black horse, and the rider "had a pair of balances in his hand"; (4) the vision of a pale horse, "and his name that sat on him was death, and Hell followed with him"; (5) the vision of souls that were "slain for the word of God"; (6) the vision of a great earthquake, "and the sun became black as sackcloth of hair, and the moon became as blood"; (7) the vision of seven angels, "which stood before God; and to them were given seven trumpets," together with another angel, who "came and stood at the altar, having a golden censer."

Counsels of the Grade.—We know the devastation which followed these events in the great Biblical Allegory: in the trumpery Masonic reflection the counsels of intention connected with the seals are (1) to continue the conquest, presumably that of all hearts by Masonry, but the question is left open; (2) to destroy peace among the profane and wicked brethren; (3) to dispense unto these justice of the kind called rigid; (4) to convince them that the wages of sin is death; (5) to thirst after that time when vengeance shall overtake those who have destroyed their brethren by false accusations. But all that follows hereon is that four Venerable Ancients, who are placed at the four quarters, whisk about four large inflated bladders, representing the four winds, and are directed to abstain from hurting

the profane and wicked members of the Order until the true and worthy Masons have been set apart: compare: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Of these servants and true brethren the Candidate is obviously one, and indeed a typical representative.

End of the Business.—His next and final symbolical experience is that the seven trumpets are sounded—we know with what results in the great spiritual cataclysm. But when the first sounds in the ears of the new knight the insignia of his previous Grade are removed; the second peals forth and he is clothed with another apron and jewel; the third utters its warning, and he is invested with a long white beard, for such is the custom with all in this ineffable Grade; when the fourth is blown he receives a golden crown; at the fifth he is girt about the loins with a golden girdle; at the sixth he receives the official secrets; but when the seventh trumpet sounds he is placed on a throne at the right of the all-puissant Master and becomes one of the twelve Venerable Ancients, who are presumably two in one, since they answer to the four-and-twenty elders about the throne set in heaven.

KNIGHT OF THE HOLY SEPULCHRE

Ragon's NOMENCLATURE OF GRADES mentions an Order or Degree under this title, but therein or elsewhere I have failed to find particulars, or any trace of its working. Prior to the time when it was brought into the series of the RED CROSS OF CONSTANTINE, this chivalry on paper was therefore without a history, as it was also without a knighthood. On the surface its similarity—at once fundamental and verbal—to the ROSE-CROIX OF HEREDOM seems indicative of simple plagiarism. I have suggested elsewhere that the two Grades and their Rituals may have sprung from a common source; but in the absence of evidence any personal impression stands at its value and may be slight enough. Both are concerned in their symbolism with those three mystical days—curiously fore and post-shortened—which intervened between the Divine Death on Calvary and the Resurrection of Easter Morning.

Theological Virtues.—In the ROSE-CROIX this motive is interwoven with that of the Second Advent, to which there are no references in the GRADE OF THE HOLY SEPULCHRE. But both Rituals are designed to recall the Candidate to the great hope of his salvation by an inward understanding and practice of the Theological Virtues. While these are a matter of instruction in one case they are a ground of quest in the other, to which distinction it may be added that the ROSE-CROIX quest-formula is replaced in the GRADE OF THE HOLY SEPULCHRE by one of warfare. But after all the chief difference

resides in the fact that the Eighteenth Degree is consistent within its own measures from the beginning even to the end, while the other endeavours to combine elements which do not belong to the same scheme and cannot be reconciled together.

Grade-Legend.—The historical time of the Grade is the same as the RED CROSS, being the reign of Constantine, for the legend is that of St. Helena and the Invention of the Holy Cross, when the chivalry is supposed to have been instituted to guard the Holy Sepulchre, so that it is part of the history appertaining to the devotion towards relics and sacred places. Now, it is clear that an Order so originating—hypothetically or actually—has no relation to the period of the Resurrection in Palestine. The undertaking to watch for three days—which are, however, diversified by battle against Saracens—over a figurative rock-hewn sepulchre, and the event at the end of the vigil, depicting the Risen Christ, are unqualified anachronisms in the supposed historical setting. The truth is that fatuous editors have been at work in making a marriage between things mutually intolerant, and the Helena Legend has been dragged into the Grade, to which it never belonged originally. I do not pretend to say when the impossible contract was made and ratified between them; but I know that, generally or always, what is deficient in Masonic Ritual is brought from bad to worse by additions, revisions and other works of emendation. It is a recurring fever, to which unofficial “workings” in schools of instruction furnish their own quota of additional distemper. So it comes about that we have prayers sacrificed on altars of “improvement” by persons who can improve nothing and can never have prayed in their hearts; we have symbolism modified by those whose sense of symbolism is like their knowledge of the high art of literature; and out of these sorry alembics the things issue more debased than previously, in thought and word and act.

Casual Intimations.—While it must be said that this RITUAL OF THE HOLY SEPULCHRE is nothing and less than nothing in respect of achievement, it has casual intimations—and moments belonging to these—which make one regret the follies of its ineffectual pageant. It is testified on behalf of the Candidate that he has served the Church and its members, yet he says on his own part that for want of an abiding-place he and his fellow-servants in Christ can only build their Temples and Tabernacles in the heart. Here is the root-matter from which might have unfolded a truly Christian Order of Spiritual Chivalry, teaching its inheritors that the Church Catholic, of which Christ is the Head and the Crown,

the defence of which is the Word of God and the Sword of the Spirit, is built up of living stones, each of which is itself a chapel or tabernacle and is the part of our own selves. The Church is therefore within, and so is the ordained priest. The official institutions about us are in a state of loss and dereliction, maintaining a formal succession, a sacerdotalism set apart and guarded, the powers and prerogatives of a hierarchy, the exclusive sacramentalism of the literal Word, apart from any Word within. This notwithstanding, in an external sense they remain the Church of Christ, and our duty is still to guard it against unprovoked attacks of its enemies, against that which is worst of all, the spirit of the world abiding within its own gates.

Second Point of the Grade.—It must be added that very strange intimations spring up like exotic flowers all over this particular field of Ritual, while after the Legend of St. Helena there is that of the Second Point, described as an allegorical sequel to the History of the HOLY ROYAL ARCH. It deserves to be termed amazing, not alone in the particulars narrated but by the fact of its presence in such a Grade as is that of KNIGHT OF THE HOLY SEPULCHRE. At the period of its origin as an institute of Masonic chivalry there were several manufactories of Rites, Orders and Degrees, and one of these centres seems to have represented the interests of the Latin Church. Now, the Grade of the Holy Sepulchre bears all the marks and seals of this particular genesis, as the whole atmosphere of the Ritual and the Legend of St. Helena combine to testify. But out of that house of symbolical merchandise the supposed sequel to the ROYAL ARCH DEGREE was never put forth: it belongs to another concern. I believe it to be later than the Ritual on which it has been grafted, indeed much later; but this is a subsidiary consideration.

Traditional History.—It is to be observed in the first place that the Legend is allegorical by its own claim, and the meaning on its surface is not therefore the true meaning, as indeed is obvious. It deals (1) with a defection of Israel, or at least of some School in Jewry, represented as a Masonic Academy; (2) with the rejection of a cornerstone; and (3) with the subsequent betrayal and crucifixion of Christ, symbolised as a Mystic Rose, which is also the True Word. In this allegory the Stone is not therefore Christ, and I can understand it only as a Secret Wisdom-Tradition, which subsisted by the hypothesis in Jewry, which also—as that Tradition itself affirms—was committed to Seventy Elders by Moses. It passed long afterwards into writing under the name of Kabbalah. In the mind of the Grade-allegory the supposed maintenance of this Wisdom-Tradition among the people and through their teachers should have led them to recognise Jesus of

Nazareth as the Messiah Who was to come. His rejection rent the veil of the Temple, which means that it put an end to the Old Dispensation and the old election of Israel.

The Elect Brethren.—There was, however, a little company of True Initiates, otherwise of True Masons and Elect Brethren, who were—so to speak—saved from among the castaways. They possessed, as it is said, relics of the former Temple, which I understand as signifying that the old secret knowledge had been kept alive in their hearts. They understood also the Signs of the Times; they knew that the Deliverer Who was foretold was already born among men; and since it is affirmed that they followed His hallowed footsteps for thirty-three years, it is to be understood that—according to the allegory—they were present from his birth even to his death.

A Mystic Confraternity.—Mysterious and vague rumours concerning this Little Company of Perfect Masters are recurrent in High-Grade Masonry. By Baron Tschoudy, in his *L'ÉTOILE FLAMBOYANTE*, they are called *KNIGHTS OF THE MORNING AND OF PALESTINE*; for others they are *THEBAID BRETHREN*; and Werner, the German poet, terms them *SONS OF CHILDREN OF THE VALLEY*. I have followed the track of this strange Confraternity through several literatures, or at least through various paths of independent allusion, and far beyond what would be understood as the Masonic field. It seems to me that in the Grade of *KNIGHT OF THE HOLY SEPULCHRE* we have another note of warning concerning its existence and its peculiar dedications. It has been regarded as the Brotherhood of Initiation to which Christ Himself belonged, wherein the Mystery of Redemption was prepared from unknown ages for a birth in place and time. It seems hinted at in Gospel records by the flight into Egypt, and is represented in Biblical criticism and speculation by the suggestion that Christ was possibly connected—during the Hidden Life—with one of the Essenian Brotherhoods. Eckartshausen's *CLOUD ON THE SANCTUARY* is really its story at large, told behind an embroidered curtain. The Russian mystic Lopukhin made guesses concerning it in tracing the *CHARACTERISTICS* of what he called the Interior Church. And last, but not least, the most curious intimations of all are found in anonymous communications addressed to the London Philadelphian Society at the end of the seventeenth century and extant in *TRANSACTIONS* which were published at that period.

A Secret Tradition.—I am giving but the heads of personal researches, and that in most summary form. I am asking no one to join with me in an act of faith; but they have taught me to see that Christian literature is full of omens and signs respecting the perpetua-

tion of a Secret Tradition through Christian Times, from a very far past. Concerning this Tradition I have spoken at large in several other memorials, and something may remain to be said at a later stage of the present book of research. Whether of the East or West, there is no knowledge concerning it in the Official Sanctuaries of Faith, and in this respect the Church itself is in a state of loss and dereliction. In the GRADE OF THE HOLY SEPULCHRE it is as if the makers of the Ritual were offering veiled intimations on this subject. The inference put forward by these is that the external Churches are official institutions only, and that the true building is within. There is a Church behind the Church, and because of that which is hidden our reasonable devotion is due to that which is without. This service is symbolised by the vigil over the Holy Sepulchre, which is not represented as empty and a mere relic, as it is in the Order of the Temple. There is obscurity about it ; there is even darkness within ; but the Day-Star is hidden only, and the chivalry looks for its rising. The Star is in the occultation of the Tomb, and this is the cloud on the Sanctuary. But a moment comes in the pageant when it is said to have arisen in splendour, and then the Christ of Glory is revealed in the transparency of the Grade, a Church emerging out of darkness into perfect light and life. We are shewn in this manner that somewhere within the manifest Sanctuary, and not elsewhere in the world, there lies the hidden treasure, whereunto that is a witness which I have called the Secret Tradition.

Cardinal Virtues.—When I hear, also in this Grade, that the Elect Brethren who had followed the footsteps of the Redeemer, began to teach others that there are three Pillars of Instruction inscribed with the words Faith, Hope and Charity, I know that these are Keys to a greater Sanctuary : but they must be understood in a living sense. The greatest of these is charity—which is another way of indicating that the three are indeed one. When they pass from intellectual understanding into the grade of experience they cease to be evidence at a distance of things unseen and the shadowed substance of things for which we look. We begin—in a word—to see, to know, and to realise what God has prepared for those who love Him. With Christendom in corporate disunion and all its churches penetrated by the spirit of the world, the imagery of obscured light and a word lost in the darkness is just and perfect symbolism ; but beyond the Pillars which I have mentioned a path opens towards an Inner Sanctuary, and it is a Church within the Church. There the Day-Star rises ; a light is seen in the Holy Sepulchre, a light is above the Sepulchre ; and the Resurrection of the Lord of Glory is declared on the altar of the heart.

KNIGHT OF THE RED EAGLE

A Grade under this title figures as No. 24 in the RITE OF MEMPHIS, and stands 12th in its reduction as the ANTIENT AND PRIMITIVE RITE. It is typical of the metaphysical principles—at once false and shallow—and of the mendacity by which the Rite is characterised. If the red double-headed eagle which constitutes the jewel of the chivalry conferred its title there is no reason on the surface or within why such an emblem was chosen; but if the title of the Grade governed the choice of the jewel there is nothing in the Ritual or procedure to explain, much less to justify, the name, except the purely arbitrary proposition that an eagle with two heads is indicative of aspiration to truth and of the bold spirit which looks steadily thereat, “as the eagle contemplates the sun.” According to the wording of the Ritual, “the groundwork of true philosophy” is embodied in the conviction that a true Knight-Mason adores God, distinguishing sacred from profane and light from darkness. In order to receive this revelation the Candidate renounces the world, passes through the abode of death, is purified by the four elements and certifies his belief that the soul is an analogue or “emanation from God.” He is further bound by what is termed “a terrible oath,” though the clauses which are not purely formal prove—on administration—to be somewhat banal in character. He has yet to learn and now receives assurance (1) that the origin of the RITE OF MEMPHIS is lost in the night of time; (2) that the most judicious historians assign as its birthplace the plains of Tartary and trace it “through the sages of India, Persia, Babylon, Ethiopia and Egypt.”

Traditional History.—So much in respect of claims advanced on behalf of a Rite which came into being during the first half of the nineteenth century, incorporating Ritual elements belonging to the second half of the preceding period. The Candidate is informed further: (1) that the Master-Builder belonged to the confraternity of Dionysian Artificers; (2) that the King of Tyre was a High Priest of the Kabiric Mysteries; (3) that St. John the Evangelist was an initiate of the same sodality; (4) that the Essenes were depositaries of the Rite in the time of Christ, Who was most certainly familiar with it; (5) that the Essenes admitted into their Order men of every religion and every rank of life; (6) that they continued in existence till about the middle of the fifth century, when persecution by the Romans ended in their final abolition.

Claims of Memphis.—Such are a few examples of the manner in which the history of the Secret Tradition was manufactured by the

RITE OF MEMPHIS, which ends its discourse on the old Mysteries much after the way that it began. It is the Venerated Ark of Memphis which has preserved "the real secrets of Masonic principles," the reason being that "it has come down on the stream of time, pure and unchanged, as it was when from the Temples of Thebes and Eleusis it excited the veneration of the world." It is therefore "among the successors of the Sages of Memphis" that the Masonic philosopher will come, if he would ascend to "primary causes in the study of our institution." On the various counts that have been cited it would appear to be more especially a study in the whole art of lying.

KNIGHT OF THE SERPENT

The story is that an "illustrious knight," not otherwise specified, founded the **ORDER OF THE BRAZEN SERPENT**—"in the time of the Crusades"—for the relief of pilgrims to Jerusalem. The allusion is of course to the Serpent uplifted in the wilderness by Moses for the healing of the children of Israel. There is no very convincing analogy between ministration to pilgrims and the restoration of those who had been punished for their disobedience and rebellion, nor can we look for any light of symbolism in the parable of the Brazen Serpent, for the **RITE OF MEMPHIS**—which dispenses this Grade—carries little of such light in its wallet. The Candidate and his sponsor in the Ceremony are children of Israel who have been "wandering in the wilderness for many days" and for no particular reason are arrested as spies. When they have justified themselves there is nothing to do but to pledge, invest and entrust the Candidate, who receives thereafter the accolade of the Grade and then listens to a discourse on the antiquity and diffusion of serpent-worship. It contains no single allusion to the Christian understanding of the story in the **BOOK OF NUMBERS**, nor to the commentary of alchemists thereon, though in the classification of 1856 this Grade was included in the Senate of Hermetic Philosophers. It ranks as No. 25 in the general enumeration of the **RITE OF MEMPHIS** and as 15 in the reduction of the **ANTIEN AND PRIMITIVE RITE**. It is nothing and leads to nothing.

KNIGHT OF THE SUN

Let us understand in the first place the kind of claim which is put forward by the Twenty-eighth Degree of the **SCOTTISH RITE**, more especially in the recension of Albert Pike. By the title it suggests various solar connotations found in the Grades of Hermetic Masonry, but it is not Hermetic in character. By the hypothesis, it gives instruction in those great primitive truths which are treasured in Masonic

archives. The alternative denominations are PRINCE ADEPT, KEY OF MASONRY, PRINCE OF THE SUN, PHILOSOPHICAL LODGE, and CHAOS DISENTANGLED, the last suggesting investigations belonging to the realm of material alchemy. In the codex under notice the sun is always at its meridian in respect of the Chivalry of the Sun, and it directs along the path of virtue, following that law which is engraven on the heart. Truth is the sponsor of the Candidate, who—after all his initiations, all his raisings and elevations—is still in search of the light; but—owing to the poverty of invention by which Pike was always characterised—it is not the “more light” of Goethe: it is rather an elementary instruction which will enable him to rise above the “juvenile prejudices of error,” and thus—in a word—be brought forth from darkness. So continues the weary iteration from Grade to Grade of the Rite. And so it comes about that in the successive procedure of the Knightly Council he is liberated ceremonially from ignorance, prejudice, intolerance, vice, hypocrisy, bondage, vanity, pride and avarice. He receives the Caduceus, understood as a symbol of peace, and thereafter beholds the Cross, but such is the illumination about to be conferred upon him that it is said to signify equality—that false doctrine against which both Nature and Grace have testified from the beginning. Among the truths which are communicated, presumably that he may be clothed thereby, having been stripped as we have seen, there is that of the unity of God, coupled with a practical counsel on the necessity of reserving wisdom to a few, as otherwise it will be overlaid with fiction. There is a recital of things expressed and implied in previous Degrees, more especially in those of the Craft, but it must be said that it is a rapid presentation which carries no conviction and misses all vital points. The Candidate hears that Masonry is identical with the Ancient Mysteries, though in an exceedingly qualified sense, being an imperfect image of their splendour and the ruins of their ancient greatness. The Master Grade above all is corrupted, mutilated and a poor substitute for the grand finality of the Greater Mysteries of old. But of that finality and of those Mysteries this poor brother in a state of darkness of course hears nothing at all. On such warrants and exhibiting such credentials Mackey felt empowered to say that of all High Degrees the most important is perhaps KNIGHT OF THE SUN, and that it is of most interest to the scholar who “desires to investigate the true secret of the Order.”

Earlier Versions.—That which is manifestly false in respect of Pike's recension is by no means true of any earlier version. There is an old story that the Grade was devised originally by Pernety and

was therefore Hermetic in character ; but I have not met with an earlier version than that which was used by the SUPREME COUNCIL OF FRANCE prior to 1850. Under this obedience the Chivalry of the Sun was represented as a school of the natural sciences, or an academy in which the great Book of Nature was interpreted and its laws were studied. The universal spirit was represented by the symbol of a dove, and it was said to communicate life in the three kingdoms—animal, vegetable and mineral.

KNIGHT OF THE TABERNACLE

It is possible to become CHIEF and PRINCE OF THE TABERNACLE on the path of KADOSH, under the obedience of the ANCIENT AND ACCEPTED RITE. A simple knighthood was once available in the 23rd Grade of the RITE OF MEMPHIS and in the 14th of its reduction. The Tabernacle is that of Moses, who appears in the ceremonial as Orator, while the Grand Commander is Aaron and the Marshal Joshua. Aholiab and Bezaleel take inferior ranks. It is above all things an Aaron Grade and the Candidate is anointed by his representative after the manner of Eleazer and Ithamar. As he receives in this way a pseudo-sacerdotal consecration, it is—I suppose—within the unsearchable logic of extra-Masonic Grades that he becomes Knight rather than Levite. Yet the dignity is without prejudice to priesthood, and he receives the white robe of the latter. The Banners of the Twelve Tribes are explained and their several colours spiritualised. The Tabernacle is carried in procession and there are various expatiations upon it, as for example (1) that it was “created to answer the double purpose of a Temple and a Palace,” though (2) it was “only a large Tent,” but (3) it will be perceived by reflection thereon that it “had great affinity to architectural structure.” The reason does not emerge ; but it is explained later that Jewish Masonry was Jewish religion and “was made up chiefly of ceremonies, types and figures,” denoting things intellectual and duties of the moral order. The statement stands forth amidst all the verbiage and ineptitude like the vestibule of a great truth, for above Emblematic Freemasonry and its ethics of the man in the street there is a High, Holy and Spiritual Order, so far externalised only in the souls of an elect few. Therein is a sacramental architecture, full of grace and truth.

The Resurrection Body.—We may note also one other suggestive sentence : “even as the Tabernacle of Moses was a type of the more glorious Temple of Solomon, so is this frail body of the glorified body which shall be hereafter”—a house not made with hands but meet for the habitation of the self-knowing spirit.

KNIGHT OF THE TEMPLE

In the ordinary records of history and of the literature arising therefrom a Knight of the Temple is of course a Templar Knight ; but in High-Grade Masonry certain distinctions are apt to be drawn finely, and they beget confusion, not only in the world without but also in the circles within. It comes about therefore that when the reputable Thory mentions with great seeming plausibility that the denomination *Chevalier du Temple* belongs generally to all Rites of the Templar system, the statement obtains generally but is subject to particular exceptions. The 69th Grade of the METROPOLITAN CHAPTER OF FRANCE bears this title, and it may be a Templar Grade ; so also the 8th Grade of the RITE OF THE PHILALETHES ; but the canon of distinction operates respecting the 36th Grade of MIZRAIM and the 34th of MEMPHIS, being No. 13 in the reduction of the ANTIENT AND PRIMITIVE RITE. It is a chivalry which is no chivalry and it is one of those Grades which by a salutary *lapsus memoriæ* bears witness unwittingly to the fact, for there is no accolade and there is no ceremony of knight-ing. The Candidate is received upon four so-called points of geometry, formed by the square and compasses. When he has been pledged, invested and entrusted, the Brethren form a circle about him and he is the point within the centre. This stands at its value and so does also the explanation, for he is told that the circle represents the Deity "whose centre is everywhere and the circumference nowhere." Unfortunately for the image, a circumference which is nowhere can nowhere represent the Deity, not even in that world of chaos which is called the RITE OF MEMPHIS. Were there any object in making such a comparison on either side of the given symbol, it is the Candidate who represents the Deity, and then—also unfortunately—in respect of him and his analogical position the Brethren are nowhere. It is a pity that the makers of Grades should quote Hermetic—or any other—writings if they cannot make sense out of them.

Emblematic Geometry.—There is great insistence on geometry, and it is spiritualised for Knights of the Temple after the following manner : (1) There is another geometry besides that which relates to lines and angles. (2) It sees God behind the circle and triangle. (3) Those who can penetrate its intellectual mysteries will understand the geometrical point as representing a given disposition in the state of inaction. (4) A symbolic right line is duty persisted in, uninterrupted pleasure, happiness and so forth. (5) As regards a symbolic right angle, the perfect sincerity of one right line to another is as the line of that angle, the line of duty being radius. (6) An acute angle is im-

perfect sincerity. (7) An obtuse angle is injustice. (8) A perfect junction between sincerity and duty forms justice, and is equal to an angle of ninety degrees. (9) A symbolical perpendicular signifies fortitude, prudence, temperance; while (10) a symbolic solid "is the whole system of Divine Laws as existing in practice."

Nota Bene.—A Ritual of this kind is unworthy to wrap the worst commercial fats which are used as substitutes for butter, but it belongs to the Senate, and its "moral geometry" is supposed to purify the Temple of the body. Hence, presumably, its initiates are Knights of the Temple: in any case no other warrant transpires for the name of the Grade and the dignity conferred therein.

KONX OMPAX

According to an almost uniform sequence of authorities, the two words ΚΟΓΞ ΟΜΠΑΞ were used at the end of the Greater Mysteries as a ceremonial formula of dismissal from the Temple of Eleusis, and an altogether extrinsic importance has attached to them, owing to the many speculations which have been hazarded respecting their place of origin, root in language and meaning. They are no concern of Masonry but have been reflected into its side issues; they could have been of no consequence to the Mysteries themselves, but a long debate has placed them in a false light, as if something essential were communicated in this manner: it is desirable therefore to ascertain how the subject actually stands. The authorities to whom I have referred are not of course classical, and a first question arises as to the source of the statements made by writers like Warburton, Creuzer, Schelling, Munter, Lemprière and Ouvaroff—among many others. It is from these or their still later followers and echoes that most of us have heard of the formula. Did they simply take over, one from another in succession, a report supposed to be accurate? This has been the case indubitably with a number of modern references, but by others we are carried back to what is after all little more than a conjecture on the part of a Dutch writer named Meursius, who belonged to the late sixteenth and early seventeenth century. This is the furthest point to which I can trace the question of authority, and his words are: *Atque hunc in modum initiatis acclamatum mox; κὸγξ, ὄμπαξ*, adding: "And as if dismissed by this acclamation, they scattered and gave place to others who desired to be initiated." Now, the classical source quoted by Meursius is the Greek Lexicon of Hesychius, who is said by some to have been a disciple of St. Gregory of Nazianzus, while his compilation shews that he was a Christian. Hesychius explains the words as a form of acclamation used at the

completion of anything, comparing them also to the sound of the judge's ballots and of the clepsydra. He makes no reference to Eleusis. In the late eighteenth century the Baron de Sainte-Croix approved the conjecture of Meursius because it was plausible; but the fact remains that the use of KONX OMPAX as a valedictory formula at Eleusis has no evidence to support it, on the part of any writer by whom it has been cited and explained.

Views of Lobeck.—The next question is that of alleged significance. Warburton calls the words barbarous, and they are met with in no archaic lexicon, except that of Hesychius. In the year 1829 a German writer named Lobeck hazarded the emendation $\kappa\acute{o}\gamma\xi\ \omicron\mu\ \pi\acute{\alpha}\xi,\ \omicron\mu$ being an abbreviation for $\omicron\mu\acute{\iota}\omega\varsigma$: $\kappa\acute{o}\gamma\xi\ \omicron\mu\acute{\iota}\omega\varsigma$ vel $\omicron\acute{\iota}\nu\ \pi\acute{\alpha}\xi$ =*konx similiter pax*. The presumed meaning of the words would be in this case that whatever is understood by *konx* is comparable to whatever is signified by *pax*. Now, the word $\kappa\acute{o}\gamma\xi\eta$ signifies a bivalve or shell-fish of the oyster kind, and $\pi\acute{\alpha}\xi$, according to Liddell, is equivalent to the Latin *pax* in its interjectional form, meaning: Peace, be still, etc., the equivalent precisely of our colloquial: "Shut up." Lobeck was concerned with shewing that there could be nothing more ridiculous in the mouth of a Hierophant than the use of such a formula, especially the ludicrous word *pax*. But his emendation is not put forward seriously and could be turned against himself, for the counsel of the Mysteries was silence, otherwise, that "Peace, be still" which is an accredited meaning of *pax* in the Greek as in the Latin form, while the closeness of Eleusinian secrecy was certainly comparable to the sealed mouth of an oyster and the way in which it shuts up. So far at the moment in respect of one explanation.

Other Hypotheses.—By others the words are represented as corruptions of various formulæ in languages foreign to Greece. (1) According to Le Clerc, KONX OMPAX was a corruption of *Kots Omphet*, which is said to signify in the Phœnician tongue: Watch, and abstain from evil—an appropriate valediction at the end of the Greater Mysteries. (2) On the other hand, a certain Captain Wilford, writing in the *ASIATIC RESEARCHES*, claimed that he had discovered the real origin in Sanskrit, which he termed "the language of the gods"—i.e. in the view of Indian legend. According to this hypothesis, the true words are *Kansch, Aum, Paksch*, meaning—says Wilford—"The object of my most earnest desire is holy rest with God." He affirmed that even in his own day they were used at the conclusion of religious rites, to shew that they were over. Lobeck rejected this explanation with disdain, but there is not much force in his contention that $\kappa\acute{o}\gamma\xi$ *nec significavit unquam nec significare possit* "the object of

my most earnest desire," as Wilford was asserting the meaning of a Sanskrit term and not that of its alleged Greek corruption. However this may be, (3) Le Plongeon intervened at a much later day, and having cited Wilford's speculation he carried the question from East to furthest West and affirmed that the words were not Sanskrit but Maya, being vocables of the language spoken by the ancient inhabitants of Yucatan and still extant among its descendants. On this hypothesis, the reading offered in substitution for KONX OMPAX was *Con-ex Oman Panex*, signifying: "Go, stranger, scatter." But it is nonsense as a supposititious synonym for an Eleusinian *Valete, fratres*, since the initiates of Demeter and Persephone were neither strangers nor profane. (4) As much and more may be said for a preposterous invention which proposes an alleged Egyptian derivation, namely, *Khobs am Pekt*. This is accredited with the meaning: "Light in extension," and could, I suppose, only be regarded as a form of dismissal by the fanatics of a Bacchanalian orgy. We can rest in peace over all these explanations: I do not know that I have exhausted them and most certainly a little questing in the phonetics of other languages might produce other vocables equally plausible and worthless; but what would be much more to the purpose would be an attempt to determine whether the mysterious words can be traced anywhere in the byways of literature and its remains prior to the period of Hesychius. So long as they stand within the measures of his explanation the meaning of KONX OMPAX can matter to no one, but least of all to students of the Mysteries and Masonry.

Bibliography.—(1) The editions of Hesychius are numerous: I have used that of Joannes Albertus: *HESYCHII LEXICON, cum Notis doctorum virorum integris, vel editis antehoc, nunc auctis et emendatis*, etc., 2 vols., folio. *Lugduni Batavorum*, 1746-66. A note suggests *βομβαξ* as a possible emendation for *'ομπαξ*. (2) Joannis Meursius: *ELEUSINIA, sive de Cereris Eleusiniæ sacro ac festo. Liber singularis*, 1619. (3) Warburton: *DIVINE LEGATION*, Book II, Section 4, in any edition. He does not cite Hesychius, or indeed any authority. (4) Christian Augustus Lobeck: *AGLAOPHAMUS, sive de Theologiæ Mysticæ Græcorum causis libri tres*, 2 vols., 1829. See *Liber Secundus: Orphica*, cap. xvii, § 4, pp. 775 *et seq.* His emendation is contained in the following passage: *Quid enim, quæso, respondebimus, si quis hoc monstrificum ὄμ ex adverbio ὀμῶς decurtatum esse dicat?* As regards origin he says: *Sciunt omnes, qui Meursium trivere, in exitu hujus sacri, quum pia mitteretur concio, abeuntibus acclamatum esse κογξ' ὀμπαξ*. The ponderous volumes of Lobeck are of great importance for their period, but his criticism on the claims made for

and on behalf of the Mysteries and their *theologia sacra ac mystica* is one of marked hostility. (5) For Le Clerc see BIBLIOTHÈQUE UNIVERSELLE, t. vi, p. 86. (6) The essay of Captain Wilford may be consulted in the ASIATIC RESEARCHES: see Vol. V, p. 300 *et seq.* Creuzer, Schelling, Munter and Ouvaroff embraced his speculation with zeal. (7) Augustus Le Plongeon: SACRED MYSTERIES AMONG THE MAYAS AND QUICHES, 3rd edition, 1890. It must be said that he was an inaccurate writer, and in the present instance—quoting apparently from memory—he gives Wilford's rendering of his Sanskrit emendation as "Retire, O retire, profane" and compares it unthinkingly to the *Ite, missa est* of the Latin Church. Subsequently, he corrects the rendering. For the benefit of those who may wish to pursue the subject I append as follows the remarks of Hesychius, s.v. *κόγξ ὄμπαξ*: Ἐπιφάνημα τέτελεσμένοις . και τῆς δικαστικῆς ψήφον ἦχος, ὡς ὁ τῆς κλεψύδρας. παρὰ δὲ Ἀπτικοῖς βλόψ.

KARL C. F. KRAUSE

The Masonic activities of this German philosopher belong to the early part of the nineteenth century. He has been represented as devising a system, but the most that he attempted was to influence the spirit of Masonic workings after a somewhat fantastic manner. An evident believer in the efficacy of words, he counselled that those of the Rituals should be treated in such a fashion as to ensure a plenary manifestation of the spirit within them. Here is a question of delivery, or if there is something beyond this I confess that it escapes me. To this very reasonable recommendation was added an opinion that the explanation of symbolic meanings should be delivered over to the private judgment of every member as a thing of secondary importance. Krause was above all a philosopher and a Göttingen lecturer on philosophy. Kenneth MacKenzie suggests that he has been regarded as the original of Carlyle's Teufelsdröckh in SARTOR RESARTUS, but on what ground he leaves in the clouds as usual. I mention it only to indicate the kind of person with whom we are dealing—one of the idealistic order and possibly by no means a sound guide in matters of practice. The discussion of his proposal as regards Masonic symbolism need not detain us; it is a question of things which have either a ruling law or are pure nonsense.

Masonry Spiritualised.—His opinion notwithstanding, Krause offers a personal construction of emblematic architecture considered as a spiritual science, terming it an august art, the first and proper occupation of the new initiate. The work given him is upon and within himself; it is purification, the search for

perfection and for the conformity of the individual with the law of humanity at large. For Masonry may be regarded as the principle of universal alliance and its efforts for the good of mankind should be understood and realised solely in the Spirit of God and conformably to the Divine Essence. In this manner it can lead on to the deification of man—a conventional expression which has caused Krause to be accused by the enemies of Masonry as representing a dangerous theology. It was no doubt used by him in a fluidic sense and it is justified moreover by its history in Christian doctrine, as belonging to a spiritual state recognised by the mystical school of Dionysius.



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OF FREEMASONRY
VOLUME THE SECOND



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(ARS MAGNA LATOMORUM)

AND OF COGNATE INSTITUTED
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LITERATURE AND HISTORY

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LAMARTINE AND FRENCH MASONRY

On March 19, 1848, when the fall of Louis Philippe and the Second French Revolution were accomplished facts, Paris witnessed the unusual spectacle of some three hundred Masons proceeding, two by two, from the Place de la Bourse to l'Hôtel de Ville. They are said to have included members of the SUPREME COUNCIL, and the national flag went before them adorned with Craft emblems and inscribed with the device: *Francs-Maçons*. On reaching their destination seven of the Brethren assumed the distinctive badge of ENTERED APPRENTICE, chief among whom was Jules Barbier. They passed into the hall and were received by Lamartine and others, whom Barbier addressed as follows :

“ Citizens and Members of the Provisional Government, a deputation of Masons belonging to all Rites comes before you wearing the apron for insignia—the symbol, that is to say, of equality in labour. We are all in effect workers toiling with the same zeal at the construction of a social edifice where each has his share in that happiness which is his due. Accustomed to recognize brothers in all mankind and penetrated with the sublimity of those divine words, ‘Love one another,’ we hail with most lively acclamations the Republican Government which has inscribed on the Banner of France a triple device which has been always that of Masonry: Liberty, Equality,

2 ENCYCLOPÆDIA OF FREEMASONRY

Fraternity. Yes, citizens, our own modest banner is one of union, of sympathy between all Frenchmen and also all nations. Under such title we present it to the Provisional Government, crying : Long live the Republic."

Masonry and Revolution.—The reply of de Lamartine was exceedingly significant and may be quoted, so far as it concerns us, thus :

" I have not the honour of understanding the particular language which you speak, as I am not a Freemason, having never had occasion to be affiliated to any Lodge. In thanking you therefore I shall be using on my own part a tongue which may be strange to you. I know enough of the history of Freemasonry, however, to be assured that it is from the bosom of your Lodges there have issued—at first in darkness, then in a half-light and at length in broad day—those sentiments which finished by producing the sublime upheaval witnessed in 1789 and of which the Parisian people have given to the world a second and, as I trust, the last example a few days since. The convictions of fraternity, liberty, equality which make up the gospel of human reason, have been zealously and valiantly penetrated, propagated and professed by you in the particular enclosures where your sublime philosophy has so far been restricted. The things which you have been forced to conceal may now be proclaimed openly, and their diffusion will be the more potent now that they are on every lip, spreading through the whole nation, no longer needing the dissimulation of symbols. Reason needs these no further ; to-day it is a sun without clouds ; and if—for some years to come—you continue to use such draperies, it will be no more as a matter of necessity but as a faithful and glorious memorial of the labours which Freemasonry has sustained in the difficult times, and of which it offers now and henceforward the witness to the human race."

The Coup d'État.—The Republic—which French Freemasonry came out of its Grand Orients and Supreme Councils, its Lodges and Chapters to welcome and acclaim as its own—was short-lived as we all know, for the *Coup d'État* followed in 1851. There was a time when Lamartine was regarded as himself a Freemason, so that the incident clears up one point of error. It is of course much more important in another sense, but as to this it speaks for itself with a force which might be weakened by comment.

Authorities.—See LE FRANC-MAÇON, a monthly review which began to be published in Paris, 1848, Vol. I. Also Alphonse de Lamartine : LA FRANCE PARLEMENTAIRE, Vol. V., p. 194.

LAMBERT DE LINTOT

Whether of foreign nationality or extraction I do not know, but the bearer of this name should be held in fair remembrance for his zeal in the foundation of the Girls' School. He was active otherwise in

Masonry and was connected with the ST. GEORGE OBSERVANCE Lodge. Some mythical stories affirm (1) that he was a political agent of Prince Charles Edward Stuart, and (2) that he worked for many years—seemingly in England—seven alleged Templar Degrees of the French CLERMONT CHAPTER. He was initiated in 1743 and, according to one account, was alive in 1788.

LANDMARKS

It should be obvious in the first place that a landmark is not *per se* irremovable. DEUT. xix. 14, and xxvii. 17, are enactments and penalties respecting boundaries of estates indicated by certain objects, as e.g. stone pillars ; but the curse pronounced on those who remove their neighbour's landmarks has reference to an unlawful act. Such a landmark could be changed or taken away by agreement between the parties, as in sale by one to another. The modern use of the word has become wide and figurative, and has reference usually as such to permanent indicative objects : it is understood also in various symbolical senses, and this is its use in Masonry. Rule 4 in the "General Laws and Regulations for the Government of the Craft" lays down (1) that all Laws emanate from GRAND LODGE ; (2) that having sole power of enactment, so also it only can alter, repeal or abrogate ; but (3) in so doing, that it shall always take care "that the antient Landmarks of the Order be preserved." There is but one further allusion to these Landmarks, and there is no recitation of their number or nature. If we turn to the original BOOK OF CONSTITUTIONS, 1723, we shall find a similar reference in No. 39 of Payne's GENERAL REGULATIONS, and so also in the second edition of 1738 ; but in neither case is there any word of explanation. They are held to be irrevocable for the very plain reason that the Rule says that they are to be preserved, whatever new Laws are enacted and whatever old Laws are altered or repealed. In what they consist and why they cannot be changed have been matters of debate for over one hundred years. It will be seen that they did not belong to the class of Rules or Laws, and although in certain so-called ANTIENT CHARGES we learn that "it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry," they were not part of that Body in the opinion of the original GRAND LODGE which is responsible for making this decree on June 24, 1723, but qualified it by adding : "without the Consent first obtained of the ANNUAL GRAND LODGE." It follows that it is possible to alter the Body of Masonry, but not its old Landmarks. In what consists the Body of Masonry is, however, as much a moot question as is that of the Landmarks, owing to the

want of definition. It is possible that the latter are identical with those "Antient Rules of Masonry" mentioned in the Minutes of June 24, 1723, and in the second BOOK OF CONSTITUTIONS, but again not otherwise formulated.

Many Inventions.—Oliver held that they belonged to oral tradition; thirty years later he admitted that they had never been clearly defined, and yet later that "we are grovelling in darkness on the subject." The fact did not prevent him from enumerating forty LANDMARKS in the FREEMASON'S TREASURY, together with twelve others which were either spurious or obsolete. In the year 1858 Mackay enumerated twenty-five which have been approved generally in America, but not elsewhere, except by Kenneth MacKenzie, who— with characteristic intellectual crookedness—reproduced them without acknowledgment as an authorised and unchallenged view. It is sufficient to say that "modes of recognition" are put first in the series as things that admit of no variation; but they differ in different countries and are therefore neither invariable nor universal. It has been suggested by Mr. W. B. Hextall—ARS QUATUOR CORONATORUM, Vol. XXV, pp. 91, *et seq.*—that they were old Operative trade secrets, but in this case they have passed out of sight and there is no reason why Payne should have referred to them. The terms of reference, moreover, exclude the notion. It has been thought otherwise that they are any tenet of the Craft—*ibid.*, Vol. XXIV, pp. 151 *et seq.*—e.g. the existence of a God and resurrection—but in this case the original and irrevocable Landmark would have ordained that every Mason should be "true to God and Holy Church." Under all the circumstances it must be recognised that there are Old Landmarks, but as the original authority failed to specify concerning them, no one knows what they are, and hence it is impossible that they should be repealed. I infer personally that George Payne had nothing definite in his mind when he made the reference.

LATIN FREEMASONRY

The Great World-War has welded fresh bonds of union between America, France and Belgium, which in their turn have raised, and in a spirit favourable thereto, the question whether a *rapprochement* is possible between Freemasonry in Latin countries and that of the English-speaking race at large. On the part of the former it may be assumed that the chain of union was broken unexpectedly in the past and that they have always wished it to be made perfect once more. Of such a desire on the other side there is no substantial evidence prior to the year 1918, when the Grand Master of Manitoba, U.S.A., published certain correspondence which had passed between himself and the

President of the Council which is a governing body of the GRAND ORIENT. It told us nothing otherwise unknown, but the outcome was that the Grand Master of Manitoba put forward a plea for reunion on a point of casuistry, being the alleged relationship between an extract from the modern Constitution of the GRAND ORIENT and an extract from Anderson's CONSTITUTIONS of 1723. According to the first, Freemasonry is "an essentially philanthropical and progressive institution" which has the pursuit of truth as its object, together with "the study of morality and the practice of solidarity." It insists on absolute liberty of conscience and "considering metaphysical conceptions as belonging exclusively to the individual judgments of its members," it refuses to accept any dogmatic affirmation. As God is—for most people—a metaphysical conception, I can imagine no statement which rules out more completely all that Freemasonry stands for in English lands. So falls for the GRAND ORIENT that "house not built with hands, eternal in the heavens." So is there stultified also that prayer of the true Mason, "by patient continuance in well-doing," to be "built up as living stones into a spiritual house," meet for God's service. But it is not alone what is said in the extract; it is above all that which is to be inferred therefrom. The "Divine in Man" and the "Divine in the Universe" of Plotinus, "God known of the heart," are "metaphysical conceptions," for the GRAND ORIENT, not matters of experience, while the faith which is guide of the paths leading into light is ruled out as "dogmatic affirmation." Under the inspiration of such formulæ, the President of the Council suggested in one of his letters that the UNITED GRAND LODGE OF ENGLAND "desires to make a belief in God in some manner compulsory." It does nothing of the kind, but it does not open the doors to those whose "dogmatic affirmations" are counter to that belief and to the realisations which arise therefrom.

Masonry and Religion.—Passing from the GRAND ORIENT and its Constitutions to those of Anderson, the extract quoted recites—as we know too well—that "a Mason is obliged by his tenure to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious libertine." For the rest, "in ancient times Masons were charged in every country to be of the religion of that country," but "it is now thought more expedient only to oblige them to that religion in which all men agree . . . , to be good men and true . . . , by whatever Denominations or Persuasions they may be distinguished." The commentary of the Grand Master of Manitoba on the two contrasted extracts is that by the change made in 1877 the GRAND ORIENT "reverted back" to the

Anderson Constitutions rather than "went farther away." The inward truth is of course in the very contrary sense, but we have seen that, even for Anderson, the particular "constitution" is a pitiable specimen of loose wording and confusing sense. I have admitted that the GRAND ORIENT is technically right on the wording, but one thing stands out clearly, that Masons were *obliged* or pledged by the meaning "to that religion in which all men agree," namely, belief in God, apart from which it is obvious that there can be no religion. The wide field of Denominations and Persuasions did not hence include but implicitly separated those of atheism and its variants. The casuistry therefore fails, and the construction of the clauses is precisely that to which the English GRAND LODGE has always and unwaveringly held.

Freedom of Conscience.—Let it be remembered, in justice to all parties, that neither in 1877 nor at any subsequent time has official Freemasonry in France categorically denied God. The charge against it is that it made the question open for every one to think as he liked and proclaimed that "its only principle is an absolute respect for freedom of conscience." I will not dwell upon the point that the last observation stultifies the whole position, for the word conscience postulates the eternal sanction of an absolute and intelligent Court of Appeal, in conformity with which, and so only, the individual abides intelligently, "knowing with" that standard. Grand Obediences are not expected to be acquainted with etymologies any more than with a literate sense of English.

Grand Orient.—It remains that in 1877 the GRAND ORIENT, without denying God, proclaimed its atheism, which word is negative like the later denomination agnostic. A theist is one who affirms God and an atheist is one who does not so affirm. Now, in England the charge of Freemasonry to every one of its members is: "Fear God and honour the king." But French Freemasonry has neither a king to honour nor a God to fear. There is no ground of union between two institutions so diverse as these are, and any proposition for healing the breach between them by a process of restoring communion—presumably without stipulations—is on the face of it foredoomed to failure, while in the heart of it there is sown already the poisonous seed of insincerity.

American Views.—When the GRAND LODGE OF IOWA issued its QUARTERLY BULLETIN in April, 1918, it reported that less or more Grand Lodges had already "taken action looking toward closer fraternal relations between the Masons of America and those of France." The GRAND LODGE OF CALIFORNIA, having affirmed that "the universality of Freemasonry"—no less

than "the Fatherhood of God and the Brotherhood of Man" —ought to be more than empty phrases, had resolved to appoint a special committee to report on some plan whereby the breach might be healed "without the sacrifice on either side of any essential principle or matter of conscience." On the other hand, the GRAND LODGE OF MISSOURI refused to entertain recognition, on the ground that "the GRAND ORIENT of France is an atheistic and political body," while the GRAND LODGE OF FRANCE "is not strictly an atheistic organisation" and yet "it is not deistic." The BULLETIN on its own part called to mind that the strongest advocate for removing the name of God from the GRAND ORIENT Constitution was "a Protestant minister of the Gospel," because he thought that a profession of belief in a Divine Being signified for many a "belief in the God of the Roman Catholic Church." The distinction is valuable as a gauge of that minister's mind and for the quality of the counsels which prevailed in the French Commission of the period; but the fact is nothing to the purpose in any other respect.

Fatherhood of God.—The question is whether Masonry is or is not a Theistic institution. If it be, then those bodies which have ceased to be such are not of or within Masonry: they have ruled themselves out. But if it be not, our "Anglo-Saxon" doctrine of the Fatherhood of God, our consecrations, our prayers, our exhortations are all redundant to Masonry, expressions of pious opinion or feeling, beside the mark of Brotherhood; and when it ceases to signify whether we retain or remove them, their removal will be preferable on the score of common consistency. But as a spokesman of the Great Quest I am certain that there is no true Masonry, no real and living Brotherhood of Man, outside the eternal sanctions, and that apart from these there is no meaning in our solemn ceremonies. Finally, it is for those only who are content to regard God as a "dogmatic affirmation" to seek a *modus vivendi*, much less a point of union between Theism and Atheism.

Latin Obediences.—It will be convenient at this point to mention quite briefly the Latin Masonic Obediences outside France and Belgium. In a work on the political hand in Continental and South American Freemasonry there would be a large scope for development, but the subject lies otherwise within measures which are in strict correspondence with its intellectual and spiritual outlook.

Italian Masonry.—We hear of Lord George Sackville, otherwise Charles Sackville, Earl of Middlesex, otherwise Duke of that County, otherwise Duke of Dorset, establishing a Lodge at Florence in 1733, and of a medal being struck to commemorate the alleged fact. The

authority is Thory, whom others followed, producing variations on their own part. An alternative date is 1729. We hear also of Lodges in Tuscany, of the initiation of a Grand Duke of Tuscany, and of Lodges in Upper Italy. Whether these stories are true or false there is no means of knowing: antecedently their truth is unlikely, but the question is of no consequence. The first evidential Masonic fact in Italy is the first Papal allocution issued by Clement XII, appointing an Inquisitor to deal with a Lodge at Leghorn in 1737. To account for this action it is not only probable but certain that there were other Lodges in the country, and the Pope must have heard of Masonic activities much nearer to the gates of the Vatican. We have seen, as an unquestionable point of fact, that an English Lodge was working at Rome between 1735 and 1737. As to what ensued at Leghorn no deponent certifies, but the second evidential instance belongs to the year 1738, when the Bull *IN EMINENTI* was published by Benedict XIV. When the See of Peter fulminated the Inquisition went to work in the wake, carrying rope and faggot—symbolically at least. Sporadic Lodges sprang up and fell like mushroom growths. Masonic activity seems to have centred at Naples, onward from 1754, but the life of the Order must have manifested in several directions to justify the Bull *PROVIDUS* of 1751. The King of Naples intervened in the same year with a general proscription. It is historically certain that about 1775 the *STRICT OBSERVANCE* came over the mountains, bearing its Templar banners and carrying all before it, as usual at that time: we hear of Chapters established at Turin, Modena, Ferrara, Padua, Verona, Milan, and at numerous other places which I forbear to mention because of their obscurity and their antecedent unlikelihood, in the case of a Rite which had enough to concern it in the great cities. There is no question also that Venice was a Masonic centre in 1780 and one of literary activity in connection with the Craft. About the period of the French Revolution I conceive that Masonry had taken a considerable hold of Italy, though statistics reproduced by one writer from another do not seem to have been verified by any one. I pass therefore to the year 1805 when the *SCOTTISH RITE* founded a *SUPREME COUNCIL* for Italy under the auspices of Comte de Grasse-Tilly. In 1820 a Bull of Pope Pius VII suppressed the Order everywhere in Italian territory for nearly forty years. There were momentary and pitiful resurrections, without meaning or history, as at Palermo in 1848. The French *GRAND ORIENT* warranted a lodge at Genoa in 1856, and another sprang up at Turin in 1861. A year later Turin saw the foundation of a *GRAND LODGE* called *ARMORICA*. It could have had little to influence there and less to rule; but the aspirations and forces of the time were

maturing the unification of Italy, and Garibaldi was already a Mason. I pass over the feuds and dissensions of the LODGE ARMORICA and the defeat of the liberator of Italy at the election of a second Grand Master. Garibaldi established a GRAND ORIENT OF GRAND LODGE of his own and adopted the SCOTTISH RITE. This experiment either developed into a SUPREME COUNCIL, or such a COUNCIL was formed independently at Naples. In 1873 a Convention was held at Rome to lay the foundations of Italian Masonry, which became and remains to this day a political institution, the activities and history of which it would be interesting and important to trace ; but the undertaking is here impossible. It remains only to add that the chief Obediences are the GRAND ORIENT OF ITALY, having headquarters at Rome, and a Scottish SUPREME COUNCIL. There should be no need to say that there is little communion with England.

Spain.—The history of Spanish Freemasonry, from the second quarter of the eighteenth century to the year 1869, is a byway of the Holy Inquisition, and may be tabulated shortly thus : (1) Reign of Philip V : Masons were sent to the galleys. (2) Reign of Ferdinand VI and his coadjutor, the Grand Inquisitor Joseph Tarrubia : the crime of Masonry was that of high treason, and the punishment was death. (3) Reign of Joseph Napoleon : the proscriptions ceased and the Holy Office was no longer a power in the land. (4) Reign of Ferdinand VII : the Holy Office was restored and Masonry was suppressed. (5) Civil War and its aftermath : persecution ceased, and there was a certain growth of the order. (6) Reign of Queen Isabella : intermittent persecution, uncertainty, clandestine activities, decay. (7) In or about 1869 Masonry emerged into the light. The internal history can be also summarised shortly. (1) According to Anderson's second BOOK OF CONSTITUTIONS, a Lodge at Madrid was warranted by Lord Coleraine in 1728. (2) We hear of others at Gibraltar in the same year ; a second at Madrid in 1731 ; and one at also Valenciennes in 1732. (3) There is no need to say that the long story of persecution did not suppress the Order, but it was driven into dark places. (4) A NATIONAL GRAND LODGE OF SPAIN is said to have been founded at Madrid in 1809. (5) Gould states that in 1811 there were two Spanish GRAND ORIENTS and two SUPREME COUNCILS. They fell asleep in due course or perished. (6) An American witness, speaking from information received, registers that a surviving SUPREME COUNCIL was united with a surviving GRAND ORIENT in 1817. (7) In 1820 we hear of a GRAND ORIENT and in the following year of a restored COUNCIL, but there is nothing in the nature of evidence. (8) Gould mentions tentatively—and as matter of mere report—a GRAND ORIENT, GRAND NATIONAL

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ORIENT and SYMBOLICAL GRAND LODGE as coexisting in 1887. (9) The latest testimony, *circa* 1916, *deposes* to a GRANDE ORIENTE DE ESPANA exercising a considerable and wide jurisdiction. There are no statistics available for any period, including to-day, and so far as active recognition by English Masonic bodies is concerned there might be no Spanish Freemasonry.

Portugal.—All available authorities agree that a Lodge under English Obedience was instituted at Lisbon in 1735; but the Inquisition was at work, as we have seen in the case of John Coustos, and the story of its counter activities continued with little interruption till 1761. There was a certain respite in the reign of Joseph II, followed by renewed persecution, in the midst of which Gould mentions the existence of Lodges at Lisbon, Oporto and Coimbra. A GRAND LODGE is said otherwise to have been founded in 1805, but in 1818 King John II "issued a decree of death against all Masons." There was a revival of Masonic activity about 1834. The result is tabulated, under 1848, as follows: (1) A GRAND ORIENT OF LUSITANIA; (2) three GRAND LODGES; (3) two other GRAND ORIENTS; (4) an Irish PROVINCIAL GRAND LODGE. They are represented, all and several, as in an internecine state of feud. In 1869 their forces were combined to create the UNITED GRAND ORIENT OF LUSITANIA. There were schisms, however, in 1883 and 1892, begetting rival Obediences, but nothing is known of their history. In this case also very little recognition is extended by British authorities to any Portuguese body whatsoever.

Brazil.—There is no certitude whatever, for there is no evidence; but the first Lodge in Rio de Janeiro is said to have been warranted from France. As in 1821 it still stood alone, this unity unfolded as a triplicity and created a GRAND ORIENT OF BRAZIL. The Emperor Pedro I became its Grand Master, but finding that the body was political he shut up the three Lodges in 1822. Masonry was revived about 1832, though it is doubtful whether the lesson had been put to heart. A new GRAND ORIENT was created, the previous obedience was brought again into activity, and a SUPREME COUNCIL of the SCOTTISH RITE was also organised—all in the year mentioned. To this triad there were added illegal Obediences, while the legitimate SUPREME COUNCIL was itself rent by schism. It is said that at the present day the dissentient parties are united under a single GRAND ORIENT, working the SCOTTISH RITE presumably.

Mexico.—We may take our choice between two rival affirmations or more wisely suspend our judgment, there being no evidence to offer a ground of settlement. According to one, three Lodges in the city of

Mexico were warranted from New York about 1825, and a GRAND LODGE was formed. According to the other, Mexico was first colonised by the SCOTTISH RITE before 1810. We hear also of the GRAND LODGES of Pennsylvania, Louisiana and South Carolina granting Charters to Lodges in various Mexican towns between 1816 and 1826. All obediences were naturally at issue with one another, though in communion by the fact that they were all political cabals. As such, they were suppressed in 1833. It is said, however, that they continued secretly. As time passed on the French GRAND ORIENT intervened for the foundation of Lodges at Vera Cruz and Mexico, respectively in 1843 and 1845. Albert Pike also intervened and founded a SUPREME COUNCIL in 1859. A GRAND LODGE of the YORK RITE appeared in 1865, and Gould states that in 1906 there were at least five distinct GRAND LODGES, in addition to the SUPREME COUNCIL. In 1911 the York GRAND LODGE was split up, and this is the last story that I have met with concerning the ROYAL ART in Mexico.

Minor Statistics.—The other divisions of Central and South America must be grouped together. (1) Masonry entered Peru under the ægis of French Warrants about 1807. It was suppressed in 1813, for the usual South American reasons. In 1825 a GRAND LODGE was formed and was reorganised in 1852, apparently with daughter Lodges in Chile, Ecuador and Bolivia. A SUPREME COUNCIL was established in 1830 and an independent GRAND ORIENT in 1831. The GRAND CHAPTER OF SCOTLAND warranted a ROYAL ARCH CHAPTER in 1852. (2) The French GRAND ORIENT was the sponsor of Masonry in Chile, where it originated in 1841. The GRAND LODGES of Massachusetts and California warranted Lodges respectively in 1850 and 1857. A GRAND LODGE was formed in 1862, but the country seems to be under the obedience of a GRAND ORIENT at the present day. (3) For all that I can ascertain to the contrary, the Republics of Central America—Costa Rica, Guatemala, Honduras and San Salvador may be governed at this day by a single GRAND ORIENT located in Guatemala, so far back as 1887. There is nothing concerning them in available American records. It remains to be added that in Southern America and in Nicaragua there are Lodges—and presumably Chapters—under English obediences. In conclusion, we have seen that the *Legenda magna et aurea* of the Holy Graal is held to have degenerated under German influence into what I have termed the mysteries of iniquity belonging to the Venusberg; and an analogous declension into a “shameful pasturage” has characterised the Sacred Art of Masonry in the Latin countries. It wears the outward form of our Mysteries, but inward likeness there is none: it has the “mark of the beast” on

its heart, if not on its forehead, instead of the seal of Christ. I am prepared at need to think that we have hardly seen the beginning of the mischief at work in its Temples. So the end is not yet.

LECTURES

There are Three Lectures attached to the THREE DEGREES in Craft Masonry, and they are subdivided officially as follows: **FIRST DEGREE.**—(1) Introductory Address; (2) The Seven Sections; (3) The Charges. **SECOND DEGREE.**—(1) Introductory Address; (2) THE FIVE SECTIONS; (3) The Charges. **THIRD DEGREE.**—(1) Introductory Address; (2) The Three Sections; (3) The Charges. It should be explained that a Charge is attached to each Section of each Lecture, and that the Lectures are in the form of Catechisms, being instructions set forth by way of Question and Answer. It is explained that their object, as a whole, is to draw aside the veil of allegory and symbolism which clothes Masonic Science and to exhibit the underlying principles, being those of purest morality. The principles do not happen to underlie the so-called veil, for they are manifested openly on the surface, or side by side with the symbolism; and as I have sought to indicate in these volumes that the true principles of Masonry are not comprised within the measures of ethics, it is my duty to add that the Lectures do not—as claimed—penetrate through its deeper Mysteries, or indeed betray any consciousness of their existence.

Historical Note.—The literary history of the Lectures tells us: (1) That they were revised by Desaguliers and Anderson, but this is on the authority of Oliver and stands as such at its value; (2) That they were revised by Martin Clare in 1732, but of this there is no evidence; (3) That Clare's revision was revised again by Dunckerley, and this again is a legend; (4) That they were altered, remodelled or rewritten by William Preston, and it is certain that he had a hand in so shaping them that they approached their present form; but according to some he was influenced largely by Hutchinson; (5) That immediately after the Union there was another revision begun by Hemmings, a Grand Warden of the period, and completed by Williams, a Grand Steward and Provincial Grand Master of Dorset. For their further reconstruction under the auspices of T. Smith Webb the scene shifts to America and exceeds the province of this brief notice. The intervention of Hemmings and his successor, under the auspices of the Duke of Sussex, accounts for the Lectures in their present doctrinal position—denuded, that is to say, of their Christian elements, so far as the perspicacity of the revisers allowed them to go. As it happens, they did not eradicate the allusion to the Bright and Morning

Star, whence it follows that in the Craft Degrees the seal of Christ is affixed to the most important event in Symbolical Masonry, even as after all revision the ROYAL ARCH is still that which it was at first, almost militantly Trinitarian.

Points of Origin.—The question that remains over is whether Desaguliers and Anderson revised the Lectures or whether they were devised by them. It is not an uncritical speculation to suppose that they found a few archaic fragments there and here, and if we are to take seriously any statement in a book so ridiculously planned as Oliver's REVELATIONS OF A SQUARE, the definition of a Free and Accepted Mason in the First Section of the First Lecture is the reflection of an Operative Formula which Oliver refers in his reverie to the reign of Henry VI. If it was not foisted upon him by a wag of his own period, it has the air of being something earlier than the beginning of the eighteenth century. Otherwise its elements of antiquity are comparable to Sloane 3329, written on watermark paper of the early eighteenth century but suggesting a somewhat earlier date by its manner of wording. If this view is correct, it is out of those fragments which came into the hands of Desaguliers and Anderson that the Lectures were developed, and their traces are imbedded in the text. In the great bulk it is certain that the First and Second Lectures were the work of these twain, or otherwise of those like them, if Oliver was in error on the point of names. The authorship of the Third Lecture depends on the date and authorship of the THIRD DEGREE.

LESSER MASONIC PERSONALITIES

Some account of Masonic *litterati* in the lesser grades of distinction will be found in another section. The lesser personalities who are enumerated very briefly indeed under the present heading are those who call for mention in a comprehensive handbook but do not appear to have made any contribution to the Masonic subject, on the side of its records. I lay no claim to especial research concerning them. They are names which a student will meet with in one or another direction, and I have come across them for the most part as he will do also. He is not likely to need exhaustive particulars respecting them, and I should act unwisely by taking the pains to furnish them or occupying space with the result which is needed for more important matters. The encyclopædists, good and bad, who have preceded me are included in the sources from which I have been content to draw.

Achet, Louis Francis.—An Officer of the French GRAND ORIENT at the end of the eighteenth century and a founder of the SCOTTISH PHILOSOPHICAL RITE. He belonged to the legal profession.

Agdalo, Peter A.—Whether a PROVINCIAL GRAND LODGE OF SAXONY was founded under the English obedience in 1762 seems open to some question, but the statement is on record, and the first Provincial Grand Master is said to have borne this name. He has been described as a Saxon officer, and his death is referred to the year 1800.

Albans, Earl of St.—The mythical President of a mythical General Assembly referred to the year 1663, when the NEW REGULATIONS of Harl. MS., 1942, are affirmed to have been passed on St. John's Day in December. The story further affirms that Sir Christopher Wren acted as one of the Wardens, and so more fully betrays itself.

Alexander I of Russia.—In common with other Secret Societies, Masonry was prohibited under the Emperor Paul I, and when his son Alexander succeeded he renewed the edicts. In 1803 the strictures seem to have been relaxed, because—according to Thory's ACTA LATOMORUM—a certain Counsellor Boeber explained to his royal master the true purport and doctrine of the Order. This stands at its value and would not be worth disputing; but Thory adds that Alexander I sought and obtained initiation, the event taking place at Petrograd. An alternative story substitutes Erfurt, in the presence of Napoleon I, time 1808. But the best of all the fables proposes Paris in 1813, Frederick William III of Prussia being the Emperor's fellow-Candidate on the momentous occasion. Woodford says feebly that he doubts the fact—a typical instance of Masonic courtesy towards inventions, however egregious, which make for the good of the cause.

Alincourt, François D'.—According to Thory, this French officer was imprisoned by the Governor of Madeira in 1776 for the crime of Masonry.

Amelang, C. W. F.—Grand Master of the Grand Lodge ROYAL YORK of Berlin. *Nat.* 1792, *ob.* 1858.

Antin, Duc d'.—Clavel is one of the authorities for the story that this noble and peer of France was Grand Master of the French GRAND ORIENT from 1738 until his death in 1743. But the Duc d'Antin who is known to history died in 1736, and there seems no record of a successor.

Arcambal, Marquis of.—(1) An Active member of the GRAND ORIENT towards the close of the eighteenth century; (2) *Vénérable* of the LOGE CANDEUR in 1779; (3) a patron of Adoptive Masonry.

Arundel, Thomas Howard, Earl of.—One of Anderson's supposititious Grand Masters, his alleged rule being from 1633 to 1635.

Audley, John Touchet, Lord.—Grand Master between 1540 and 1548, but again and only in the reverie of Anderson.

Bachoff von Echt.—Two brothers of this name were among the founders of the Lodge ARCHIMEDES at Altenburg, in 1742.

Beckmann, J. P. B.—(1) Initiated at the Lodge LA VERTU of Leyden in 1776; (2) joined the Lodge FERDINAND KAROLINE of Hamburg in 1777; (3) was its Master in 1787; (4) became Provincial Grand Master of the PROVINCIAL GRAND LODGE OF HAMBURG, under the English obedience, in 1790; (5) was first Grand Master of the GRAND LODGE OF HAMBURG from 1811 to 1814.

Bentinck, Count.—Was Grand Master of Holland in 1758. A descendant, born at Varel in 1809, was Grand Master of the GRAND LODGE OF HANOVER for a considerable number of years, ending in 1857.

Bernadotte, Jean Baptiste.—Ascended the throne of Sweden and Norway as Charles XIV, in 1818. Had been elected Grand Master of Sweden in 1811. Otherwise a Marshal of France in the days of Napoleon I.

Beseler, J. A. von.—Grand Master of the Grand Lodge of Hamburg from 1816 to 1825. *Nat.* 1769, *ob.* 1845.

Beurnonville, Marquis de.—Was some time *Grand Maitre adjoint* of the GRAND ORIENT. *Nat.* 1752, *ob.* 1821, a marshal and peer of France.

Blaerfindy, Baron.—Otherwise Grant. A Jacobite in the French military service who was a person of activity in the SCOTTISH PHILOSOPHICAL RITE and was connected as founder or otherwise with the SUBLIME MASTERS OF THE LUMINOUS RING.

Boetzlaer, Baron van.—Was Grand Master of Holland between 1759 and 1798.

Boeuf, J. J. de.—Important for the influence of France on German High Grade Masonry, which he imported into Brunswick, where he founded the Lodge of St. CHARLES in 1764.

Bohemann, Karl.—A Swedish Mason, born in 1770 and died subsequently to 1815. He was a warm adherent of the High Grades and was concerned especially with promoting the ORDER OF ASIATIC BRETHREN; but he combined politics with Masonry and was expelled his native country.

Böse, Franz der.—Was a founder of the Lodge BALDWIN OF THE LINDENS at Leipsic in 1776, a member of the STRICT OBSERVANCE and an active Rosicrucian during the days of Frederick William II.

Boswell, John.—He was laird of Auchinleck and his presence at

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the LODGE OF EDINBURGH in 1600 is the earliest known instance of a non-Operative Mason.

Bouillon, Gottfried, Duke of.—Grand Master of the GRAND LODGE OF LUXEMBOURG, but it was the comet of a brief season.

Bourbon, Prince Louis de.—He was otherwise Comte de Clermont and Grand Master of the GRANDE LOGE DE FRANCE at its inception in 1756.

Bousquet, Jean.—Grand Master of the GRAND LODGE OF HOLLAND during 1810-12.

Brandenburg, Margraves of.—(1) The Margrave Charles, 1712-57—said to have been made a Mason in 1741 and to have joined the THREE GLOBES. (2) His son, who belonged to the STRICT OBSERVANCE. (3) The Margrave of Brandenburg Kulmbach, 1711-63, who founded the Lodge at Baireuth. (4) The Margrave of Brandenburg Baireuth, protector of that Lodge.

Bronner, J. K.—A founder of the ECLECTIC UNION, who is said to have been made a Mason at Lyons in 1759.

Brun, Abraham van.—A Hamburg Mason, who died in 1748 or 1768 and was a zealous member of the German ROSY CROSS. The authority is Thory.

Brunswick, Ferdinand Duke of.—Important in the German history of Masonry and that especially of the High Grades. *Nat.* 1721, *ob.* 1793. Was made a Mason in the THREE GLOBES, 1740, and joined the STRICT OBSERVANCE in 1770. Is said to have been enthroned at Brunswick in 1772 as Grand Master of ÉCOSSAIS LODGES. Presided at the Convention of Wilhelmsbad in 1782 and was General Master or Overseer of the ASIATIC BRETHERN. He was concerned with Hermetic studies. His three sons Frederick, Augustus Maximilian and William all became Masons.

Buckingham, George Villiers, Duke of.—One of Anderson's mythical Grand Masters, referred to the year 1674.

Cerneau, Joseph.—According to the GERMAN HANDBOOK, he was born at Villeblerin in 1763, was a jeweller by trade and proceeded to New York before 1807. Others say that he arrived there from St. Domingo, having fled that place. The SCOTTISH RITE was in evidence, and in the year mentioned he founded a SOVEREIGN GRAND CONSISTORY of the United States of America, its Territories and Dependencies, working—according to the HANDBOOK—under authority from the French GRAND ORIENT. It is identified as a rival SUPREME COUNCIL of the 33rd Degree and was naturally denounced as spurious by Charleston. A prolonged feud followed, the Cerneau foundation dying hard and slowly, notwithstanding the fact that a

Northern Jurisdiction of the SCOTTISH RITE had been established in due course.

Charles XIII.—The Duke of Südermanland became King of Sweden in 1809. Two years later he instituted the ROYAL ORDER OF CHARLES XIII, restricted to twenty-seven of the principal Masonic dignitaries, with himself and his successors as perpetual Grand Masters. A preamble to the constituting decree specifies the foundation as a proof of his "gracious sentiments" towards the Masonic Brotherhood, of which he was a zealous member and patron.

Chartres, Duc de.—Afterwards Duc d'Orléans and notorious in history as Philippe Égalité. He succeeded the Comte de Clermont as Grand Master of France in 1771, exhibited the uttermost negligence in that capacity and in 1793 denounced and repudiated Freemasonry in the JOURNAL DE PARIS. The revolutionaries signalled their view of him and his parade of equality by guillotining him in the same year.

Chesterfield, Earl of.—Was Ambassador at the Hague in 1731, where he is said to have been present at a Lodge of Emergency, convened for the initiation of the Grand Duke of Lorraine and Tuscany. The whole story is doubtful, and it has been pointed out that GRAND LODGE has no record of the event outside Anderson.

Coustos, John.—The Holy Inquisition at Lisbon, which persecuted Da Costa, at the beginning of the nineteenth century, was of course more powerful and irresponsible in 1743, when—according to his story—Coustos was imprisoned, tortured and condemned to the galleys for the crime of Freemasonry and for refusing to betray its secrets. He was born at Berne in Switzerland, but was brought by his father to England in 1716 and became an English subject. It was this which proved his salvation, for in 1744 his release was demanded by the English ambassador, Coustos being then the denizen of an infirmary, presumably of that kind which was provided for galley-slaves. In 1746 he published at London and in English a very full account of THE SUFFERINGS OF JOHN COUSTOS FOR FREEMASONRY, etc., a graphic narrative. Every kind of accusation against the Inquisition is antecedently probable from the nature of that institution and from its known history. The execrable work of Dominic is reflected into Masonry by the story of Coustos, but in justice to both sides—if justice can indeed be mentioned in connection with the Holy Office—it is necessary to recognise that while the general outline of his story is borne out by the fact of his deliverance, he is the sole witness to that which he suffered during the course of his imprisonment.

Dalberg, K. T.—Prince Elector of Mayence, Coadjutor of the Archbishop of Mayence and subsequently Prince Primate. *Nat.* 1754.

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ob. 1817. Was a member of the STRICT OBSERVANCE and also of the ILLUMINATI. Goethe, Schiller, Werner and Wieland were numbered among his friends.

Dancker, G.—Was Grand Master of the ECLECTIC UNION for several years, ending in 1861.

Daniel, Sir Francis Columbine.—*Nat.* 1765, at King's Lynn, date of death uncertain. Was apprenticed to a surgeon of Wapping in 1779 and began his career as a doctor in that place, 1788. Was made a Mason in "Ancients" Lodge No. 3, but in 1791 joined the ROYAL NAVAL LODGE, No. 61, under the "Moderns"—now No. 59. Was Master of this Lodge for seventeen years, ending in 1808. In 1798 assisted in founding a Masonic Charity for clothing and educating the sons of indigent Freemasons. Was expelled by the "Ancients" in 1801 for issuing Certificates on his own authority, as Master of the ROYAL NAVAL LODGE OF INDEPENDENCE—so-called in the documents. The fact did not at that time imperil his position with the "Moderns," and he himself laid a complaint in the same year against various persons for "encouraging irregular meetings and infringing on the privilege of the ANCIENT GRAND LODGE OF ALL ENGLAND, assembling under the authority of H.R.H. the Prince of Wales." It is suggested that from this small beginning there issued the Union of 1813, for the complaint led the "Moderns" Grand Treasurer to make the first proposal. Daniel himself worked zealously in the good cause, but before it attained fruition, or in 1810, he was again in trouble on the same charge, the "Moderns" on this occasion moving against him. The fact that he had initiated in the ROYAL NAVAL LODGE almost a thousand persons of maritime professions had doubtless suggested to his mind that the Lodge could stand alone. The matter closed definitely in 1814. The Charity which he had founded and another of similar aims were united in 1817 and became the ROYAL MASONIC INSTITUTION FOR BOYS.

Decazes, Elie Duc de.—*Nat.* 1780, *ob.* 1860. This peer of France was elected Sovereign Grand Commander of the SCOTTISH RITE in France, and so remained from 1818 till his death.

Degand, Vicomte de.—Grand Master of the SCOTTISH PHILOSOPHICAL RITE in 1786.

Derwentwaters, The.—(1) James Radcliffe, Earl of Derwentwater, beheaded in 1716 for the Jacobite Rebellion of the previous year. (2) Charles Radcliffe, his brother, who was similarly involved and condemned, but escaped to France, only, however, to be executed on his return in 1746. (3) His son, James Bartholomew, 1725–1786, was taken with the father but was released and became Earl of Newburgh

in 1755. Masonic tradition in France has had something to say of the first and has long regarded the second as its earliest French Grand Master. At most, however, he would appear to have presided over a single Lodge in Paris.

Dickey, William.—Was Master of "Ancients" Lodge, No. 14, in 1766. His father, William Dickey the elder was Grand Junior Warden in 1760-62, Senior Grand Warden in 1763 and 1764, and Deputy Grand Master from 1765-71—when he was succeeded by Dermott. The son became Deputy Grand Secretary in 1768 and Grand Secretary in 1771, a position which he retained till his resignation in 1776. At the end of 1777 he was appointed Deputy Grand Master and filled this office till 1782. It was restored to him in 1792 and so continued till his death in 1800. It has been said of him that few did more than he to place "Ancient" Masonry on a stable basis.

Dietrichstein, Count.—Was National Grand Master of Austrian Lodges in 1784, according to the German HANDBOOK.

Ditfurth, Baron von.—A member of the STRICT OBSERVANCE, the ILLUMINATI of Bavaria and a founder of the ECLECTIC UNION. Was born in 1738 and died at an uncertain date subsequent to 1791.

Dodd, Rev. William.—He officiated as Grand Chaplain when Freemasons' Hall was consecrated or opened in 1776. There was no breath of accusation in respect of his private or Masonic life, till he suffered the extreme penalty of the period in 1777 for the crime of forgery.

Dolgourouki, Grand Prince of.—A distinguished Russian military commander in the days of the Empress Catherine II. Also an important member of the STRICT OBSERVANCE.

Drake, Francis.—Was chosen Junior Grand Warden of the so-called GRAND LODGE OF ALL ENGLAND, when the ANCIENT LODGE AT YORK assumed that title in 1725. The GRAND LODGE became dormant but was revived in 1761, and after more than forty years Dr. Drake was elected its Grand Master. He was a Fellow of the Royal Society.

Durkheim, Count.—A high Officer of the STRICT OBSERVANCE in and about the year 1777. Was present in that interest at the Convention of Wilhelmsbad.

Ernest, Prince of Mecklenburg Strelitz.—Another illustrious member of the STRICT OBSERVANCE.

Exter, T. G.—*Nat.* 1734, *ob.* 1799. Was Provincial Grand Master of Hamburg from 1781-99. Belonged also to the STRICT OBSERVANCE and is said to have been tinctured deeply by Hermetic and Rosicrucian teachings.

Eyben, A. G.—Was an official of Saxe-Meiningen and an active member of the STRICT OBSERVANCE, which drew from all quarters and all ranks, but especially from the higher intellectual, official and princely classes.

Fabre, Comte.—An Officer of the GRAND ORIENT in and about 1814, and also a peer of France.

Falck, Baron von.—*Nat.* 1776, *ob.* 1843. Is described as a Dutch diplomatist, State official and zealous Freemason. He was, furthermore, Deputy Grand Master of Holland for the ten years ending in 1840. There was also a burgomaster of Hanover who bore the same name and was of the same period. A contemporary described him as "the soul of Masonry" in his city and one who "reverenced truth with zeal." He was a member of the STRICT OBSERVANCE and other Rites, including the ILLUMINATI.

Falcke, E. H.—A burgomaster of Hanover, who appears to have been made a Mason about 1774. He was held in high honour by all who knew him. He belonged to the STRICT OBSERVANCE, the ILLUMINATI and the ASIATIC BRETHERN.

Falkenshausen, Count.—A State official at Ansbach in and about 1765 and belonging also to the STRICT OBSERVANCE.

Fiedler, J. F.—Grand Master of the ECLECTIC GRAND LODGE of Frankfort in 1834.

Finch, William.—He was a working tailor of Canterbury, who died in or about 1816. He was made a Mason but was expelled from the Fraternity under circumstances which have not transpired. Thereafter he appears to have earned a certain measure of financial competence for several years—at the beginning of the nineteenth century—by working on his own authority, by "clandestine" traffic in Degrees, and by the publication of Masonic pamphlets at an exorbitant price. These tracts are, I believe, undiscoverable rather than scarce. Some of them were printed in ciphers of his own construction, a key to which was discovered by Mr. H. C. Levander. It has been published several times and there would be no purpose in its reproduction. Unfortunately for himself, he brought an action against one of his victims, and it led to a complete exposure. He was a Masonic impostor of a singularly venal kind, and as it is necessary to mention him I have done so in this place and not among Masonic *literals*. He was equally illiterate and impudent.

Fitz Peter, Geoffrey.—A fabulous Deputy Grand Master, cited by Anderson in his second BOOK OF CONSTITUTIONS.

Folkes, Martin.—*Nat.* 1690, *ob.* 1754. He is something of a legendary character, who is credited with great activity at the period

of the Revival. The Masonic encyclopædias follow one another in stating that he was an intimate friend of Wren and Desaguliers, but none of them give their authority. He was Deputy Grand Master of the Grand Lodge in 1725, and this is the sum total of our real knowledge respecting his Masonic career. In other directions he was a man of distinguished attainments, a graduate of Cambridge, successively Vice-President and President of the Royal Society, President of the Society of Antiquaries and a member of the French Academy. In numismatics he was a leading and presumably the chief authority of his day on English coins. He was born in Westminster and seems to have died in Norfolk, as he was buried in the chancel of Hillingdon Church, by Lynn.

Fouché, Joseph.—He was Grand Conservator of the French GRAND ORIENT. He was, moreover, Duke of Otranto and Minister of Police in the days of Napoleon and also under Louis XVIII. *Nat.* 1763, *ob.* 1820.

Francken, H. A.—Was, according to Mackey, the first propagator of the High Grades in America. The same authority tells us that he was made a Mason at Kingston, Jamaica, by Stephen Morin, not later than 1767. Subsequently he established a COUNCIL OF PRINCES at Albany, U.S.A.

French, Benjamin Brown.—*Nat.* 1800, *ob.* 1870. An illustrious American Mason, he was elected Grand Master for the Washington District in 1845, Grand Master of the Templars in 1859, and in the SCOTTISH RITE was Lieutenant Grand Commander of the SUPREME COUNCIL for the Southern Jurisdiction.

Freudentheil, H. G. W.—Was Provincial Grand Master of the PROVINCIAL GRAND LODGE of Lower Saxony at Hamburg, for the five years ending in 1823.

Gagarin, Prince.—Is described as Grand Master of the PROVINCIAL GRAND LODGE OF RUSSIA and belonged also to the STRICT OBSERVANCE.

Gand, Vicomte de.—Second Grand Master of the SCOTTISH PHILOSOPHICAL RITE at Paris for nineteen years, ending in 1807. The story seems apocryphal, more especially as he is said to have been "a Spanish grandee," notwithstanding his French name and title.

Geisenheimer, S.—A Jewish merchant of Frankfort-on-the-Maine, *nat.* 1774, *ob.* 1828. Is notable for his untiring efforts to secure the admission of Jews into Masonry, of which he was himself a member and also Master of a Lodge.

Gersdorf, E. G. von.—Grand Master of the GRAND LODGE OF SAXONY, from 1838 until his death.

Gèvres, Duc de.—Is said to have been "Grand Conservator of the Masonic Order in France," under the Duc de Chartres.

Gilkes, Peter William.—*Nat. circa 1756, ob. 1833.* Is regarded as substantially the founder of EMULATION working and a great teacher of Masonic Ritual.

Gogel, J. P.—A merchant of Frankfort-on-the-Maine, *nat. 1728, ob. 1782.* Is said to have been Provincial Grand Master of "the Upper and Lower Rhine" and the Circle of Franconia from 1766 until his death. The patent of appointment was that of the London GRAND LODGE.

Gourgas, J. J. T.—Was a member of the SCOTTISH RITE in 1806 and Sovereign Grand Commander of the Northern Jurisdiction in 1832. *Nat. 1777 in France, ob. 1865, at New York.* The authority is Mackey.

Grasse Tilly, Comte de.—Was born at Versailles about 1766 and died subsequently to 1818. Is said to have been made a Mason at the LOGE DU CONTRAT SOCIAL. Was in Charleston about 1796 and joined the SUPREME COUNCIL of the SCOTTISH RITE in 1802, one year after its creation. About the same time he established a second SUPREME COUNCIL at Port-au-Prince, as "Grand Commander for life of the French West India Islands." In 1804 he returned to Paris, where he founded yet another Council and became Grand Commander of the SCOTTISH RITE in France. He carried the Rite subsequently to Milan and Madrid. He resigned his official position at Paris in 1818, and this is the end of his story. The SUPREME COUNCIL was rent with dissensions during his rule.

Hadly, Benjamin.—Was, according to Preston, one of the Wardens when a Special or Emergency Lodge was held by dispensation at the Hague in 1731, for the initiation of the Duke of Tuscany and Lorraine, who became subsequently the Emperor Francis I of Austria. The other Warden was a Dutchman, on the same authority. But according to Anderson's second BOOK OF CONSTITUTIONS and two later editions, the Wardens were John Stanhope and John Holzfendorf.

Hamilton, Hon. Robert.—*Nat. 1820, ob. 1880.* Was District Grand Master of Jamaica and Provincial Grand Master of the ROYAL ORDER OF SCOTLAND.

Hardenberg, K. A. F.—*Nat. 1750, ob. 1822.* A member of the STRICT OBSERVANCE, Prussian Chancellor and Prince.

Harnouester.—An English noble under this name is said to have been second Grand Master of France in 1736, succeeding the Earl of Derwentwater. The name occurs continually in the history—so-called—of French High Grades and is either a French corruption or

invention. It is needless to say that there is no such name in the English peerage. Gould suggests that Derwentwater is intended. The reference in this case would be to Charles Radcliffe and would imply that his brother James was first Grand Master. The whole story is one of muddle and mendacity in equal proportions.

Hartitsch, J. F. von.—In 1754 he became Sub-Prior of Drossig in Bohemia, under the obedience of the STRICT OBSERVANCE. He was a Saxon officer in the Guards.

Hastings, George, Earl of Huntingdon.—English Grand Master from 1588 to 1603, in the amazing list of Anderson.

Hemming, Samuel, D. D.—He has been called founder, reviser and framer of a new system to replace the old Prestonian Lectures, after the Union. He was at one time Senior Grand Warden. We have to thank him for expunging all references to St. John the Baptist and St. John the Evangelist, those time immemorial patrons of English Masonry—a creditable work for a supposed Doctor of Divinity at that unholy period, and no doubt very pleasing to the Duke of Sussex.

Henckel von Donnersmark, Count.—A Prussian Grand Master who initiated King William of Prussia in 1838.

Hesse Cassel, Prince Charles of.—*Nat.* 1747, *ob.* 1836. He was Grand Master of the STRICT OBSERVANCE, in succession to Duke Ferdinand of Brunswick. This was about 1792. He became Provincial Grand Master of Denmark in 1782, under the English obedience. There was also Prince Frederick of Hesse Cassel, *nat.* 1747, *ob.* 1847, but these dates are doubtful. He joined the STRICT OBSERVANCE in 1779, founded a Provincial Chapter of this Order at the Hague and promoted its cause in Holland.

Holstein Beck, Frederick William, Duke of.—Is said to have been made a Mason by Frederick the Great in 1740 and became Grand Master of the THREE GLOBES in 1747.

Jermyn, Henry, Earl of St. Albans.—One of Preston's contributions to the mythical Roll of Grand Masters. He is referred to 1663. Preston follows Anderson.

Johnson.—Otherwise Johnstone, Johnson à Fünen, George Friedrich von Johnson and Becker, but in reality named Leucht, an Englishman—by his claim—who did not know English and is believed to have been a Jew. He was first heard of at Jena in 1758, claiming authority from Scottish Knights Templar "to extend their system in Germany." He deceived Baron von Hund, founded a Chapter of the STRICT OBSERVANCE and acted as a Grand Prior. It is said that many German Lodges—presumably those in connection with the THREE GLOBES—"succumbed to his pretensions." He was exposed

at the Convention of Altenburg in 1764, was arrested at the instance of von Hund and imprisoned in the fortress of Wartzburg, where—to the honour of the STRICT OBSERVANCE—he was maintained at the cost of the Order till his death in 1773.

Jones, Inigo.—*Nat.* 1573, *ob.* 1652. The famous English architect and an irresistible temptation for Anderson, who accordingly represents him as Grand Master in and about 1607, quoting Nick Stone—on the authority of a MS. which had the misfortune to be burnt in 1720.

Kalm, J. N. von.—*Nat.* 1720, *ob.* 1770. A Senator of Brunswick, who was initiated at Copenhagen and became an active member of the STRICT OBSERVANCE.

Kielmansegge, Graf von.—(1) Friedrich, *nat.* 1728. (2) K. R. A., *nat.* 1731, *ob.* 1810, an official of Hamburg. (3) L. F., Master of a Lodge in Hanover. The two others belonged to the STRICT OBSERVANCE.

Lacorne.—Described as a dancing-master and by many opprobrious terms. He was the substitute in 1761 of the Comte de Clermont for a period when the latter was Grand Master of France. The French GRAND LODGE refused, it is said, to recognise him, and the Chevalier de Joinville was appointed ultimately in his place. Lacorne is alleged further to have founded a rival GRAND LODGE in 1762, but the two Obediences were amalgamated in the same year. The story seems to be spurious, and in recent years French criticism has exonerated the dancing-master and done much to clear his character.

Landsberg, Baron von.—Was born in 1739, became Master of a Lodge at Strasburg and also joined a Chapter of High Grades in that city. In 1773 he was appointed Grand Prior and Vicar General of the STRICT OBSERVANCE, presumably for Alsace-Lorraine.

Langes, Savalette de.—A founder of the RITE OF THE PHILALETHES in 1775, a chief contributor to its success, importance and influence. His name recurs continually in the Masonic activity of his period.

La Rochefoucault, Marquis de.—Not to be identified with the Duke, though both were of the same period and both notable Freemasons. Was Grand Master of the SCOTTISH PHILOSOPHICAL RITE in 1776.

Latour d'Auvergne, Prince de.—Was President, otherwise Grand Master, of the same RITE in 1805.

Lechangeur.—We know nothing concerning him prior to his appearance at Milan in 1805, where he took some Degrees of the SCOTTISH RITE, at the hands of its SUPREME COUNCIL, but was

refused further advancement on account—it is said—of his character. The story is that, by way of reprisals, he constituted the RITE OF MIZRAIM. The authorities are Rebold and Clavel—at their value. In 1810 he granted a patent to Michael Bedarride for the dissemination of the RITE IN France, doing nothing otherwise on his own part outside the city of Naples. He is supposed to have died in 1812.

Leonhardi, J. P. von.—Was Grand Master of the English PROVINCIAL GRAND LODGE at Frankfort, about 1787, and seems to have promoted the introduction of the ROYAL ARCH.

Lernais, Gabriel Marquis de.—It is necessary to mention this French High Grade Mason, because the German HANDBOOK has gone seriously astray. He was a prisoner of war at Berlin in 1757 and is supposed to have introduced the RITE OF THE CHAPTER OF CLERMONT and the COUNCIL OF EMPERORS ; but the latter was not in existence, while it appears otherwise that the former was unknown in Germany until 1760. De Lernais belonged also to the STRICT OBSERVANCE.

Leytham, M.—(1) Initiated in 1831 ; (2) Worshipful Master in 1838 ; (3) Grand Master of the GRAND LODGE OF DARMSTADT ; (4) Member of the ECLECTIC UNION ; (5) Grand Master of the GRAND LODGE OF FRANKFORT in 1859.

Lumley, Hon. James.—Was present when Frederick Prince of Wales was initiated at Kew Palace on November 5, 1737. So also was the Hon. Major Madden.

Magnan, B. P.—Was a Marshal of France and nominated as Grand Master by Napoleon III, though he had to be initiated previously to his installation. He was elected in 1862 and remained in office till 1865.

Marschall.—(1) August D. Graf von Marschall, *nat.* 1749, *ob.* 1795 ; (2) Marschall von Bieberstein, *nat.* 1732, *ob.* 1786 ; (3) C. G. Marschall. These were all active members of the STRICT OBSERVANCE and well known in connection therewith. (4) E. A. F. von Marschall, a Mason and army officer of Anhalt Bernberg ; (5) H. W. von Marschall, appointed English Provincial Grand Master of Upper Saxony—so at least it is said. The above enumeration is that of Woodford.

Massena, Andre.—(1) Duke of Rivoli ; (2) Prince of Essling ; (3) Marshal of France ; (4) officer of the French GRAND ORIENT. Born at Nice in 1758, and famous in the military annals of France.

Matheus, Jean.—According to Thory, he was appointed Provincial Grand Master of the ORDER OF HEREDOM KILWINNING, meaning the ROYAL ORDER, in France. This was in 1786. He derived, it is said, from Edinburgh.

Mecklenburg Schwerin and Strelitz.—(1) Friedrich Ludwig,

Grand Duke of Mecklenburg Schwerin, initiated 1819. Of Strelitz : (2) Grand Duke Adolphus Frederick IV, initiated 1772 ; (3) Grand Duke Carl, initiated 1780 ; (4) Prince Ernst, initiated 1773 ; (5) Prince George Augustus, initiated 1768.

Meynil, Marquis Chastellier du.—Member of the STRICT OBSERVANCE Directory of Strasburg in 1755.

Mocranowski, Andreas.—Grand Master of the GRAND ORIENT OF POLAND, 1784.

Montmorency, Comte de.—Was nominated as his substitute in 1771 by the Duc de Chartres, Grand Master of France. About 1785 he became Protector and—it is said—Grand Master of Cagliostro's EGYPTIAN RITE. The authority is Thory.

Mount-Hermer, Ralph, Lord.—Referred to the reign of Edward I in Anderson's list of unhistorical Grand Masters.

Mozart, J. C. W. G.—The great composer and musician, who was made a Mason about 1780 and belonged to a Lodge in Vienna. He wrote several musical pieces for Masonic occasions or with Masonic motives.

Murat, Joachim.—*Nat.* 1771, *ob.* 1815. Napoleon's general of cavalry, whom he made King of Naples. Was an officer of the French GRAND ORIENT in 1803 and subsequently Grand Master of the GRAND LODGE OF NAPLES.

Napoleons and Masonry.—(1) It is a matter of affirmation or mere statement that Napoleon the Great was made a Mason at Malta. Nothing that is found in Clavel on this subject carries the least conviction. There was, however, a traditional feeling *ab origine* among French Brethren which at least deserves respect. It is certain in any case that the Order flourished in Napoleon's reign and that it counted for something in his mind is shewn by actions within his own family groups. (2) Joseph Napoleon Buonaparte, successively King of Naples, King of Spain and Comte de Surveilliers in America. Was nominated by his illustrious brother for Grand Master of the GRAND ORIENT. (3) Louis Buonaparte Napoleon, made King of Holland in 1806, was appointed Grand Master *adjoint* of the French GRAND ORIENT. (4) The initiation of another brother, Lucien Buonaparte Napoleon is a matter of report. (5) Jerome Buonaparte Napoleon, accredited as King of Westphalia in 1807, became Grand Master of the Westphalian GRAND ORIENT. (6) His son, of the same name, was, I believe, unquestionably an initiate. (7) On the other hand, Napoleon III was almost certainly not, though there is a common opinion to the contrary.

O'Connell, Daniel.—Was at one time Master of the Dublin



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Lodge, No. 189, but withdrew from the Order at the instance of the Catholic Priesthood and is said to have published his reasons, which the world has long since forgotten.

Parvin, Theodore S.—*Nat.* 1817, *ob.* 1901, a native of New Jersey. Was made a Mason in 1838 and became Grand Secretary of the GRAND LODGE OF IOWA in 1844, an office which he held till his death, one year excepted—1852, 53—during which he was Grand Master.

Passavant, P. F.—*Nat.* 1738, *ob.* 1756. Was Provincial Grand Master of Frankfurt-on-the-Maine in 1780, and so remained till his death.

Pembroke, Marquis of.—An alleged English Grand Master in 1618, according to Anderson.

Peuvret, Jean Eustache.—An Officer of the GRAND ORIENT OF FRANCE and of immortal memory as a Masonic and Hermetic bibliophile. His private accumulation of Rituals is in all men's ears—I mean, the ears of all Masonic Students. His MS. collection devoted to Hermetic Masonry alone comprised six quarto volumes. The titles of his Ritual treasures are in all nomenclatures of Grades.

Pirlet.—The COUNCIL OF KNIGHTS OF THE EAST, in opposition to the COUNCIL OF EMPERORS, was instituted in 1762 by this French Mason, who followed the trade of a tailor at Paris.

Price, Henry.—*Nat. circa* 1697 in England, *ob.* 1780 in Massachusetts. In virtue of what is called a "deputation" by Viscount Montagu, as English Grand Master, he instituted a PROVINCIAL GRAND LODGE in the Massachusetts district, in 1733.

Rosa, Philipp Samuel.—A Lutheran clergyman, who was made a Mason in the Lodge of the THREE GLOBES. Is said to have assisted a certain Baron von Printzen to institute a Chapter of High Degrees analogous to that of Clermont. He travelled for the propagation of the system in Denmark and Sweden, where the experiment proved a failure, but also in Holland and Germany, where he is said to have organised many Lodges. The system came in time to be known as the ROSAIC RITE. It was largely Hermetic and Alchemical, but appears to have been regarded by its emissary more especially as a source of revenue. He is usually termed a Masonic impostor, but the evidence is insufficient against him. In 1765 he issued a protest against Johnson and the Congress which he had convoked at Jena. Thereafter he and the ROSAIC RITE faded out of public view.

Sackville, Sir Thomas W.—Was Grand Master, according to Anderson, from 1561 to 1567, and also attended an assembly of GRAND LODGE in 1561, being 156 years before GRAND LODGE was founded.

Saint-Germain, Comte de.—He is rather an occult than Masonic personality, though he who, by his hypothesis, had lived through the ages, seen and done everything, could not be otherwise than acquainted with Freemasonry at first hand and fully in all its phases. He admitted as much on occasion, but it was long ago and he had forgotten.

Schröder, F. L.—*Nat.* 1744, *ob.* 1816. Was Grand Master of the English PROVINCIAL GRAND LODGE OF LOWER SAXONY at Hamburg. He reformed the Ritual of Masonry—presumably of the Craft Grades. It is said that his recension is still used in the GRAND LODGE OF HAMBURG and otherwhere in Germany. There was also his brother, F. J. W. Schröder—*nat.* 1733, *ob.* 1778—who was concerned with a RECTIFIED ROSE-CROIX, compounded of theosophy, alchemy and magic.

Sellentin, F. W. A.—Was Grand Master of the Grand Lodge ROYAL YORK of Berlin, from 1798 to 1801.

St. Clair, William, of Rosslyn.—Was Earl of Orkney and Caithness. The traditional story is (1) that in 1441 James II, King of Scotland, appointed St. Clair Patron and Protector of Scottish Masons; (2) that the Office was hereditary; (3) that after his death, *circa* 1480, his descendants held annual meetings at Kilwinning; (4) that such appointment notwithstanding, the nomination of Craft Office-Bearers remained a prerogative of the Kings of Scotland; (5) that it was neglected by James VI when he became King of England; (6) that Scottish Masons, being thereby embarrassed, appointed by charter, *circa* 1600, the William St. Clair of that period and his heirs as their patrons and judges; (7) that, many years after, the said William St. Clair left Scotland for Ireland and in 1630 a second charter was issued, giving similar powers to his son, Sir William St. Clair, who thereupon administered the affairs of the Craft; (8) that in 1736 the William St. Clair of that period, being without issue, was in fear that the Office would become vacant at his death; (9) that he summoned the members of Lodges in Edinburgh and thereabouts, and at a formal assembly recommended them (a) to form a GRAND LODGE OF SCOTLAND and (b) to choose a Grand Master, he himself tendering a deed of resignation; (10) that this deed being accepted, he was forthwith elected Grand Master, which Office he held for one year and was succeeded by the Earl of Cromarty. It is obvious that the early part of this story stultifies itself, for if James II appointed the St. Clairs patrons and protectors in perpetuity, no negligence of James VI could make it necessary for Scottish Masons to invest the same family on their own part by charter, nor was a second charter needed in 1630, as the Office would devolve on the son in the father's absence. The

tradition about James II is therefore apocryphal and is so regarded by Masonic scholarship. The charters appear to be genuine, but they are undated. The conclusion is that, as from 1600, a Masonic jurisdiction was resident in the St. Clairs, and—like others—I do not doubt that William St. Clair of 1736, knowing that there was a GRAND LODGE created recently in London and having a Grand Master, took such steps as would elevate him to that rank in Scotland and raise also the status of Scottish Masonry.

Thoux, Comte de la.—Otherwise Thoux de Salverte, he was in the Polish military service, and his Masonic dedications led him into the STRICT OBSERVANCE. Moreover, he is said to have founded an ACADEMY OF THE ANCIENTS, or of Secrets, on the basis of an experiment by Johannes Baptista Porta at the end of the sixteenth century. The institution was at Warsaw and nothing is known concerning it. The alleged date is 1767.

Van Rensslaer, K. H.—*Nat.* 1799, in the State of New York, *ob.* 1881. Became an Inspector-General of the SCOTTISH RITE in 1845, but formed later on an independent Supreme Body in the Northern States. Matters were adjusted in 1867.

Waechter, Baron von.—*Nat.* 1747, *ob.* 1825. He was prominent in the STRICT OBSERVANCE and Chancellor of the German Pories comprised in the Seventh Province; but the imbecility of the period suspected him of Jesuitical connections, and he lost caste, not only in the Order itself but in general Masonry. Mossdorf relates a not very probable story that Duke Ferdinand of Brunswick, as Grand Master of German ÉCOSSAIS LODGES, or alternatively the Lodges themselves, commissioned Von Waechter to visit the Pretender at Rome, Prince Charles Edward, to investigate the antecedents of the STRICT OBSERVANCE and clear up the mystery connected with its Unknown Superiors. The mission failed, as there is no need to tell, and the emissary is said to have brought back information which was unfavourable to Baron von Hund. One alleged result was that Von Waechter made enemies innumerable, was accused of trafficking in Masonry, of becoming wealthy in this manner and of practising magic. The truth of these allegations is likely to remain dubious, unless and until Mossdorf rises from the dead or his Duke Ferdinand, and perhaps afterwards, seeing that the return of the departed is over-frequent and cheap in these our days. Moreover, the Duke of Brunswick is himself supposed to have studied occult sciences, and being much the senior might have served as Von Waechter's instructor.

Washington, George.—Was initiated at Fredericksburg, Virginia, in 1752. Was nominated Grand Master of Virginia in 1777, but

declined this Office. Is said to have been a frequent attendant at Military Lodges during the War of Revolution. When a movement was on foot for the creation of a single governing Grand Lodge for the whole of the United States, Washington was of course looked to as the first Grand Master, and in 1780 the GRAND LODGE OF PENNSYLVANIA is said to have elected him. The entire project lapsed—fortunately no doubt for Masonic history in America. On May 29, 1788, Lodge No. 39, at Alexandria “transferred its allegiance” from the GRAND LODGE OF PENNSYLVANIA to that of Virginia, and on May 29 elected Washington as Master. He remained in the Chair till his death. There is some evidence also that he officiated therein. His zeal for the Craft and its ideals is otherwise beyond question.

Wellington, Duke of.—Was made a Mason in Lodge No. 494, *circa* December, 1790.

White, William.—Was appointed Grand Secretary of the “Moderns” in 1780, having been Joint-Secretary for about four years previously. In 1810 his son, William Henry, became Joint-Secretary with him and so continued till the death of his father in May, 1813. William Henry White was sole Secretary till the Union in December of that year, and again from 1839 to 1857. Both were eminent in a high degree for their service to the Order.

William IV.—Was initiated, when Duke of Clarence, at Lodge No. 86, Plymouth.

Wollner, John Christopher.—*Nat.* 1732, *ob.* 1800. Was a Provincial Grand Master in the RITE OF THE STRICT OBSERVANCE, a Canon of the Lutheran Church and a Prussian Minister of State. But he belongs more especially to the later history of the Rosicrucian Brotherhood.

Wright, Judge Waller Rodwell.—Was made a Mason about 1795, became Provincial Grand Master of the Ionian Isles, Grand Master of the Masonic Order OF THE TEMPLE and Grand Sovereign of the RED CROSS OF CONSTANTINE, which he is said to have “revived” in 1804.

Yates, G. F.—*Nat.* 1796, in the State of New York, *ob.* 1859. Became Grand Commander of the SCOTTISH RITE, Northern Jurisdiction, in 1851.

Zinnendorf, J. N. von.—*Nat.* 1731, at Halle, *ob. circa* 1782. Was made a Mason in his native place, joined the THREE GLOBES, and threw himself ardently into the wide activities of the STRICT OBSERVANCE. Is said to have controlled the funds of the Order, but his refusal to produce the accounts led to an investigation, on which he withdrew and was thereupon illogically “expelled” or “excommunicated.” I find no suggestion that the inquiry produced anything

dishonourable to Zinnendorf. He denounced subsequently the Templar theory of Masonry, condemned the OBSERVANCE as an imposture and established a Rite of his own, based on materials derived from Swedish Masonry. In 1770 twelve Lodges of this system united to form a GRAND LODGE OF GERMANY, with the Prince of Hesse Darmstadt as Grand Master, and the King of Prussia as Protector in 1774. An alliance was formed with the GRAND LODGE OF ENGLAND in 1773, and continued for some years. Zinnendorf himself became Grand Master in 1774 and so remained till his death. He had an antagonist in the Duke of Sudermania, Grand Master of Sweden, who affirmed that the materials obtained from that country were imperfect and were given under a spurious Warrant. It is a question which remains for settlement and no such settlement is likely.

LINK AND CHAIN

I suppose that in one crude form of symbolism Masonry is like a great chain, to which at every initiation a new link is added. In earlier days it is said that a Degree was conferred in a MARK LODGE under this name, or alternatively in a ROYAL ARCH CHAPTER. Its sole remaining vestige has been gathered into the general and inchoate refuge of the EARLY GRAND RITE, which opens, however, to confer it in the Grade of ROYAL ARK MARINER, so that the Candidate has the confusing experience of being advanced by Noah, Shem and Japhet in the history of an episode belonging to the building of the Temple, and of hearing a patriarch who passed through the epoch of the Flood discoursing of "our Grand Master, King Solomon." Here is a link in a chain of peculiar folly: it illustrates the imbecility of the grade and the kind of education which had been attained by those who constructed it. The procedure is confined to a pledge and a brief inconsequential legend. It appears that King Solomon was accustomed "to visit and inspect all parts of the building," while the Temple was in course of erection and that on a certain occasion, 'he lost from his crown one of the jewels forming the Sacred Name of Deity.' A great hue and cry followed, the incident being regarded as ominous by the Operative Brethren. But a certain skilful craftsman, of whose chequered experiences we hear much in the MARK DEGREE, discovered the lost stone and—presumably by way of reward—was caused by Solomon to mark its name upon that other and most mystical stone with which he was concerned intimately at the beginning of his Masonic career. The jewel from the king's crown was an amethyst, and the title of LINK AND CHAIN is explained by the Grip of the Grade.

LODGE

The official explanation is known, in respect of those who form a Lodge. The meaning which lies behind the arrangement has been unfolded in one of its aspects by a French Mason, who says (1) That three rule a Lodge, because man is constituted of body, spirit and soul, the last being an intermediary or bond of union between the two others ; (2) That five compose it, because the soul of man has interior and spiritual senses, in analogy with those which are physical, namely : (a) the sentiment of humanity ; (b) moral sense ; (c) the intellectual awareness of that which is true and just ; (d) æsthetic sense, or sentiment of the beautiful and sublime ; (e) religious sense, or sentiment of the Holy and Divine ; (3) That seven make it just and perfect, because this is the number of harmony, the root of equity, the basis on which the social structure rests, and finally that golden rule out of which come beneficence and prudence. An American definition explains that three form a Lodge, five improve it, and by seven it is made perfect.





MARK MASONRY

So far as research has proceeded up to the present time, the earliest traced reference to the Honourable Degree existing under this title occurs in the Minute Book of a CHAPTER OF FRIENDSHIP, held at the George Tavern in Portsmouth on September 1, 1769, when the Pro-Grand Master, Thomas Dunkerley, made certain Brethren MARK MASONS and MARK MASTERS, each choosing his Mark. It is heard of again in the MARQUIS OF GRANBY LODGE, No. 124, where it was worked in the year 1774. The first record concerning it in Scotland is found in the MINUTES of the BANFF LODGE, under date of 1778. These scattered facts, which may be said perhaps to have transpired rather than been sought, leave us in unrelieved darkness as to origin and early history. We know as little concerning the first form of the Ritual, but there is one inference possible, and—I think—inevitable respecting the two extant workings. That which prevails under the obedience of the GRAND MARK LODGE of England and Wales stultifies the symbolical procedure by its violence to the logic of things, reversing as it does the position of the two points, so that the Candidate is compelled to go back on the step which he has taken, as if renouncing the status which he has reached, though it has received official recognition. The consistent procedure is that of the Scottish working, where the business of the MARK MAN antecedes that of the MASTER. I am

confident that this is the earlier arrangement and belongs to the original form, more especially as it is obviously that which obtained in the CHAPTER OF FRIENDSHIP, according to the wording of the Minute already mentioned.

Scottish Working.—It seems to follow also from this and from the Scottish working that the familiar *shibboleth* which tells us that the MARK DEGREE arises out of the FELLOW CRAFT and belongs thereto is an idle reverie which misses its whole point. There is no evidence that it was ever communicated in full except to Master Masons, while the Scottish Second Point would lose all consequence and character, were it separated from the first by conferring the latter on Craftsmen and the former on Masters only. It being certain, however, that the Second, in view of the official secrets, is and must always be reserved to Master Masons, I believe that the regulation “enacted by the Craft”—and making such reservation—has obtained always in the MARK—that is to say, *ab origine symboli*. In this connection there is no need to specify that the MARK INSTALLATION CEREMONY has vital points depending from the THIRD DEGREE, because it is doubtless a later Ritual than that of Advancement.

Operative Elements.—By its hypothesis, the latter is concerned with Operative Masonry and there is militant insistence hereon in the earlier part of the action; but at what may be called the crisis of the Grade—or the chief dramatic moment—there intervenes another element. We hear no longer of labours in quarries and forests, of promised rewards above to the makers of earthly temples here below, but of a purely spiritual edifice, a house not made with hands, a stone rejected by the builders, and again another stone, wherein—according to the Apocalypse—that secret name is written which to each who receives it is reserved alone, so that it is his and no other’s.

Living Stones.—In fine, the explanation of the tools and the CLOSING—so full of suggestion—tell those who have ears to hear that the whole house is spiritual, that above and below it is built of living stones, like that of the ROSY CROSS. It is as if the Master of the Lodge were minister or priest of some Little Church of the Elect and in tending it here below looks up continually to that Reigning Church above which is eternal in the heavens—*amplius et perfectius tabernaculum, non manu factum*. I think very surely, there are some who have sat in his chair, knowing that the Keystone, the New Name and the House itself are Christ. Those who in older days termed it a Side Degree did little honour to

the MARK and less to their own discernment : in the proper understanding, or for those who are prepared properly, advancement therein is a moving and illuminating experience.

Christian Allusions.—It takes us back also to that earlier state of Masonry, the ante-Grand Lodge period, when Rituals—such as they were—were not memorials of Judaistic Deism. There is none which bears comparison with it for the wealth and significance of its Christian allusions and implicits. The counsel throughout is to become so built up within that we shall be in fine meet “for His habitation”—that is to say, for the Divine Indwelling. This is the kind of building and this the Operative Masonry. I carry no brief for maintaining that any Masonic Ritual is altogether perfect in its parts or unreservedly honourable to its builders, but those who have followed the story of the mystic stone which is now *Lapis reprobatus*, now *caput anguli*, now set in its place to complete the Arch of Doctrine, now torn therefrom in quest of the Lost Word, will know that the CEREMONY OF ADVANCEMENT in the MARK DEGREE deserves to be set in its proper place with due pomp and worship. As to those who ruled it out in the past from the narrow scheme of things which they called Masonry, I need say only that it possessed merits to them unknown. Amidst the horns and the organs of its chants and the pibroch tones of its high intimations, there and here in the pageant, it is possible to see that which could be made out of it, all that of which it offers the elements and root-matter. But he who should undertake to perfect it must know the true story of the stone through the luminous annals of mythos.

Early Grand Rite.—In addition to the official and prevalent working of Mark Masonry in Scotland there is that of the EARLY GRAND RITE, which has especial and remarkable variations from the authorised Scottish and English forms. It is inadvisable to adjudicate definitely when the evidence rests solely on impressions belonging to the literary sense, so I will register only at its value a personal feeling that the codex now under notice has not only elements of more considerable antiquity—of course within the measures of MARK MASONRY—than that of the other Scottish working, but that it represents the primitive form of the Order in a very slightly corrupted version. It is no longer one Grade in two Points but a system of two Degrees, being (1) the Fifth of the EARLY GRAND RITE, called FELLOW CRAFT MARK, and (2) the Sixth of that sequence, denominated MARKED MASTER. In accordance with universal procedure now obtaining, both are conferred only on Master Masons ; but the very title of the first indicates that this was otherwise at the

beginning, and I indicate here one of the modifications which it has suffered. The Lodge of FELLOW CRAFT MARK MEN is opened by the Master and Wardens as the Overseers of the Lodge and the advancement is under their charge. The fact illustrates a corruption—consequent upon arbitrary restriction to members of the Third Degree—and a vestige of more primitive procedure. As originally given to Fellow-Craftsmen there was no master-part, and those who have been installed in the Chair of A.: under the obedience of the GRAND LODGE OF MARK MASTER MASONS of England and Wales know that the original Master of all was chosen from among the Overseers, being presidents of the work among Fellows and Fellows also themselves.

Some Primitive Elements.—There are also to my thinking some archaic elements in the communication of the Official Secrets, while a discourse attached to the Grade and arising out of these matters is peculiar in several respects, more especially as regards (1) a secret cipher said to have been in use among Brethren as a means of written communication, (2) a method of testing by means of folding paper, (3) a form of examination called “reading the Stone”; and (4) an elaborate counting out of odd numbers, with remarks on their significance and virtues. The number three has references to “the Triune Deity” and by analogy to the number of Masons required as an indispensable minimum requisite to form a Lodge. The number seven is not only a sacred number and one revered by the ancients because of the seven planets but is memorable for the Sabbath in Israel and the seven Sabbatical years, for the seven years occupied in building the Temple of Solomon and for the seven golden candlesticks placed therein, these again “being emblematical of other and greater things.” Finally, the number 11, is commemorative of (a) the reduction made in the number of the founders of the twelve tribes “when Joseph was sold into Egypt” and in “the Apostles of Christ after the death of Judas.” The Historical Lecture attached to the Grade of MARK MASTER in England forms part of the working in the FELLOW CRAFT MARK of the EARLY GRAND RITE.

Grade of Mark Master.—As this Degree has absorbed practically the whole of the elements comprised by the Grade of MARK MASTER as worked in Scotland and England we are taken by the Grade of MARK MASTER into a new region of Masonic invention. It is said to have been conferred originally by one Master Mason on another in a MASTER MASON'S LODGE; “but since the Edict of the GRAND LODGE of SCOTLAND in 1800 this practice has gradually fallen away, until now it is worked nowhere but in the EARLY GRAND RITE.” However this may be, and assuming on the faith of the statement that the root-matter of

the Degree is old comparatively in Scotland, there is no question that it is a blot on the scutcheon of the Mark in respect of its Legend, while apart from the latter it is nothing—a mere vestige of procedure. The Legend postulates (1) a near relative of King Solomon whose name was Cavelum; (2) his supervision of the work of the Temple before the Master-Builder went up to Jerusalem; (3) the existence of four gates of the Temple at the four cardinal points; (4) “annoyance” of the Master-Builder, who found himself relegated on arrival to a subordinate position; (5) the laying of a stone “over the North-Gateway under the superintendence of the Master-Builder”; (6) the fall of this stone through his culpable carelessness; (7) the destruction of Cavelum in consequence, who was standing immediately under.

A Shameful Story.—The inference is that the kinsman of King Solomon was murdered, and in his grief at the catastrophe the North-Gateway was walled up by the monarch’s command. But in this manner the Master-Builder became accessory to his own doom, for he sought in his day three ways of escape, as his Legend tells us, but at each an aggressor awaited him. There were three only, however, and he might have been saved through the fourth, had his own conduct raised no barrier thereat. It is of course an idle story, for according to his Legend the Master-Builder had no opportunity of seeking a fourth mode of egress; and that is a shameful device by which a supplementary myth converts the proto-typical martyr of Operative Masonry into an assassin.

The Stone of Destiny.—At the same time there is a memorable story attaching to the stone which brought about the destruction of Cavelum, though it has been dragged in from other sources and is wrested in its present application. (1) On this stone there stood the angel with the flaming sword to keep the way of Paradise when Adam and Eve were expelled. (2) It formed the top of the altar raised by Abraham for the sacrifice of his son Isaac. (3) It was the pillow of Jacob when he saw in his vision the mystical ladder on which angels went up and came down. (4) Innumerable attempts were made to place it in one position and another during the building of the First Temple, but it found no rest anywhere till it became the capstone. (5) It was saved from destruction with the Temple, was cherished as a palladium by the Jews, and after the death of Zedekiah was carried by a migrating colony, with “Scota, the King’s daughter,” under the leadership of the prophet Jeremiah. (6) It was taken to the “Isles of the Sea” and preserved as a Stone of Destiny “by the people of Scota.” (7) Finally, it was “stolen” by Edward, King of England, and placed in the Coronation Chair at Westminster Abbey, “where

it still is." The point about this traditional history is its very curious admixture of materials. I should add that the MARK DEGREE is recognised in Scotland, and so also in Ireland, as an integral part of pure and Ancient Masonry.

MASONIC APRON

From Neophyte to Epopt a particular kind of clothing characterised the various Mysteries and distinguished Grades therein. They have been enumerated times out of number, to institute analogies with Masonry; it would serve no purpose to recite them or to bring in new particulars, materials for which are extant. The fact that there was peculiar clothing in the Mysteries is an incident in the general fact of habit and custom belonging to human nature. The actuating motive is identical—*mutatis mutandis*—with those other motives which prescribe marriage garments, weeds of mourning, priestly vestments and so forth. By the hypothesis, the kind of clothing is in correspondence with the purpose and occasion. There are obvious reasons why we do not frequent funerals wearing garlands of roses or assume sackcloth at nuptials. There are reasons not less obvious which provide sacerdotal garments. But in this case, behind what is obvious, there is a profound sacramentalism. The vestments, e.g. of a Roman priest, are not arbitrary but significant. Those which were worn in the Secret Instituted Mysteries of the past had their symbolism also. But that modern Mystery which is called Emblematic Masonry is drawn naturally from the Craft which it exists to spiritualise, and in Craft Masonry and its connections the Apron is the only proper and possible clothing. It is spiritualised because the trade is spiritualised: it means innocence, irreproachable conduct, and what you will of that order. In the Knightly Degrees of Masonry, such as that of the Temple, there is knightly vesture and no other is tolerable. The first meaning in all cases lies on the surface of each immemorial custom.

MASONIC BAPTISM

Among customs which obtained in France towards the end of the eighteenth century, and one performed usually upon infants or young children of either sex, was a RITE OF MASONIC BAPTISM. There was also the RECEPTION OF A LOUVETEAU or Lewis, which however was open to male children only, and not until they had attained a minimum age of twelve years. The previous Baptism of these seems to have qualified them for the later ceremony. It was not sacramental in character and does not seem to have trespassed on the field of Ecclesiastical Rites, though the connection

of ideas was unfortunate from this point of view. It secured the protection and assistance at need of that Lodge or Chapter on behalf of which it was performed—but this should have been forthcoming in its absence. The RECEPTION OF A LOUVETEAU made the Candidate a pupil of the Lodge and prepared him, when the time came, for regular Masonic Initiation. Both observances were restricted to the children of Masons. The earliest authority on the subject with whom I am acquainted is the French writer Clavel. The Rituals are said to have been reconstructed by Albert Pike in 1871, but they did not come into use and are unknown in England. The Masonic charities here and in America perform a great work for the sons and daughters of Masons who are in need of maintenance and education. From an ideal point of view something may remain to be done for youth of another category, so that they can be brought within the beneficent influence of the Brotherhood in those cases where neither education nor maintenance are needed. But to organise such an undertaking would be literally a colossal task and the Louveteau Ceremony might not be adequate thereto. Moreover, analogies with any Church Sacrament whatever should be avoided: this would be trespassing upon another field without warrant or excuse.

Adoption.—About 1860 J. M. Ragon, who produced on his own initiative many reconstructions of Grades and placed them in printed form on the market under circumstances which—no doubt unintentionally—might lead the unwary to regard them as regular workings, produced a RITUAL OF ADOPTION for the children of Masons which constituted either a new procedure compiled by himself or a working different in several respects from that which has been outlined above. The ceremony is that of the Adoption of young Lowtons, “improperly called Masonic Baptism,” and is conferred only on or after attaining the age of seven years, in a Lodge convened for the purpose. It is an eminently respectable ceremony, in the French sense of the word, but without any spark of life or reflection of real light. The Master lays hands on the children, places honey on their lips, dips the right hand of each in water and gives them bread and wine. An apron is put about them and they receive white gloves as a gift, after which they are saluted by the Master with a triple kiss of peace on the cheeks and forehead. They are also consecrated, with hands extended over the head. In fine, they are proclaimed adopted Lowtons and children of the Lodge.

MASONIC CHRONOLOGY

It will be understood that I offer no guarantee for the accuracy of dates which cannot be verified from accessible sources of reference,

while those sources have proved in my hands not only liable to error—which should go without saying—but very often a mass of confusion. The dates of continental events are open to especial suspicion. I have taken reasonable care, as well in the work of consultation as in that of checking. Many items are traditional and speculative; many more must be understood as approximate; a few are no doubt fraudulent, and are marked as such. It must be remembered further that a vast mass of dates are repeated from author to author, and that their original source is lost. It would cost years of labour to present a list like the present one, modified at all points as the result of exhaustive verification. My object has been to provide a general sequence of events illustrating the development of my subject from its beginning to the present day; and it will serve—I think—its purpose as an interesting conspectus, after all its imperfections have been granted and when all its omissions are recognised. It would be impossible to quote sources without expanding the section to unmanageable dimensions. It is to be understood finally that these are Notes or Collections, casual and intermittent in character, not an ordered and much less an exhaustive sequence. They begin in the clouded region of mythical invention and might have contained much more of this dubious element, were it worth while to include all the reveries. I have been contented with a few specimens.

A.D.

926, *otherwise* 936. Edwin, a mythical son of Athelstan, presided over a meeting of Masons at York, and certain CHARGES were agreed upon for the government of the Brotherhood. *Traditional.*

1077. A *cementarius*, named Robert, employed at St. Albans is said to have been the most skilful Mason of his time.

1113. In the days of Odo, Prior of Croyland, a certain lay brother, named Arnold is termed *artificiosissimus magister* of "the art of Masonry."

1147. The ANCIENT STIRLING LODGE claimed to represent the body of Masons at work on the construction of Cambies Kenneth Abbey, founded by King David I of Scotland, as inferred from a Burgh Record of Aberdeen under date of 1483. *Speculative.*

1173. The term *Magister* was conferred on William of Sens at a "consultation" of building artificers summoned to Canterbury. According to Gould, it may have signified either Master of the Work or Master Mason.

1187-99. The same title was applied to William the Englishman, who designed the Cathedral at Coventry, built between these dates.

1189-1200. The choir of Lincoln Cathedral and a chapel in the same edifice were built by Gaufridus de Noiers, who is called *nobilis fabricæ constructor*.

1200. The London Assize mentions *sculptores lapidum liberorum*, as well as *cementarii*.

1231. The Diet of Worms suppressed all Trade Guilds. It proved to be a suppression on paper.

1244. The term Master Mason is said to occur in an unprinted French document of this date. *Doubtful*.

1254. St. Louis, King of France, is said to have established a ROYAL ARCH Brotherhood of the Holy Sepulchre. *Fraudulent*.

1257-60. John of Gloucester was King's Mason during this period and was rewarded by Henry III with his freedom for life from tolls throughout the realm.

1334. An agreement was made at Salisbury with Richard de Farleigh—*lathomus* and *cementarius*, who was intrusted with the custody of the fabric and to "superintend, direct and appoint useful and faithful Masons and plasterers."

1349. The wages of English Masons, with those of other artificers and workmen, were regulated in this year, more stringent rules being enacted in the form of a Statute in 1350. *Tempus* Ed. III.

1356. Regulations for the Craft of Masons are said to have been ordained by the Mayor, Aldermen and Sheriffs of London.

1360. Wages were again regulated. There was also a Statute promulgated against abuses of workmen in the building trade.

1375. The MASONS' COMPANY of the City of London is said to have been existing certainly in this year, though by inference it belongs to a much earlier date. The Company was represented on the Court of Common Council in this year.

1376. The Masons composing the London Company were known as Ffreemasons.

1377. A Free Master Mason, denominated *Magister Operis*, was employed at Merton College, Oxford.

1381. A Royal Proclamation prohibited Chapters and Congregations of Workmen, all and several.

1383. The so-called Customs of Hereford respecting Common or General Assemblies and their privileges were promulgated in this year.

1388-95. Henry de Yeveley was director of the King's works and Master Mason of the Abbey of Westminster.

1390. Earliest ascribed date of the REGIUS MS., containing CONSTITUTIONS OF MASONRY in metrical form. The latest ascribed

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date is 1415, it being understood that both are speculative. It is regarded as the transcript of an earlier MS., *circa* 1380-1400.

1425. Congregations and Chapters of Masons were yet again prohibited, the prime movers therein to be judged as felons.

1430. A tombstone at St. Albans records the death of a *Latomus in arte* who died in this year.

1430. Speculative date ascribed to the so-called COOKE MS., containing CONSTITUTIONS of German Stonemasons.

1444-45. The wages of a "frank Mason" are specified in a statute belonging to this year.

1459. Date of the Strasburg CONSTITUTIONS of German Stonemasons.

1462. Date of the Torgau Ordinances of German Stonemasons.

1467. Date of certain Worcester Ordinances, which prohibited any Parliament or Master among Tilers.

1472. Grant of Arms to the MASONS' COMPANY OF LONDON, under the denomination of the Whole Craft and Fellowship of Masons.

1475. Incorporation of Wrights and Masons by a Seal of Cause of the Provosts and Magistrates of Edinburgh, assembled in MARY'S CHAPEL.

1490. The Statutes of Wells Cathedral certify the appointment of W. Atwoode, described as Ffreemason—*pro suo bono et diligenti servicio in arte sua de Ffreemasonry (sic)*.

1495. The word Freemason appears for the first time in the Statutes of the Realm (II, Henry VII, c. xxii).

1502. Certain Papal Confirmations are said to have been granted in this year to German Stonemasons. *Doubtful*.

1514. A Masonic Temple is said to have been founded at Avila by a certain Mosen Rubi, and about the same time Admiral Coligny is affirmed on Spanish authority to have initiated a number of Masons in Catalonia. *Mendacious*.

1517. Further Papal Confirmations granted to German Stonemasons. *Doubtful*.

1532. A Seal of Causes was granted to Scottish Masons, Wrights and Coopers.

1536. The Prior and Convent of Bath appointed John Multon to the "Office of Master of all their works commonly called Ffreemasonry," when it should be vacant.

1537. The Masons' Company of London is described as the Company of Ffree Masons.

1539. Attempt to stamp out Fraternities—otherwise, Craft Guilds of each and every kind—by Francis I, King of France.

1563. Date of the BROTHER-BOOK of German Stone-Masons.

1578. The Building Accounts of Corpus Christi College distinguish between "rough" and "free" Masons.

1583. Date of the GRAND LODGE MS., described as the oldest dated form of MS. CONSTITUTIONS, in the strict meaning of the words.

1583. ST. MARY'S LODGE of Dundee is mentioned in an Indenture bearing this date.

1590. The Office of Warden and Justice presiding over the Art and Craft of Masonry within the Counties of Aberdeen, Banff and Kincardine was granted to Patrick Cuipland, Laird of Edaucht by James VI.

1598, 1599. Dates of the SCHAW STATUTES, being Codes and Laws promulgated by William Schaw, described as Master of the King's Work and General Warden of Masons. One of them concerned the Craft in general and the other the LODGE OF KILWINNING in particular. It has been cited on both sides over the vexed question of the precedence of KILWINNING LODGE—called Head Lodge—over that of Edinburgh, being MARY'S CHAPEL—called Principal Lodge.

1599. The Minutes of MARY'S CHAPEL, otherwise the Lodge of Edinburgh, go back to this year, and appear to be the oldest Lodge Records in the world. This year is mentioned also as that from which may be dated the precedence of MARY'S CHAPEL over the Lodges of KILWINNING and STIRLING. A debateable point.

1600. John Boswell of Auchinleck is alleged to have been present at a Lodge-Meeting in June of this year, and it is quoted as the earliest authentic instance of non-operative membership. The Lodge was MARY'S CHAPEL, and the date June 8.

1600. The word Freemason occurs in a York Roll ascribed to this year or thereabouts, but earlier instances go back to the later part of the fourteenth century.

1600. A MASONIC CONVENTION was held at St. Andrews in January of this year by order of the Warden-General.

1601. Presumptive date of a Charter granted to Sir William St. Clair of Roslyn, by which he was authorised to purchase jurisdiction from the King over certain Edinburgh Lodges, William Schaw, the Warden-General, concurring.

1604. The Company of Freemasons, Carpenters, Joiners and Slaters of the City of Oxford was incorporated in this year.

1617. Birth of Elias Ashmole on May 23.

1620. The LODGE AT GLASGOW has records going back to this date.

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1621. The MASONS' COMPANY is said to have used Marks up to and including this year.

1634. Sir Alexander Strachan was admitted with other non-Operatives into MARY'S CHAPEL and they became Fellows of Craft on July 3.

1634. The Arms of Freemasonry—that is, of the MASONS' COMPANY—appear in a visitation of London by Henry St. George Richmond under this date.

1637. In the month of January the SCHAW STATUTES were adopted by the LODGE OF ATCHESON'S HAVEN, under the presidency of Sir Anthony Alexander, whose signature is attached to the Minutes.

1640. SLOANE MS. 3329, British Museum, has been referred to this year.

1641. Alleged date of Sir Robert Moray's reception into Freemasonry at Newcastle, on behalf of MARY'S CHAPEL.

1642. The records of MOTHER KILWINNING Lodge go back to this date.

1646. Elias Ashmole was made a Mason at Warrington in Lancashire, with other Candidates, on October 16.

1646. SLOANE MS. 3848, being CONSTITUTIONS, was transcribed by Edward Sankey on October 16.

1652. Disclosure of certain customs observed at the Reception of new Members into the French COMPAGNONNAGE.

1652. According to the solemn declaration of a Presbyterian Synod at Kelso, on February 24th, it is said that ministers of that persuasion had been Freemasons in the purest times of the Kirk.

1655-56. The COMPANY OF FREEMASONS became the WORSHIPFUL COMPANY OF MASONS OF LONDON.

1658. The LODGE OF SCOON AND PERTH has a parchment of this date which affirms that James VI, by his own desire, had been entered Freeman, Mason and Fellow-craft. It speaks also of "the Temple of Temples built on this earth," from which proceeded one at Kilwinning, this being the first and Scoon the second Lodge in Scotland.

1658. The LODGE OF SCOON AND PERTH is described as "a free Lodge" in its Charter.

1662. Birth of James Anderson.

1663. To this year are ascribed seven new rules or additional Orders, preserved in "the Roberts Family of MS. CONSTITUTIONS." They are said to have been made on December 8. No. 5 provided that "the COMPANY OF FREEMASONS shall henceforward be regulated and

governed by one Master and Assembly, and as many Wardens as the said Company shall think fit to choose at every Yearly General Assembly."

1663. The Earl of St. Albans, acting as Grand Master of Masons, is said to have held the ANNUAL ASSEMBLY of the Craft on St. John's Day, namely, December 27. *Traditional and misworded.*

1665. Approximate date of Kilwinning MS. CONSTITUTIONS.

1665. Approximate date ascribed to the HARL. 2054 MS. CONSTITUTIONS, transcribed by Randle Holme and to his rough memorandum containing a Masonic Pledge. The Pledge states that there are Masonic Words and Signs, to be kept secret from all but Masters and Fellows of the Society.

1665. An Inventory of effects belonging to the MASONS' COMPANY of London was taken in this year, and another in 1676. Both schedules contain a copy of the CONSTITUTIONS in MS. and a List of Members, described as Accepted Masons.

1668. Birth of Chevalier Andrew Michael Ramsay on June 9.

1670. It was ordained at Aberdeen by Laws and Statutes belonging to this year that certain privileged persons were to receive the benefit of the Mason's Word, free of all dues, "save for the box, mark, banquet and pint of wine." Lodges were to be held in open fields, except in bad weather, when a house was to be chosen "where no person could hear or see."

1670. The style and title of Fellow-craft and Master Mason are said to have been convertible terms at Aberdeen in this year.

1670. The Minutes of the ANCIENT STIRLING LODGE go back to this year, but the Lodge itself is mentioned in Burgh Records of Aberdeen belonging to 1483.

1671. Date of a CHARTER granted by the Bishop of Durham, by which various Crafts were constituted into a Community, Fellowship and Company, the Freemasons appearing first in the list. The body thus incorporated was to assemble annually on the Feast of St. John the Baptist and elect four Wardens, one of whom must be always a Freemason.

1674. Date of the earliest Records of MELROSE LODGE.

1675. Alleged origin of the ORDER OF BLACK BROTHERS, which spread largely throughout Germany and used the RITUAL OF KADOSH. *Mendacious.*

1675. Date of the earliest Records of DUNBLANE LODGE.

1678. The Rev. George Hickes termed the Mason-Word a "Secret Signal" as old as Babel, according to some Masons, while others refer its origin to the time of Solomon.

1680. About this time a certain Rabbi Leone Yehudah of Modena was lecturing in London on King Solomon's Temple, and Laurence Dermott is said to have admitted that the Arms of ROYAL ARCH MASONS were derived from papers of this Rabbi—presumably after his death.

1681. The LITTLE RESURRECTION of the Templars is said to have been heard of in France at this time. *Dubious*.

1682. Elias Ashmole attended a meeting at Masons' Hall on March 11 of this year. It is to be noted that he was not a member of the Masons' Company.

1686. THE NATURAL HISTORY OF STAFFORDSHIRE, by Dr. Robert Plot, was published in this year. It refers to the SOCIETY OF FREEMASONS in Staffordshire, and states that persons of the "most eminent quality did not disdain to be of this Fellowship."

1687. Date of the earliest Records of DUMFRIES LODGE.

1690. In Irish academical circles it is reported that Freemasonry was well-known prior to this date, being that of the landing of William of Orange.

1691. The GOOSE AND GRIDIRON LODGE, St. Paul's Churchyard, is said to have been constituted in this year. It occupies the place of seniority in the Engraved List of 1729.

1691. Plot's NATURAL HISTORY OF WILTSHIRE states that on May 18 of this year a "great Convention of the Fraternity of Adopted Masons" was held at St. Paul's Church, when "Christopher Wren was adopted a Brother."

1691. Robert Kirk's SECRET COMMONWEALTH OF ELVES AND FAIRIES appeared at this time. It compares the Mason-Word to a Rabbinical Tradition, "by way of comment on Jachin and Boaz," adding that there was a Secret Sign "delivered from hand to hand."

1692. Elias Ashmole died at London on May 18.

1693. An "occasional Lodge" is said to have been held at St. Thomas' Hospital by Sir Robert Clayton, to advise on its rebuilding.

1693. The Ordinances of the Masons of Halberstadt were "laid before their reigning Prince" in this year, and allude to the communication of words among German Stonemasons.

1696. Alleged foundation of an ORDER OF CONCORD on Masonic principles, by the Prince of Nassau. *Spurious*.

1696. The Minutes of DUNBLANE LODGE go back to this date and indicate that Operative Masons were then a minority therein.

1700. Supposed date of the birth of Martines de Pasqually.

1700. The MASONS' COMPANY of London and the Lodge or SOCIETY

OF FREEMASONS—mainly speculative—are said to have separated about this date.

1701. An apprentice at Aberdeen was "sworn by the points."

1701. The Orders to be observed by the COMPANY AND FELLOWSHIP OF FREEMASONS settled at a Lodge held in Alnwick on September 29 of this year are purely operative in character.

1705. Presumed date of the earliest preserved ROLL OF MASONS belonging to the ANCIENT YORK LODGE. Then, if not earlier, it is said to have been the home of Speculative Masonry and without any Operative character.

1705. The LITTLE RESURRECTION of the Templars at Paris passed out of existence. The whole story is uncertain.

1706. Alleged initiation of Emanuel Swedenborg. It is almost certainly fabulous, and on such basis there has been raised a superstructure of pure invention.

1707. The Imperial Diet abolished the supremacy of the Strasbourg "Head Lodge" over German Stonemasons.

1709. Conversion of the Chevalier Ramsay to Latin Christianity.

1710. The Comte de Saint-Germain is believed to have been born at St. Germain, in Savoy, about this year. *Speculative.*

1710. Death of J. G. Gichtel, who founded a mystical Society called the ANGELIC BRETHREN, having points of analogy with the Rosicrucian Brotherhood, though varying in its objects. *Very obscure.*

1716. Birth of A. J. Perneti or Pernety.

1717. Revival of QUARTERLY COMMUNICATIONS by a meeting of certain Lodges at the Apple Tree Tavern, when "they constituted themselves a Grand Lodge *pro tempore* in due form," resolving "to hold the ANNUAL ASSEMBLY and Feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble Brother at their head." The record is that of Anderson, twenty-one years after the event, and no date is mentioned. A further Meeting followed, however, accordingly, on St. John Baptist's Day, "in the 3rd year of King George I, A.D. 1717," being held at the "Goose and Gridiron," in St. Paul's Churchyard, when Anthony Sayer, gentleman, was elected Grand Master.

1717. The German historian Findel affirms that there was "only one Degree of Initiation" in this year. *Controversial.*

1718. George Payne succeeded Sayer as Grand Master, and several ancient CONSTITUTIONS in manuscript were collected and collated.

1718. Freemasonry is said to have been carried into France in this year. Earlier dates have been assigned, and so also the year 1725. The real period is unknown.

1718. Another ORDER OF CONCORD, admitting women, is said to have been founded by Prince Schwartzbing Rudolstadt. *Very uncertain.*

1719. The Rev. John Theophilus Desaguliers, LL.D., F.R.S., was elected Grand Master.

1720. The GENERAL REGULATIONS were compiled by John Payne, who was also elected Grand Master for the second time.

1720. Various old manuscripts are alleged to have been burnt, in case they might fall into strange hands.

1720. Baron Louis Theodore Tschoudy was born in this year at Metz.

1720. A LODGE OF PERFECT UNION is said to have existed in Belgium at this date, working under a Warrant from the GRAND LODGE of Belgium and the Duke of Montague. *Very doubtful.*

1720. It is on record in the Minutes of the LODGE OF DUNBLANE that a Candidate was "entered" on December 24 and was passed on December 27 "from the square to the compass and from an Entered Apprentice to a Fellow of Craft."

1721. Dr. Stukeley records in his Diary and Commonplace Book, under date of January 6: (1) that he was made a Freemason at the Salutation Tavern, Tavistock Street; (2) that he was the first person for many years who had been so made in London; (3) that there was great difficulty in finding sufficient members to perform the Ceremony; but (4) that immediately after "Freemasonry took a run and ran itself out of breath through the folly of its members."

1721. On June 12, John, Duke of Montague, was elected Grand Master, twelve Lodges being represented at the Meeting.

1721. Dr. John Theophilus Desaguliers, described as "late General Master of the Mason Lodges in England," having proved himself "duly qualified in all points of Masonry, was received at MARY'S CHAPEL, Edinburgh, and took part on the following day in the Admission and Passing of 'various honourable persons,' the Lord Provost of Edinburgh included."

1721. A LODGE OF PERFECT UNION, warranted by the Grand Lodge, is said to have existed in Belgium about this time. *Dubious.*

1721. All copies of the OLD GOTHIC CONSTITUTIONS having been declared faulty, the GRAND LODGE ordered James Anderson, on September 29, to digest and produce the same after a new and better manner. It is said that sixteen Lodges were represented at the Meeting, with the Grand Master in the Chair.

1721. On December 27 the Duke of Montague appointed a Commission of fourteen learned Brothers to report on Anderson's manu-

script. Twenty Lodges are said to have been represented on this occasion.

1722. The Committee reported favourably on March 25, though subject to certain amendments, and the CONSTITUTIONS were ordered to be printed. Twenty-four Lodges were represented on this occasion.

1722. Philip, Duke of Wharton, who had been recently made a Mason, convoked an irregular Meeting at Stationers' Hall on June 24, and was proclaimed Grand Master.

1722. Birth of Baron von Hund, on September 11.

1723. The Duke of Wharton summoned a Meeting of GRAND LODGE on January 17, at the King's Arms, and the Duke of Wharton, having promised to be faithful and true, was proclaimed Grand Master in proper form. The BOOK OF CONSTITUTIONS was presented by Anderson in its printed form and was approved. Twenty-five Lodges were represented.

1723. The Earl of Dalkeith was elected in succession to the Duke of Wharton, and was proclaimed subsequently in his absence on June 24. The Minute Books of the GRAND LODGE begin on this date.

1723. There are references to the ARCH and the MARK of a Master in A MASON'S EXAMINATION, published in *The Flying Post* on April 13.

1723. It was resolved at the QUARTERLY COMMUNICATION, held on November 25: (1) that the Grand Master had power to appoint his Deputy and the Grand Wardens; (2) that no new Lodge in or near London should be recognised by Grand Lodge unless it had been regularly constituted. It follows that GRAND LODGE had only a local jurisdiction.

1723. It is affirmed by Gould that in this year the Degrees of Speculative Masonry recognised by the GRAND LODGE were only two in number, being (1) ENTERED APPRENTICE and (2) FELLOW CRAFT or MASTER, which were terms used interchangeably. It was decreed by GRAND LODGE that any Lodge in suspension for more than twelve months should be removed from the Roll and forfeit its claim to precedence.

1724. Death of Thomas Dunckerley on October 23.

1724. The Earl of Dalkeith presented a scheme on November 21 for raising a fund in aid of distressed Masons. The same was approved and adopted.

1724. A work, entitled THE GRAND MYSTERY OF FREEMASONS DISCOVERED, was published in this year, and contains a Masonic Catechism.

1724. THE SECRET HISTORY OF THE FREEMASONS appeared, and includes the Lansdowne CONSTITUTIONS.

1724. The Chevalier Ramsay is said to have been with the Pretender at Rome.

1724. The SOCIETY OF GORMOGONS is first heard of in this year.

1725. It was resolved on November 27 that the Master of each Lodge—with the consent of his Wardens and a majority of Master-Masons being present—should be permitted to make Masters at his discretion.

1725. The Engraved List of this year shews sixty-four Lodges.

1725. A GRAND LODGE OF IRELAND was at work in Dublin.

1725. Formation of a so-called GRAND LODGE OF ALL ENGLAND at York, the rules of government being agreed and the same subscribed by the Master and Members.

1725. The Minutes of an OPERATIVE LODGE at Swalwell, near Gateshead, are said to begin in this year.

1725. The first Lodge in France is said to have been founded at Paris by James Ratcliffe and other British Jacobites. It is pretended also that Charles Radcliffe or Ratcliffe, being then Earl of Derwentwater, was elected Grand Master of the GRAND LODGE of France. *Confused and fabulous.*

1726. The records of the GRAND LODGE OF MUNSTER begin on December 27 of this year.

1726. A CATECHISM ON THE MYSTERY OF FREEMASONS—printed for Andrew White and sold by him—mentions that an Apprentice might be entered about fourteen years of age, and was “made free” at twenty-one years in a Secret Ceremony.

1727. It is said that four members of a London Lodge who had been made Masons were admitted as Masters on April 29. The name of the Lodge is not given. *Doubtful.*

1728. Lord Kingston was proclaimed Grand Master.

1728. Alleged foundation of the ANCIENT CHAPTER OF CLERMONT, but it did not take place historically till 1754.

1728. Presumed date on which Masonry was introduced into Bengal.

1728. The precedence of Lodges was regulated in this year.

1728. The GRAND LODGE OF MUNSTER, held at Cork on the Feast of St. John the Evangelist, resolved that every Lodge should provide itself with a copy of Anderson’s CONSTITUTIONS.

1728. The first Lodge in Spain appears to have been founded by the Duke of Wharton at Madrid. A second is alleged to have been constituted in this year at Gibraltar by the GRAND LODGE; but this is doubtful.

1729. An Engraved List of this year enumerates fifty-four Lodges,

of which forty-two were in London, eleven in the provinces and one at Madrid.

1729. Death of the Duke of Wharton.

1729. About this date the LODGE OF THE THREE STARS is said to have been established at Prague.

1729. The first purely speculative Scottish Lodge is held to have been founded under the title of EDINBURGH KILWINNING, the original members being all theoretical Masons. The Roll of 1736 included various names of noblemen. It is said also that the Third Degree was first practised north of the Tweed in this Lodge.

1729. The GRAND LODGE enacted on December 29 that the sum of two guineas should be paid in future to the General Charity as part of their Act of Constitution by every new Lodge.

1730. The Duke of Norfolk is supposed to have appointed a Provincial Grand Master for Lower Saxony ; but the story seems dubious.

1730. The Duke of Norfolk was proclaimed Grand Master, and installed on January 29.

1730. It follows from the IRISH CONSTITUTIONS of this year, and from THE POCKET COMPANION of 1735, that only two degrees were recognised by the GRAND LODGE OF IRELAND.

1730. Another spurious catechism appeared on August 15 in the *Daily Journal* under the title of THE MYSTERY OF FREEMASONRY. It refers to two degrees.

1730. The tract entitled MASONRY DISSECTED was advertised in the *Daily Journal* of October 20. The author was Samuel Prichard, who is described as late member of a constituted Lodge.

1730. A DEFENCE OF MASONRY, in reply to MASONRY DISSECTED, was announced in this year in the same journal. It appeared anonymously, and has been attributed to James Anderson, and even to Bishop Warburton. It is now held to have been written by Martin Clare, F.R.S.

1730. Foundation of a Lodge at Calcutta.

1731. A Masonic Lodge was founded in the kingdom of Naples.

1731. The Duke of Lorraine was made a Mason at The Hague, being the first royal prince admitted into the Craft.

1731. James, fourth Lord Kingston, was elected Grand Master of Ireland, and the succession of Grand Officers of the Irish GRAND LODGE is clear from this date.

1731. The London Lodge No. 83, worked three degrees of Masonry in this year.

1731. The written records of a Lodge at Philadelphia, U.S.A., date from this period.

1732. Birth of William Hutchinson.

1732. Revision of the GRAND LODGE LECTURES by Martin Clare, F.R.S.

1732. It was enacted by the GRAND LODGE OF IRELAND that all Lodges which had failed to take out WARRANTS or CHARTERS OF CONFIRMATION should apply for such.

1732. Lodges are said to have been constituted at Valenciennes and Paris by authority of Viscount Montague as Grand Master.

1732. General James Keith is said to have been Master of a Lodge described variously as located at Moscow or Petrograd.

1733. A sketch of the Freemasons appeared in the *Grub Street Journal* of February 8, and was copied into the *London Magazine*.

1733. A LODGE OF ST. JOHN was founded at Boston, Mass, U.S.A.

1733. The first reference to a Master Mason's Lodge is said to occur in this year, but no particulars are furnished.

1733. The foundation of a Lodge at Hamburg by eleven German gentlemen is said to have been authorised by the Earl of Strathmore, acting as Grand Master.

1733. The first American Lodge held under written authority was founded by Henry Price, described as Provincial Grand Master of New England. The Ceremony took place at the Bunch of Grapes Tavern, Boston, U.S.A., on August 31.

1733. Lord George Sackville is said to have established a Lodge at Florence.

1734. Date of the COLE CONSTITUTIONS.

1734. An edition of Anderson's BOOK OF CONSTITUTIONS was published in America, under the auspices of Benjamin Franklin.

1734. Alleged introduction of Masonry into the kingdom of Poland.

1734. A Masonic Grand Master is said to have been elected in Holland.

1735. On February 24 Anderson moved for permission from GRAND LODGE to issue a second edition of the BOOK OF CONSTITUTIONS, because the first edition had been pirated to his prejudice, same being his sole property. The anomalous position of GRAND LODGE is shewn by the last statement.

1735. Viscount Weymouth was proclaimed Grand Master in succession to the Earl of Crawford.

1735. On March 31, according to the Minutes of GRAND LODGE, James Anderson was instructed to collect and print, in his new BOOK OF CONSTITUTIONS, the names of all Grand Masters who could be traced from the beginning of time, as also of other Grand Officers.

1735. Prohibition of Freemasonry by the States-General of Holland.

1735. The Minutes of CANONGATE KILWINNING LODGE contain, under date of March 31, what is held to be the earliest Scottish record of the "admission of a Master Mason under the modern Masonic Constitution."

1735. Foundation of a Lodge at Stockholm.

1735. A Masonic Catechism appeared in *The Scots' Magazine*.

1735. A LODGE OF SOLOMON was founded at Charleston, South Carolina, and another of the same name at Savannah, in Georgia.

1735. An English Lodge was established at Lisbon.

1735. As from this year it is alleged that there are Minutes of a Roman Lodge in the States of the Church, and that they continue to the time of its suppression in 1737.

1735. Admission of the Honourable Mrs. Aldworth, under exceptional circumstances, to the first two Craft Degrees. It is to be noted that she was not raised to the Third Degree, the reason given by Kenneth MacKenzie being that it was "obviously impossible," which is untrue. The truth of the story is challenged. *Date doubtful.*

1735. A Lodge was founded at the Hague, under an English Warrant and with the title of LE VÉRITABLE ZÈLE.

1735. An Oration or Discourse of Martin Clare was delivered in the month of December before the members of the STEWARDS' LODGE, then recently constituted. It was translated subsequently into several languages, and reappeared in THE POCKET COMPANION of 1754.

1736. A Lodge was established at Geneva.

1736. A German publication of 1744 reports that the Earl of Derwentwater was chosen by the French Lodges to succeed James Hector Maclean; but French authorities, who always refer to the Earl as Lord Harnouester, say that he succeeded his brother Charles Radcliffe. On the contrary, it was Charles Radcliffe who succeeded to the earldom in 1736, on the execution of his brother James for high treason. The story is muddled and mythical; it is doubtful whether there was any Grand Master in France at this period.

1736. A French superintendent, named Herault, published a Ritual obtained, as it is said, by the help of M^{me}. Carton, an opera dancer. The content is said to be mainly translation from Prichard.

1736. Institution of the GRAND LODGE OF SCOTLAND, on November 30, Feast of St. Andrew, thirty-three Lodges being represented. Mr. William St. Clair, having renounced his hereditary claims as Patron of Masons in Scotland, was elected to the office of Grand Master. A number of ancient Lodges stood aside from this

foundation and others seceded for various periods, including Mother Kilwinning and Mary's Chapel.

1736. The foundation of the first GRAND LODGE OF FRANCE has been referred to this year. *Debateable.*

1737. The *Gentleman's Magazine* for April published an attack on Freemasonry and a further article in July, which stated that Masons in Florence were regarded as Quietists.

1737. Arbitrary treatment of Masons in Paris by the Lieutenant of Police.

1737. An ORDER OF THE PALLADIUM is said to have been founded at Paris, and was soon afterwards suppressed by the police.

1737. The Chevalier Ramsay delivered his epoch-making ORATION at Paris.

1737. An ENGLISH PROVINCIAL GRAND LODGE was formed at Geneva.

1737. Robert Tomlinson succeeded Price as Provincial Grand Master of New England.

1737. Baron C. F. Scheffer is said to have been made a Mason in PRINCE CLERMONT'S LODGE at Paris. *Place and date doubtful.*

1737. Frederick, Prince of Wales, was made a Mason on November 5 of this year, at what was called an Occasional Lodge, held in Kew Palace, Desaguliers acting as Master.

1737. The first German Lodge was founded at Hamburg on December 6.

1738. Suppression of Freemasonry in the Low Countries.

1738. Earliest reference to the MASTER GRADE in the Records of the Lodge of Edinburgh.

1738. The LODGE OF SECRECY AND HARMONY was founded at Malta.

1738. There were Lodges at Smyrna and Aleppo established in this year.

1738. A Master's Lodge was established at Boston, U.S.A.

1738. A work, entitled *RELATION APOLOGIQUE (sic) ET HISTORIQUE DE LA SOCIÉTÉ DES F. M.*, appeared in reply to Herault, with Dublin as the pretended place of publication.

1738. The first Lodge at Dresden was formed in this year, with the title of THE THREE EAGLES.

1738. New issue of Prichard's *MASONRY DISSECTED*, which included a very curious Catechism. The price of the pamphlet was sixpence, and it went through at least twenty-one editions up to 1750. It is called the work of a charlatan, because it is inconvenient to characterise it in any more serious sense

1738. Lord Derwentwater resigned his office of French Grand Master, and the Duc D'Antin was proclaimed in his place. The ceremony took place at Luneville in the course of a Masonic Festival.

1738. The GRAND LODGE approved Anderson's new BOOK OF CONSTITUTIONS on January 25, and he was ordered to print same. Sixty-six Lodges were represented. It was so done accordingly, and the work was published in this year as a second edition.

1738. Suppression of Freemasonry in Sweden.

1738. On April 27 Pope Clement XII issued his famous Bull *In Eminenti Apostolatus Specula*, in which Freemasons were condemned and excommunicated, together with those who promoted or favoured their cause.

1738. The Crown Prince of Prussia, afterwards Frederick the Great, was initiated at Brunswick on August 14 in the MOTHER GERMAN LODGE.

1739. Certain Lodges at Warsaw were closed, in consequence of the Bull of Pope Clement.

1739. On January 14 Cardinal Firrao issued by authority of the Pontiff a still more vigorous edict, in which Masons were made liable to the death-penalty, confiscation of goods and utter exclusion from future grace or mercy, the Papacy thus arrogating on its own part the prerogatives of God Himself.

1739. Death of James Anderson, on May 28.

1739. This date has been assigned as the beginning of that discontent which assumed ultimately the magnitude of a serious schism in English Masonry. But it is said also that there was organised rebellion against the authority of GRAND LODGE soon after the publication of Anderson's BOOK OF CONSTITUTIONS.

1739. Introduction of Freemasonry in Sardinia.

1739. The Holy Inquisition persecutes Masons in Florence.

1740. The GRAND LODGE OF SCOTLAND agreed to open correspondence with the GRAND LODGE OF ENGLAND.

1740. The GRAND LODGE OF ALL ENGLAND at York is said to have become dormant in or about this time.

1740. An itinerant pedlar of the ROYAL ARCH Degree is said to have propagated it in Ireland, claiming that it was practised at York and London.

1740. The so-called SCOTS DEGREES sprang up at this time in various parts of France.

1740. A Grand Master of Scotland, named Deucher, affirmed that he could trace the *TEMPLAR ORDER* back to this year by means of living members. *Doubtful.*

1740. The Lodge of the **THREE GLOBES** was founded at Berlin on September 13.

1740. The reigning Master of the original Hamburg Lodge was appointed Provincial Grand Master of Hamburg and Lower Saxony, under warrant from the **GRAND LODGE OF ENGLAND**.

1740. General Keith received an English Patent as Provincial Grand Master of Russia.

1740. Philip V of Spain issued an edict against Masonry.

1740. The Moravians established an **ORDER OF THE MUSTARD SEED**.

1740. The Lodge at Hamburg became a **PROVINCIAL GRAND LODGE**.

1740. The Grand Master of the **ORDER OF MALTA** forbade Masons the Island.

1740. The **Minutes of the ROYAL ORDER OF SCOTLAND** begin in this year.

1740. An **ORDER OF AMAZONS**, being a system of androgynous Masonry, is reported to have been introduced from South America into the United States. *Mythical*.

1741. The earliest Lodge in Virginia is said to have been founded at Norfolk by Cornelius Harnett.

1741. The German Lodge of the **THREE COMPASSES** was founded in this year.

1741. Formation of a Lodge at Leipsic.

1741. The Margrave Frederick of Brandenburg-Culmbach established a Lodge at Bayreuth on his own authority.

1741. In this year there is said to have been a Provincial Grand Master of the **MOST ANCIENT AND HONOURABLE ORDER OF HEREDOM OF KILWINNING** in Great Britain, but the evidence is wanting.

1742. The first regularly constituted Lodge at Frankfort was founded under the name of **UNION**.

1742. Birth of William Preston at Edinburgh on August 7.

1742. Baron von Hund was initiated on March 20.

1742. One of the mythical dates assigned for the landing of Stephen Morin, at San Domingo, being commissioned from France as Deputy Inspector-General.

1742. The first Lodge of Vienna, called the **THREE FIRING GLASSES**, was founded in this year, but was suppressed immediately.

1742. Death of Anthony Sayer.

1742. The Lodge **ARCHIMEDES OF THE THREE TRACING BOARDS** was founded at Altenburg.

1742. Abbé Peran published **LES SECRETS DES FRANCS-MAÇONS**.

1743. Horace Walpole mentions the low repute into which Freemasons had fallen in England. See his letter of May 4 to Sir Horace Mann.

1743. The STIRLING ROCK ROYAL ARCH CHAPTER, considered the oldest in Scotland, has Minutes dating from this year.

1743. Death of Desaguliers on November 29.

1743. The earliest decisive reference to the ROYAL ARCH in Ireland occurs in a contemporary report of the proceedings of a Lodge at Youghal in this year.

1743. The LODGE OF KILWINNING resumed its independence, and so continued for nearly seventy years, exercising the prerogatives of a Grand Body.

1743. The first Military Lodge under the GRAND LODGE OF SCOTLAND was warranted on the recommendation of the Earl of Kilmarnock.

1743. General Keith constituted a Lodge at Stockholm about this time.

1743. A royal edict suppressed Masonry in Portugal, and the Inquisition is said to have tortured and burned Freemasons.

1743. Thory states that the GRADE OF KADOSH was invented at Lyons. The date is wholly mythical.

1743. First appearance of Freemasonry in Bohemia.

1743. According to Baron von Hund, the Masonic system, known afterwards as the RITE OF THE STRICT OBSERVANCE, was at work in this year, by tradition under Jacobite guidance.

1743-47. Certain SCOTTISH RITES at Toulouse and Montpellier are referred to this period as passing under the name of VIELLE BRU, said to mean faithful Scot. They are supposed to have been instituted by Sir Samuel Lockhart. *Doubtful.*

1743. The first Danish Lodge was founded at Copenhagen by a member of the THREE GLOBES at Berlin. It was called the LODGE OF ST. MARTIN.

1743. Prince Louis de Bourbon was elected Grand Master in succession to the Duc D'Antin. A French code of Masonic laws was promulgated on December 9, and about this time the GRAND LODGE assumed the title of GRANDE LOGE ANGLAISE DE FRANCE.

1743. Institution at Paris of the ORDER OF FELICITY. It admitted members of both sexes, and was of doubtful repute.

1743. Birth on June 8 of Joseph Balsamo, at Palermo. The date is doubtful. It is, moreover, by no means certain that this Sicilian adventurer was identical with Count Cagliostro.

1744. D'Assigny's work, entitled A SERIOUS AND IMPARTIAL

ENQUIRY INTO THE CAUSE OF THE PRESENT DECAY OF FREEMASONRY IN THE KINGDOM OF IRELAND was published in this year, and describes the ROYAL ARCH as an organised body of men who had passed the chair.

1744. Scottish Masonry is said to have been introduced at Bordeaux.

1744. Three French works of revelation came out in this year : (1) L'ORDRE DES FRANCSMACONS TRAHİ ; (2) LE PARFAIT MACON ; (3) LE SCEAU ROMPU.

1744. The Lodge of the THREE BROTHERS at Warsaw assumed the title of GRAND LODGE.

1744. Dutch Lodges resumed work after their suspension by the States General.

1744. The THREE GLOBES at Berlin adopted the title of Grand and ROYAL MOTHER LODGE, and the Crown Prince of Prussia, afterwards Frederic II, became Grand Master.

1744. The LODGE OF ZERUBBABEL was founded at Copenhagen.

1744. The Lodge at Bayreuth assumed the title of GRAND LODGE.

1744. About this time the name of *Adonhiram* found its way into French Masonic works.

1745. Prince Charles Edward Stuart is mentioned as granting a ROSE-CROIX WARRANT to a Lodge at Arras. *Mendacious*.

1745. Thomas Oxnard became Provincial Grand Master of North America.

1745. Foundation of a Lodge at Marburg.

1745. The Council at Berne prohibited Freemasonry.

1745. Persecution of Masons in Germany.

1745. The work, entitled L'ORDRE DES FRANCS-MACONS TRAHİ appeared in France, and is referred to the Abbé Peran.

1745. The first Lodge in Norway is said to have been established in this year under the name of St. Olaus.

1746. According to the Minutes of this year, the LODGE AT SWALLOWELL is said to have regulated fees for admission to the status of HARODİM.

1746. The Minutes of the OLD LODGE AT SALISBURY, under date of October 19, record that five Brethren were made Scots Masons.

1746. The Earl of Derwentwater, first Grand Master of France, perished on the scaffold.

1747. Lord Byron was elected Grand Master, and so remained for a period of five years, but the Order is said to have suffered much from neglect.

1747. A number of Masonic Lodges are said to have existed at this date in the Southern Italian Provinces and in the Island of Sicily, but by reason of persecution they were compelled to work in secret. On December 10 the Masters are represented as meeting in the Valley of Seked for the foundation of a GRAND LODGE, with Raimond of Sangro, Prince de Saint Sebero, as Grand Master. This is on the authority of Jean B. Pessina, whose credibility may be gathered from the fact that he regarded Pythagoras as having formed the first Masonic Lodge at Crotona.

1747. LES FRANCMaçONS ÉCRASÉS appeared at Paris anonymously. It has been referred to Abbé Larudan, and is sometimes regarded as a sequel to L'ORDE DES FRANCSMAÇONS TRAHI.

1747. L'ADEPTE MAÇON also appeared, having London as the alleged place of publication.

1747. The foundation of a PRIMORDIAL CHAPTER at Arras has been referred to this year.

1748. The Ottoman Porte opposed the introduction of Freemasonry into Turkey.

1748. An ORDER OF XEROPHAGISTS is supposed to have been established in Italy as a consequence of the Bull against Freemasonry issued by Pope Clement XII. It would be therefore a casual veil of the Order. *Story doubtful.*

1749. Benjamin Franklin was appointed Provincial Grand Master of Pennsylvania.

1749. The introduction of Masonry in Hungary is referred to this year.

1749. The Duke of Montague died in the month of July.

1750. The first Lodge at Halifax was warranted in this or the previous year.

1750. The first Lodge in Transylvania was founded in this year.

1750. William Allen was appointed Provincial Grand Master of Pennsylvania, with Benjamin Franklin as Deputy.

1750. The LODGE OF FRIENDSHIP, afterwards ROYAL YORK OF FRIENDSHIP, was founded at Berlin.

1751. The so-called SCHISMATIC GRAND LODGE of England was formed in this year.

1751. A new BOOK OF CONSTITUTIONS, drawn from the English work of 1738, was issued by Edward Spratt, Grand Secretary of Ireland. He had prepared the General Regulations for the same country in 1741.

1751. A GUARDS' LODGE, founded about this time, had a brief period of existence at Stockholm.

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1751. Ferdinand VII of Spain condemned Freemasons to death without trial.

1751. LE MAÇON DÉMASQUÉ appeared, having London as its alleged place of publication.

1751. Benedict XIV confirmed and renewed the edict of Clement XII against Freemasonry.

1752. Lord Carisfort became Grand Master, in succession to Lord Byron.

1752. George Washington was initiated in Fredericksburg Lodge, Virginia, on November 4.

1752. Birth of Baron von Knigge, on October 16.

1752. Foundation of a Lodge at Madras.

1752. A Lodge was founded at Stockholm.

1752. The Swedish Lodge of ST. JOHN AUXILIAIRE was constituted at Stockholm on January 13 by Count Knut Carlsson Posse, under warrant from Prince Louis de Bourbon, Comte de Clermont and Grand Master of France. *Uncertain.*

1753. Baron Scheffer joined the ST. JOHN AUXILIAIRE LODGE.

1753. The King of Sweden became the first Protector of the Swedish Craft.

1753. A Freemasons' Orphanage in Stockholm was founded by the Mother Lodge.

1753. George Harrison became Provincial Grand Master for the State of New York.

1753. A Lodge at Norfolk, Virginia, is said to have received a Constitution from the GRAND LODGE OF ENGLAND.

1753. Jeremy Gridley became Provincial Grand Master over those parts of North America where such an official had not been appointed previously.

1753. Under date of December 22, the Minutes of FREDERICKSBURG LODGE, Virginia, are said to contain the earliest known record of the Royal Arch Degree in actual working.

1754. The foundation of the STRICT OBSERVANCE is referred to this year.

1754. Foundation of the CHAPTER OF CLERMONT.

1754. A second Lodge was founded at Vienna, and was called the THREE HEARTS.

1754. The EINTRACHT LODGE was founded at Berlin.

1754. The RITE OF ELECT PRIESTS is said to have originated in this year, but the story is doubtful.

1755. A Collège de Valois of KNIGHTS OF THE EAST has been traced in this year.

1755. The Port Royal KILWINNING LODGE, Virginia, is assigned to this year.

1756. The Marquis of Carnarvon became Grand Master of England.

1756. The GRAND LODGE of Scotland chartered a Lodge at Blandford, Virginia.

1756. Lord Aberdour was elected Grand Master of Scotland for a second time.

1756. Laurence Dermott published the AHIMAN REZON.

1756. LA GRANDE LOGE ANGLAISE DE FRANCE acknowledged the privileges claimed by Scots Masons.

1756. The foundation of the ORDER OF AFRICAN ARCHITECTS has been referred to this year. *Exceedingly doubtful.*

1756. The alleged SECRET GRAND LODGE in Southern Italy having become known to the priests, a popular sedition was fomented, and the palace of the Grand Master de Sangro was burnt, he being committed to prison.

1756. On December 3 the Deputy Grand Master, T. Manningham, advised the PROVINCIAL GRAND LODGE OF HOLLAND that no permission could be granted to warrant Scots Lodges and admit Brethren according to that method.

1756. The Seventh St. John's Lodge was founded in Sweden by C. F. Eckleff, who subsequently became Grand Master of the Order, and compiled a Ritual derived chiefly from French High Grades.

1756. A national GRAND LODGE OF THE NETHERLANDS was inaugurated on December 27 by fourteen Lodges, some of which were of English or Scottish origin.

1757. Lord Aberdour, previously Grand Master of Scotland, became Grand Master of England on the resignation of the Marquis of Carnarvon.

1757. Death of George Payne.

1757. The Archives of the GRAND LODGE OF THE NETHERLANDS contain a letter, dated July 12 of this year, written by Deputy Grand Master Manningham to a Brother at the Hague and reporting the result of consultations with Lord Aberdour on Scots Degrees and Degrees of Masonic Chivalry. These are condemned as innovations, and it is said that in England and Scotland the three Craft Degrees are all that are known in Masonry.

1757. The Minutes of the LODGE AT ALNWICK end in this year, and are said to shew that the working was operative.

1757. The Synod of Stirling is said to have excommunicated many of its members on the charge of Freemasonry.

1758. Foundation of the EMPERORS OF THE EAST AND WEST.

1758. Foundation of a Lodge at Mayence.

1758. Foundation of a Lodge at Bombay.

1758. Lodges under the Obedience of the Ancients began to flourish in Philadelphia, while those of the Moderns declined.

1758. The FREDERICKSBURG LODGE at Virginia is said to have been chartered by the GRAND LODGE OF SCOTLAND after an independent existence of some years.

1759. A French Lodge, called L'UNION, was constituted at Stockholm.

1759. Lodges began to be founded at Quebec, under warrant of a Provincial Grand Lodge deriving from the Moderns.

1760. A SWEDISH GRAND LODGE was founded at Stockholm in this year, and the ST. JOHN AUXILIAIRE lost its power of warranting other Lodges. Baron Scheffer continued as Grand Master, and Eckleff was elected his Deputy.

1760. The ILLUMINÉS OF AVIGNON are said to have been established in this year.

1760. The old LODGE AT SWALWELL, Durham, continued to maintain its old operative customs at least until this date.

1760. The ORIENTAL RITE OF MEMPHIS is alleged to have appeared in Roumania under another name. *Fraudulent.*

1760. The Lodges reopened in Switzerland, under the banner of the STRICT OBSERVANCE.

1760. The Lodge of the THREE DOVES was established at Berlin, and is now GRAND YORK ROYAL LODGE, No. 3.

1760. A work, entitled JACHIN AND BOAZ, appeared in London.

1760. The first RITE OF ADOPTIVE MASONRY in France has been referred to this year.

1760. Martines de Pasqually appeared at Toulouse, bearing a Hieroglyphic Chart.

1760. The LODGE OF ST. ANDREW at Boston, U.S.A., having been "self-constituted," received a Scottish Warrant in this year.

1761. Stephen Morin is said to have received a Patent from the Grand Council of EMPERORS OF THE EAST AND WEST and from the GRAND LODGE OF FRANCE to confer the HIGH DEGREES, he holding the rank of Inspector. *Doubtful.*

1761. The GRAND LODGE OF ALL ENGLAND at York, having been dormant for a period, resumed activity. It is said to have warranted about ten subordinate Lodges, including the LODGE OF ANTIQUITY. In addition to the Craft Grades it is said to have recognised those of ROYAL ARCH and TEMPLAR,

1761. Formation of a third Lodge in Vienna, called ROYAL MILITAIRE.

1761. Masonry revived in Portugal on the banishment of the Jesuits.

1762. The work entitled **THREE DISTINCT KNOCKS AT THE DOOR OF FREEMASONRY** was published in this year.

1762. The **GRAND LODGE OF DRESDEN** joined the **STRICT OBSERVANCE**.

1762. An Order of **KNIGHTS OF THE EAST** was formed by scission from the **COUNCIL OF EMPERORS**.

1763. Stephen Morin is supposed to have left Paris for San Domingo.

1763. A Masonic Congress was held at Jena.

1763. The Minutes of the **ROYAL ORDER OF SCOTLAND** begin in this year.

1763. Thoux de Salverte is said to have founded or revived an **ACADEMY OF THE ANCIENTS**, or of the **Mysteries at Warsaw**, in this year. *The story is doubtful.*

1764. Lord Blayney became Grand Master of the **GRAND LODGE OF ENGLAND**.

1764. Initiation of the Dukes of York, Cumberland and Gloucester, being sons of Frederick, Prince of Wales.

1764. A work, entitled **HIRAM, OR THE GRAND MASTER-KEY** was published in London, claiming to be written by a member of the **ROYAL ARCH**.

1764. Pennsylvania received a warrant for a **PROVINCIAL GRAND LODGE** from the Ancient or so-called schismatic **GRAND LODGE OF ENGLAND**.

1764. A Lodge was founded at Glina in Southern Hungary.

1765. The Minutes of **CALEDONIAN CHAPTER** begin on June 12 of this year.

1765. Edward, Duke of York and brother of George III, was initiated in the Berlin Lodge of the **THREE DOVES** on July 27. The Lodge assumed the name of **ROYAL YORK OF FRIENDSHIP**, and received a **CONSTITUTION** from England.

1765. The **STRICT OBSERVANCE** was founded in Russia.

1765. The Provincial Grand Master of Hamburg joined the **STRICT OBSERVANCE**.

1765. An English Lodge was established at Alost in Belgium.

1765. The English **PROVINCIAL GRAND LODGE OF DENMARK** went over to the **STRICT OBSERVANCE**.

1765. Charles Tollmann, Secretary to the British Embassy at Stockholm, received an English Patent as Provincial Grand Master of Sweden, and established several Lodges.

1765. In this year Zinnendorf obtained some elements at least of the SWEDISH RITUALS, and an alleged WARRANT OF CONSTITUTION, by which he established at Potsdam a Masonic Rite in opposition to that of the STRICT OBSERVANCE.

1765. The ORDER OF AFRICAN ARCHITECTS was founded in this year.

1766. At this time some thirty English Lodges were on the Roll of the "Province of America" (*sic*), outside those of Boston.

1766. The GRAND LODGE OF ENGLAND chartered a PROVINCIAL GRAND LODGE at Frankfort-on-the-Main.

1766. A tract, entitled SOLOMON IN ALL HIS GLORY, was published in London.

1766. The RITE OF THE STRICT OBSERVANCE was adopted at this time in many German Lodges.

1766. The TACITURNITAS Lodge was working at this date at Pressburg in Hungary.

1766. A Chapter of TRUE AND ANCIENT ROSE-CROIX Masons was established at Marburg by F. J. W. Schröder.

1767. John Rowe succeeded Gridley as Provincial Grand Master of Boston, E.C.

1767. The ROYAL ARCH is mentioned in the Minutes of the ANCHOR AND HOPE LODGE at Bolton.

1767. A GRAND LODGE OF SPAIN was formed.

1767. An ACADEMY OF ANCIENTS and of the Mysteries was founded at Warsaw by Thoux de Salverte, the alternative date being 1763.

1767. Establishment by J. A. von Starck of a new sect arising out of the STRICT OBSERVANCE, under the name of CLERICI ORDINIS TEMPLARIORUM, miscalled Clerks of the Relaxed Observance.

1767. An ORDER OF ILLUMINATED THEOSOPHISTS is supposed to have been founded at London in this year by Benedict Chastanier.

1767. Alternative date for the foundation of the ORDER OF AFRICAN ARCHITECTS.

1768. The practice of issuing diplomas or certificates was adopted by the GRAND LODGE OF SCOTLAND.

1768. New Regulations were ordained for the better government of Irish Freemasons.

1768. The Lodge UNION DES CŒURS was established at Geneva.

1768. An English Lodge was established at Ghent.

1768. A CHARTER was issued by the GRAND LODGE OF SCOTLAND for Grant's East Florida Lodge, and was regarded as authorising the meetings of a PROVINCIAL GRAND LODGE thereat.

1768. Date on which Pasqually is supposed to have brought his Masonic Rite to Paris.

1768. J. C. Schrœpfer established a spurious SCOTS LODGE at Leipzig.

1769. The earliest known reference to the MARK DEGREE occurs in the Minute Book of a ROYAL ARCH CHAPTER at Portsmouth, under date of September 1.

1769. The Minutes of the Darlington Second Lodge date from August 22 of this year, being apparently that of its formation.

1769. A tract entitled THE FREEMASON STRIPPED NAKED was published in this year, presumably in London.

1769. The German Directory of the STRICT OBSERVANCE was transferred from Bayreuth to Aupsach.

1769. An Independent GRAND LODGE OF GENEVA was founded by ten Lodges, to practise the pure and ancient Masonry of Britain.

1769. Death of Baron Tschoudy at Paris, on May 28.

1769. Count Augustus Moszyuski became Grand Master of Poland.

1769. A PROVINCIAL GRAND LODGE, under Scotland, was established at Boston, New England.

1769. A ROYAL ARCH CHAPTER OF ST. ANDREW is said to have conferred on August 28 the Degrees of EXCELLENT MASON, SUPER-EXCELLENT MASON and KNIGHT TEMPLAR. This is held to be the earliest record in respect of the last.

1770. The GRAND LODGE OF ENGLAND agreed to issue no further Warrants in Holland, in view of the National Organisation then established therein.

1770. Traditional date on which the Lodge called LA PARFAITE UNION was founded at Mons by the Duke of Montagu. *Entirely mythical.*

1770. Alleged date of the first appearance at Paris of Comte de Saint-Germain.

1770. Foundation at Namur, in Belgium, of the PRIMITIVE SCOTTISH RITE.

1770. The GRAND NATIONAL LODGE at Berlin was founded by Zinnendorf on December 27.

1770. Stephen Morin is said to have created a Council of PRINCES OF THE ROYAL SECRET at Kingston, Jamaica.

1770. The GRAND LODGE OF ENGLAND recognised the GRAND LODGE OF SWEDEN as a Sovereign Masonic power.

1770. Supposed intervention of the STRICT OBSERVANCE in the affairs of Pasqually's Sovereign Tribunal.

1770. A patent is alleged to have been granted for the dissemination of the STRICT OBSERVANCE in France.

1771. Death of Prince Louis de Bourbon, French Grand Master.

1771. King Gustavus III of Sweden and his two brothers were made Masons, the King becoming Patron of the Craft.

1771. The SWEDISH RITE was established in Russia.

1771. A Lodge was founded at Agram in Southern Hungary.

1772. Visit of Cagliostro to London.

1772. Foundation of the LODGE OF UNITED FRIENDS by Savalette des Langes. It originated the RITE OF PHILALETHES.

1772. Institution of an Order of Argonauts by Conrad von Rhetz. It admitted both sexes.

1772. Duke Ferdinand of Brunswick was appointed Grand Master of the STRICT OBSERVANCE.

1772. Preston's ILLUSTRATIONS OF MASONRY was published in this year.

1772. An English Provincial Grand Master was appointed for Russia.

1772. Most of the Polish Lodges were closed, owing to the partition of Poland.

1772. Joseph Warren is said to have been appointed Grand Master for the Continent of America.

1772. The first of a long series of Dutch Lodges was established at Cape Town.

1772. Louis Claude de Saint-Martin was created ROSE-CROIX by Martines de Pasqually at Bordeaux on April 17.

1772. Pasqually left Bordeaux for Port-au-Prince on May 5.

1773. The GRAND LODGE OF ENGLAND is said to have concluded a treaty with Zinnendorf, by which all Lodges in Germany holding English warrants were transferred to his GRAND LODGE, Frankfurt demurring.

1773. Foundation of a RITE OF ENOCH at Liège.

1773. The GRAND ORIENT of France was founded on September 27.

1773. The Duc de Chartres was installed as Grand Master of France.

1773. The RITE OF PHILALETHES was established at Paris.

1773. The Prince of Hesse-Darmstadt became Grand Master of the GRAND LODGE OF GERMANY, working the Zinnendorf system, possibly owing to the Masonic alliance with England.

1773. Polish Lodges resumed working.

1774. A RITE OF ADOPTION was established by the GRAND ORIENT of France. See *ante*, s.v. 1769.

1774. Zinnendorf was elected Grand Master of the GRAND LODGE OF GERMANY, and so remained until his death in 1782.

1774. The Lodge EMANUEL was constituted at Hamburg.

1774. Death of Martines de Pasqually.

1774. The Lodge of the THREE DRAGONS was established at Varasd in Croatia.

1774. The Royal Duke Charles was elected Grand Master of Sweden.

1774. The English Provincial Grand Master in Russia transferred his allegiance and became Provincial Grand Master under the SWEDISH RITE.

1774. Approximate period of Saint-Martin's Conferences in the LOGE LA BIENFAISANCE at Lyons, of which Willermoz was an active member. Some of them appeared among his posthumous works.

1774. THE STRICT OBSERVANCE appointed Willermoz of Lyons Provincial Grand Master of Auvergne.

1775. CONGRESS at Wiesbaden.

1775. Death of Baron von Hund on November 8.

1775. Ferdinand IV, King of the two Sicilies, issued an edict against Masonry on September 12, making membership a capital offence.

1775. A National Masonic Rite of Southern Hungary and Slavonia was founded under the name of MASONRY OF FREEDOM, or Province of Liberty.

1776. A new Masonic Hall was opened in Great Queen Street.

1776. A Masonic CONVENTION was held at Wiesbaden in this year.

1776. The Lodge FERDINAND CAROLINE was constituted at Hamburg.

1776. Foundation of the LODGE OF LUXEMBOURG.

1776. The Lodge BALDWIN OF THE LINDEN was founded at Leipzig by the GRAND NATIONAL LODGE OF BERLIN.

1776. The ROYAL ARCH Degree was accepted by the Moderns, according to Oliver.

1776. An ACADEMY OF SAGES was established or introduced by the ÉCOSSAIS MOTHER LODGE OF THE PHILOSOPHICAL RITE.

1776. Foundation of the ILLUMINATI OF BAVARIA, by Adam Weishaupt, on May 1.

1776. A RITE OF THE SUBLIME ELECTS OF TRUTH is said to have been founded in this year. *Date doubtful.*

1776. The foundation of the RITE ÉCOSSAIS PHILOSOPHIQUE has

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1777. The STRICT OBSERVANCE swept over Italy in this year.

1777. Initiation of Adam Weishaupt at Munich.

1777. Date assigned for the establishment of a SWEDISH Rite, composed of nine Grades superposed upon those of the Craft.

1777. There was a reformation of the ROSICRUCIAN SOCIETY in this year.

1777. A GRAND CHAPTER OF THE ROYAL ARCH was established in London.

1777. The GRAND LODGE OF VIRGINIA was founded on November 6.

1777. Masonry declined in Portugal on the death of Joseph II.

1778. The Masonic CONVENTION of Lyons was held in this year.

1778. An ACADEMY OF TRUE MASONS was founded at Montpelier.

1778. A DIRECTOIRE ECOSSAIS HELVÉTIQUE was established at Zurich.

1778. An ORDER OF KNIGHTS AND NYMPHS OF THE ROSE was founded at Paris by De Chaumont.

1778. The ORDER OF THE EASTERN STAR was established in the United States.

1778. The introduction of Masonry into the Grand Duchy of Baden has been assigned to this year.

1778. A PROVINCIAL GRAND CHAPTER was constituted at Petrograd under the authority of the Swedish Rite.

1778-9. Transient fusion of the STRICT OBSERVANCE and the Swedish Templar system under the Duke of Brunswick.

1779. Split in the LODGE OF ANTIQUITY and foundation of a GRAND LODGE OF ENGLAND SOUTH OF THE TRENT.

1779. The ECLECTIC UNION was instituted by Baron von Ditfurth at Frankfurt-on-the-Maine.

1779. The PRIMITIVE RITE OF PHILADELPHIANS is referred to this year, as established at Narbonne.

1779. Prince Gagarin became Provincial Grand Master in Russia, and established a NATIONAL GRAND LODGE.

1779. The death of Pasqually is referred to this year.

1779. Duke Charles was placed at the head of the STRICT OBSERVANCE in Germany, being the Seventh Province.

1779. A PROVINCIAL GRAND LODGE was waitanted at Petrograd on May 25.

1779. The Lodge called AMERICAN UNION celebrated the Festival of St. John on December 27, at Morris Town, New Jersey, George Washington being one of the guests.

1780. An ACADEMY OF THE SUBLIME MASTERS OF THE LUMINOUS

RING was established by Baron Grant of Blairfindy at Douai in France.

1780. Austrian Freemasonry passed under the Rule of the STRICT OBSERVANCE.

1780. The GRAND LODGE OF SPAIN adopted the title of GRAND ORIENT.

1780. Foundation of a GRAND LODGE at Madras.

1780. King Gustavus III erected a Ninth Province of the ORDER OF THE TEMPLE in Sweden, and Duke Charles was installed as Vicar of Solomon.

1780. A Mystical Order, called KNIGHTS OF THE TRUE LIGHT, was founded in Austria.

1780. Initiation of the poet Goethe on St. John's Eve.

1780. An ORDER OF KNIGHTS AND BROTHERS OF ASIA is referred to this year, the place of foundation being alternatively Berlin or Vienna.

1780. Baron von Knigge joined the ORDER OF ILLUMINATI in this year.

1781. Duke Charles resigned his position as head of the STRICT OBSERVANCE in Germany.

1781. The Lodge called CATHERINE OF THE POLE-STAR at Warsaw received an English Patent as PROVINCIAL GRAND LODGE.

1781. Foundation of a GRAND LODGE at New York.

1782. Birth of George Oliver on November 5.

1782. The HELVETIC DIRECTORY was dissolved by the authorities of Berne.

1782. A GRAND CHAPTER-GENERAL OF FRANCE was founded in this year.

1782. The GRAND ORIENT OF FRANCE created a *Chambre des Grades*.

1782. The famous CONVENTION of Wilhelmsbad was opened on July 9.

1782. An Independent NATIONAL GRAND LODGE was founded in Russia.

1782. A PROVINCIAL GRAND LODGE was organised in New York by Stationary and Military Lodges.

1783. An ORDER OF UNIVERSAL HARMONY was founded by Mesmer and his disciples to propagate the doctrines of animal magnetism.

1783. A GRAND LODGE was founded at Maryland, U.S.A., on July 31.

1783. The THREE GLOBES declared its independence of the STRICT OBSERVANCE, now in dissolution.

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1783. The GRAND LODGE OF HAMBURG renounced the STRICT OBSERVANCE and returned to their Masonic system of 1737.

1783. On March 18 a GRAND LODGE was established at Frankfort-on-the-Maine.

1783. Initiation of J. A. Fessler.

1783-5. The reconstruction of the STRICT OBSERVANCE, as agreed at Lyons and Wilhelmsbad, is said to have been adopted by the DIRECTORIES of Switzerland, Hesse-Cassel, Lombardy and by a Lodge in Denmark. It was adopted in France by the Provinces of Bourgoyne and Auvergne.

1784. The revised BOOK OF CONSTITUTIONS was published in this year.

1784. Suppression of the ILLUMINATI in June by the Elector of Bavaria.

1784. A GRAND LODGE OF AUSTRIA and its Dependencies was established in this year.

1784. Speculative date of origin for the GRAND ORIENT of Poland and of Lithuania.

1785. Masonic CONGRESS of the LODGE OF PHILALETHES at Paris, on February 15, same being numerously attended by French, German, and even some English Masons.

1785. The ACADEMY OF THE ILLUMINATI OF AVIGNON started in this year. See *ante*, s.v., 1760.

1786. The PRIMITIVE RITE OF PHILADELPHIANS united with the GRAND ORIENT.

1786. The so-called Ancient and Modern Masons amalgamated under General Horne at Madras.

1786. The Emperor Joseph II closed all Lodges, excepting three, in Belgium, then known as the Austrian Netherlands.

1786. F. L. Schröder became Master of the Lodge EMANUEL.

1786. A third Danish Lodge, called CHARLES OF THE NORWEGIAN LION, was founded in this year.

1786. The Lodge KARL OF THE WREATH OF RUE was founded at Hildsburgshausen, at the instance of Karl, Duke of Mecklenburg-Strelitz, and received its Warrant from London in the following year.

1786. A second CONVENTION of the PHILALETHES was held in this year.

1786. Foundation of the GRAND LODGE OF GEORGIA, U.S.A., on December 16.

1786. Foundation of the GRAND LODGE OF NEW JERSEY, U.S.A., on December 18.

1786. Institution by the GRAND ORIENT of the FRENCH RITE, consisting of Seven Degrees.

1787. The CHAPTER-GENERAL OF FRANCE became the METROPOLITAN CHAPTER and worked the FRENCH RITE.

1787. The GRAND CHAPTER OF HARODIM was founded by William Preston.

1787. Publication at Heliopolis, i.e. Paris, of the work entitled ORIGINE DE LA MAÇONNERIE ADONHIRAMITE.

1787. Institution at Paris of the KNIGHTS AND COMPANIONS OF THE MYSTIC CROWN, open only to Master Masons.

1787. All Lodges whatsoever were prohibited by edict from assembling in the Austrian Netherlands.

1787. Foundation of the RITE OF BAHRDT at Halle, in Germany, by Karl Friedrich Bahrtdt.

1787. The New York Lodges established by the so-called schismatic GRAND LODGE declared their independence.

1787. Foundation of the GRAND LODGE OF SOUTHERN CAROLINA, U.S.A., on March 24.

1788. The Royal Masonic Institution for Girls was founded by the Moderns.

1788. Birth of G. B. F. Kloss, the German Bibliographer of Masonry.

1789. An exegetical and philanthropical Society was founded at Stockholm for the study of Swedenborgianism and Magnetism, apparently in connection with Masonry.

1789. Foundation of the GRAND LODGE OF CONNECTICUT on July 8.

1789. Foundation of the GRAND LODGE OF NEW HAMPSHIRE on July 18.

1789. The Lodge of SECRECY AND HARMONY at Malta was re-constituted from England, and all Officers are said to have been Knights of Malta.

1790. The Earl of Moira was appointed Acting Grand Master, first under the Duke of Cumberland and then under the Prince of Wales.

1790. The GRAND LODGE OF ALL ENGLAND, otherwise the ANCIENT YORK RITE, became extinct about this time.

1790. The custom of numbering Scottish Lodges began about this period, and is regarded as unofficial in the first instance.

1790. The following AMERICAN GRAND LODGES existed in this year : at Massachusetts two Lodges ; at New Hampshire, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Virginia and North

Carolina one Lodge each ; at South Carolina two Lodges, and one at Georgia.

1791. The Ancients warranted a PROVINCIAL GRAND LODGE of Quebec, under Prince Edward, afterwards Duke of Kent.

1791. The Province of Canada was divided into Upper and Lower Canada, under Provincial Grand Masters appointed by the Ancients.

1791. The Lodge MARIA OF THE THREE HEARTS was founded at Odense in Denmark.

1791. Foundation of the GRAND LODGE OF RHODE ISLAND on June 25.

1791. Alleged foundation of an ORDER OF JERUSALEM in North America, apparently an Association of Alchemists. It is said to have been taken to Germany in 1793, thence spreading to England, Holland and Russia. There were eight Degrees, and a connection with the Rite of Chastanier has been suggested. *The whole story is doubtful.*

1792. The Austria Lodges closed of their own accord, owing to the French Revolution.

1792. On the death of Ferdinand of Brunswick, Prince Charles of Denmark became sole chief of the Danish Lodges.

1792. Murder on September 2 of Abbé Le Franc, who wrote THE VEIL LIFTED FOR THE CURIOUS, and another work, entitled THE CONSPIRACY AGAINST THE CATHOLIC RELIGION.

1792. An Union of Ancients and Moderns at Boston, America, was effected in this year.

1793. Initiation at Stockholm of Augustus IV of Sweden, on March 10.

1793. J. J. C. Bode joined the ILLUMINATI under Weishaupt. He was previously a zealous promotor of the STRICT OBSERVANCE.

1793. An Edict dissolved all Secret Societies in the Austrian Dominions.

1793. The Lodges of Bohemia closed, apparently of their own accord.

1793. Suppression of Trade Guilds by the French National Assembly.

1793. The foundation of a German ORDER OF AMICISTS is mentioned in this year, and is thought to have derived from the CHAPTER OF CLERMONT. *Obscure and doubtful.*

1794. Durham is said to have possessed at this time the following Degrees: (1) PASSING THE BRIDGE; (2) HARODIM; (3) KNIGHT TEMPLAR. *Authority doubtful.*

1794. The Russian Lodges closed their doors, by the desire of the Empress Catherine.

1794. Foundation of the GRAND LODGE OF VERMONT, U.S.A., on October 14.

1794. Initiation of N.C. des Étangs.

1795. Foundation of a new French GRAND ORIENT.

1795. From this date and onward for about twenty years, the allegiance of Swiss Lodges was divided chiefly between the GRAND ORIENT OF FRANCE and the SCOTS DIRECTORY of the Fifth Province, being a modification of the STRICT OBSERVANCE.

1796. The GRANDE LOGE OF FRANCE, after a spasmodic revival, was virtually dissolved by the new GRAND ORIENT.

1796. The Comte de Grasse-Tilley and his father-in-law, J. B. M. de la Hogue, were created Deputy Inspectors-General by Charleston.

1797. The Lodge REGENERATION was constituted on board the frigate *Phœnix*.

1797. A new system of seven Degrees was adopted, and is said to remain the basis of the present German Masonic edifice.

1797. Prohibition of Secret Societies in General and Freemasonry in particular by the Emperor Paul I of Russia.

1797. Date alleged for the formation of Masonic KNIGHTS TEMPLAR in the United States.

1798. The Royal Masonic Institution for Boys was founded by the Ancients.

1798. According to Besuchet, Napoleon Buonaparte was initiated at Valetta in Malta.

1798. The Lodge of the THREE DOVES divided into four Lodges, and these are said to have constituted themselves a GRAND LODGE OF PRUSSIA.

1798. Foundation of the GRAND LODGE ROYAL YORK OF FRIENDSHIP at Berlin on June 11.

1799. It was enacted by Parliament that all Societies exacting an oath from their members should be deemed unlawful, Lodges of Freemasons excepted, in so far as they complied with the provisions of the Bill.

1799. On May 26 the Scottish GRAND LODGE limited its sanction to the three Craft Grades under the style of the ANCIENT ORDER OF ST. JOHN.

1799. A Grand CHAPTER-GENERAL OF THE ROYAL ARCH was founded in America.

1800. Establishment of a GRAND LODGE OF PORTUGAL. Precise date uncertain.

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1800. The GRAND LODGE OF KENTUCKY was founded on October 16.

1800. In this year the United States had eleven Grand Lodges, ruling 347 Subordinate Lodges, with a membership of 16,000.

1801. Initiation of George Oliver at Peterborough, as a Lewis, by dispensation.

1801. The Emperor Francis II proscribed Freemasonry in Austria.

1801. Date alleged by Mackey for the foundation in America of the first SUPREME COUNCIL of the ANCIENT AND ACCEPTED SCOTTISH RITE at Charleston.

1801. Le CHAPITRE ROSE-CROIX D'ARRAS is said to have been re-constituted and united to the GRAND ORIENT.

1802. About this time the SCOTTISH RITE of thirty-three Degrees is supposed to have been established in Paris.

1802. De Grasse-Tilly and de la Hogue founded a SUPREME COUNCIL at Port-au-Prince.

1803. Certain delegates of the TOUR DE FRANCE, or COMPAGNONNAGE, are said to have assembled in conference at Paris.

1803. The Emperor Alexander I of Russia is said to have been initiated about this period, owing to representations as to the real objects of Masonry made by the Chancellor of State, Johann Bœber.

1803. At this date Masonry in the Netherlands is said to have comprised the following classes: (1) CRAFT DEGREES; (2) Red Masonry, being SELECT MASTER, three Scots Degrees, KNIGHT OF THE SWORD OR THE EAST, and SOVEREIGN PRINCE ROSE-CROIX; (3) ELECT MASTER and SUBLIME ELECT MASTER.

1803. Foundation of the GRAND LODGE OF ITALY.

1803. Initiation of J. M. Ragon.

1804. The GRAND ORIENT OF FRANCE is said to have accepted the twenty-five Degrees of the RITE OF PERFECTION. *Doubtful.*

1804. De Grasse-Tilly, supported by de la Hogue and others from San Domingo, established a SUPREME COUNCIL for France at Paris in the month of September.

1804. The Paris SUPREME COUNCIL formed a GRAND SCOTS LODGE on October 22, and elected Prince Louis Buonaparte Grand Master.

1804. The GRAND SCOTS LODGE and the SUPREME COUNCIL were resolved into one by a Treaty dated December 3 of this year.

1804. Prince Joseph Buonaparte became Ruler of the GRAND ORIENT.

1804. Bernard Raymond Fabré-Palaprat having founded or re-organised an ORDER OF THE TEMPLE at Paris was elected Grand Master.

1804. The Lodge ARCHIMEDES OF ETERNAL UNION was established

in this year as an offshoot of the Altenburg Lodge. It became independent in 1811, and so remained.

1804. Foundation on May 21 of an ARCH-CHAPTER OF HIGH GRADES for the Netherlands.

1805. The Prince of Wales was elected Grand Master and Patron of Masonry in Scotland.

1805. Schism in the GRAND LODGE OF IRELAND, brought about by Alexander Seton. Many Lodges in the North of Ireland followed his lead.

1805. Foundation of the GRAND ORIENT OF PORTUGAL.

1805. Prince Cambacères was elected Grand Maître Adjoint of the GRAND ORIENT.

1805. Lechangeau is said to have created the ORIENTAL RITE OF MIZRAIM to avenge his loss of position in the ANCIENT AND ACCEPTED RITE. *Very doubtful.*

1805. Negotiations were opened for the establishment of a GRAND LODGE OF SAXONY.

1805. Foundation of a SUPREME COUNCIL of Italy on June 21.

1805. The RITE OF MIZRAIM is heard of in this year.

1806. The Earl of Moira became Acting Grand Master.

1806. Prince Cambacères was elected Sovereign Grand Commander of the French SUPREME COUNCIL.

1806. The ORDER OF AFRICAN ARCHITECTS, supposed to have been founded in 1767, is stated to have been heard of again.

1806. Foundation of the GRAND LODGE OF DELAWARE on June 6.

1806. Alleged foundation at Paris of an ORDER OF THE ORIENT on a system similar to that of the Temple.

1807. Reconciliation of the LODGE OF KILWINNING.

1807. The Irish REGULATIONS gave place to a CONSTITUTION of Freemasonry on the basis of the AHIMAN REZON.

1807. The PRIMORDIAL CHAPTER OF ARRAS was absorbed by the GRAND ORIENT.

1807. Foundation at Paris by a Portuguese Freemason, named Munez, of a spurious Templar body termed the ORDER OF CHRIST.

1808. Foundation of the GRAND LODGE OF OHIO on January 7.

1808. Initiation at Paris of Askeri Khan, a Persian Prince and Ambassador of the Shah.

1808. Alleged date on which Alexander I and Frederick William III of Prussia were made Masons at Paris in the presence of Napoleon the Great. *Absolutely mendacious.*

1808. The precedence of MOTHER KILWINNING over MARY'S CHAPEL was decreed in this year.

1808. The Prince de Cambacères became National Grand Master of the RECTIFIED STRICT OBSERVANCE for the Province of Bourgogne.

1809. Creation of a special Board by GRAND LODGE, called the LODGE OF PROMULGATION, its duty being to promulgate the ANCIENT LANDMARKS.

1809. Charles XIII assumed the Office of Grand Master of Sweden.

1809. A Lodge was founded at Corfu, under the GRAND ORIENT OF FRANCE.

1810. Lechangeau granted a patent to Michael Bedarride for the promulgation of the RITE OF MIZRAIM.

1810. A second Lodge was founded at Corfu, under the GRAND ORIENT OF FRANCE.

1810. The Degree of INSTALLED MASTER was sanctioned by the so-called regular or constitutional GRAND LODGE OF ENGLAND. The ceremony was ranked as a LANDMARK, and Masters of London Lodges were cited to appear for installation as Rulers of the Craft.

1810. The Minutes of the LODGE OF PROMULGATION indicate that the workings prevalent among the Ancients were being adopted by this Lodge.

1810. Sir Gore Ouseley, English Ambassador at the Court of the Shah, was appointed English Provincial Grand Master.

1810. Foundation of the GRAND LODGE OF COLUMBIA on December 11.

1810. The National GRAND ORIENT of French Helvetia was established at Lausanne.

1810. Persecution of Masonry in Portugal.

1811. The GRAND LODGE OF SAXONY was definitely formed on September 28.

1811. An Independent Grand Lodge was established to incorporate the Lodges comprised in the Kingdom of Bavaria.

1811. The French SUPREME COUNCIL repudiated Anton Firmin Abraham, who sold spurious Degrees of Masonry.

1811. Publication at Hamburg of J. F. K. Arnold's account of Bohemann, alleged head of the ASIATIC BRETHERN.

1811. The GRAND LODGE OF HAMBURG declared its independence—presumably of French Masonic rule and influence—working thenceforward as a Sovereign Masonic Body.

1811. Foundation of the SUPREME COUNCIL of Spain.

1811. An Order of Charles XIII, restricted to Freemasons and conferring a Grade of Chivalry, was founded by this King of Sweden.

1811. Charles XIII of Sweden resigned the office of Grand Master

in favour of his adopted heir, afterwards Charles XIV, but remained Vicar of Solomon.

1811. Masonic Congress at Dresden, in which twelve Lodges of Saxony took part.

1811. The **VEHM-GERICHTE**, or **SECRET COURT OF WESTPHALIA**, is said to have been finally suppressed in this year by a decree of Jerome Buonaparte.

1811. A **GRAND LODGE** under Sweden was formed in Russia.

1811. At this time there were four governing Masonic bodies in Spain, namely, two **GRAND ORIENTS** and two **SUPREME COUNCILS**.

1812. Establishment of a **SOVEREIGN GRAND CONSISTORY** of the United States by Joseph Cerneau, for which he was expelled by the **SUPREME COUNCIL** of Charleston in 1813.

1812. Foundation of the **GRAND LODGE OF LOUISIANA** on January 21.

1813. The breach between the **LODGE OF KILWINNING** and **MARY'S CHAPEL**, owing to the former being placed at the head of the Scottish Roll of Lodges, was healed in this year.

1813. Under the Earl of Moira, acting Grand Master of India, Masonry took firm root in Bengal, more especially when the differences between Moderns and Ancients were finally adjusted.

1813. It is said that a **SUPREME COUNCIL** of the **ANCIENT AND ACCEPTED SCOTTISH RITE** was constituted for Southern Italy, but did not prove permanent at that time.

1813. According to Ragon, a Bull of Constitution, dated December 23 of this year, instituted Supreme Bodies of the **RITE OF MIZRAIM** at Paris, Brussels and Madrid.

1813. Initiation at Berne of Prince Leopold of Saxe-Coburg-Gotha, afterwards Leopold I, King of the Belgians.

1813. Foundation of the **GRAND LODGE OF TENNESSEE** on October 14.

1813. The **SUPREME COUNCIL** of the Northern Jurisdiction, U.S.A., was established in this year.

1813. The Duke of Sussex was installed on May 12, in succession to the Prince of Wales.

1813. The Duke of Atholl resigned in favour of the Duke of Kent, who was placed in the Chair of the **ANCIENT GRAND LODGE** on December 1.

1813. **MASONIC DATE OF UNION**. On St. John's Day, in December, English Freemasons were joined in a single body, constituting one **GRAND LODGE**; and on the motion of the Duke of Kent, the Duke of Sussex was elected Grand Master of the **UNITED GRAND LODGE**.

1813. The UNITED GRAND LODGE decreed that Pure and Ancient Freemasonry consists of THREE DEGREES, including the HOLY ORDER OF THE ROYAL ARCH. The hand of the Duke of Sussex is presumably to be traced in this ordinance.

1813. A LODGE OF RECONCILIATION was founded to insure uniformity of working.

1813. Election of Peter Maurice Glaire as Grand Master of the ROMAN GRAND ORIENT OF HELVETIA.

1813. In this year power is said to have been obtained from Naples for working the RITE OF MIZRAIM.

1814. The so-called ORDER OF THE TEMPLE, under Bernard Fabr  Palaprat, became a schismatic sect, termed Johannites, using a spurious Gospel of St. John.

1814. The RITE OF MIZRAIM, according to one account, appeared at Paris in this year. See *ante*, s.v. 1805.

1814. Publication in Paris by Alexandre Le Noir of a work entitled FREEMASONRY RESTORED TO ITS TRUE ORIGIN.

1814. Death of William Hutchinson, on April 7.

1814. Pius VII renewed the Bull of Pope Clement XII against Freemasonry, on September 14.

1814. Alexander Seton's Movement was extinguished by united action on the part of the Grand Lodges of England and Ireland.

1814. The rule of the French GRAND ORIENT over Belgian Masonry ceased at this time.

1814. Masonic persecution in Spain.

1814. Masonic Lodges in Norway came under the Swedish GRAND LODGE.

1814. The office of Grand Master of the French GRAND ORIENT was replaced by *Grands Mattres Adjoints* until 1852.

1815. A new edition of the BOOK OF CONSTITUTIONS was published, with a special wording of the charge concerning God and Religion.

1815. An ENGLISH PROVINCIAL GRAND LODGE was established at Malta.

1815. The ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING is heard of again in the Lodge of Douai.

1815. An ANCIENT AND PRIMITIVE RITE, deriving from the French PRIMITIVE RITE OF PHILALETES, is said to have been established at Montauban on April 30, reference being probably to the RITE OF MEMPHIS. *Doubtful*.

1815. The Czar Alexander I founded the GRAND LODGE ASTREA

1815. Claude O. Thory published his ACTA LATOMORUM at Paris, an historical collection of importance.

1815. The RITE OF MIZRAIM is believed to have been extended at this date by Samuel Honis of Cairo.

1816. The Scottish Lodges were renumbered after the settlement of the Kilwinning troubles.

1816. Alleged institution at Paris of an ORDER OF NOACHIDÆ, by partisans of Napoleon the Great, the arrangement being Masonic in character. *Obscure and doubtful.*

1816. At this period, and subsequently, the Swiss Masonic systems are said to have been: (1) Lodges working under the GRAND ORIENT OF FRANCE; (2) the HELVETIC RITE; (3) the SCOTS DIRECTORY; (4) the LODGE OF HOPE, constituted at Berne in 1803 by the French GRAND ORIENT. Confused and confusing; Nos. 1 and 4 represent the same obedience, while the HELVETIC RITE was to all appearance identical with the SCOTS DIRECTORY. See *s.v.* 1795, 1810 and 1813.

1816. A GRAND ENCAMPMENT OF KNIGHTS TEMPLAR for the United States was established on June 20.

1816. Prince Frederick William, second son of William I, was elected Grand Master of Holland.

1817. The GRAND LODGE OF SCOTLAND reaffirmed its restriction of Masonry to the three Craft Degrees.

1817. The two GRAND CHAPTERS OF THE HOLY ROYAL ARCH were united in this year.

1817. The RITE OF MIZRAIM was rejected by the GRAND ORIENT on June 24th.

1817. Prince Christian—afterwards Christian VIII, King of Denmark—was made a Mason in the Lodge MARIA OF THE THREE HEARTS.

1817. Publication of J. C. Ridet's BIBLIOGRAPHY AND CHRONOLOGY OF MASONRY, embracing the period from 1717 to 1817.

1817. A SUPREME COUNCIL of the SCOTTISH RITE was formed at Brussels.

1818. A GRAND LODGE OF INDIANA was founded on January 12.

1818. A GRAND LODGE OF MISSISSIPPI was founded on July 27.

1818. Prince Frederick William became Grand Master of the GRAND ORIENT, with Masonic jurisdiction over Holland and Belgium. *Doubtful.* See *ante*, *s.v.* 1811 and 1814.

1818. The LODGE OF HOPE at Berne became an ENGLISH PROVINCIAL GRAND LODGE. *Doubtful.*

1819. A PERSIAN PHILOSOPHICAL RITE was introduced into Paris,

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claiming to have been brought from Erzeroum, the original place of its establishment.

1819. Foundation of the PROVINCIAL GRAND LODGE OF MECKLENBURG.

1820. The GRAND LODGE OF IRELAND waitanted the AUSTRALIAN SOCIAL LODGE at Sydney, being the first Masonic foundation in that region, apart from Military Lodges.

1820. Foundation of the GRAND LODGE OF MAINE on June 1.

1821. Pope Pius VII issued an edict against Masonry.

1821. Further Masonic persecution in Portugal.

1821. Prohibition of Freemasonry in the Grand Duchy of Warsaw.

1821. All Masonic activity is said to have been suspended in Italy for more than thirty years.

1821. Foundation of the GRAND LODGE OF MISSOURI on April 21.

1821. Foundation of the GRAND LODGE OF FRANCE.

1821. Foundation of the GRAND LODGE OF ALABAMA.

1821. Foundation of the GRAND ORIENT OF BRAZIL.

1822. Suppression of Freemasonry in Russia, Russian Poland included, by a decree of the Czar.

1822. A National GRAND LODGE OF SWITZERLAND, working the Craft Grades only, was formed by the Lodges of Berne and Vaud.

1822. The HELVETIC RITE and Lodges under the French GRAND ORIENT are said to have fallen asleep. *Confused.*

1822. The PROVINCIAL GRAND LODGE of Lower Canada was separated into two districts, being those of Quebec and Montreal.

1822. Proscription of Freemasonry in Russia.

1823. The PROVINCIAL GRAND LODGE of Frankfort assumed the title of Grand Lodge.

1823. Freemasonry abolished in Portugal by Royal Decree.

1824. Foundation of the SUPREME COUNCIL of Ireland on August 13.

1825. A Lodge at Granada having been raided, the seven Master Masons present were hanged and a newly initiated Apprentice was sent for five years to the galleys.

1825. Leo XII issued an apostolic edict, confirming the acts and decrees of previous pontiffs and ordaining their ratification for ever.

1826. Foundation of the SUPREME COUNCIL of Brazil.

1826. A portion of the ANTIENT AND PRIMITIVE RITE went under the rule of the French GRAND ORIENT.

1829. The SCOTTISH CONSTITUTIONS were revised.

1830. Belgium is said to have attained Masonic independence. See *ante*, 1814.

1830. Foundation of the GRAND LODGE OF FLORIDA on July 5.
1830. Foundation of the SUPREME COUNCIL of Peru.
1831. Foundation of the GRAND ORIENT of Peru.
1832. Pope Gregory XVI issued an edict against Freemasonry.
1832. An illegal UNITED SUPREME COUNCIL was formed at New York on February 13.
1832. Foundation of the GRAND LODGE OF ARKANSAS on February 22.
1833. The GRAND ORIENT OF BELGIUM dates from this year.
1833. Foundation of the SUPREME COUNCIL of Columbia and New Granada.
1834. Another persecution of Portuguese Masons.
1836. The Crown Prince of Denmark, afterwards Christian VIII, became Protector of Danish Masonry.
1836. A GRAND ORIENT was formed at Porto Prince.
1837. Foundation of the GRAND LODGE OF TEXAS.
1837. A PYTHAGORAS LODGE was founded at Corfu.
1838. The RITE OF MEMPHIS, otherwise the ANTIENT AND PRIMITIVE RITE, was introduced at Paris as a system of ninety-five Degrees.
1838. Election of Marconis as Grand Hierophant of the RITE OF MEMPHIS.
1839. The RITE OF MEMPHIS is said to have been at work in Roumania.
1840. Foundation of the GRAND LODGE OF ILLINOIS.
1840. A GRAND LODGE OF GREECE is supposed to have been formed in the Island of Corfu, but all trace of it has vanished.
1840. Initiation of Prince William of Prussia, afterwards Emperor Wilhelm I.
1841. Frederic VII of Denmark was initiated in the LODGE MARIA.
1841. Union of the Masonic Provinces of Quebec and Montreal.
1842. Formation under the English GRAND LODGE of an annuity fund for males.
1842. Foundation of the SUPREME COUNCIL of Portugal.
1843. The first Earl of Zetland became Grand Master in succession to the Duke of Sussex.
1843. Foundation of the GRAND LODGE OF IOWA on January 8.
1843. The Third Degree of the COMPAGNONNAGE—established in (?) 1803—was abolished in this year.
1843. A new Temple of the GRAND ORIENT was opened at Paris.
1843. Foundation of the GRAND LODGE OF WISCONSIN on December 18.

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1843. The RISING STAR Lodge was founded at Bombay by Dr. James Burnes, to open the Portals of Masonry to Indians.

1843. A National Masonic CONVENTION was held at Baltimore on May 8 and following days, fifteen GRAND LODGES being represented.

1844. The National GRAND LODGE at Berne and the SCOTS DIRECTORY at Basle united to form the present GRAND LODGE SUISSE ALPINA on July 24.

1844. Foundation of the GRAND LODGE OF MICHIGAN on September 14.

1844. Expulsion of Brigham Young and fifteen hundred Mormons by the GRAND LODGE OF ILLINOIS.

1845. Foundation of the SUPREME COUNCIL of England and Wales on October 26.

1845. The Lodge of the THREE DOVES became the GRAND LODGE OF PRUSSIA, or ROYAL YORK OF FRIENDSHIP, at Berlin.

1845. The ROYAL ORIENTAL ORDER OF THE SAT B'HAI is said to have met at Allahabad for the last time in India. *Mendacious.*

1846. A Scottish Masonic Benevolent Fund was established in this year.

1846. Pope Pius IX issued an edict against Masonry and other Secret Societies.

1846. A GRAND LODGE was founded at Darmstadt on March 22.

1846. Foundation of the SUPREME COUNCIL of Scotland.

1847. A CONGRESS of American Lodges was held at Baltimore.

1848. Frederick VII ascended the Throne of Denmark and became also Grand Master.

1848. Danish Masonry was remodelled on the Swedish system.

1848. A SUPREME COUNCIL of the SCOTTISH RITE was constituted at Palermo. *Obedience doubtful.*

1848. The Masonic bodies in Portugal comprised three GRAND LODGES, one GRAND ORIENT and one IRISH PROVINCIAL GRAND LODGE.

1849. A SUPREME COUNCIL was established in the Grand Duchy of Luxembourg on September 7.

1849. The Annuity Fund was extended to widows of Freemasons.

1849. Pope Pius IX issued an Encyclical against Secret Societies, including Freemasonry.

1849. The RITE OF MEMPHIS established its Statutes.

1850. The Widows' Fund was amalgamated with that of the Asylum.

1850. Foundation of the GRAND LODGE OF KANSAS on March 17.

1850. Foundation of the GRAND LODGE OF CALIFORNIA on April 18.

1851. Foundation of the GRAND LODGE OF REGON on August 16.

1852. The French GRAND ORIENT elected Prince Lucien as Grand Master on January 9.
1852. The GRAND LODGE OF PERU was reorganised.
1853. Initiation of Prince Frederick of Prussia, afterwards Emperor Frederick III of Germany.
1853. A CONGRESS of American Lodges was held at Lexington, Kentucky.
1853. Foundation of the GRAND LODGE OF MINNESOTA on February 23.
1854. Death of Kloss, the German Masonic writer.
1854. MASONIC CONGRESS at Paris.
1854. Pope Pius IX issued another Encyclical against Freemasonry.
1855. An Independent GRAND LODGE was established in Upper Canada.
1855. The King of Denmark substituted the Masonic system of Zinnendorf for that of the STRICT OBSERVANCE on January 6.
1855. An universal MASONIC CONGRESS was held at Paris.
1855. Death of Reghellini at Brussels.
1856. A GRAND LODGE OF MARK MASTER MASONS was formed in London.
1856. Foundation of the SUPREME COUNCIL of Uruguay.
1856. Death of Michael Bedarride on February 16.
1856. The ANTIENT AND PRIMITIVE RITE was introduced into America.
1857. An Ancient GRAND LODGE OF CANADA was formed in this year.
1857. Foundation of the GRAND LODGE OF CHILE on April 20.
1857. Foundation of the GRAND LODGE OF NEBRASKA on September 23.
1857. The Independent GRAND LODGE OF CANADA and the ANCIENT GRAND LODGE were united as the GRAND LODGE OF CANADA.
1857. A GRAND LODGE OF ROUMANIA was formed in this year.
- See *s.v.* 1880.
1858. Constitution of a SUPREME COUNCIL of the Argentine Republic.
1858. Foundation of the National GRAND LODGE OF DENMARK on November 16.
1858. Foundation of the GRAND LODGE OF WASHINGTON on December 9.
1859. A new Freemasons' Hall was consecrated at 98 George Street, Edinburgh.

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1859. Foundation of the LUSITANIAN UNITED GRAND ORIENT at Lisbon.

1859. Foundation of the SUPREME COUNCIL of Cuba.

1860. Constitution of the SUPREME COUNCIL of Mexico.

1860. Foundation of the GRAND LODGE OF COLORADO on August 2.

1861. An Association of German Freemasons was established on May 19.

1861. Constitution of a SUPREME COUNCIL for the Republic of San Domingo.

1861. The GRAND ORIENT OF ITALY was reconstituted in this year.

1862. The GRAND ORIENT OF ITALY was proclaimed on January 1, twenty-two Lodges being represented.

1862. In November of this year the RITE OF MEMPHIS was admitted as a subordinate Masonic System by the GRAND ORIENT OF FRANCE, and Marconis surrendered his powers to that body.

1863. Pope Pius IX issued an Encyclical against Secret Societies.

1864. Pope Pius IX issued an Encyclical against Freemasonry.

1864. Foundation of the SUPREME COUNCIL of Florence, afterwards that of all Italy.

1865. Foundation of the GRAND LODGE OF NEVADA on January 16.

1865. Foundation of the GRAND LODGE OF CANADA at Toronto on October 10.

1865. Constitution of the SUPREME COUNCIL of Venezuela.

1866. Foundation of the GRAND LODGE OF WESTERN VIRGINIA on May 16

1866. Foundation of the GRAND LODGE OF NOVA SCOTIA on June 12.

1866. A GRAND ORIENT was founded at San Domingo, a Negro Republic. See *s.v.* 1899.

1866. Death of J. M. Ragon at Paris.

1867. The GRAND LODGE OF HANOVER ceased working.

1867. Masonry revived in Hungary, being still prohibited in Austria.

1867. Death of Dr. George Oliver on March 3.

1867. An Independent GRAND LODGE OF GREECE was formed in this year.

1867. Foundation of the GRAND LODGE OF NEW BRUNSWICK on August 27.

1867. Foundation of the GRAND LODGE OF IDAHO on December 16.

1867. A GRAND LODGE was constituted in the Negro Republic of Nigeria.

1868. A CONVENTION of GERMAN GRAND LODGES at Stuttgart

denied that a White Book, containing the Name of God, might be substituted for the Bible on the Altars of Grand Lodges under their obedience.

1868. A Lodge was founded at Budapest, under the name of **UNITY IN THE MOTHER-LAND**.

1869. Initiation of Edward, Prince of Wales, by the King of Sweden.

1869. Foundation of the **GRAND LODGE OF QUEBEC** on February 12.

1869. Foundation of the **GRAND ORIENT OF GREECE**.

1869. Revival of Masonry in Spain.

1869. Masonic bodies in Portugal combined to form a **United GRAND ORIENT OF LUSITANIA**—four Irish Lodges dissenting.

1869. Tunis was incorporated with the Malta District.

1869. Foundation of a **GRAND LODGE OF NOVA SCOTIA**.

1869. The **GRAND LODGE OF QUEBEC** was formed.

1870. Constitution of the **SUPREME COUNCIL of Guatemala** on April 20.

1870. Constitution of the **SUPREME COUNCIL of Paraguay**.

1870. Foundation of the **GRAND LODGE OF BRITISH COLUMBIA** on December 20.

1870. The St. John's **GRAND LODGE OF HUNGARY** was formed on January 30.

1870. Earl de Grey and Ripon succeeded Lord Zetland as Grand Master.

1871. The position of Grand Master was abolished in France and replaced by a **PRESIDENT DE L'ORDRE**.

1872. The Scottish **GRAND LODGE** adopted the Ceremony of Installing a Master of a Lodge.

1872. The four independent Irish Lodges in Portugal united in a single Lodge, called **IRISH REGENERATION**.

1872. The **ANTIEN AND PRIMITIVE RITE** was started in England by John Yarker.

1872. Foundation of the **GRAND LODGE OF UTAH** on January 16.

1872. An **UNION of GERMAN GRAND LODGES** was formed in this year.

1873. The **GRAND ORIENT OF ITALY** absorbed the **SUPREME COUNCIL** at Palermo.

1873. Pope Pius IX issued an Encyclical against Freemasonry.

1873. Dissolution of the **ROMAN HELVETIC DIRECTORY** and Constitution of a **SUPREME COUNCIL of Switzerland**.

1873. The Prussian **GRAND LODGES** combined for the foundation of a **GRAND LODGE LEAGUE OF GERMANY**.

1873. The GRAND LODGE OF HAMBURG joined the Grand Lodge League.

1874. Constitution of a SUPREME COUNCIL for the Dominion of Canada.

1874. Foundation on October 5 of a GRAND LODGE for the Indian Territory, U.S.A.

1874. Foundation of the GRAND LODGE OF WYOMING on December 15.

1875. A CONGRESS of SUPREME COUNCILS was held at Lausanne.

1875. Foundation of the GRAND LODGE OF MANITOBA on June 12.

1875. Foundation of the GRAND LODGE OF PRINCE EDWARD ISLAND on June 24.

1875. Foundation of the GRAND LODGE OF SOUTH DAKOTA on July 21.

1875. Installation of the Prince of Wales, afterwards Edward VII, as Grand Master.

1876. Concordat between the GRAND LODGE SUISSE-ALPINE and the SUPREME COUNCIL of Switzerland.

1876. Foundation of the National GRAND LODGE OF EGYPT on May 8.

1877. The Dukes of Connaught and Albany were invested as Senior and Junior Grand Warden.

1877. The GRAND LODGE OF ENGLAND appointed a Committee to report on the course to be pursued on the GRAND ORIENT OF FRANCE ceasing to regard belief in the Grand Architect of the Universe an essential qualification of Masons, etc.

1877. Foundation of the GRAND LODGE OF NEW MEXICO on April 6.

1877. A CONGRESS of the ANCIENT AND ACCEPTED SCOTTISH RITE for both hemispheres was summoned at Edinburgh on September 11, and proved a failure.

1878. The COMMITTEE OF GRAND LODGE reported on the course to be pursued respecting the French GRAND ORIENT and communication ceased therewith.

1880. Twenty Lodges united in forming the National GRAND LODGE OF ROUMANIA. See *ante*, s.v. 1857.

1881. The National GRAND LODGE OF ROUMANIA was consecrated on September 8th.

1881. A SUPREME COUNCIL of the SCOTTISH RITE was established in Roumania coincidently with a SUPREME COUNCIL of the RITE OF MEMPHIS.

1881. An Independent GRAND LODGE was formed at Tunis.

1882. The Duke of Connaught was installed as Grand Warden of Egypt.
1882. Foundation of the GRAND LODGE OF ARIZONA on March 25.
1882. A GRAND CHAPTER OF ROYAL ARCH MASONS was added to the Governing Bodies of Roumania.
1882. A PROVINCIAL GRAND LODGE was established in Norway, depending from Bavaria.
1883. A GRAND LODGE of the SWEDENBORGIAN MASONIC RITE was constituted in Roumania.
1884. Foundation of the GRAND LODGE OF SOUTHERN AUSTRALIA on April 16.
1884. Pope Leo XIII issued on April 20 the *Humanum Genus* Bull against Freemasonry.
1885. Prince Albert Victor was made a Mason by the Prince of Wales, as Grand Master.
1885. A GRAND LODGE was formed at Porto Rico.
1886. Kenneth Mackenzie died on July 3.
1886. The GRAND LODGE and GRAND ORIENT OF HUNGARY united on March 23, and thereafter formed together the SYMBOLIC AND GRAND LODGE OF HUNGARY.
1886. A JUNIOR GRAND ORIENT was formed in the Negro Republic of Hayti.
1886. Foundation of the GRAND LODGE OF PORTO RICO on October 8.
1887. A GRAND ORIENT for Central America was established in Guatemala.
1888. Foundation of the GRAND ORIENT OF SPAIN at Madrid on July 4.
1888. Spanish bodies in activity at this date were (1) the GRAND ORIENT OF SPAIN, (2) the NATIONAL GRAND ORIENT, and (3) the SYMBOLICAL GRAND LODGE.
1888. Foundation on September 1 of the GRAND LODGE OF NEW SOUTH WALES.
1889. Foundation of the GRAND LODGE OF VICTORIA at Melbourne on March 21.
1889. A MASONIC CONGRESS was held at Paris to celebrate the centenary of the French Revolution.
1889. Foundation of the GRAND LODGE OF NORTH DAKOTA on June 12.
1889. Initiation of Prince Frederick Leopold of Prussia.
1890. Foundation of the GRAND LODGE OF NEW ZEALAND on April 29.

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1890. Foundation of the GRAND LODGE OF TASMANIA at Hobart on June 26.
1891. The GRAND LODGE OF NORWAY was formed on May 10.
1891. Foundation of the GRAND LODGE OF CUBA on December 24.
1892. Two Lodges seceded from the UNITED GRAND ORIENT of Lusitania, the latter having departed from the fundamental principles of Masonry. A GRAND LODGE OF PORTUGAL was formed, but it is doubtful how long it continued.
1892. Pope Leo XIII issued an Encyclical against Freemasonry.
1892. Foundation of the GRAND LODGE OF OKLAHOMA on November 10.
1893. Prince Frederick Leopold of Prussia became Protector of the three Prussian Grand Lodges.
1893. Foundation of the GRAND LODGE OF RIO GRANDE of the South on June 30.
1893. Foundation of the National GRAND LODGE OF VENEZUELA on July 26.
1893. Foundation of the PROVINCIAL GRAND LODGE POLAR STAR at Christiania.
1894. A MASONIC CONGRESS was held at Antwerp in this year.
1894. Foundation of the GRANDE LOGE ÉCOSSAISE OF FRANCE at Paris.
1895. MASONIC CONGRESS at Milan.
1895. Prince Frederick Leopold became Master of the Order in Germany.
1896. A MASONIC CONFERENCE was held at the Hague in this year.
1896. ANTI-MASONIC CONGRESS held at Trent.
1896. Concordat established between the SUPREME COUNCIL of Switzerland and the SCOTTISH HELVETIC DIRECTORY
1896. Foundation of a HELLENIC GRAND ORIENT at Athens.
1897. Leo Taxil confessed his impostures and lying inventions against Masonry.
1898. The GRAND LODGE OF GREECE became the GRAND ORIENT and SUPREME COUNCIL of Greece.
1899. A GRAND LODGE was founded at San Domingo. See *ante*, s.v. 1866.
1899. The GRAND LODGE OF CUBA was revived and reorganised.
1899. Foundation of the SUPREME COUNCIL of Chile.
1899. Foundation of the GRAND LODGE OF COSTA RICA,
1900. An International MASONIC CONGRESS was held at Paris.
1900. The German GRAND LODGE KAISER FREDERIC at Berlin

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became a **PROVINCIAL GRAND LODGE**, holding from the **GRAND LODGE** of Hamburg.

1901. The **GRAND LODGE OF HAMBURG** celebrated the centenary of its constitution.

1901. A new **GRAND ORIENT OF ITALY** is mentioned at this date, having forty-two Lodges under its obedience.

1901. The **National GRAND ORIENT OF MADRID** comprised ninety-five Lodges at this date.

1902. An **INTERNATIONAL MASONIC CONGRESS** was held at Geneva, and an **INTERNATIONAL BUREAU OF MASONIC RELATIONS** was founded.

1903. The Duke of Connaught became Grand Master, and King Edward VII assumed the title of Protector of the Craft.

1903. Foundation of the **GRAND LODGE OF GUATEMALA**.

1904. An **INTERNATIONAL MASONIC CONGRESS** was held at Brussels.

1905. A **SPANISH-PORTUGUESE CONGRESS** of Freemasons was held at Lisbon.

1906. Relations established between the **GRAND LODGE OF FRANCE** and the **German GRAND LODGES**.

1907. A **CONGRESS OF SUPREME COUNCILS** was held at Brussels.

1907. Constitution of the **SUPREME COUNCIL** of Egypt at Cairo.

1907. Establishment of a Masonic Hostel at Einbeck, Germany.

1907. **NATIONAL CONVENTION** of the **SCOTTISH RITE** at Lausanne.

1909. Constitution of a **SUPREME COUNCIL** at Constantinople for the Ottoman Empire.

1910. **INTERNATIONAL MASONIC CONGRESS** at Brussels.

1911. An **INTERNATIONAL MASONIC CONGRESS** opened at Rome on September 23.

1913. Foundation of a **NATIONAL INDEPENDENT AND REGULAR GRAND LODGE OF FRANCE**.

1914. The **GRAND LODGE OF ENGLAND** broke off all relations with German and Austrian Masonry.

1917. The second centenary of the **GRAND LODGE OF ENGLAND** and the establishment of Modern Freemasonry was celebrated on June 24.

MASONIC CONVENTIONS AND CONGRESSES

There is no question that the one great epoch-making, creative Congress in all the world of Masonry was that which was held at the Apple-Tree Tavern in 1717, when four London Lodges proceeded to organise the first unquestionable and historic **GRAND LODGE**, which was destined to become the **MOTHER-GRAND LODGE** of the entire Globe. I am concerned, however, in this section with deliberative assemblies

of later periods; but a word may be said at the beginning of certain early precursors and certain traditional meetings. The General Assembly at York, in A.D. 926, under an alleged Prince Edwin, brother of Athelstan, is a Masonic myth. That of 1275 at Strasburgh, under Erwin von Steinbach, for the foundation of an incorporated Brotherhood, to carry on the work at the cathedral, is something more than myth and less than certified history: it is a traditional explanation of the supremacy of Strasburgh among German Masons for some five centuries subsequently. We are coming into the light of history with the Congresses held at Ratisbon in 1459 and 1464, the first to promulgate or ratify certain laws for the government of German *Steinmetzen* and the second for the settlement of disputes between the Masons of Strasburgh, Cologne, Berne and Vienna. The condition and prerogatives of the Fraternity are supposed to have been debated at Spire under the auspices of the Strasburgh Head-Lodge in 1469. The Congress convened at Cologne in 1535 by the Bishop of that city depends from the Charter of Cologne and about the apocryphal nature of that document there is, I think, no question at all. In 1563 there is said to have been a meeting at Basle, again under the auspices of Strasburgh, and it was continued at Strasburgh itself in 1564, when German architects and builders are affirmed to have assumed the title of Freemasons; but for this the evidence is wanting. Passing over an imaginary convention of Dublin Lodges in 1730, there was that which was convoked by William St. Clair of Rosslin at Edinburgh in 1736, when the representatives of thirty-three Scottish Lodges constituted the GRAND LODGE OF SCOTLAND.

Emblematic Period.—We have now passed from the Operative phase of Masonry into that of the Temples which are not built with hands. On December 25, 1756, the NATIONAL GRAND LODGE OF HOLLAND is said to have been formed, under the auspices of the ROYAL UNION and some other Lodges of the Hague, but the actual date is by no means certain, and the Netherlands, Masonically speaking, remained under the tutelage of the LONDON GRAND LODGE until 1770. The Congresses of Jena in 1763 and 1764, of Altenburg in 1765, and of Kohlo in 1772, belong to the history of the STRICT OBSERVANCE. That of Brunswick in 1775, convened by the Duke of Brunswick, was also concerned largely with the same subject, but had an eye to a fusion of Rites, which came to nothing after protracted deliberations.

Scottish Philosophical Rite.—At the close of the year 1777 a philosophical Convention was opened at Paris by the Mother-Lodge of the *Rite Écossais Philosophique*, for the consideration of subjects relative to the history and doctrines of Freemasonry. The authority

is Ragon, who says that in seven successive sittings the archæologist Court de Gebelin delivered a dissertation on the allegories of Masonic Grades.

Convention of Lyons.—The preparations began on August 12, 1778; it was opened on November 25 and closed on December 27 of that year. The president was J. B. Willermoz, Provincial Grand Master of Auvergne under the obedience of the STRICT OBSERVANCE. One of the authorities is Thory, who speaks of a general reform in Freemasonry as the palmary object in view but reflects hostile criticism as to the mode in which the proceedings were conducted. The alleged purpose passed out of sight and what took place actually was a revision of Rituals. We know, however, that under the Martinistic influence—which centred at the period in Willermoz—the RITE OF THE STRICT OBSERVANCE suffered that great Ritual transformation which converted it into the Chivalry of the Holy City, and this was—I think—reformation enough for one Congress. According to an unnamed German author, who is quoted by Ragon, the Templar system was abjured, being that of the STRICT OBSERVANCE, but this abjuration was purely formal and due to intervention of the police, who were prepared to oppose the propagation of any system which tended to commemorate the Templars. I do not believe in the alleged intervention or in the assigned reason, and it is quite certain that Templar claims were abandoned in all sincerity, having failed to justify themselves, while that which was done at Lyons was confirmed at Wilhelmsbad.

Convention of Wilhelmsbad.—The preparations for this important assembly began September 9, 1778, when a circular of convocation was addressed to all Scottish Grand Lodges in Europe, but owing to various delays it was not opened until July 18, 1782, the President being Ferdinand, Duke of Brunswick, Grand Master of the STRICT OBSERVANCE. It was proposed, among other subjects, to consider (1) Whether Masonry derived from some anterior Order. (2) In this case, what was the parent Order? (3) Whether Masonry was in the custody of living Superiors; and (4) if so, who they were. It will be seen that the pretensions of the STRICT OBSERVANCE were implied in all these points. The Convention renounced the hypothesis of Unknown Superiors, the Templar origin of Masonry, and adopted the reformation of Lyons in respect of the STRICT OBSERVANCE. There were thirty meetings in all.

Convention of Paris.—At a meeting of Brethren belonging to the twelfth and highest Grade of the RITE OF PHILALETHES, held on August 24, 1784, it was decided to summon a Convention of instructed

Masons belonging to all systems and all countries, with the object of determining "the nature, origin, historical filiation and actual position of true Masonic science," as also its real end. Savalette de Langes was appointed President, and the Convention was opened on February 15, 1785. It invited Cagliostro to take part in the deliberations as founder of EGYPTIAN MASONRY, which he refused to do, unless on condition that the RITE OF PHILALETHES burned its archives and library. The Congress was indifferently attended, and was closed on May 26, without reaching any decisive conclusions. Perhaps it is more accurate to say that the Congress was prorogued, and various tentatives were made for a second assembly, which did not take place until March 8, 1787, when twenty-nine sessions were held, Court de Gebelin taking a prominent part, as in the year 1777, under the auspices of the SCOTTISH PHILOSOPHICAL RITE. Again, however, the attendance was small, and the written evidence of Savalette de Langes is decisive as to the flagging interest of most who took part in the proceedings. The Convention was closed on May 26, 1787, a failure in respect of results. Ragon recalls that the French Revolution was at hand, and that the Mason was merging into the citizen.

MASONIC GLASS

An old Rosicrucian *Fama* speaks of *Minutum Mundum* in the sense of the word Microcosm, and it has drifted into Masonic handbooks. It is bad in Latin, as the handbooks usually are; but if I may correct it on my own part—with apologies to those who are concerned, under the ægis of the Craft—it may be said that Masonry is the *Minutus Mundus*, or Mirror, of that great world of initiation which interpenetrates all history and seems also to lie behind all. At this day it contains remanents of those initiatory processes which are described there and here in these studies. How it has come about is the great crux of Masonic history in the matter of origins; and each of us, to himself and to others, accounts for it as he best can do. But the fact that Masonry is a Mirror of this kind, or a last receptacle, is the really important point, however the great old images have come to be reflected therein, or the remanents derived thereto. It follows that Masonry can be explained only by that to which it belongs certainly—as a replica at a far distance of the applied legend of the soul, a last rumour and echo of the mystic quest. For the matter of the Mysteries was the Soul's history, her travels, trials and metamorphoses.

The High Grades.—It is in view of these memorials as we now find them shadowed forth, and—if one must needs say it—fossilised in the CRAFT DEGREES, that it is possible to subscribe within limits, but with

something approaching cordiality, to one rather untutored instinct of conventional Masonic criticism—to that, I mean, which rejects once and for all a vast proportion of the so-called High Grades as unessential to Masonry when they are not an embarrassment thereof, a romantic and unmeaning decoration when they are not actually a disfigurement. It remains otherwise—and about this there must be no mistake—that over and above the THREE CRAFT DEGREES, above all the great and wonderful Legend of the THIRD DEGREE, we have to look elsewhere for a completion of the Masonic Experiment, because the Craft as it stands—with all its powers of reflection and image making—contains no fulfilment of the mystic experience. We must look equally beyond that further light which is supposed to reside in the Ceremony of the ROYAL ARCH. The vital supplements—but as a shadow still and a reflection at a great distance—are indicated in their proper places in the present work. I must add that there are independent initiations—not of the Masonic mode—which shew forth the quest and its terms under other forms of symbolism. When a true door opens in this direction it may happen that the seeker is put upon the path more clearly and may reach more surely and even more quickly the assumed end of his research.

MASONIC GREATER CHARITIES

Concerned in the present work with the wide horizon opening in several directions from the symbolical, philosophical and mystical aspects of Masonry, and—for the rest—with important historical issues, I must hold it sufficient to register the fact of its benevolent side, the beginning of which was made at a comparatively early period of the eighteenth century. Ever since then it has grown in grace and lustre, so that in the English-speaking countries, as under some other great obediences in continental Europe, the work of goodwill in Masonry, of relief and brotherly love, has become a light shining among men, testifying to the spritual life of the Order and the providence of God therein. The charities of the Craft are under the general supervision of a Board of Benevolence which meets monthly throughout the year at Freemasons' Hall, London. The present foundations are: (1) The Royal Masonic Institution for Girls, originating in 1788, for "maintaining, clothing and educating the daughters of Freemasons." The School-Houses are at Clapham Junction and Weybridge. (2) The Royal Masonic Institution for boys, Bushey, Herts, for "maintaining, clothing and educating the sons of Freemasons," founded in 1798. (3) The Royal Masonic Benevolent Institution for Aged Freemasons and widows of Freemasons, Croydon.

It may be noted that the first Committee of Charity was established in 1725. In the year 1916 a Freemasons' War Hospital was opened in the Fulham Road and now continues as a Nursing Home. Among charitable institutions connected with Grand Obediences outside the Craft, particular mention should be made of the Mark Benevolent Fund, which goes back to the year 1863 and to which an Annuity Fund was added in 1885. An exceptional amount of good work has been done, without ostentation and with the least possible formality. The Supreme Council of the SCOTTISH RITE makes regular contributions to the three Craft Institutions, and the SECRET MONITOR should not be forgotten in this connection. As regards the United States there are Masonic Boards of Relief in the larger cities. Lastly there are organised Masonic Charities in Scotland and Ireland.

MASONIC LAWS AND JURISPRUDENCE

It has been said that the Laws of Masonry are divisible into three classes, being (1) Landmarks, (2) General Laws or Regulations and (3) Local Laws. We have seen already that the Landmarks have not been defined by authority and therefore cannot be Laws. As regards those which are called General it is suggested that their source is in the Ancient Charges and Constitutions, but a considerable part of these have lapsed with the effluxion of time, being rules of the Operative Guild, while others have become of no effect in a non-Christian Community. An appeal to the past is idle in an institution so eminently modern as Emblematic Freemasonry, and so continually exhibiting vitality by the phenomena of change and growth. Moreover, things which are binding under one Constitution are not binding under another. A Scottish Mason, as we have seen, is expected to recognise the MARK DEGREE as an integral part of the Craft, but he may reject the ROYAL ARCH, though both are acknowledged in Ireland. On the other hand, Swedish Masonry has an elaborate High Grade system superposed on the Craft. The Book of the Laws of Masonry under the obedience of the GRAND LODGE OF ENGLAND is and can be only the current BOOK OF CONSTITUTIONS, which—of right and necessity—is in a continual state of flux. The Local Laws of Masonry have been rightly defined by Woodford as those which “are made by DISTRICT and PROVINCIAL GRAND LODGES, subject to the Constitutions of the GRAND LODGE, and those also which proceed from the Bye-Laws of Lodges.” In High Grade Masonry there are further the Laws, Regulations and Statutes enacted by the various Grand Obediences. The ir repealable legal qualification of all genuine Craft Masonry is belief in the Grand Architect of the Universe; the corresponding qualifica-

tion for the Masonic ORDER OF THE TEMPLE is faith in "our Blessed Saviour Jesus Christ" as the channel of eternal salvation, while—in England at least—the SCOTTISH RITE is open to Trinitarians only. It would serve no purpose to illustrate further the points of analogy and distinction which obtain in Masonic Orders. The Laws of Masonry are the Laws which govern its various institutions all the wide world over, it being understood that the indigenous GRAND LODGES, GRAND ORIENTS and so forth of Latin countries, which have rescinded belief in God as an essential qualification of Candidates, are no longer in the life of Masonry. It is understood also that the Laws of Masonry are the live Laws of to-day and not of the past, much as we may regret the past in respect of some of its enactments. There is furthermore a considerable body of procedure which cannot reasonably pass into writing but is of universal use and want. It includes everything which belongs to the gentle life of Masonry, to *la haute convenance* and to *l'esprit de corps*; but it is not contained even by these definitions.

Jurisprudence.—Finally there is all that which arises out of the Laws of Masonry and is embraced by the comprehensive name of Masonic Jurisprudence. It is much too large a subject to discuss in the space at my disposal. An early work, which is still useful for reference is Oliver's INSTITUTES OF MASONIC JURISPRUDENCE, 1859, to which may be added Henry Robertson's DIGEST OF MASONIC JURISPRUDENCE, 1881, a second edition appearing in 1889, and J. W. Simon's FAMILIAR TREATISE on the same subject, 1885.

MASONIC ORDER OF MALTA

Under the ægis of the Latin church the Chivalry of St. John of Jerusalem, Palestine, Rhodes and Malta still survives and is an honour conferred by Rome upon some of its faithful members. The Chivalry of the Holy Sepulchre remains also. I think that High Grade Masonry should have been content with its supposed resurrection of Knights Templar and its host of imaginary chivalries without producing spurious Degrees under honoured titles which are in legitimate custody elsewhere. It appears that the MASONIC ORDER OF MALTA was conferred in the STIRLING ANTIENT LODGE so far back as the year 1745 for a fee of five shillings, but the authenticity of this record depends upon a transcript of *circa* 1790, and the question is likely to remain *sub judice*.

The Temple and Malta.—There are other comparatively speaking early traces, but they would not repay enumeration in these pages. It must be said that the Degree is negligible, though it has been placed

in a tolerable position, while the Ritual has been evidently adapted with considerable care, under the auspices of the English GREAT PRIORY. Its oldest part is the episode called MEDITERRANEAN PASS. The Masonic ORDER OF THE TEMPLE is spiritually significant and symbolical to a high point: that of Malta stands for nothing except an arid memorial. It is open only to those who have been already created Knights Templar, and the anachronism of this regulation has been a subject of severe criticism, based on the long and fierce hostility between the two historical chivalries. There would be much farce in the contention if the organisations in question derived from the great Orders of the past; but as any claim of this kind has long since lapsed and the members of both bodies have been antecedently knit together in the bonds of our Masonic Brotherhood, it becomes "much ado about nothing."

Latin and Anglican Orders.—The Catholic ORDER OF ST. JOHN of Jerusalem was reorganised in England on January 24, 1831, prior to which it was conferred occasionally, as for example by the Chevalier Philippe de Chastelain in the year 1827, under a Commission of the French Langue, the Protector of which was Louis XVIII. See ARS QUATUOR CORONATORUM, Vol. XVI. The remaining Langues in existence at that time were those of Provence, Auvergne, Italy and Germany. It is impossible in the present place to discuss the historical position of that Anglican ORDER OF ST. JOHN OF JERUSALEM which has done such admirable Red Cross work for many years past: it is a subject outside our research, seeing that it is outside Masonry.

MASONIC RITES OF ADOPTION

In addition to that putative RITE OF MASONIC BAPTISM and the RECEPTION OF A LOUVETAU, to which I have referred previously, there was also a form of MASONIC ADOPTION for the infant sons of Masons, which—according to Clavel—was at one time practised in French and even German Lodges. The story is that the Lodge was opened in form, the child introduced therein, a solemn prayer recited by the Master, with hands extended over him, after which the obligation of an ENTERED APPRENTICE was imposed and taken PRO FORMA by the Wardens, who became in this manner the Masonic sponsors or godfathers of the *louvetau's* future welfare, on behalf of the Lodge. It appears that Albert Pike took over this ceremony and adopted it for use in the Southern Jurisdiction of the SCOTTISH RITE; but I have not heard that it has been in practice for many years past. MASONIC ADOPTION of this kind is, in any case, to be distinguished from those ADOPTIVE RITES of Masonry by which women were sup-

posed hypothetically to share—within certain measures and in a certain peculiar way—something of Masonic advantages, according to the honoured mode of ceremony and symbolism. The meaning of the term Adoptive is a little obscure and has been explained variously. I affirm, however, that it should be defined simply as the adoption of women into Masonry, following a mode of substitution. By a silly hypothesis reflected from Operative times, they could not be initiated into real Masonry, because obviously the work of wallers, plasterers, pavours and so forth was man's work. It did not enter into the wooden heads of the eighteenth century that the art of building moralised and the House of God which is built only in the heart might be the work of Woman as much as the work of Man; and in the days of the Goose and Gridiron, the Rummer and Grapes, it is perhaps just as well. But French gallantry, not apart from a touch of French logic, atoned by inventing ADOPTIVE RITES, elegant and sentimental ceremonies, decorative entertainments for drawing-rooms. In a word the Adam of Emblematic Mysteries adopted Eve and her daughter, taking care, however to retain the substance and communicate only its shadow. We are relieved in this manner of an arbitrary explanation of the term which affirms that the Adoptive Lodge was under the tutelage or guardianship of "some regular Lodge of Freemasons," by which it was therefore adopted. This is the solution of Mackey, but the truth is that Rites of all kinds rose up, some open to both sexes, some restricted to women, a great many independent of any Masonic connection, so that the Adoptive Lodges which correspond to the alleged rule belong to a small minority.

Origin of Adoptive Rites.—Having disposed of this misconception, let us remove in the next place a particular mendacity which represents ADOPTIVE MASONRY as anterior to the GRAND LODGE of 1717. It was not invented by Queen Henrietta Maria, the widow of Charles I, for the restoration of the Stuart Dynasty, nor did it originate in Russia, *tempus* 1712, under the auspices of Peter the Great, for the honour of the Czarina Catherine. The practice, principle or beginning of the movement in France is referred by Clavel to the year 1730, but this is much too early, while 1775, which is that of J. S. Boubée in his *ÉTUDES MAÇONNIQUES*, must be set aside as unquestionably too late. We shall see presently that a great variety of dates are allocated to an extraordinary number of Rites, and there is no means of checking the large majority. It seems certain, however, that there was ADOPTIVE MASONRY between 1740 and 1750, at which point I leave it. The *ORDRE DES FELICITAIRES* belongs to 1743, but it was scarcely an Adoptive Rite, for its only relation to Masonry was that it worked

in Ritual. Beauchaine's ORDRE DES FENDEURS, *circa* 1747, is said to have admitted members of both sexes, but it had nothing to do with Masonry. In 1762 Guillemain de Saint-Victor published LA VRAIE MAÇONNERIE D'ADOPTION. In 1774 the GRAND ORIENT took ADOPTIVE MASONRY under its protection, according to J. M. Ragon. In 1775 the Lodge LA CANDEUR of Adoption was founded under distinguished patronage and held almost immediately a brilliant festival, when the Duchesse de Bourbon, in the presence of the Duchesse de Chartres and the Princesse de Lamballe, was installed as Grand Mistress of all Adoptive Lodges in France: they were presumably somewhat numerous. In 1780 the Princesse de Lamballe was Grand Mistress of an Adoptive Lodge attached to the CONTRAT SOCIAL; in 1805 the Empress Joséphine was Grand Mistress of another Lodge at Strasbourg, acting by her deputy, Madame la Baronne Dietrick; in 1810 Joséphine de Richepanse was Grand Mistress of the Dames of Mount Tabor. I have mentioned elsewhere the Adoptive Masonry of Cagliostro founded at Paris in 1782 under the title of MÈRE LOGE D'ADoption DE LA HAUTE MAÇONNERIE ÉGYPTIENNE. There were three Degrees, corresponding to those of the Craft. (1) In that of APPRENTICE Solomon was represented instructing the Queen of Sheba in the Mysteries of Divine Religion; we hear also of the serpent of Eden, which was said to symbolise pride; while the forbidden fruit was held to contain in its apparently fatal seed the means of repairing, through Divine Grace, the loss brought about by the Fall. (2) In the Grade of COMPANION the Candidate cut off the serpent's head and was promised hereafter the power of communicating with celestial spirits. (3) In that of Master the procedure was in moderately close correspondence with the third Grade of Egyptian Masonry, the Dove of the Rite invoking the Angel Gabriel to purify the Postulant, who was reinvested with the innocence of unfallen man. She was instructed also concerning the physical and moral immortality, of which we have heard in connection with the regenerative processes of Cagliostro's Hermetic Medicine. The Grand Mistress in this Degree represented the Queen of Sheba.

Recensions of the Rite.—Original Adoptive Masonry is represented presumably by the Rituals of Guillemain de Saint-Victor, but it suffered various transformations. I am acquainted with five codices: (1) Saint-Victor's MANUEL DES FRANCHES MAÇONNES, 1762; (2) L'ADoption, OU LA MAÇONNERIE DES DAMES, À LA FIDÉLITÉ, CHEZ LE SILENCE (Paris), 1775; (3) LA MAÇONNERIE DES DAMES, DITES DE L'ADoption, a French manuscript of *circa* 1780; (4) NÉCESSAIRE (*sic*) MAÇONNIQUE D'ADoption À L'USAGE

DES DAMES, 1817; (5) RITUEL DE LA MAÇONNERIE D'ADOPTION, par J. M. Ragon, 1860. According to Saint-Victor the RITE OF ADOPTION comprised four Grades, being (1) APPRENTICE, (2) COMPANION, (3) MISTRESS, (4) PERFECT MISTRESS, otherwise PERFECT MASON. The fourth codex supplies a fifth Grade, which is also summarised by Ragon, while the MS. gives the first three only. In the Grade of APPRENTICE the Tracing-Board depicts the Ark of Noah afloat on the waters of the Deluge, the Tower of Babel and the Ladder of Jacob. The Candidate is said to be received between the Tower and the Ladder, and at the foot of the Ark. The Tower signifies human pride and weakness; the Ladder is raised on a platform approached by two steps, representing the love of God and man, while its five rungs are the virtues radiating from a pure soul. The Candidate is placed therefore between vice and virtue. The Ark is symbolical of the human heart, tossed on the sea of passion. In the Grade of COMPANION the Tracing-Board depicts the Earthly Paradise, the Tree of Knowledge and the River which watered the Garden. There was also a representation of death, trampling on the riches and varieties of this world. The Candidate in the course of the ceremony is directed to partake of an apple but avoid the seed therein, as it represents the seed of the forbidden fruit. The apple apart from its core symbolises the sweet disposition of a true Mason. The Tree of Knowledge inculcates obedience to the Laws of Providence, and the River is the torrent of human passions which Masonry teaches us to govern. In the Grade of Mistress the Tracing-Board is exceedingly elaborate, representing (1) the Ark of Noah reposing on Mount Ararat, (2) the Rainbow above the Ark, (3) the sacrifice of Noah, (4) that of Abraham, (5) the city of Sodom, (6) Lot's wife changed into a pillar of salt, (7) the destruction of Babel, (8) the Sun, Moon and Stars. The Candidate is raised to the Grade of Mistress at the foot of the Ark of Noah. As regards the divisions of the Tracing-Board the explanations are of an obvious order, with the exception of the Sun, Moon and Stars, which represent the father and mother of Joseph and his eleven brothers who cast him into the well.

Higher Degrees.—The Grade of Perfect Mistress is concerned with the Tabernacle in the Wilderness, but though *ex hypothesi* it is the crown of Adoptive Masonry it is poor in conception and without reason in its symbolism. The fifth Adoptive Grade, according to LE NÉCESSAIRE MAÇONNIQUE, is SUBLIME DAME ÉCOSSAISE, otherwise GRADE D'ÉLUE. This is a Grade of the sword, the Candidate taking the part of Judith and entering the Lodge in the second point, carrying an effigy representing the head of Holofernes. The Master

represents the High Priest Eliakim, who is said to signify the soul, while Judith and her servant answer to the soul's faculties. The chiefs of the people and the people themselves are the body and its members, while the army of Holofernes answers to "the passions which encompass us"—altogether an arbitrary and indeed banal exegesis.

Minor Rites and Grades.—I have dealt so far with things supposed to represent ADOPTIVE MASONRY in its original and most accepted form. A very considerable number remains over, and as they include certain items which are—less or more—of historical consequence, it must be understood that the title of this sub-section is elastic in significance: it may mean either that the Rites mentioned therein are obscure and trivial or that our knowledge concerning them is slight and piecemeal. Did we know more about the DAMES OF MOUNT TABOR it might take a higher place in the series as a whole, and so of some other systems. It remains certain, however, that in the great majority of cases we have lost little, and less than little, owing to the narrow measures within which research is possible.

Academy of the Illuminés at Avignon.—I have shewn elsewhere in this volume, and also in THE SECRET TRADITION IN FREEMASONRY that in any strict sense of the term this was not a Masonic Rite. It is customary to call it androgynous, and in one sense the allocation seems likely to be true, yet it was not an ADOPTIVE RITE, nor indeed a Rite at all. It was a Quest Society of the period, most probably apart from ceremonies and any formal incorporation. No doubt it admitted, or would have admitted, women—if any—who were in harmony with its aspirations and aims: it admitted men under the same qualifications, and whether they were Masons or not. I have mentioned it here, though it has no place or title in the present connection, for the purpose of putting an end—if possible—to another error of past Masonic *literati* and those who borrow from them without investigation at this day.

Amaranth, Order of the.—There is firstly the Equestrian Order, founded by Christina, Queen of Sweden, in 1653, she being Grand Mistress and having fifteen Knights and fifteen Ladies under her rule as such. There was a silly and vexatious prohibition laid upon bachelors in respect of marriage and upon wedded Knights in respect of a second marriage. As regards the Ladies they followed their own counsels, it being obvious that they could not look to change their estate from within the ranks of the Order. There is secondly that ORDER OF THE AMARANTH which Mr. Robert Macey was moved to

found at New York in 1883 as an *additamentum* to the ORDER OF THE EASTERN STAR. It worked in Ritual and was active in the field of charity. I speak of it in the past tense, not that it has certainly passed out of existence but because it is scarcely heard of at the present time.

Amazons, Order of.—The authority is Ragon, who calls it a system of androgynous Masonry belonging to the early eighteenth century and located in South America. There was an attempt to establish it in the North about 1740, but this proved a failure. I am quite certain that prior to the date in question Adoptive Masonry was not in existence. We have the evidence of Mackey that he had never heard of the Order, and he knew all the Masonic activities of his country, both actual and past. We are dealing therefore at most with an obscure venture which came to nothing, and—if possible to investigate—such a foundation might prove much later than supposed by the one writer who has named it.

Argonauts, Order of.—The motto was "Joy for ever," the myth was that of the quest for the Golden Fleece, and the seal was a silver anchor enamelled green. The Order met on the deck of a symbolical vessel under the rule of a Grand Admiral, or literally in a temple erected on a small island, in a lake on the property of the founder. The latter is said to have been Konrad Franz von Rhetz, resident in the Duchy of Brunswick, and he instituted the Order in 1772. He was no doubt the Grand Admiral and his ship symbolised was manned by both sexes. An androgynous Order is not for that reason a Rite of ADOPTIVE MASONRY and we know too little of these Argonauts to determine their precise category or speculate concerning their object beyond the trend of their motto. It has been affirmed on hazard that the ORDER OF ARGONAUTS arose out of the STRICT OBSERVANCE, but the evidence is wanting.

Centaine, Order of the.—The authority is Thory, who terms this Order of the Century an androgynous system of Masonry, assigning it to Bordeaux and the year 1735. It has been described otherwise as mystical, and at that date there is not the slightest ground for assuming a Masonic complexion. Woodford substitutes 1755, but had failed to correct his proofs.

Concord, Order of.—The particular Order of this name—for there were several varieties—which is said to have been founded by the Prince of Schwartzburg-Rudolstadt in 1718, admitted both sexes, but there is no suggestion that it possessed a Ritual procedure, and at that date it could have no Masonic connections. I mention it therefore only, as others have done before me, but it does not belong to our subject. It

is said to have died in 1857: perhaps a century earlier would be nearer the mark.

Crown, Princesses of the.—Thory speaks of an evanescent Adoptive Order under this name as established in Saxony about 1770. Woodford substitutes Sweden in his characteristic slovenly fashion. Whether it was a Rite or Grade does not appear, nor the kind of crown to which its princesses belonged. It is unlikely to have been KETHER in the Tree of Life in Kabalism. The title suggests that it was reserved to women only, but they are likely to have co-opted princes.

Dames of Mount Tabor.—Though of late establishment, this association appears to be an example of genuine Adoptive Masonry, and it is to be regretted that the particulars concerning it are meagre. It was formed in the year 1809 by the French Lodge known as *Les Commandeurs du Mont Thabor*, and its proper title is *Dames Écossaises de l'Hospice du Mont Thabor*. It was recognised by the GRAND ORIENT in 1818. There was a division into four Grades, as follows: (1) MASONIC NOVICE; (2) DISCREET COMPANION; (3) ADONAITE MISTRESS; (4) MORALIST MISTRESS. The object was to provide food and work for well-conducted women in a state of destitution. The admirable simplicity of purpose could have gained little from developments through four Degrees, and it is impossible to conceive the drift of such a title as *Maitresse Adonaite*. It would seem also that to get a move on the end in view would have been preferable to moralising about it in a fourth Degree.

Dove, Knights and Ladies of the.—I do not know whence MacKenzie derived his very bare intimation that an androgynous secret society was founded under this title, "on the model of Freemasonry," in 1784, at Versailles. He mentions that it has been long extinct, which indeed would go without saying.

Écossais Adoptive Grades.—In addition to the DAMES ÉCOSSAISES of Mount Tabor, we hear of an androgynous Degree formed by M. de la Chaussée in 1783, a member of the French GRAND ORIENT. It was called PARFAITE ÉCOSSAISE. There is also a Rite or Grade cited from the collection of Pyron under the name of DAME ÉCOSSAISE SUBLIME; but this is the ADOPTION of 1809 already noted.

Elect, Sublime Lady.—Another Adoptive Degree of the Pyron Group which has never emerged from paper, unless identical with DAME ÉCOSSAISE.

Felicity, Order of.—The authorities are Lenning, Thory and Clavel, and the former drew from a French brochure of 1746, which seems to have revealed the mysteries of this "androgynous coterie," as Lenning aptly terms it. It is said to have been instituted at Paris

in 1743 by a certain Chambonnet, about whom I have no particulars. It symbolised the life of a sailor in four Degrees: (1) Cabin-Boy; (2) Captain; (3) Commodore; (4) Vice-Admiral. The position of Admiral was that of the Grand Master, and it would seem that the later ORDER OF ARGONAUTS borrowed from this precursor. The Ritual is said to have abounded in nautical terms. It was not possible for women at that period to become Masons, and it was not possible or convenient for them to follow a maritime career; but in Adoptive Masonry they became Substitute Masons, and in this androgyne folly they played at seamanship—very much symbolised doubtless, but not perhaps spiritualised. They must have quarrelled too, either among themselves or with their Admiral and Founder, for some of the crew abandoned the Ship of Felicity, becoming an ORDER OF KNIGHTS AND LADIES OF THE ANCHOR. Seamanship henceforward was combined with chivalry, for logic and consistency have no place in inventions of this kind. It has been said that in the original Order gallantry exceeded bounds. Perhaps the reformation had an eye to the moral side: it took place very early in the story—namely, 1745. Presumably both follies speedily played out their farce.

Fidelity, Order of.—Under this title Charles, Margrave of Baden Durlach, instituted a society of nobles, on whom he conferred knighthood. He and his successors were hereditary Grand Masters. In 1748 an Adoptive ORDER OF KNIGHTS AND LADIES OF FIDELITY is said to have been established at Paris, and was subsequently taken into Germany. It was apparently without history, and its object—if any—has not transpired.

Good Samaritan.—It has been affirmed concerning the American Degree of Adoption which passes under this name (1) that it is impressive from a ceremonial standpoint and (2) that much importance is attributed to it by those who possess it. Whether it exists for any practical purposes, such as are implied by the title, does not appear in the memorials. It is conferred only on ROYAL ARCH Masons and their wives, the reason of this limitation not transpiring. The fate of Lot's wife and the parable of the Good Samaritan are not especially connected with Zerubbabel Prince of the People or the preparation of the ground for erecting the Second Temple; but part of the proceedings consists in reading these portions of Holy Writ.

Harmony, Order of.—The authority is the GERMAN HANDBOOK, which introduces a personality bearing the name of Grossinger, and says that he founded an Order under this title in 1788, a certain Duchess of Newcastle acting as Grand Mistress. Where this took place the deponent omits to state, but if in Germany such a headship sounds

mythical. Whether it adopted Masonic forms, and whether there were several Grades, are other points which remain open. The objects of the Order were, however, love and friendship.

Heroine of Jericho.—This is another Adoptive Grade restricted to the wives and daughters of ROYAL ARCH Masons in the United States and it is first mentioned by Mackey. It is concerned with the scriptural story of Rahab, the woman of Jericho, and connects therefore with the ORDER OF THE SCARLET CORD. It dwells, however, more especially upon the covenant between Rahab and the spies of Israel, whom her cunning saved from destruction, that they should shew kindness in return to her father's house. In like manner the Heroines of Jericho have a claim upon the Masonic companions of their husbands and fathers. The analogy is rather mixed and the Adoptive Grade, like the SCARLET CORD itself, is of no particular consequence. It can or could be conferred by any ROYAL ARCH Mason on any person or persons qualified to receive it. The Companions of the Arch who hold it are termed Knights of Jericho, in consonance with a common anachronism, favoured by the makers of foolish Rituals. The story of Rahab occurs in JOSHUA ii. *et seq.* The Degree has been called honorary, meaning, presumably, that no fees are charged for reception.

Hope, Knights and Ladies of.—The story is not a little confused, but accounts may perhaps be adjusted by assuming that this androgynous Order had a mendacious history to strengthen its claims. According to this it was instituted by Louis XV of France, at the instance of the Marquis de Chatelet, somewhere about 1750. A Lodge of the Order is said to have been established at Hamburg in 1757, and attained a considerable membership.

Liberty, Order of.—The authority is Thory, who says that this French Androgyne Order was founded at Paris in 1740 or 1744 and—presumably on account of such a comparatively early date—is to be regarded as the precursor of Adoptive Masonry. There are two reasons for rejecting this suggestion: (1) We have seen that there are other claimants, and in view of the irredeemably uncritical state of Masonic records it is difficult to choose between them: (2) There is no evidence to shew that the ORDER OF LIBERTY was Masonic in form or procedure, and as societies comprising both sexes are of time immemorial antiquity it is ridiculous to make an arbitrary choice of one in the eighteenth century and assign to it this arbitrary rank.

Maids and Dames of Truth.—We have seen that the DAMES OF MOUNT TABOR were begotten in Adoptive symbolism by the Lodge of COMMANDERS OF MOUNT TABOR in the year 1809. But another story tells us that they were founded by Michel-Ange Bernard de Mangourit,

a Masonic *littérateur* who published a course of Masonic philosophy and established a literary association of freethinkers within the ranks of Masonry. However this may be, at a much earlier date—namely, 1776—he founded a Rite of *Sublime Élus de la Vérité*, which was said to be for both sexes. But some one seems to have blundered.

Mopses, Order of.—It is not easy to get at the truth in respect of this foundation because several of the issues are confused, and the long account of Clavel suggests a flight of fancy, to which a colour is given otherwise by his general exaggerations and misjudgments. The alternatives are: (1) That it was a German Students' Order of the PHI-BETA-KAPPA kind, and suppressed as such in 1748, at Gottingen; (2) that it was a somewhat foolish society formed for the wives of Freemasons; (3) that on the contrary it arose in a serious manner for serious reasons, under the auspices of the Catholic Elector of Cologne, as a working substitute for Freemasonry, when the latter was condemned in 1738 by a Bull of Pope Clement VIII. The faculty of choice is therefore embarrassed sufficiently, but the difficulty is increased further when it is suggested that in reality there were two Orders of Mopses, being (1) that which appeared in 1738, under circumstances corresponding broadly to those already stated, but with or without an Elector; and (2) an androgynous society of 1776. Personally I do not believe in the Elector story or in the early date. So far as the mixed evidence goes it seems to have been a mock-Masonry admitting both sexes, and imposing a ridiculous test of merit. The German word *Mops* signifies a mastiff-pup or pug-dog, understood as a derisive sign of fidelity, being the fidelity which should subsist between brethren. The test was kissing the dog's hindquarters, decency being studied so far that a china effigy was provided. However substituted, the offensive procedure offers the fullest evidence as to the pretensions of the so-called Order. I should add that the GERMAN HANDBOOK is answerable for the myth regarding the Elector of Cologne, Thory assigning Vienna as the place of foundation, and again postulating a Roman Catholic interest on account of the Papal Bull.

Palladium, Order of the.—The sole interest attaching to this feeble comet of a moment is that its obscure memorial provided Leo Taxil with the bare groundwork of his great and entertaining invention concerning Luciferian Palladism, otherwise Palladian Freemasonry. The original institution has been referred to various dates and places: to Cambrai and the year 1637, with Fénelon as the author of its Rituals and Statutes, some fourteen years before the great archbishop was born; to Douai, in 1737; and finally—as also less improbably—to

Paris and the year 1773. It had naturally its own lying legend, which deposed that it was brought by Pythagoras from Egypt into Greece. There are said to have been two Degrees, being (1) ADELPH, or Brother, and (2) COMPANION OF ULYSSES, neither of course suggesting an androgynous Order. But we hear also of COMPANIONS OF PENELOPE, representing the woman side of the association. The latest memorial concerning it mentions that "it was a very moral society," so much so indeed that according to another witness "it was dissolved by the police in a very short time"—presumably for practical illustrations of its maxim: "I know how to love."

Perseverance, Order of.—The authorities are Thory and Ragon, according to whom an Order of Knights and Dames was founded under this denomination at Paris about 1771, in the Court of Louis XV, by members of the Polish nobility. The pretension was that it was of great antiquity in Poland, where it flourished under royal sanction. I do not suppose that this is much more mythical than its connection with the entourage of the French king. The alleged purpose was service to humanity, sufficiently large and vague to cover a multitude of false seeming. Persons of distinction are said to have joined the ranks, Madame de Genlis included, but the venture came to little, and soon perished in obscurity. There is nothing to suggest any Masonic complexion which would rank it among ADOPTIVE Rites or Grades, but at the time of its inauguration the difficulty would be to escape a surface colouration of this kind.

Philocoreites, Order of.—The Greek word being translated signifies Lovers of Pleasure, and those who bore it were respectively Knights and Ladies. If I add that it originated about 1808 in the French army, when it was quartered in Spain, enough has been probably said. The authority is Thory, in his HISTORY OF THE FOUNDATION OF THE GRAND ORIENT OF FRANCE. It has been specified as (a) non-Masonic, and (b) an imitation of ADOPTIVE MASONRY, between the horns of which dilemma the subject may, I think, be left.

Pomme Verte, being the Order of the Green Apple.—The authority is Thory, who says merely that this was an androgynous society started in Germany in 1780 and introduced subsequently into France. The truth is that nothing seems to be known about it, and presumably it came to nothing.

Progress, Order of Eternal.—The name will suggest beforehand that this was an American invention, and though it was founded at Philadelphia only in 1867 it figures no longer in tabulations of Secret Societies. I find but one account of its pretensions, and this does not

mention any Masonic connections. Both sexes appear to have been admitted on equal terms and the Offices were shared between them. The places of assembly were called sanctuaries. It was a benefit society which included works of mercy in its programme, especially the visitation of the sick. It seems also to have promoted temperance. The organisation was in charge of certain Masters of Light, and the kind of progress lay within the measures of aid practised in common.

Rebecca, Degree of.—The INDEPENDENT ORDER OF ODD-FELLOWS, as a beneficiary society, has every title to share in such advantages as can be held to accrue from the incorporation of Adoptive Grades; but it seems to have been in America only that the DEGREE OF REBECCA has flourished. It was established in 1861, but I find no particulars concerning it, except that it was restricted to the wives of Oddfellows: one would have thought that their daughters would have been eligible, and possibly there is a mistake in the record on which I depend. I have been unable to trace its continuation to the present day.

Rose, Knights and Ladies of the.—There is an account at large in Clavel, which shews that this putative Adoptive Order had at least a picturesque ceremonial dedicated to the sentimental consideration of love symbolised, as this was understood in the Masonic world of France at the close of the eighteenth century. It would appear that the Order was quite innocent so far as its proceedings were concerned, but they were open to the charge of banality. The particular chivalry of the heart is said to have been started at Paris in 1781 by M. de Chaumont, described as the Masonic Secretary of the Duc de Chartres, afterwards Duc d'Orléans, otherwise Philippe Egalité, fifth Grand Master of French Freemasonry. The headquarters were at Paris, and the place of assembly was called a Temple of Love. Candidates of the male sex were admitted by a Hierophant, who conferred knighthood upon them, in compliance with the common anachronism. Women were received by a High Priestess, and she conferred the title of Nymph, or alternatively of *Chevalière*, which seems to have ranked as a synonym. The qualification in both cases was attainment of an age for love: the end was to reach happiness, presumably by love's ministry. It is affirmed that confessions of "gallantry" were elicited from Candidates, but they were probably what is called platonic, or exercises in wilful fantasy. The Order flashed briefly and burnt itself out. It is reported that another ORDER OF THE ROSE was established in the same year at Berlin by an adventurer named Van Grossing or Grossinger—about whom we have heard otherwise. It included two Degrees, being those of Female Friends and Confidants. The loss of

its "secrets" by the revelations of F. Wadzeck in 1787 brought the proceedings to a close, if it had not fallen to pieces previously.

Sappho, The Society of.—I have met with but one reference to this institution, which was of Paris and not of Lesbos. It is termed semi-Masonic, whatever that may be held to mean. Women only were admitted. The period of foundation was *circa* 1774; it is said to have had Girondist connections and perished with that party. There is no means of knowing, but something in its name and savour suggest another and more secret history, as if it might have been an informal complement of the *Petit Résurrection des Templiers*.

Virtue, Order of.—The date of foundation is uncertain, but my information says that a branch of the TUGEND BUND was established at Charlottenburg so late as 1813. Where the association originated is another question. It admitted both sexes and was political rather than Masonic, though everything of this kind seems to have had—in the forms of procedure—a certain likeness to Masonry. It scarcely belongs to our subject.

Vessel, Order of the.—A ship is intended, and the name in question may be alternative to the ORDER OF FELICITY, or even that of the ARGONAUTS. Otherwise there is nothing known of it.

MASONIC SYMBOLS

The grand and universal symbols which are characteristic of Emblematic Freemasonry are the Pentalfa or Pentagram, the Hexangular Seal of Solomon—called otherwise Shield of David—the All-Seeing Eye, the Point within a Circle, the Cubic Stone, the Sun and Moon. The particular symbols, being those drawn from the Operative Art of Masonry, are the Rough and Perfect Ashlar, and of course the Working Tools. There is finally the Blazing Star.

Blazing Star.—There has been considerable and not unnatural confusion between the Blazing Star and Pentalfa, because the first is distinguished by five wavering rays and the second by five points. One result has been the attribution to the first of an antiquity and importance which belong properly to the second. The Blazing Star is a Masonic variant of the Pentagram, which—to all intents and purposes—was regarded as a star by the ancients. The voice of Masonry offers several explanations of the emblem adopted by the Order, *circa* 1735. It is (1) the Star of the Magi, (2) the Glory of Divine Presence, (3) Divine Providence, (4) a symbol of Beauty, (5) a Light from God directing in the Way of Truth, (6) the Sign of a True Mason, (7) an emblem of the Sacred Name of God, and thus of God Himself, (8) the Sun as the Grand Luminary of Nature,

(9) the Dog-Star, or Star of Anubis, and in fine (10) it is Nature regarded as a volatile spirit animated by the Universal Spirit. The last explanation belongs to Hermetic Masonry. The letter G is placed in the centre of the emblem, and there is no doubt that it stood originally for GOD. Under the variant GOTT, I believe that this explanation was adopted by the Brotherhood in Germany, As will be seen, it was not altogether intelligible to French Masonry, for which it came to signify Geometry, but more especially as illustrating that it is God Who measures all things. This change originating in a point of language—the French Name of God being DIEU—was no doubt justified further by the familiar Masonic description of the Divine Being as “the Grand Geometrician of the universe.” I should add that the wavering rays have been generally abandoned in modern figurations of the Blazing Star and that it appears now as a Pentagram.

The Pentaſpha.—This great and antique symbol has been described variously as follows in Masonic handbooks: (1) As “a geometrical figure formed by five lines crossing each other, terminating in five points at equal distances from the centre, and equally distant one from the other all round the centre;” (2) as a triple triangle; (3) as a figure containing five double triangles, with five acute angles within and five obtuse angles without. While it answers to all these definitions, it will be found further that this figure of five points contains a pentagram within it, and many mysteries are ascribed thereto by Cornelius Agrippa. When Dr. Thomas Inman scoured the field of archæology, seeking for a rational explanation of archaic symbolism, the Pentagram was the only type which he confessed himself unable to interpret. Éliphas Lévi—who took all occult science and philosophy as his province—affirms (1) that the Pentagram is the Sign of the Microcosm; (2) that it represents what the Kabalists of the ZOHAR term MICROPROSOPUS; (3) that its complete comprehension is the key of the two worlds; (4) that it is absolute natural philosophy and natural science; (5) that it expresses the mind’s domination over the elements; (6) that it is the Star of the Magi, the Blazing Star of the Gnostic Schools, the sign of intellectual omnipotence and autocracy. In another and higher academy than that of *philosophia occulta*, the Pentagram is a symbol of the Christhood, the Spirit of God ruling over the four parts of our natural personality. It is not therefore “intellectual omnipotence” but the ruling and over-ruling power of the Grace of God in the soul: now this is theocratic rule and therefore the antithesis of autocracy.

Hexagram.—The double triangle of Solomon is the Sign of the

Macrocosmos, which is the great world : it has many meanings in the Lesser and Greater Mysteries. It is the Three who bear record in Heaven and the three who give testimony on earth ; it is the sign of the Eternal Creator, the Grand Architect ; it is that also of the triune man, perfect in the archetyped world as a prototypical image in the Divine Mind and reflected into manifestation here below as will, desire and mind. It signifies further the Hermetic doctrine of correspondences, popularised long afterwards by Swedenborg but a recurring doctrine of the ZOHAR. According to the philosophical Magus Éliphas Lévi, " the conception of the infinite and the absolute " is expressed by this sign, which he terms the Grand Pantacle : " that is to say, it is the most simple and complete abridgment of universal science." Unfortunately the universal science cannot be communicated by a symbol, even if it be contained therein. In the opinion of Ragon the Hexagram was (1) the sign of generation, (2) of divine fruitfulness and (3) of creative potency, the reason being that (4) the number six was consecrated of old to Venus. Lévi says also that in alchemy the six-pointed star represented the intermingling of the three philosophical fires and the three philosophical waters which accomplished the procreation of all elementary substances. But in true alchemy there is only one fire, as there is one only water, and I do not know the Frenchman's authority for this double triplicity. In the palmary sense of its symbolism the Hexagram—or Star and Seal of Solomon—is macrocosmic, while the Pentagram is the Sign of the Microcosm ; but the greater and lesser worlds are not apart from one another : they form indeed together the *Mysterium Magnum* and are *Magnalia Dei et Naturæ*.

Sun and Moon.—This spiritual consanguinity between symbols is illustrated also by the emblems of the Sun and Moon, which have a far deeper significance than appears on the surface of Masonry. The Sun in our monitorial handbooks typifies the call to labour, which is balanced by the complementary conception of repose, the two notions being united in the idea of refreshment. It represents also the progress of human life from infancy, through manhood, to old age, and the coming of the better day. Under the ethical dissolvent of Masonry the corresponding symbol of the Moon enforces the ordinary theological doctrine that " the highest saints of earth and heaven, and the most glorious angels, only reflect the light of the Sun of Righteousness." It is said also to recall the importance of astronomical science, the lunar phases being " among the first celestial phenomena that engaged the interest of philosophic minds "—a lesson which is obvious enough, but it has no special application to Masonry. When we turn, however,

to other schools of the Secret Tradition, we find that the Sun and Moon are lighted with spiritual meanings. They are symbols of God and His Shekinah, Pneuma and Psyche, the higher understanding and the logical mind. The solar emblem signifies also the light of God in the soul, while the Moon—which is in analogy with the feminine side of our nature, the soul-principle—denotes the love-aspect in Deity. There is no doubt that this is represented in Christian doctrine by the Holy Spirit, but this Spirit does not signify a feminine side of the Godhead in Trinitarian theology. In Kabalistic theosophy Shekinah is Divine womanhood, and it is said in a pregnant sentence that “God and His Shekinah are One.” The doctrinal position of this exalted concept is entirely distinct from any goddess whatsoever in the old pantheons—whether Isis, Urania or Pallas. Mediæval occult philosophy recognised a solar and lunar principle in every natural compound, and it was held that this metaphysical Sun and Moon were joined in a solemn and sacramental union. In classical legends the Moon is sometimes represented as a receptacle and sometimes as the source of souls; and we have seen already that the initiates of Eleusis were called Regenerated Children of the Moon. So also in the Mysteries of Ceres the souls which were said to be born out of the grotto of initiation were regarded as regenerated from a door in the side of the Moon, or born in the Lunar Ship, which was one of the titles of the Moon, floating in the cerulean sea of heaven. But these allegories are referable to the physical luminary only in virtue of the material type as a shadow of the spiritual antitype. Their true attribution is to the complement of that Sun which Apuleius beheld shining at the dead of night with luminous splendour. Proclus calls it “the self-conspicuous image of fontal Nature,” and a gate opens here into the astronomy of the Mysteries, so that we understand in what deep sense the profound study of the starry heavens was regarded as a condition of advancement in mystical knowledge. In one of his inspired moments Éliphas Lévi said that “Heaven is a mirror of the human soul, and when we think that we are reading in the stars it is in ourselves we read.” But beyond the gate which I have mentioned lies that which, according to the mystics, is *itinerarium mentis in Deum*—the journey of the mind in God.

Point and Circle.—We have to set aside in the first place whatever has been said on the subject of this symbol in Masonic Monitors and handbooks. For the rank and file of Blue Masonry it may continue—so long as Blue Masonry pleases—to typify the “individual brother” by means of the point and the limits of his duty to God and man by means of the circumference. They may tamper with the great antique

emblem by adding "two perpendicular parallel lines" and illustrate the bankruptcy of such exegesis by saying that they represent the patron saints of our Order, St. John the Baptist and St. John the Evangelist. It is not so that I have been taught, as a disciple of the Greater Mysteries and as a citizen of the Eternal Kingdom of Symbolism. "A point is that which has no parts and which has no magnitude." In the metaphysical Doctrine of the Absolute this geometrical postulate is the only possible representative type of the Ineffable God, or That Which remains over when the anthropomorphic vestures of Deity have been successively taken off. In other words, it is the God of Mystical Theology, of "Dionysius the Areopagite" and his commentator John the Scot. The point without parts or magnitude is the Metaphysical Sign of the Infinite, because Metaphysical Infinity does not connote extension; of the Eternal, because Eternity is not time continued henceforward for ever; in a word, of the Unconditioned, which is in such a transcension as regards conditional existence that it can be described as in antithesis thereto only by virtue of a verbal subtlety: it is outside the pairs of opposites. The relation between this point and that circle of which it is the centre is the sacramentalism of God in definition, the limits placed upon the Ineffable for the purpose of realisation within the measures of our logical understanding. The Point within a Circle has of course other aspects of meaning, which stand at their respective values, for some of them exclude others. It is the Divine Spirit indwelling creation and abiding in the nature of man; it is the Christhood centred in the Church; it is the Secret Church within that which is official; it is the Real Presence in the Eucharist.

Other Masonic Symbols.—It is to be understood that these are many, for the Pillars J and B are symbols, as are also those which typify Wisdom, Strength and Beauty, being reflected directly from the Tree of Life in Kabalism. There is a Cubical Altar in Masonry, which represents here below the Altar of Incense that is above, whereon Michael the great angel sacrifices the souls of the just, and they ascend as an eternal fragrance to the Lord God in the Highest. The Tracing-Boards are of course symbolical, and so is the chequered carpet on which all Masons tread. The working-tools—which are many, because the Degrees are many—and accessories of this kind, taken over from the Operative Art, are essential symbols of the Art which is called emblematic, and their meanings are ever with us, though the eye is not satisfied with seeing them, nor the ear filled with hearing their expounded moralities. The Keystone in Grades outside the Craft is a great and speaking symbol, for we know Who

is head of the corner in the great experience which is called the Christian Mystery. There are also the Christian Grades and the gracious types and sacraments attached thereto—the Cross of Glory, typifying the manifestation of Deity within the measures of space and time; the Monogram of Constantine; the letters I : N : R : I : and that which lies behind the formal intimations of their expounded meaning; the sacramental observances as luminous shadows reflected here below from a World of Grace not realised.

Human Aspects.—To return within the measures of the Craft, there is scarcely one emblem in Masonic typology which in one or other of its aspects is not indicative of some state or mode of man. I have shewn elsewhere in these volumes that the *schema radicalis* of allegorical architecture in the First Craft Degree is concerned with the building up of humanity. This is illustrated by the Rough and Perfect Ashlar, representing the Candidate before initiation and the same personality when it has reached the Master-Grade. But this is on the elementary or formal side, and behind it stands the conception of man unregenerate and man who is born anew, the natural and Christ states. Again there is Jacob's Ladder, so familiar in pictorial Masonry, resting on the Book of Divine Law and reaching into open heaven; but with this I have dealt already. Thomas Vaughan says in his pregnant manner that without this there is no ascent or descent, either influential or personal, meaning that it is the way by which grace comes down and the man of grace goes up. It is the channel of communication, the soul's ladder and the *scala cœli*. Everywhere therefore in Masonic symbolism we may find—if we care to ask—the intimations of “a disguised humanity,” for—in the language of alchemy—“there is but one vessel and but one matter,” as there is but one “proper study,” and one only subject which has ever deserved to engross the minds of true men. It is therefore the positive and real subject; and under all outward preoccupations, beneath all external phenomena, the positive is to be found within. An old Rosicrucian fragment asks in this connection: “Why seek ye further, anxious mortals, when in you and not without you is all that you seek outside you, instead of within you?” Hereof is the consideration in chief which arises on a brief survey of Masonic symbols.

MASONS' WORD

In one of his discourses Mr. W. J. Hughan proposed a misleading distinction between Grades and Degrees when he affirmed that prior to 1717 and the foundation of the first GRAND LODGE there were three Grades in Masonry but not three Degrees, understood as possessing

particular ceremonies and official secrets attached to each. It is not open to question that the words thus contrasted are used synonymously by Masons. Even if they tend occasionally to speak on the one hand of High Grades and on the other of Craft Degrees it is not by way of contrast. Moreover, the SUPREME COUNCIL of the SCOTTISH RITE is formed from its Thirty-Third Degree, while the other elements of its system are termed Degrees throughout. Finally, the culminating Craft Degree is called more often than not the Master-Grade. That which we meet with in Operative Masonry prior to 1717 is three ranks, otherwise kinds of status, being those of Apprentices, Fellows and Masters; and Mr. Hughan points out rightly that, according to the Laws of the Fraternity, the admission of Masters and Fellows took place in the presence of Apprentices. It follows that any ceremonial procedure and any official secrets were common to the whole Guild. We know only concerning them that Apprentices were pledged and that—in Scotland at least—there was communicated a MASONS' WORD. According to Robert Kirk, it was connected in some manner with the Pillars J. : and B. :, but he spoke only from report, and after two centuries of speculation and research on Masonry, and on its archaic history, the fact remains that we do not know the WORD. There is very little reason to suppose that any of our current sacramental communications bear any relation thereto. It is significant on the one hand to think that it has been kept so well, and we may rest assured on the other that its discovery at the present day would be more curious than important, for in the old magical sense of the expression there are no words of power.

MASTER OF ALL SYMBOLIC LODGES

The historical position of this Grade is exceedingly difficult to disentangle, and as no symbolical importance attaches to it—notwithstanding the claim of its title—I shall only proceed to enumerate certain points of fact: (1) The so-called YORK RITE has a degree denominated PAST MASTER, which has nothing to do with the CEREMONY OF INSTALLATION IN THE CHAIR, as practised in all Lodges since 1813. (2) A French Grade, called MASTER AD VITAM, is mentioned by several writers, and has been identified with (3) GRAND MAÎTRE VÉNÉRABLE, which has been identified in turn with (4) the Twentieth Degree of the ANCIENT AND ACCEPTED RITE, being GRAND MASTER OF SYMBOLIC LODGES. Of this there are several forms, having signal differences one from another, as, e.g., that of the SUPREME COUNCIL of the Southern Jurisdiction reconstructed by Albert Pike, and that of the Rite in England. We are concerned here with the Tenth Degree

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of the EARLY GRAND SCOTTISH RITE, but the title appears to be a matter of modern confusion, as its original and proper name is THE CHAIR, while the unconvincing jurisdiction in question identifies it with PAST MASTER. In accordance with the symbolism, it is conferred in a Lodge of FELLOW CRAFT MARK MEN, which is opened for that purpose in full, the Candidate being present. A supposititious Minute is then read, which affirms that the Meeting is called for election of Officers, as a result of which business the Candidate is nominated as Master. Certain Charges and Regulations are read, after which the Candidate is caused to retire. He returns when the Lodge has been Opened in the Tenth Degree, and is pledged to keep the secrets of a Past Master. He is installed in the Chair, which the Master vacates for that purpose, and is subsequently raised out of it when he has heard the Lecture of the Grade. The Closing follows immediately. As regards the Lecture, it will be sufficient to say that it is a confused version of the traditional history communicated at the Installation of a Master in the MARK DEGREE.

Mark Connection.—The only noteworthy fact in connection with the Grade of MASTER OF ALL SYMBOLIC LODGES is that of its arising immediately out of the FELLOW CRAFT MARK, thus tacitly recognising that the so-called MARKED MASTER of the EARLY GRAND RITE is interpolated in the Mark series apart from warrant.

MASTER OF THE BLUE

It is said that in certain continental High Grades the ordinary Master Mason was designated *Maitre Bleu*. This is likely enough and does not signify anything, being a mere reference to the apron which is worn in the Third Degree ; but I am unable to check the statement—for want of references, as usual. The EARLY GRAND SCOTTISH RITE has a Ninth Degree which is called MASTER OF THE BLUE, interchangeable with KNIGHTS OF THE BLUE and KNIGHTS OF SOLOMON. The first title may be reminiscent of the French custom. Even for a side-Degree, it is a trifle light as air and is honoured by the contempt that it stimulates. There is no procedure, for the pledge itself is a shadow in four lines, while as to the "Masonic Legend" it informs us that the Queen of Sheba once intertwined natural and artificial lilies, bidding King Solomon distinguish which was which. One would have thought that he who sang the *lilium convallium* would not have been deceived easily. But she "who came from the uttermost parts of the earth" to test the king's discretion was "well skilled in making artificial flowers," and the wisest of men "was at a loss till he caused a swarm of bees to issue from a hive, when they settled on the natural

wreath." Of such is some "further advancement" in Masonry, according to the EARLY GRAND RITE, and after this manner one becomes a MASTER OF THE BLUE—why after such manner being the only problem of the Grade. The original author of this Masonic Legend deserves to be in the stocks with Hudibras, *ad perpetuam rei memoriam*.

MAYAS AND QUICHES

It is, I suppose, undeniable by the most thankless of his countrymen that Augustus Le Plongeon and his heroic wife accomplished epoch-making work among the ruined cities, temples and palaces of Mayax and Yucatan. That they found a reward therein and else nowhere in the deserts of archæological concern appears fully in their history, even when allowance has been made for the intervention of the Smithsonian Institute at a late day, recognising some part of the explorer's claims and assisting further research. It follows that a change has come over the face of things and that a section of antiquarian scholarship is looking at the present day towards the western world for light upon Egypt, while Le Plongeon's thesis that Mexico, Peru and the vast contiguous regions were or might prove to be the cradle of civilisation is not utterly distraught—as it seemed when first formulated—however far from established. The zealous and patient adventurer would have done better could he have refrained from fixing such a sheaf of revolutionary propositions upon the gates of scholarship, "as a challenge to all the field." His SACRED MYSTERIES AMONG THE MAYAS AND QUICHES is an illustration in point of perilous speculations set forth in those terms of certitude which are almost always and inevitably the seal of a partial learning. About his work among the ruins there is no question: they mark an epoch in our knowledge of that which lies far from the common ken of the explorer in the forests of Central America and Yucatan. But it needs no expert to realise how arbitrary is his reading of symbols on the ruined monuments. A triangle is held to represent the "three great continents" of North and South America and of the island called Atlantis. A key to the origin of tree-worship is discovered in the fact that the Maya empire was represented emblematically by a tree, "planted in the continent known to-day as South America," while it gives also a "natural explanation" of the Tree of Life in Eden. It is things like these which cast an unfavourable shadow upon real discoveries and the values of a lifelong research, so that one who is unversed like myself in Mexican antiquities can only suspend judgment when Le Plongeon affirms that he has found "the ancient Maya hieratic alphabet" and that it is as nearly like the hieratic

alphabet of the Egyptians as it can be in the nature of things. If it is possible to decode the inscriptions which still "await decipherment" by means of this discovery, and so "illumine the past records of the race," then—*ceteris paribus*—it will rank with the Rosetta stone.

Of Instituted Mysteries.—As understood by Le Plongeon the Mysteries among Mayas and Quiches must be taken in the dual sense of those which were published to the people at large and those which were communicated to a chosen few, being presumably candidates for the priesthood. I am concerned only with the latter, and with these only because of an alleged Masonic connection, the value of which will be determined in due course. In respect, however, of the Mayas it seems to be admitted that their secret teachings were most probably never committed to writing and that we know little even of their "religious tenets," beyond the importance which they attached to uneven numbers. On the other hand, there is a SACRED BOOK of the Quiches, entitled the POPOL-VUH—available to most people in the French language—which contains the Rites of Initiation of that people, who were a branch of the Maya nation in the mountains of Guatemala, and it seems probable—as Le Plongeon suggests—that Maya secret ceremonials, if indeed any, may have been analogous in character.

The Popol-Vuh.—I do not pretend to regard the POPOL-VUH exactly as my present authority regards it, but I will take his account of the Quichua Mysteries and extract such heads of procedure as will be sufficient for my purpose. (1) The Candidate for initiation was made to cross two rivers, respectively of slime and blood, the adventure being full of dangers. (2) This task accomplished, he arrived at four roads—white, red, green and black—which led to a House of Council and into the presence of twelve veiled priests, as also of a wooden statue vested in their manner. (3) This statue was indicated as he was directed to salute the King, but it was only to test his discernment. (4) He had then to salute the veiled priests individually, by name and title, without prompting. (5) A certain seat was offered him, but had he forgotten their dignity and sought to rest thereon he would have found that it was of burning stone. (6) Having prevailed over this temptation, he was relegated for the night to a certain Dark House, where he was provided with a lighted torch and a cigar, also alight. (7) His duty was to see that neither went out and that both were to be returned unconsumed on demand the following morning. (8) The alternative was chastisement and even death. (9) The next experience took place in a House of Spears, where each

candidate had to withstand the attack of a skilful spearman—as it is said—through the whole night, as well as to produce “certain rare flowers,” neither obtaining them surreptitiously from without nor bringing them about his person. (10) These difficulties surmounted, there followed the Ice-House trial, in which he endured for yet another night the danger of freezing to death. (11) The fifth ordeal—also a night’s length—took place in the Tiger-House, encompassed by wild tigers and liable to be torn in pieces. (12) This gave admission to a night in the House of Fire, described as a burning furnace, from which the Candidate must issue unscorched (13) It led to the seventh and last labour of initiation, in the House of the Bats, full of death-dealing weapons, where the god of the bats, coming from on high, appeared and beheaded the Candidate, “if off his guard.”

Illusory Magic.—Such is Le Plongeon’s recital, but of that which awaited the Candidate, supposing that he issued triumphant from all the abodes of horror it happens that we hear nothing and nothing of the “Sacred Mysteries” to which they led by the hypothesis. It will be seen that the experience of the torch, cigar and the rare flowers connotes apparently the idea of magic, as if he had attained already a certain grade of facility therein, in which case the other ordeals might not be beyond his skill. It is more probable, however, if we take the account literally, at the value of its own pretensions, that the whole ordeal was an advanced trial of native skill, of trickery matched against trickery and of personal endurance raised to a superlative grade. Those who triumphed therein were fit for the inner circle, which ruled the people by its arts of illusory magic. I should add that in addition to the POPOL-VUH there is the TROANO MS., which has been published by the Smithsonian Institute. It is not however concerned with the Mysteries, being “an ancient treatise of geology,” one of “the four known books which escaped destruction at the hands of Bishop Landa and other fanatical monks who accompanied the Spanish invaders. It is held to describe the cataclysm in which Atlantis disappeared, the mysterious island of Plato being represented in the hieroglyphs by the figure of a black man with red lips.

Masonic Analogies.—Le Plongeon’s commentary on the Mysteries unfolded in the POPOL-VUH proposes that they are “an exact counterpart of what happened in a milder form at the initiation into the Eleusinian Mysteries.” They are of course nothing of the sort and the sole analogy consists in the obvious fact that all initiations involve and connote some kind of ordeal as a test of merit and fitness :

its figurative shadow remains in the Rites of Masonry, practically without exception. There is something to do and to suffer, something to seek and find, something to have and to hold : initiation is a reward of endeavour, and one of its mottoes might well be : No cross, no crown. The ordeal of the POPOL-VUH is an extravagant and impossible folly : there is about as much and as little ground for taking its record literally as there would be for regarding the visions in the BOOK OF ENOCH in the sense of an historical narrative. Amidst a cloud of errors and fatuities, it happens fortunately that Le Plongeon does not compare it with Masonic ceremonial procedure, yet his thesis is that the so-called Sacred Mysteries of Mayas and Quiches are an illustration of Freemasonry "in times anterior to the Temple of Solomon." Here is my sole reason for commemorating his archæological explorations and the speculations by which he has unfortunately confused his issues. The illustrations in question are confined to points of symbolism. (1) The Lodge is an oblong square which represents the universe, and the Mayas selected the same geometrical figure to symbolise the earth. (2) The broken statue of a priest found at Uxmal in Yucatan shews something like an apron worn over the dress and having in its midst a large hand with the palm turned inward and the fingers straight : it is said that the Masonic Fraternity will recognise this symbol, but there is no such apron in Masonry and the hand is making no sign. (3) The numbers 3, 5 and 7 were important among the Mayas as they are in the Masonic Brotherhood, but except in a few of the more obscure High Grades there is no numerical mysticism in Masonry, though numbers of course occur. It is after such a lean manner, and so only, that Le Plongeon endeavours to shew us that Freemasonry dates "from a period far more remote than the most sanguine students of its history ever imagined."

Conclusion.—The truth is that he knew this side of his subject at second hand only, not being himself a Mason, and his preliminary account of the Craft swarms with blunders. We hear (1) of Stuart partisans creating the Grade of Grand Master, which does not exist in Masonry ; but the reference intended is to the THIRD DEGREE ; (2) of the Chevalier Ramsay tracing the origin of Masonry to the Knights Templar, whom he never mentioned ; (3) of Templars taking refuge in Portugal, assuming the title of Knights of Christ and keeping the Order alive "in defiance of the Pope's thunderbolts ;" but the Order of Christ was instituted by the King of Portugal to replace the Temple, and there were no pontifical anathemas. After this manner the reverie of Le Plongeon melts in our hands and passes into thin air.

MINOR MASONIC LITERATI

The title of this section sufficiently explains itself. I have sought to make it reasonably complete: exhaustive it could not be, for this would demand a volume. No living persons are included, as any principle of selection, however necessary, might appear invidious. Had I trusted to my own guidance I should have omitted some names, but in a work of reference it is very difficult to make distinctions, since circumstances rise up continually and lend to that which has been long in obscurity an adventitious but sometimes real importance.

Abafi, Ludwig.—In 1890 this Hungarian writer issued at Budapest *GESCHICHTE DER FREIMAUREREI IN OESTERREICH UND UNGARN*, in which he maintains (1) that certain religious Communities and Brotherhoods of the Middle Ages are of historical importance for the formative period of Freemasonry; (2) that among these must be included the Waldenses, established at Lyons by Peter Waldo in 1170; (3) that the Emperor Rudolph I authorised an Order of Masons in 1275; (4) that Pope Nicholas III granted an Indulgence to the Stonemasons of Strasburg in 1278; (5) that this was renewed by his successors, including Benedict XII, *anno* 1340; (6) that Masonic Orders and Lodges rose up one after another, from 1397 to 1500, at Vienna, Strasburg and Torgan, and—subsequently to the last date—at Spire, Regensburg, Saxon-Altenburg and the Tyrol. We here also concerning *BROTHERS OF THE CIRCLE AND HAMMER*, the *BROTHERHOOD OF THE HATCHET* and *FRIENDS OF BROTHERS OF THE CROSS*. The Sect of Peter Waldo must be set aside as *NIHIL AD REM NOSTRUM*, being an old fable for which no evidence has been produced; it does not appear that the organisations last mentioned were either operative or speculative builders; while the events mentioned under specific dates belong to guild-life, having no part as such in moralities, allegories or symbols.

Abele, Heinrich Casper.—A German writer on Secret Societies in the early eighteenth century.

Abraham, Antoine Firmin.—Author of *LE MIROIR DE LA VÉRITÉ*, a serial publication, *L'ART DU TUILLEUR*, *RÈGLEMENS GÉNÉRAUX DE LA MAÇONNERIE ÉCOSSAISE* and other works. He was repudiated by the SUPREME COUNCIL OF FRANCE for trafficking in spurious Degrees and Certificates.

Abrahamson, Werner H. F.—A member of the STRICT OBSERVANCE and author of some occasional DISCOURSES on Masonic subjects. *Nat.* 1744, *ob.* 1812.

Adams, John Quincey.—President of the United States, 1825–29, and author of some hostile Letters on the Masonic Institution.

Albrecht, Heinrich Christoph.—Author of COLLECTIONS TOWARDS A CRITICAL HISTORY OF FREEMASONRY, Part I only appearing; NOTICES OF FREEMASONS in the First Half of the Sixteenth Century; and a SECRET HISTORY OF THE ROSICRUCIANS. Born at Hamburg, 1763, *ob.* 1800.

Ancker, P. K.—A Danish writer on the Guild System in 1780.

André, C. K.—Editor of a German work which—under the title of THE FREEMASON—embodies much information on Secret Societies. Lived chiefly in Austria. *Nat.* 1763, *ob.* 1831.

Anton, Carl Gottlob von.—Author of two works on the Order of Knights Templar, an essay on the Culdees and some addresses for ADOPTIVE MASONRY. *Nat.* 1751, *ob.* 1818.

Arnold, J. F.—Author of a work on the ASIATIC BRETHERN and their headship, published at Hamburg in 1811.

Asher, Carl Wilhelm.—A Mason of Hamburg, who translated the REGIUS MS. into German.

Atwood, Henry C.—An active Mason, famous and otherwise in New York as an untiring exponent of the system of working introduced by Jeremy L. Cross, and as Grand Master of a schismatic St. John's GRAND LODGE of that city. Author of a MASONIC MONITOR. *Nat.* circa 1800, *ob.* 1860.

Avenaun, E. F. von.—Author of an essay on the influence exercised by Freemasonry upon Humanity at large—*circa* 1783.

Azais, R. H.—Author of an essay on the origin, history and end of Freemasonry, published at Paris in 1835.

Baden Haupt, E. F.—Editor of a CATALOGUE OF BOOKS in the Library of the Grand Mother Lodge DIE WELTKUGELN at Berlin, 1778.

Bailleul, Antoine.—Author of several Masonic Addresses delivered as Master of his Lodge at Paris, and printed subsequently: also the translator of the German KRATA REPOA, 1831.

Barbequière, J. B.—A writer on MAGNETIC or MESMERIC MASONRY, Amsterdam, 1784.

Barbet, L. B.—Author of a series of letters entitled TRUE FREEMASONS, Paris, 1802.

Barguret, A.—Author of a DISCOURSE on the Civil and Religious History of the Order of the Temple, Paris, 1833.

Bassac, Herbert de.—Author of a DISCOURSE on the Origin, Advantages and Excellence of Secret Societies, Bordeaux, 1806.

Baumann, H. K.—Author of FREEMASONRY, THE DIRECT WAY TO HAPPINESS, Berlin, 1769.

Bazot, Etienne François.—Author of a VOCABULARY OF FREEMASONS, Paris, 1810; MANUAL OF THE FREEMASON, 1811; ETHIC OF FREEMASONRY; and EXPERT TYLER OF THE THIRTY-THREE DEGREES. Born, 1782, but date of death uncertain.

Beck, Ch. Adam.—DAS UNVERGÄNGLICHE IN DEM WUSEN EINES FREIMAURERS, appeared under this name at Frankfort in 1745.

Beck, Friedrich.—Published in 1834 a HISTORY OF THE GERMAN STONEMASONS.

Becker, N. L.—The author of GRUNDSÄTZE, VERFASSUNG, UND SCHICKSALE DES ILLUMINATEN ORDENS IN BAIERN, published at Gotha in 1786.

Becker, Rudolph Zacharias.—A German Mason of Gotha and author of a HISTORICAL STUDY OF THE BAVARIAN ILLUMINATI, 1786. *Nat.* 1752, *ob.* 1822.

Bernard, David.—An expelled Mason who published by way of reprisals a work entitled LIGHT ON MASONRY, London, 1829. It has been termed libellous and worthless.

Bernigeroth, J. M.—Author of the CUSTOMS OF FREEMASONS at their Meetings, Leipsic, 1745. *Nat.* 1713, *ob.* 1767.

Bertolio, Abbé R. C.—Published in 1777 a pamphlet on THE SOCIETY OF FREEMASONS considered as serviceable to Humanity, Manners and Governments. *Ob.* 1812.

Besuchet, J. G.—The author of an HISTORICAL SUMMARY concerning the Order of Freemasons, 2 vols., Paris, 1829.

Beyerle, Francois Louis de.—An active French member of the STRICT OBSERVANCE, who wrote a Latin attack on the findings of the Congress of Wilhelmsbad and a considerable ESSAY ON MASONRY, which was designed to exhibit its essential and fundamental end. Was on the Council of the RITE OF PHILALETHES and is said to have conducted the correspondence between the LOGE DES AMIS RÉUNIS and the EGYPTIAN LODGE of Cagliostro.

Bidermann.—By supposition and not improbably an assumed name, under which there appeared in Germany a hostile work on the Illuminati, called LAST DOINGS OF SPARTACUS AND PHILO, 1788.

Bielfeld, Baron J. F. von.—It was owing to his influence that Frederick the Great became a Freemason, and he published an account of the royal initiation in certain FAMILIAR LETTERS. Was a founder of the THREE GLOBES and later one of its Grand Masters. *Nat.* 1717, *ob.* 1770.

Birkhead, Matthew.—The author of THE ENTERED APPRENTICE'S SONG, by profession a singer and actor at Drury Lane. *Ob.* 1723.

Blumauer, Aloys.—A German writer on Masonry in prose and verse. *Nat.* 1735, *ob.* 1798.

Blumenhagen, P. G.—A native of Hanover and a writer on Masonry in verse and prose. *Nat.* 1781, *ob.* 1839.

Bochel, E. G. A.—A learned theologian and contributor to the German ARCHIVES OF FREEMASONRY. Was Provincial Grand Master of Lower Saxony.

Bode, Johann J. C.—A prominent member of the STRICT OBSERVANCE and afterwards of the ILLUMINATI. Was an exponent of the Jesuit origin of Freemasonry as an instrument to bring about the reconciliation of England to the Latin Church. *Nat.* 1730, *ob.* 1793.

Bohemann, Karl A.—Of Swedish birth and an earnest member of the ORDER OF ASIATIC BROTHERS, which he attempted to establish in Sweden; but his Masonry was combined with politics of a revolutionary kind and this led to his expulsion. He has been called an impostor and accused of combining the occult sciences with Masonry, which is probably the root of the charge. He published a justification of his conduct in 1815 at Pyrmont. *Nat.* 1770.

Bolleau.—A High Grade Mason of Paris and author of a Memoir on Freemasonry which appeared in the collection entitled ANNALES MAÇONNIQUES. According to Thory, he referred therein to several mythical Masonic works in the English language. *Ob.* 1801.

Bouilly.—A French literary man and officer of the GRAND ORIENT. His work entitled MES RÉCAPITULATIONS has been regarded as of Masonic interest. *Nat.* 1763, *ob.* 1842.

Bretschneider, C. G.—Was made a Mason at Altenburg and was the first hostile critic of the spurious Charter of Cologne, his strictures appearing in ANNALES VITÆ PHILIPPI MELANCTHONIS. *Nat.* 1776, *ob.* 1848.

Burns, Robert.—Initiated at Tarbolton in 1781, became Depute Master at Mauchline. Born 1759, *ob.* 1796. Perhaps it must be said that his Masonic verses shine in the immortal light of his other poems.

Caignart de Mailly.—A Paris Mason, author of an INQUIRY into the origin of several Masonic Rites. Beginning of the nineteenth century.

Calcott, Wellins.—Well known in the past by his CANDID DISQUISITION on the Principles and Practices of Freemasonry, 1769.

Carlile, Richard.—Author of a MANUAL OF FREEMASONRY, which has circulated for several generations in great numbers at a small price. Admittedly derives its knowledge at second-hand, as it parades the fact that the compiler was not a Mason. Contains traces of old workings amidst many inevitable errors. Carlile was a reformer

and freethinker of his period, but his religious opinions are said to have changed towards the end of his life. *Nat.* 1790, *ob.* 1843.

Chappron, E. J.—LES SECRETS DA LA MAÇONNERIE DÉVOILÉS, which appeared under this name at Paris in 1814, is to be distinguished from catchpenny and other bogus revelations. A work called NÉCESSAIRE MAÇONNIQUE is connected editorially with the same person, and this has been mentioned already in connection with ADOPTIVE MASONRY. Particulars of Chappron seem wanting, but he was evidently an initiated Brother.

Chaufpié.—Thory in his ACTA LATOMORUM refers frequently to a DICTIONNAIRE DE CHAUFPIÉ as to a work of some authority, but I have failed to trace it in England.

Chaussieu, Hector.—L'ATHÉNÉE DES FRANCMaçONS was issued at Paris in 1808 under this name, in collaboration with that of Cuvelier.

Chereau, A. G.—The authority is Kloss, who specifies the following pamphlets: (1) EXPLICATION DE LA PIERRE CUBIQUE and (2) EXPLICATION DE LA CROIX PHILOSOPHIQUE, both published under this name at Paris in 1806. They appear to have been used freely by later writers without acknowledgment. It was a manner of the period on the Continent and also in England, as the case of Ashe witnesses.

Clavel, J. F.—There is little question that this French Abbé and prolific Masonic writer will be always in remembrance, if not exactly in repute, for at least one of his publications, the titles of which are as follows: (1) DISCOURS sur la Mort de S. :. M. :. Louis XVIII, etc., 1824. (2) LES MENEURS DU GRAND ORIENT *jugés d'après leurs œuvres*, in ANNALES DES PAYS BAS, Vol. VI, 1830. (3) REVUE HISTORIQUE, SCIENTIFIQUE ET MORALE DE LA FRANÇHE MAÇONNERIE, 1830, etc. (4) HISTOIRE PITTORESQUE DE LA FRANÇHE MAÇONNERIE, 1843. (5) ALMANACH PITTORESQUE UNIVERSEL DE LA FRANÇHE MAÇONNERIE, 1844. (6) LE GRAND ORIENT, afterwards L'ORIENT, 1844. He had a feud of long standing with the GRAND ORIENT, which fined and suspended him for producing L'HISTOIRÉ PITTORESQUE, while the work which adopted the name of that ruling body without licence led to his permanent expulsion. All items enumerated appeared at Paris and all are long since forgotten, the PICTURESQUE HISTORY excepted, which corresponds to its title and is not only exceedingly readable but illustrated with striking designs.

Cooke, Matthew.—The first editor of ADDITIONAL MS. 23, 198, in the British Museum. Introduced and published by him in 1861, it is still known generally as COOKE'S MS.

Cossmann, C. F. N.—A German Mason who published a MASONIC NOTE-BOOK at Berlin in 1802 and an ALMANACK FOR FREEMASONS in 1805.

Court de Gebelin.—The date of his birth is unknown, but there is a record of his death in 1784. Though he wrote nothing on Freemasonry, he demands mention as the author of *LE MONDE PRIMITIF*, which had a great vogue in its day, and for his connection with the historical RITE OF THE PHILALETHES, of which he was an active member and founder.

Defournelle, P.—*Nat.* 1690, *ob.* 1809, but these dates are doubtful. A Mason and an honorary member of the French GRAND ORIENT. He wrote *LA NATURE DÉVOILÉE*, 1762, and some Masonic pamphlets, to one of which is prefixed his portrait at the age of one hundred and nineteen.

Delalande, C. F. J.—Author of a DÉFENSE ET APOLOGIE DE LA FRANCHE-MAÇONNERIE, Paris, 1814, and said by Thory to have founded the archives of the PHILOSOPHICAL RITE at Douai.

De Lalande, J. J.—*Nat.* 1732, *ob.* 1807. The great French astronomer and a founder of the GRAND ORIENT. He was also the author of a MÉMOIRE SUR L'HISTOIRE DE LA FRANCHE-MAÇONNERIE.

De l'Aulnaye, F. H. S.—The author of (1) MÉMOIRE SUR LA FRANCHE-MAÇONNERIE, 1806; RÉCAPITULATION DE TOUTE LA MAÇONNERIE, 1812; and (3) TUILEUR DES 33 DEGRÉS DE L'ÉCOSISME, 1813, still a work of value.

Dibdin, Charles.—I suppose that the author of *TOM BOWLING* has earned a kind of immortality. He was also a Freemason, as his pantomime called *HARLEQUIN FREEMASON* indicates. It included a procession of "the principal Grand Masters" from the days of Enoch and Nimrod. It might have been arranged by Anderson. One of the songs expounded the MASON'S CREED, which is rather bad verse, even for Dibdin. *Nat.* 1745, *ob.* 1814.

Drake, Francis.—Historian, antiquarian and member of the Royal Society. He was also a York Mason and the author of an ORATION, first published in 1726, in which he affirmed that the Grand Master of York was Grand Master of all England.

Dubreuil, J. B.—His *HISTOIRE DES FRANCS-MAÇONS* appeared at Brussels in 1818.

Durieux, Lacroix.—Author of *LE PETIT RÉPERTOIRE MAÇONNIQUE*, 1829.

Ecker und Eckhoffen, H. H. Count.—He has been mentioned in connection with the ASIATIC BROTHERHOOD and appears to have issued the AUTHENTIC NEWS concerning it in 1788. He is also sup-

posed to have written *THE ROSICRUCIAN UNVEILED*, in 1781, under the pseudonym of Magister Planeo, but is said to have denied the authorship.

Ehrhart, S. J.—The first historical work on Freemasonry is said to have appeared at Coburg under this name in 1754. I question whether any one has seen it since the days of Kloss.

Enoch, Brother.—A Mason of Liège who published in that city (1) *THE TRUE FREEMASON*, 1773, and (2) *MASONIC LETTERS*, a supplement thereto belonging to that year. About the same period and in the same place we hear of a RITE OF ENOCH in four Degrees, being (1) APPRENTICE, (2) COMPANION, (3) MASTER, and (4) ARCHITECT, in which Brethren were taught (1) Friendship and Benevolence, (2) Loyalty to the King, (3) Submission to the Supreme Being, (4) Progress in all the Virtues.

Entick, John.—*Nat. circa 1703, ob. 1773.* The editor of the third BOOK OF CONSTITUTIONS, 1756. Some of his Masonic Sermons also appeared in print.

Fallou, F. A.—A Mason of Altenburgh and an early German exponent of the descent of Speculative Masonry from the Operative Guilds. His *MYSTERIES OF FREEMASONRY* was first published in 1848.

Fichte, J. G.—This great exponent of philosophy on the side of God in Germany deserves mention in a work of the present kind. Though he wrote nothing on Freemasonry, it is one of our titles of honour that the transcendental idealist was an active member of the Order and connected with the ROYAL YORK of Berlin. *Nat. 1762, ob. 1814.*

Fischer, R.—*Nat. 1801, ob. 1855.* Archdeacon of St. Nicholas, Leipsic, and a member of the Lodge APOLLO in that city. He was connected more especially with the Masonic periodical press, as editor of *ZEITSCHRIFT FÜR FREIMAUREREI* and *FREIMAURER ZEITUNG*.

Florian, Chevalier de.—The FABLES of Florian shine, pleasant and beautiful, among the lesser glories of French literature. He was a member of the historical Lodge of the NINE SISTERS. *Nat. 1735, ob. 1794.*

Folger, R. B.—He was made a Mason in 1825 at New York and published in 1826 his *FULL AND COMPLETE HISTORY OF THE ANCIENT AND ACCEPTED SCOTTISH RITE*.

Foraisse, M.—The author of a considerable excursus on the Knights Templar and their doctrine, published by Thory in the second volume of *ACTA LATOMORUM*.

Fort, George F.—Author of *THE EARLY HISTORY AND ANTIQUITIES OF FREEMASONRY*, published at Philadelphia, U.S.A., in 1875. The following passage, taken from page 363, may be commended to

the consideration of many at the present time, when the Building Guilds are as much in vogue among Masonic authorities as the Vegetation Gods are among folk-lore scholars. "It has been argued with much force and apparent truth that the building art was, in times of remotest antiquity, regarded as sacred, and existed under special concession and care of the native priesthood where it was practised, but this allegation cannot be accepted without qualification." The Comacines, in Mr. Fort's opinion, derived their knowledge from Byzantium, and it passed through this channel to the Germanic Guilds.

French, Benjamin Brown.—*Nat.* 1800, in New Hampshire, *ob.* 1870. An authority on Masonic jurisprudence, though his works remain in manuscript, a Grand Master of Washington and also of the Knights Templar in the United States. In the SCOTTISH RITE he became Lieut. Grand Commander of the Southern Jurisdiction.

Friedrich, Gerhard.—*Nat.* 1779, at Frankfort-on-the-Maine, *ob.* 1862. A zealous Mason, praised highly by the German HANDBOOK, and the author of many pamphlets, the interest of which has passed away.

Gadicke, Christian.—He compiled the first German LEXICON OF FREEMASONRY, originally published at Berlin in 1818. He was a bookseller by business.

Gochhausen, E. A. A. von.—*Nat.* 1740, *ob.* 1824. He became a Mason at Hake and published FREIMAURERISCHE WANDERUNGEN, in 1787.

Goethe, Johann Wolfgang von.—*Nat.* 1749, *ob.* 1832. The author of FAUST was made a Mason in the AMALIA Lodge at Weimar on June 23, 1780, was passed on June 23, 1781, and became a Master Mason on March 2, 1782. His Masonic Jubilee was celebrated by the Masons of Weimar on June 23, 1830, being the eve of St. John's Day in summer. The literate reader will remember some of his Masonic poems and his allusions to the Order in WILHELM MEISTER.

Goué, A. S. G. von.—*Nat.* 1742, at Hildesheim, *ob.* 1789. A member of the STRICT OBSERVANCE and author of (1) UEBER DAS GANZE DE MAUREREI, 1782, (2) BEMERKUNGEN UBER ST. NICAISE UND ANTI-NICAISE, 1790. The HANDBOOK is the authority, and it mentions some other Masonic writings, but of no general interest.

Grandidier, P. A.—Canon of Strasburg Cathedral and archivist of Cardinal Rohan. There is no need to say that as such he was not a Mason, yet it was he who first formulated the much favoured hypothesis that Speculative Masonry originated in the Operative Brotherhood. This was in 1782 and in a work entitled ESSAIS HISTORIQUES

ET TOPOGRAPHIQUES SUR L'ÉGLISE CATHÉDRALE DE STRASBOURG. He is said to have formulated it yet earlier in two French newspapers.

Grouvelle, P. A.—A member of the Lodge of NINE SISTERS and author of HISTORICAL MEMOIRS OF THE TEMPLARS, 1805.

Guillemain de Saint Victor, Louis.—Author of the well-known RECUEIL PRÉCIEUX DE LA MAÇONNERIE ADONHIRAMILE, 1785, and an account of its alleged origin in 1787. Both have been reviewed previously, as also his MANUEL DES FRANCHES MAÇONNES.

Halliwell, J. O.—Editor of the EARLY HISTORY OF FREEMASONRY IN ENGLAND, otherwise the REGIUS MS. The work in question marked an epoch in the subject, being the issue of an unknown text ; but Halliwell was not a Mason.

Hardie, James.—A New York Mason, who published THE NEW FREEMASONS' MONITOR AND MASONIC GUIDE, 1818. It is described as more valuable than the Monitorial writings of Webb and Crosse.

Harper, Thomas.—An official of the "Ancients'" GRAND LODGE and Deputy Grand Master of the Union GRAND LODGE. He published new editions of AHIMAN REZON in 1800, 1807 and 1813.

Harris, Thaddeus M.—*Nat.* 1767, *ob.* 1848. Was at various periods Grand Secretary, Grand Chaplain and Deputy Grand Master of the GRAND LODGE OF MASSACHUSETTS. He published some MASONIC DISCOURSES in 1801 and prior to this had edited the BOOK OF CONSTITUTIONS, two editions of which appeared in 1792 and 1798. He was a Harvard Doctor of Divinity and once minister of a church at Dorchester, but under what denomination is uncertain.

Hécart, Gabriel Antoine Joseph.—*Nat.* 1755, at Valenciennes, *ob.* 1838. A collector of Grades, five of which he reduced into a system as follows : (1) KNIGHT OF THE PRUSSIAN EAGLE ; (2) KNIGHT OF THE COMET ; (3) SCOTTISH PURIFIER (*sic*) ; (4) VICTORIOUS KNIGHT ; (5) ÉCOSSAIS TRINITARIAN, otherwise GRAND MASTER AND COMMANDER OF THE TEMPLE. Hécart's system, as it was called, appears to have remained on paper, and nothing is known concerning it. He is said to have written various studies and essays on Masonic subjects.

Heldmann, F.—*Nat.* 1776, *ob.* 1838. A professor at Würzburg, Berne and Darmstadt, who became a Mason at Freiburg in 1809 and wrote (1) DIE DREI ALTESTEN GESCHICHTLICHEN DENKMALE DER DEUTSCHEN FREIMAURERBRUDERSCHAFT, 1819 ; (2) ACAZIENBLUTHEN AUS DER SCHWEIZ, 1819 ; (3) MITTHEILUNGEN UBER DIE FREIMAUREREI, 1836.

Hemman, Dr. J. A.—One of the editors of FREIMAURER BIBLIOTHEK, 8 vols., 1778–1803.

Herder, J. G. von.—*Nat.* 1744, *ob.* 1803. A famous German poet

and metaphysical writer, who was also a Mason, made at Riga in 1766, the editor of a Masonic periodical entitled *ADRASTEIA*, 1801, and the author of some Masonic pamphlets.

Hildebrandt, P. J.—The editor of *TASCHENBUCH FÜR BR.: F.: M.:*, Hildesheim, 1794 and 1796. Mentioned by Kloss.

Holder, H. E.—In 1790 Dr. Thomas Marryat of Bristol published a tract called *THE PHILOSOPHY OF MASONS*, in a series of letters. In 1791 H. E. Holder replied in a letter under the same title, to which a "Layman" responded in the same year by *A LETTER* to the Rev. H. E. Holder, and H. E. Holder closed the controversy in an *ANSWER TO THE LAYMAN'S LETTER*, 1791. These effusions appeared at Bristol, and it must be confessed that I have not gone in search of them.

Hughan, W. J.—*Nat.* 1841, *ob.* 1911. A well-known English Mason, of Scottish descent, and chief authority at his period on old Constitutions and Charges, many of which he edited. The historical side of English Freemasonry owes much to his untiring efforts. His most important works are (1) *HISTORY OF FREEMASONRY IN YORK*, 1871; (2) *OLD CHARGES OF BRITISH FREEMASONS*, 1872; (3) *ORIGIN OF THE ENGLISH RITE*, 1884.

Hymmen, J. W. B. von.—*Nat.* 1725, *ob.* 1825. Has been mentioned in connection with the *AFRICAN BUILDERS* and *KRATA REPOA*. Coadjutor of Hemman over *FREIMAURER BIBLIOTHEK* and author of several Masonic pamphlets.

Inwood, Jethro.—The author of two Masonic sermons preached in 1797 and 1799, respectively at Chatham and Maidstone. They are praised by Woodford for their simplicity, force and good feeling.

Johnson, Thomas.—Author of *A BRIEF HISTORY OF FREEMASONRY*, 1782. It is worth consulting, not on account of any intrinsic value but as a memorial of its period.

Jones, Stephen.—*Nat.* 1764, *ob.* 1828. A successful journalist, miscellaneous *littérateur* and editor of *Preston's ILLUSTRATIONS*. In 1817 he contributed the article on Freemasonry to the *ENCYCLOPÆDIA LONDINENSIS*. He was a Past Master of the *LODGE OF ANTIQUITY*.

Keller, Wilhelm.—Author of (1) *GESCHICHTE DES EKLEKTISCHEN FREIMAURERBUNDES*, 1856; (2) *GESCHICHTE DER FREIMAUREREI IN DEUTSCHLAND*, 1859.

Kerndorfer, V. A.—*Nat.* 1769, *ob.* 1846. Author of the well-known *HANDBOOK DER FREIMAURER*, published at Leipsic in 1806.

Kloss, F. G. B.—*Nat.* 1788, *ob.* 1854. The great German bibliographer of Freemasonry. *DIE BIBLIOGRAPHIE DER FREIMAURER*, 1844, is indispensable rather than valuable. His other works are on Freemasonry in its true meaning, giving ancient documents of the *STEIN-*

METZEN; a history of Masonry in Great Britain and Ireland; and a volume on Freemasonry in France.

Komensky, Jan Amos.—He was born at Brünn in Bohemia, *anno* 1592, was appointed chaplain of the Bohemian Brothers in 1618, was exiled from Austria and found a refuge in Poland, where he devoted himself to educational matters and attained European celebrity by his writings thereupon. It is said that his *JANUA LINGUARUM RESERATA* appeared in twelve languages. I mention him only because, according to the German *HANDBOOK*, his *PANEGERSIA* influenced Anderson and Desaguliers in their shaping of Emblematic Freemasonry and because, according to Findel, there are passages in Anderson's *BOOK OF CONSTITUTIONS* which are almost literally taken from Komensky. Ludwig Abafi reproduces this story and says that "it was reserved for an Austrian, a Moravian schoolmaster, the Chaplain of the Bohemian Brothers, to bestow ethical treasures upon a Brotherhood in proud Albion." In other words, Komensky formulated the ideas and pointed out the way "for a league which . . . was destined to embrace the noblest of all nations, and, being brought to perfection by them, was ordained to influence the whole of humanity."

Köppen, C. F.—*Nat.* 1734, *ob.* 1797, at Berlin. He has been mentioned already in connection with the *AFRICAN BUILDERS* and *KRATA REPOA*. He translated *LES PLUS SECRÈTS MYSTÈRES*, etc., into German and is accredited with the authorship of a French *ESSAY ON THE MYSTERIES*, which appeared at La Haye in 1776 and claimed to reveal the true object of the Masonic Confraternity.

Krebs, J. B.—*Nat.* 1774, *ob.* 1851. Was author of (1) *MAURERISCHE MITTHEILUNGEN*, 6 vols., 1831, under the pseudonym of J. M. Gneiting; (2) *DER FREIMAURER*, 1841, under the pseudonym of J. C. Kerning; (3) *GESCHICHTLICHE UEBERBLICK DER FREIMAUREREI*, 1860. The third work was a belated defence of the second.

Lachmann, F. H. A.—A physician of Brunswick and author of *GESCHICHTE DER FREIMAUREREI IN BRAUNSCHWEIG*, 1844.

Larudan, Abbé.—Author of *LES FRANC-MAÇONS ECRASÉS*, 1748, a fraudulent sequel to Abbé Perau's *L'ORDRE DES FRANC-MAÇONS TRAHI*. It proposes Oliver Cromwell as the real founder of Freemasonry.

Latrielle.—Author of *RECUEIL ÉLÉMENTAIRE DE LA FRANCHE MAÇONNERIE ADONHIRAMITE*, 1803. I have been unable to find a copy.

Laurens, J. L.—He wrote (1) *ESSAIS HISTORIQUES ET ANTIQUES SUR LA FRANCHE MAÇONNERIE*, 1805; (2) *VOCABULAIRE DES FRANCS MAÇONS*, 1805; and (3) an essay on the Ancient Mysteries published

in a work entitled HISTOIRES DES INITIATIONS, 1825. The authority is Kloss, who has placed upon them the seal of his critical approval.

Lebauld le Nanes, C. E.—*Nat.* 1736, *ob.* 1789. A French actor and subsequently man of letters, long resident in Germany. The author of several works enumerated by Kloss and among them of a RECUEIL DES DISCOURS, 1781. The discourses or orations in question were delivered in the historical Lodge ROYAL YORK OF FRIENDSHIP, at Berlin.

Lefranc, Abbé.—A zealous anti-Mason and author of (1) LA VOILE LEVÉ POUR LES CURIEUX, 1791; (2) CONJURATION CONTRE LA RELIGION CATHOLIQUE, 1792. He put forward Faustus Socinus as the founder of Emblematic Freemasonry. These are typical works of their period in the case for the prosecution of the Order and can be read at this day without bitterness. The Abbé Lefranc was killed in the massacre of priests at the Carmelites in Paris, on the famous September 2 of 1793, and a Freemason is said to have attempted his rescue, nearly losing his own life. The authority is Thory.

Lenoir, Alexandre.—*Nat.* 1761, *ob.* 1839. Author of LA FRANCHE MAÇONNERIE RENDUE À SA VÉRITABLE ORIGINE, 1814, an attempt to connect the Ancient Mysteries and Masonry through the channel of the Building Guilds. Lenoir was an archæologist of his period and curator of French antiquities at Paris. His work is most interesting, but not of course evidential.

Le Rouge, A. J. E.—*Nat.* 1760, *ob.* 1833. A friend and collaborator of Ragon over the Masonic periodical called HERMES. He was also a great collector of Rituals and books connected with the Order. Both Kloss and Thory profited by his industry. He is said to be author of a work on secret societies in the army, 1815, but I know of it only by hearsay.

Lessing, Gotthold Ephraim.—*Nat.* 1726, *ob.* 1821. The great author of LAOKOON was made a Mason at Hamburg about 1771. In ERNST UND FALK and in NATHAN DER WEISE we hear something of his views on the Order and some of his hopes concerning it. He held the theory of Templar origin but did not raise it above the region of romantic speculation.

Levergue, J. P.—Is sometimes accredited with the authorship of L'ESPRIT DE MAÇONNERIE, 1807, and is certainly responsible for APERÇU GÉNÉRAL ET HISTORIQUE DES PRINCIPALES SECTES MAÇONNIQUES, 1821.

Lévi, Éliphas.—*Nat.* 1810, *ob.* 1875. The founder of modern occultism. I have made him known to the English public by the translation of his chief works, especially DOGME ET RITUEL DE LA

HAUTE MAGIE and HISTOIRE DE LA MAGIE. My prefaces and annotations to these shall hold me excused in the present place from saying more than a word on his position in respect of Masonry. On one occasion he affirmed that he had received initiation only from God and his researches, but this may be understood at need as initiation in the deeper sense. It is highly probable that he belonged to the external Brotherhood. He wrote some brilliant and inaccurate things about it.

Luchet, Marquis de.—*Nat.* 1740, *ob.* 1792. He was the author of the famous *ESSAI SUR LA SECTE DES ILLUMINÉS*, 1789. It has been referred to in these volumes. It is an attack on illuminism in the broad use of the term and contains some curious revelations. It is difficult to say whether he was acquainted with Masonry in the sense of having been received therein. His work is not of much value from my standpoint, but it is curious and is worth reading.

Lyon, David Murray.—An admirable Scottish Mason and among the foremost scholars of his day in the history and antiquities of the Order. His contributions to the Masonic press were very numerous and exceedingly valuable. I feel sure that a judicious selection would make an important addition to the permanent literature of the Craft. Chief among his larger works are (1) *HISTORY OF THE MOTHER LODGE KILWINNING* and (2) *HISTORY OF THE ANCIENT LODGE OF EDINBURGH*, 1873.

Mangourit, Michel Ange Bernard de.—*Nat.* 1752, *ob.* 1829. The author of a *COURS DE PHILOSOPHIE MAÇONNIQUE*, originally delivered as lectures before a Masonic Society of Freethinkers, of which he was the founder.

Manningham, Thomas.—A physician of London who was Deputy Grand Master from 1752 to 1757. I include him among Masonic *Literati* because, according to Oliver—see *REVELATIONS OF A SQUARE*—he was the author of a very beautiful prayer adopted by GRAND LODGE for use at the initiation of a Candidate. It is of great historical importance, as evidence of decisive Christian elements in the Craft Degrees at that period, and I reprint it therefore in full. "Most Holy and Glorious Lord God, Thou Architect of heaven and earth, Who art the giver of all good gifts and graces, and hast promised that where two or three are gathered together in Thy Name, Thou wilt be in the midst of them: in Thy Name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings; to give us Thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve Thee aright; that all our doings may tend to Thy glory and the salvation of our souls. And we beseech Thee, O Lord God, to bless this our

present undertaking and to grant that this our Brother may dedicate his life to Thy service, and be a true and faithful Brother amongst us. Endue him with Divine Wisdom, that he may, with the secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we humbly beg, in the Name and for the Sake of Jesus Christ our Lord and Saviour. Amen."

Marconis, Jacques Étienne.—*Nat.* 1795, at Montauban, *ob.* 1868, at Paris. He is termed the second Grand Hierophant of the RITE OF MEMPHIS, his father—Gabriel Mathieu Marconis de Nègre—being by the hypothesis of this clouded Order not only the first but the founder. This appears to me part of the story which represents it as started at Montauban in 1815, and I am disposed to regard it as mythical. We begin to hear of the Rite as at work for a brief period from 1839, under the charge of J. E. Marconis. In 1852 the Lodges—whatever they were—are said to have been "closed by the civil authority" because the Rite had not been recognised by the GRAND ORIENT and was therefore illicit, clandestine, or whatever may be the term in France. It was legalised in 1862, by admission within the jurisdiction of the GRAND ORIENT, which process removed it from the custody of Marconis and put it to sleep for ever. It will be seen that according to French law—at least as it then stood—that which was unrecognised by Masonic authority was suppressed by the police, while the price of approval was abdication of the right to work. It may seem incredible that Marconis, who was zealous for his system, should have sought legalisation under such conditions; but he appears to have considered that he could establish it outside France and perhaps proposed to use its Masonic recognition there as a lever or title. However, the GRAND ORIENT made it evident in 1872 that the veto was universal. Of course at the present day neither its veto nor approval is valid in any English-speaking country; but on the other hand it is understood that the SUPREME COUNCILS of the SCOTTISH RITE prohibit their members from all connection (1) with the RITE OF MEMPHIS, (2) with the ANTIENT AND PRIMITIVE RITE, its reduced form, and (3) with the ORDER OF MIZRAIM.

Merzdorf, J. L. T.—Author of (1) DIE SYMBOLE . . . DER MASONEN, etc., 1836; (2) DIE DENKMUNZEN DER FREIMAURER BRUDERSCHAFT, 1852; (3) GESCHICHTE DER FREIMAURER BRUDERSCHAFT IN SCHOTTLAND, 1861.

Molitor, F. J.—*Nat.* 1779, *ob.* 1860. A Mason of Frankfort and the author of an excellent PHILOSOPHY OF TRADITION. He saw that Christianity and Masonry belonged to one another and should unite in one mission.

Moore, James.—Author of *MASONIC CONSTITUTIONS, OR ILLUSTRATIONS OF MASONRY*, Lexington, U.S.A., 1808. It is said to have been the first Masonic work published in the Western States, and was compiled in conjunction with Carey L. Clarke by order of the GRAND LODGE of Kentucky, Moore being Senior Grand Warden.

Mossdorf, F.—*Nat.* 1757, *ob.* 1843, at Dresden. Was made a Mason in 1777, and was a friend of Fessler and Krause. He was the editor of Fessler's *COMPLETE WORKS ON FREEMASONRY*, 1801, and of Lenning's *ENCYCLOPÆDIA OF FREEMASONRY*, to which he was also a large contributor. In 1863, under the editorial charge of H. T. Schlatter and of Zille, it became the famous *HANDBUCH DER FREI-MAUREREI*.

Mounier, J. J.—*Nat.* 1760, *ob.* 1805. Author of *DE L'INFLUENCE ATTRIBUÉE AUX PHILOSOPHES, AUX FRANC MAÇONS ET AUX ILLUMINÉS SUR LA REVOLUTION DE FRANCE*, 1801. It appeared simultaneously in English, and there was a second French edition in 1828. It is a refutation of Barruel and should be read in connection with the *MEMOIRS OF JACOBINISM*. The *HANDBUCH* regards it as a complete answer.

Munkhouse, Richard.—Author of a *DISCOURSE IN PRAISE OF FREEMASONRY*, 1805, and some other publications, now forgotten. He was Rector of St. John's Church, Wakefield, a member of the *PHŒNIX LODGE*, Sunderland, and of the *Wakefield LODGE OF UNANIMITY*.

Murr, Christoph Gottlieb von.—*Nat.* 1733, *ob.* 1811. He maintained the common origin of Rosicrucianism and Freemasonry in his essay *ON THE TRUE ORIGIN* of these Orders. The work appeared in 1803 and is very important for the debate, so far as it can be said to exist. It belongs in any case permanently to the literature of the subject.

Nicolai, Christoph Friedrich.—*Nat.* 1733, *ob.* 1811. The same statement obtains in respect of Nicolai's *ESSAY ON ACCUSATIONS . . . MADE AGAINST THE ORDER OF KNIGHTS TEMPLAR*, 1782–83, to which was added an Appendix on the origin of Freemasonry. The thesis is that Francis Bacon drew from the memorials of the Rosy Cross and produced *THE NEW ATLANTIS*. The mind of the age brooded over this parable, and over Bacon's *INSTAURATIO MAGNA*, till 1646, when the Royal Society was founded to formulate the dreams and schemes of Verulam. Meanwhile Ashmole and his fellow-chemists and astrologers founded another and secret association to carry out the idea of the *NEW ATLANTIS* and its House of Solomon, holding their meetings at Masons' Hall and taking the name of Freemasons. This

Society produced the Revival of 1717. Nicolai was a member of the THREE GLOBES at Berlin.

Noorthouck, John.—*Nat. circa* 1746, in London, *ob.* 1816. He edited the fifth edition of the BOOK OF CONSTITUTIONS, published in 1784, under a GRAND LODGE Resolution of November 20, 1782.

Parlon, J. B.—Author of a tract entitled SOUFFLE MAÇONNIQUE, etc., which appeared at Bordeaux in 1826 and purported to deal with all calumnies directed against the Order.

Payne, George.—We have seen that he was elected Grand Master in 1718 and also in 1720. He was Senior Grand Warden in 1724 and Deputy Grand Master in 1735. He is included here as compiler of the GENERAL REGULATIONS approved by GRAND LODGE on June 24, 1721, and included by Anderson in the first BOOK OF CONSTITUTIONS.

Perau, Gabriel Louis Calabre.—*Nat.* 1700, *ob.* 1767. The author of LE SECRET DES FRANC-MAÇONS, which appeared at Geneva in 1742. He was a French priest and Prior of the Sorbonne. The work is an account of Masonic ceremonies current at the time, but it seems difficult from internal evidence to decide whether it speaks from first-hand knowledge or otherwise.

Pyron, Jean Baptiste.—A French Masonic writer, who is said to have passed from this life in 1821 and yet is represented as a founder of the GRAND ORIENT, established so far back as December 24, 1771. I am not challenging the possibility, but recording the fact that he was already a venerable elder of the Masonic Israel when he wrote in 1814 his HISTORY OF THE ORGANISATION OF THE ANCIENT AND ACCEPTED RITE IN FRANCE. It is the story of a stormy feud between the Masonic Power which was and another that had arrived suddenly and *nolens volens* had not only to be reckoned with but also recognised in the end. Pyron made an extensive collection of Grades and in this respect may be said to rank with Peuvret.

Quantin, Joseph.—Author of a DICTIONNAIRE MAÇONNIQUE, which appeared at Paris in 1825.

Ragotsky, C. A.—He appears to have been a Lutheran minister, a learned and active Mason. His Masonic writings are (1) UEBER MAURERISCHE FREIHEIT, etc., 1792 and (2) DER FREI DENKER IN DER MAUREREI, 1793.

Reghellini da Schio.—*Nat. circa* 1780, at Scio, of Venetian parents, *ob.* 1855. Calls for mention elsewhere. His adult life appears to have been passed at Brussels. His more important Masonic writings are (1) ESPRIT DU DOGME DE LA FRANC MAÇONNERIE, 1826, and (2) LA MAÇONNERIE CONSIDÉRÉE COMME LE RÉSULTAT DES RELIGIONS ÉGYPTIENNE, JUIVE ET CHRÉTIENNE, 3 vols., Paris,

1833. The hypothesis of the latter work is well illustrated by the title and represents, so far as Egypt is concerned, a long since exploded speculation. It is otherwise an inaccurate work, though one of considerable interest and even learning.

Ridel, C. J. R.—*Nat.* 1751, at Hamburg, *ob.* 1821. Was the author of *VERSUCH EINES ALPHABETISCHEN VERZEICHNISSSES*, Jena, 1817.

Robin, Abbé Claude.—He belonged to the Lodge of the NINE SISTERS, i.e. Muses, and published in 1779 his *RECHERCHES SUR LES INITIATIONS ANCIENNES ET MODERNES*, a most interesting, if inconclusive work. His thesis was that the Ancient Mysteries gave birth to the Orders of Chivalry, of which Freemasonry was begotten in turn.

Rockwell, W. S.—The author of an *AHIMAN REZON*, issued in 1859 under the authority of the GRAND LODGE OF GEORGIA, U.S.A. He was a man of great distinction in all branches of American Masonry, a Grand Master of Georgia and Lieutenant Grand Commander of the SCOTTISH RITE in the Southern Jurisdiction.

Schauberg, Joseph.—*Nat.* 1808, *ob.* 1866. A German-Swiss Mason and author of *VERGLEICHEN DER HANDBUCH DER SYMBOLIK DER FREIMAUREREI*, 3 vols., 1861, an interesting and important work.

Smith, Captain George.—Author of *THE USE AND ABUSE OF FREEMASONRY*, published in 1784. He was Provincial Grand Master of Kent in 1778 and Junior Grand Warden of the "Moderns," GRAND LODGE in 1780. That institution refused, however, to sanction the publication of the work, which appeared therefore without its *imprimatur*. Oliver certifies that he was (1) honourable, (2) upright, (3) active and (4) zealous as a Mason; yet in 1785 he was expelled by GRAND LODGE, the allegation being that he had forged a certificate "recommending two distressed Brethren."

Smith, William.—Editor of the well-known *FREEMASONS' POCKET COMPANION*, of 1736.

Tannehill, Wilkins.—*Nat.* 1787, in Tennessee, *ob.* 1858. A founder and Grand Master of the GRAND LODGE OF TENNESSEE and author of a *MASTER MASONS' MANUAL*, 1845, founded on Preston and Webb. He began in 1847 the publication of a Masonic periodical called *THE PORTFOLIO*, which lasted for three years.

Thory, Claude Antoine.—*Nat.* 1759, *ob.* 1817. In Masonic historical literature I suppose that he is one of the immortals. We may criticise *ACTA LATOMORUM*, 2 vols., 1815, but we cannot dispense with it, and a similar judgment must be passed on his *premier*

work, *ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS*, 1813. One of his titles to our favour is that he opposed the claims of the *GRAND ORIENT* to supreme Masonic power and maintained the titles to recognition of the *SCOTTISH RITE*. The opposition of Grand Obediences to the evolution of Masonic systems has fortunately never prevented developments but has been largely responsible for internecine feuds.

Webb, Thomas Smith.—*Nat.* 1771, in Massachusetts, *ob.* 1819. Has been called the founder of the *AMERICAN RITE* and "the ablest Masonic Ritualist of his day." His *FREEMASONS' MONITOR*, first published in 1797, is still of world-wide repute in his own country.

Weisse, John A.—In the year 1880 Dr. Weisse published at New York a work entitled *THE OBELISK AND FREEMASONRY*, in which he affirmed (1) that the priesthoods of Baal in Assyria, Osiris in Egypt, Jehovah in Palestine, Jupiter in Greece and Rome, Ahura-Mazda in Persia, Brahma in India and Teutates in Britain constituted and were Secret Societies; (2) that they were all linked together in such a manner that there was intercommunication from the Indus to the Tiber and from the Nile to the Thames; (3) that for these reasons there has been always Freemasonry in the world; (4) that its connections were sacerdotal till the thirteenth century or thereabouts; (5) that emancipation was secured at that period, after which the name of Free-Masons was adopted instead of Masons simply; (6) that Freemasonry has been persecuted and devoured by the priesthoods ever since this event. It is a muddled and confusing thesis, for the fact or possibility of which there is no evidence offered and there is none available. Had such communication subsisted between Greece and Egypt I conceive that classical writers would have been better authorities than they prove on the antiquities of Egyptian religion. Had it subsisted between Rome and Britain we should look for something more substantial than Cæsar and Cicero can tell us about Druidical doctrine, and we should hear less from other writers concerning flimsy analogies between Druidical Rites and Mysteries of Eleusis and Samothrace. But supposing for a moment that such communication existed we have an instance therein of secret association in antiquity but not of the thing called Masonry. Dr. Weisse is intending to suggest that building guilds were controlled by all the priesthoods, though he has omitted to do so in the place from which I am quoting—pp. 94, 95. But we know nothing whatsoever of such guilds in Egypt, Assyria, Persia, India or Britain of the Druidical days. As regards those of Western Europe we know of their monastic connections in mediæval times, and at the spoliation of the monasteries in Britain as part of the Reformation programme they were emanci-

pated if we like to say so ; but the two institutions had fallen apart previously from one another, for the great churches and the great convents had been built long ago. It has been worth while to quote the thesis of Dr. Weisse as an illustration of the kind of thing which up to a very recent period has passed for Masonic evidences. Indeed its equivalents and variations pass still, for I question whether greater rubbish has been talked at any period of the past than obtains at this day in certain quarters about the origin and early history of Emblematic Freemasonry—above all in occult circles, and most perhaps of all when those circles are located in France or America.

Woodford, Rev. A. F. A.—The compiler and editor of Kenning's *MASONIC CYCLOPÆDIA*, 1878. He is well known also in connection with what is called the *WOODFORD MS.*, dated 1728 on the endorsement, and practically a verbatim copy of the *COOKE MS.* Mr. Woodford had otherwise considerable knowledge of the old Constitutions and Charges.

Woof, Richard.—Was Provincial Grand Warden of Worcestershire and, in the view of Mr. W. J. Hughan, was an authority on the Knights Templar and the Chivalric Degrees of Masonry. In 1865 he published a *SKETCH OF THE KNIGHTS TEMPLAR*, including notes on the Masonic revival of the Order. I have met with no biographical particulars concerning him, except that he was Town Clerk of Worcester.

Woog, C. C.—*Nat.* 1713, at Dresden, *ob.* 1771, at Leipsic. He is said to have been made a Mason in London. In 1749 he issued : *PRESBYTERORUM ET DIACONORUM ACHAEÆ DE MARTYRIO SANCTI ANDREÆ APOSTOLI, EPISTOLA ENCYCLICA*, in the course of which he speaks of Masonic veneration for the patron saint of Scotland, adding (1) that one of the sects wear a Cross of St. Andrew on their breasts, but (2) that—so far as he is concerned—"their mysteries shall remain buried in deep silence." This is the passage on which the hypothesis of his initiation rests, perhaps a little insecurely.

MINOR RITES IN MASONRY

I do not propose to reproduce the great list of Ragon, though it has served me on many occasions, as it might serve others, and though it could be extended at need. He was an earnest collector in his days, and it is not improbable that he had seen and handled a very considerable proportion of the items specified by him : of the rest he knew by report, for there is no reason to suppose that he introduced any mythical element. The defect of his catalogue arises of necessity at the point where first-hand knowledge failed him and the result is a *chaos*

embrouillé, in which slightly variant titles do not signify separate and independent Rituals. For my present purpose—and as I think for that of any student-reader—mere names of Grades or Rites are practically useless. In the alphabetical table which follows I have given those Orders and Degrees about which something is known, though it is always slight and in some cases altogether inadequate. It represents also things which—so far as it is possible to gauge—are not of considerable importance, and do not therefore demand a place in the body-general of my text. There is no doubt that a great work remains to be done on continental variants of the Craft Grades and on the vast mass of super-Masonic Rituals; but at present it cannot be undertaken because the Rituals are wanting. The continental Masonic archives call to be sifted in this connection, as indeed in several others, and I am not without hope that something may be accomplished in this direction even by myself, if I can secure the help of zealous students abroad. While I am not looking for what may be called great results in symbolism and ceremonial, I am clear that an exhaustive analysis of High Grade Rituals is of vital importance for the history of the High Grade movement, especially in France and Germany. *Quod tenet nunc teneat donec de medio fiat*, and I shall not have occupied space vainly with these few words if they lead to anything by which the difficulty may be taken out of the way.

A Proviso.—It should be understood that these gleanings do not represent marked original research, and are included for the sake of completeness, not because I am disposed to think that they are of any consequence to the great majority of readers but because the bare names or titles are likely to be met with by others, as they have been met with on my own part, and a few words of information will probably serve their purpose, as it must be said that they have served mine. I might have extended them in a certain few cases, had it been possible to do so without pains wholly disproportioned to any conceivable issues at stake. As a fact, within my knowledge—and I have travelled far through the fields of Ritual—there are too often no issues whatever. The things about to be cited were (1) still-born, meaning that they existed on paper only and—so far as can be told—some are not extant now even in that form; (2) without significance for the subject-general of Freemasonry; or (3) subsistent in a cloud of obscurity, from which they never emerged.

Aaron's Band.—According to A. G. Mackey, this Degree was instituted in 1824 for social purposes, whatever the statement implies. It was presumably Masonic in character, though even this is rendered uncertain by the vague wording of the account concerning it. The

allegation is that the ceremonial was analogous to the ORDER OF GRAND HIGH PRIEST, which is not a little curious in connection with the social aspects. The author was Joseph Cerneau, then located at New York and denounced as an impostor by the Southern Jurisdiction of the SCOTTISH RITE. The GRAND ROYAL ARCH CHAPTER of New York State is said to have suppressed AARON'S BAND in 1825, obviously an inexact statement, though it may have expelled persons under its own obedience who belonged thereto. Cerneau was the last kind of person who would submit easily to suppression in respect of himself or his concerns.

Abelites.—This was a German invention which was founded, according to Clavel, in 1745, at Griefswald. It was otherwise the ORDER OF ABEL, and its pretensions are stated in a book or brochure published at Leipsic in 1746. It worked in Ritual and communicated signs and passwords, being therefore broadly Masonic in complexion, though its connection with Masonry has been denied. It is said to have been Christian, moral and philanthropic, or as like Masonry on the surface as two peas in a pod. The motto: "Sincerity, Friendship and Hope," offers similar analogies. It could have exercised no influence on life or history and never spread beyond the land of its origin. Lenning is the chief authority concerning it.

Aloyau, Société de l'.—The Society of the Loin or Sirloin is unknown to Masonic authorities outside Thory, whose statements are reproduced in all later references, those of Clavel included. It is described as a Masonic Institution, which may mean only that it had a ceremonial procedure and received members under pledge. It may have required also the Masonic qualification of Candidates. It was of French origin, was in existence prior to the Revolution, and claimed succession from the Knights Templar, together with the possession of old Templar documents. The Revolution engulfed it, or if it reappeared it was under another form and belongs as such to the obscure question of Templar perpetuation.

Anonymous Society.—The information of Thory is defective, as it fails to tell us when or where this Order originated in Germany. It was so far Masonic in character that it was restricted to seventy-two members, being ENTERED APPRENTICES, FELLOW CRAFTS and MASTER MASONS. The statement is of course unintelligible as made, for every person who rose from a lower Degree must have ousted one who was above him, and the Masters in such case must have passed altogether out of the Order. It is incredible that such an arrangement could have obtained in any association. The meaning is probably that all classes of Craft Masons were eligible. For the rest, this Anonymous

Society is comparable to the UNKNOWN PHILOSOPHERS under another jurisdiction and was devoted, like these; to the occult sciences. It is suggested that such pursuits were veiled by works of charity. In any case, it gave much in alms, whether or not it possessed the Philosopher's Stone. It had also an Unknown Superior, a Grand Master resident in Spain and said to have been named Tajo.

Apocalypse, Order of the.—The authorities are Thory and Reghellini, with caution in respect of both, but more than all of the second. Behind them stands the Marquis de Luchet. The story is that an individual named Gabrino—who veiled his human modesty under the titles of Prince of the Septenary and Monarch of the Holy Trinity—instituted this Order at the end of the seventeenth century, for which—in so far as the story is not a lampoon on Illuminism—we may substitute a hundred years later. Gabrino enrolled artisans, who carried out Ramsay's story about the builders of the Second Temple and buckled a sword at the side during hours of labour. The arms were a drawn sword and a blazing star. The purpose of the institution does not appear in the memorials, though by inference at least it was revolutionary in the opinion of De Luchet, whose stories concerning Gabrino indicate that he was a religious maniac of an advanced type. It is said that some of his disciples were arrested and that he himself died in a madhouse.

Asia, Perfect Initiates of.—The authority is Ragon, and I am not prepared to say that he is suspect over the simple question of documents. The story is that a bulky manuscript, said to be translated from the German, was purchased in 1821 by a certain M. Bailleul, and that it came into the hands of Ragon, who went to work with Des Étangs over its reduction and modification. The purpose does not appear: it had existed on paper previously and continued to do so afterwards: it has probably passed out of being even in this form. The German origin is certainly suspect, for the Rite—which consisted of seven Degrees—is said to have been invented at Lyons. It appears to be distinct from the INITIATED BROTHERS OF ASIA.

Bährdt's Rite.—A more correct title would be certainly the GERMAN UNION, and it calls to be included here solely because it required the Masonic qualification and was founded by twenty-two Masons, of whom Karl Friedrich Bährdt was the head. It was presumably his own invention. He was a Doctor of Theology, born at Bischofswerda in 1741, and became a Mason in England. The story is that he was a man of irregular life and of views which bordered on infidelity. The GERMAN UNION came into existence in 1786 as a secret society working six Degrees: (1) THE YOUTH; (2) THE MAN;

(3) THE ELDER; (4) THE MESOPOLYTE; (5) THE DIOCESAN; (6) THE SUPERIOR, Superintendent or Overseer. It has been suggested that the Rite embodied some kind of compromise between religion and unbelief, while it offered also a middle way between Freemasonry and the German Illuminism of Weishaupt. To enlighten man, to destroy superstition and unfold the way of perfection were the explicit objects to which the founder himself confessed, and in such hands these aspirations might have stood for Illuminism itself. However, the Rite appears to have reached its term within the brief space of three years, owing to the imprisonment of Bahrdt for political or seditious libel. It is said that the more zealous members passed over, as might have been expected, to the cause of Weishaupt. But Illuminism itself had been proscribed in 1784, and five years later was certainly extinct. I should say that the GERMAN UNION was built up on its pattern, though there is little to shew that it was aiming at political revolution.

Black Brothers, Order of the.—The authorities are Lenning and Thory. The first says that it was one of the College Societies which seem to have been common enough in German Universities. It is through Lenning also that we hear of a claim on 1675 as the date of origin. In any case, according to Thory, it was in existence at Frankfort-on-the-Oder in 1783, having arrived there through Marburg from Giessen. The College connection lapses with this claim. It is Thory also who tells us that at first the members observed the Doctrine and Ritual of KADOSH, which means that they had Templar pretensions. This story also is doubtful, and so therefore is the Masonic connection. However this may be, the French Masonic historian states that the BLACK BROTHERS became a political society and was transformed into the BLACK LEGION of 1813. In this aspect its doings concern us no longer.

Cercle Social.—The authority, but I know it by report only, is *La Bouche de Fer*, an official journal of L'ORDRE DU CERCLE SOCIAL, originated at Paris in 1790 to shape Masonic activities in aid of Revolution. There is no evidence that it exercised any influence or produced any marked effect: it was one of the signs of the times. An universal confederation of the friends of truth was the avowed object of the Order, according to its official organ.

Chapter of Clermont.—There is a story afloat among French writers which affirms that the root-matter of Templar Masonry originated at Lyons in 1738. It is usually linked up with the ORATION of Ramsay, who is supposed to have said either that the Knights of the Temple created Emblematic Freemasonry or were perpetuated

under this disguise after their suppression. He made no such statement, and the source of the Lyons legend—outside Thory and Clavel—is in the night of fraudulent speculation. It has, however, a sequel which says that the CHAPTER OF CLERMONT adopted the Templar system created at Lyons. According to Thory, this CHAPTER was founded at Paris in 1754 by a certain Chevalier de Bonneville, of whom nothing is known otherwise. Clavel adds that it was installed in a vast building erected for the purpose in that *faubourg* which is called *la Nouvelle France*. It is held to have superposed three High Grades on those of Symbolical Masonry, namely: (1) KNIGHT OF THE EAGLE, otherwise MASTER-ELECT; (2) ILLUSTRIOUS KNIGHT OF TEMPLAR; (3) SUBLIME ILLUSTRIOUS KNIGHT. But there are several alternative lists which exclude one another, and a full account of the question has been given in my SECRET TRADITION IN FREEMASONRY, Vol. I, Bk. IV, § 3, to which the reader is referred. It may be added that Clavel follows Thory in the enumeration just given, which may be compared with the mythical RITE OF RAMSAY, otherwise RIT DE BOUILLON, the alleged content of which was (1) SCOTTISH MASTER; (2) NOVICE; (3) KNIGHT OF THE TEMPLE. These are in reality the Grades of the STRICT OBSERVANCE as superposed on those of the Craft. My personal opinion is that we know nothing or next to nothing of the Clermont workings and that we are in a similar position as to the meaning—if any—which lies behind the name of the Rite. It has been affirmed (1) that it was called CHAPTER OF CLERMONT because a Jesuit College of that name was in contiguity to the place of meeting; but this seems childish; (2) that it represented the perpetuation of "a Jesuit Chapter of High Grade Masons." Although there is nothing antecedently improbable in the hypothesis of Roman intervention for the direction and extension of Masonry, it is entirely certain that the decried Order of the Temple would not have been represented by Jesuits as perpetuated under the Masonic veil; while much less would they have invented Rites and Degrees for the vindication of Knights Templar and to wreak symbolical vengeance on the Pope and King who condemned them. As regards the CHAPTER OF CLERMONT it is said further that the better classes of French Freemasons were sick of dissensions in the Craft and that they took refuge gladly in a system of chivalrous Grades. The implied success of the Chapter proved, however, so great that it had passed out of existence in 1758 and is supposed to have been absorbed by the COUNCIL OF EMPERORS, which arose in that year but did not incorporate the Grades allocated to the CHAPTER OF CLERMONT. See *op. cit.*, Bk. IV, § 4. In the hands of writers like John Yarker

CLERMONT Masonry assumes an exaggerated importance, but—so far as evidence is concerned—the very existence of the alleged CHAPTER is not in much better position than Ramsay's RIT DE BOUILLON.

Clerks of the Strict Observance.—The alternative titles are Clerical Knights Templar, *Clerici Ordinis Templarii*, and Spiritual Branch of the Templars. Clerks of the Relaxed Observance was substituted by Ragon in error. There are several sources of reference, but it will be sufficient to cite Lenning and Clavel as neither worse nor better than the rest. It has been explained (1) as a modification of the STRICT OBSERVANCE, (2) as a "sect" which rose up therein, and (3) as an attempt to revive the priestly side of the original Templar Order. It was mainly the invention of Starck, whose pretensions and personality will be considered later. A suggestion by Woodford that the Rite combined theosophy, alchemy and magic appears without foundation. There were four Degrees superposed upon those of the Craft, namely: (1) JUNIOR SCOTTISH MASTER; (2) SENIOR SCOTTISH MASTER, otherwise KNIGHT OF ST. ANDREW; (3) PROVINCIAL CAPITULAR OF THE RED CROSS; (4) MAGUS, or KNIGHT OF PURITY AND LIGHT. The last is said to have been divided into five sections, being (1) Knight-Novice of the Third Year; (2) Knight-Novice of the Fifth Year; (3) Knight-Novice of the Seventh Year; (4) Levite; (5) Priest. The birth of the Rite took place in 1767; a kind of union was effected with the STRICT OBSERVANCE in 1768; but in 1775 the Clerical Knights declared their independence, either at or consequent upon the Congress of Brunswick. According to Ragon, the Rite expired in the year 1800—a date which has been generally rejected and, I think, with reason. There is little doubt that it perished much earlier, and there is no evidence that it occupied any considerable sphere of influence at any period. Unfortunately nothing was known of its Rituals by any Masonic historian who has undertaken to speak of it, and our knowledge of the Rite or its aims is therefore exceedingly slight. Were this otherwise I should have treated the so-called schism in connection with the STRICT OBSERVANCE itself. As it is, one can suggest only that the RITE OF THE STRICT OBSERVANCE was perhaps more effectively spiritualised under Martinistic influence by those who transformed it at Lyons later on in the eighteenth century.

Concord, Order of.—The German HANDBOOK OF FREEMASONRY mentions five successive foundations under this name: (1) That of Ferdinand, King of Castile and Leon, in 1261; (2) that of the Margrave Ernest of Brandenburg, in 1660; (3) that of the Prince of Nassau, in 1696, having the alternative name of UNITED HEARTS; (4) that of the Prince of Schwarzburg Rudolstadt, in 1718; and (5) that of the

Prince von Dalberg, in 1812. It has been said that the particular foundation distinguished by the synonym of UNITED HEARTS was based on Masonic principles, which in any historical sense is certainly untrue, seeing that in 1696 Masonry—in our sense of the term—had no existence in Germany. But if the reference is to Masonic morals and goodwill, similar principles might be claimed for all the Orders of Concord, on the simple warrant of their title.

Concordists.—It appears that a Society of Virtue was incorporated in 1790 as a kind of successor to the German ILLUMINATI, but having come to an end—presumably about 1800—there arose out of its ashes a SOCIETY OF CONCORDISTS, established in Prussia by someone named Lang. It was suppressed in 1812 for political reasons. I do not know whether it had any Masonic complexion, but the later connections of the ILLUMINATI with the Emblematic Fraternity may lend some colour to the notion. The authority is Thory.

Enoch, Rite of.—The authority is Thory, who tells us that a certain person, veiled under the symbolical name of Brother Enoch, having published two works on Freemasonry at Liège in 1773 and 1774, established or sought to establish a Masonic Rite, consisting of four Degrees, three of which corresponded to those of the Craft, while the fourth was termed ARCHITECT. The ENTERED APPRENTICE, or *Manoune*, was instructed in friendship and benevolence; the CRAFTSMAN, or *Ouvrier*, was taught fidelity to his Sovereign; the MASTER learned submission to the Supreme; while the concern of the ARCHITECT was to attain perfection in all virtues. The Rite had its legend, and this told those who could suffer the pretension that the Order was established by Louis le Débonnaire in the year 814.

Evergetes, Order of.—A Society of Benefactors—*Bund der Evergeten*—according to the hypothesis of their title, is said to have been established in Silesia in 1789 or 1792. It is connected with the name of Fessler, either as founder or active member, the German ORDER OF ILLUMINATI serving as a model for its principles and Masonry providing the forms. It was therefore Masonic in complexion and in character it may have been political. Some at least of the members suffered imprisonment at Breslau in 1796, and the Order had reached its term in 1801, if not indeed earlier. The authorities are doubtful.

Franks, Order of Regenerated.—I do not know whence the name of this mushroom association was derived by Kenneth MacKenzie, but he refers it to the year 1815, and says that it was organised in France, being political in character and Masonic in the form of procedure. The motto was "For God, the King and Fatherland."

The royalty of the moment was such as could be said to centre in Louis XVIII.

Hermetic Brothers of Egypt.—The sole authority for this alleged Order is Kenneth MacKenzie, and I do not believe that it had any existence save on the paper which he devoted to it in a mood of fiction. It is described as a very ancient occult fraternity, possessing the Philosopher's Stone, the elixir of life and so forth. The membership is said to be small. Mackenzie met with three persons who hinted that they belonged to it. The story was a thought too much even for his contemporary Woodford in those Victorian days, which is saying a great deal.

Illuminated Theosophists.—The original authority is Thory, followed and extended occasionally by Lenning, Clavel, Mackay, Woodford and Kenneth MacKenzie. The historical centre is Benedict Chastanier, a French physician, said to have been Master of a Lodge called SOCRATES OF PERFECT UNION and otherwise a disciple of Pernety, whom he followed also as a keen admirer of Swedenborg. In the year 1784, according to White's excellent LIFE OF EMANUEL SWEDENBORG, 1868, there was formed at London a certain THEOSOPHICAL SOCIETY for promoting "the Heavenly Doctrines of the New Jerusalem" by translating and publishing the writings of the Swedish Seer. Of this Society Chastanier was a member, his address at the time being 62, Tottenham Court. The place of meeting was in New Court, Middle Temple, where the works of Swedenborg were discussed by a student-group. These are the known facts and the allegation arising therefrom is that the Theosophical Society was the final development of an ORDER OF ILLUMINATED THEOSOPHISTS which Chastanier had established, also in London, about 1767. It is represented as a modification or digest of various Masonic foundations passing under the name of Pernety and superposed six Grades on those of the Craft, being (1) THEOSOPHIC APPRENTICE; (2) THEOSOPHIC COMPANION; (3) THEOSOPHIC MASTER; (4) SUBLIME ÉCOSSAIS MASON, otherwise THE HEAVENLY JERUSALEM; (5) BLUE BROTHER; (6) RED BROTHER. There could have been no more unprofitable experiment than bringing such a Rite to London at the time specified, but it is not impossible that it should have been made by a French enthusiast. The story goes that it was confined to a single Lodge. Most probably it remained in embryo and gave place to the comparatively practical proposition of a Text Society, proposing to issue the revelations of Emanuel Swedenborg.

Illuminati of Stockholm.—The authority is Ragon, who mentions this obscure Order in his great, uncritical List of Masonic Rites and

Grades. They appear in the absence, for the most part, of particulars or discrimination of any kind. We are without other known sources of reference in respect of these Illuminati, so that nothing can be said as to the date of their foundation or their history. They were incorporated for the diffusion of those doctrines which are connected with the name of L. C. de Saint-Martin, a testimony to the extraordinary interest which was roused all over Europe by the illustrious French mystic.

Lazarus, Masonic Order of.—I have seen only one reference to this alleged institution, and the sole particulars concerning it state that the jewel was an emerald cross, worn upon the breast. There was a chivalric foundation of this name at Jerusalem in the first half of the twelfth century. In 1617 St. Vincent de Paul established a religious congregation under the same name at Paris, and it continues to this day.

Magnetic Masonry.—As it happened that Anton Mesmer and his immortal art belongs to the period when French High-Grade Masonry was approaching its summer solstice, and as of all his devoted believers he was head and chief, there could be nothing more desirable for the Brotherhood—while incidentally it would promote the art—than to establish one Grade at least to enshrine the Mysteries of Animal Magnetism and create a healing centre, which might radiate over the vast circle of initiation. So came the ORDER OF UNIVERSAL HARMONY into being. The time was 1782 and Paris was the place. The primary intention, according to Clavel, was such a Ritual purification of members as should qualify them for the magnetic apostolate. Versailles, Lyons, Bordeaux, Grenoble, Nancy, Marseilles, Metz and Strasbourg caught the enthusiasm from Paris, and by 1784 each was a *foyer* for the Order. It was, however, but a fashion of the moment, and the hearths were cold already when the Revolution began in France. MacKenzie has dignified the subject under the name of Iatric Masonry—following Ragon—and there were two other Orders of Harmony but unconcerned with the healing art. There were also a few independent Grades of a supposed therapeutic kind, but their full enumeration would serve no purpose, for they are titles only. The EGYPTIAN RITE of Cagliostro had of course a healing side, but it has been treated at length elsewhere.

Major and Minor Hermetic Grades.—I do not suggest that some are of obvious consequence in comparison with others, but a few are comparatively well known, within their particular denominations, being incorporated by historical Rites, while many are mere titles, and obscure at that. As a proof of their prevalence in the past I make

the following classified selection from the general list of Ragon :

A.—ORDER OF HERMETIC ADEPTS, otherwise unknown : (1) RADIANT KNIGHT ; (2) SECRET KNIGHT, otherwise KNIGHT OF THE MIDDLE CHAMBER ; (3) KNIGHT OF THE TRIANGLE ; (4) KNIGHT OF THE FULMINATING STAR ; (5) KNIGHT OF THE GOLDEN STAR ; (6) KNIGHT OF GREAT JEHOVAH ; (7) MOST EXALTED PRINCE OF THE EAST.

B.—GRADES OF THE UNIVERSITY : (1) HERMETIC PHILOSOPHER ; (2) COMPANION HERMETIC PHILOSOPHER ; (3) MASTER HERMETIC PHILOSOPHER ; (4) MASTER OF HERMETIC SECRETS ; (5) HERMETIC INTERPRETER ; (6) SUBLIME HERMETIC INTERPRETER ; (7) GRAND HERMETIC TREASURER ; (8) GRAND HERMETIC CHANCELLOR ; (9) BROTHER OF THE GOLDEN ROSY CROSS, otherwise ADEPT.

C.—COLLECTION OF PEUVRET : (1) HERMETIC KNIGHT ; (2) GRAND AND SUBLIME HERMETIC PHILOSOPHER ; (3) SUBLIME DEPOSITORY OF THE KEY OF THE GREAT WORK ; (4) HERMETIC TREASURER ; (5) TREASURER OF PARACELUS.

D.—MISCELLANEOUS : (1) HERMETIC MASON ; (2) MASTER OF THE EMERALD TABLE ; (3) CONFIDANT OF PARACELUS ; (4) PHILOSOPHICAL ROSE CROIX, otherwise SUBLIME PHILOSOPHER ; (5) ROSE CROIX OF GERMANY, otherwise KNIGHT OF THE BLACK EAGLE.

Melesino, Rite of.—A Greek bearing this name and a Mason is said to have entered the Russian army and to have attained a high place therein. In 1765 he established a Masonic Rite, having the following superstructures erected upon the basis of the Craft Degrees : (1) MYSTIC ARCH ; (2) SCOTTISH MASTER AND KNIGHT ; (3) PHILOSOPHER ; and (4) PRIEST OF THE TEMPLE, otherwise High Priest. According to MacKenzie, the RITE OF MELESINO embodied exoteric teachings of the so-called ORDER OF ISHMAEL, but if the latter was anything more than a fiction conceived in the brain of its chief historian, I am very certain that it had not come into being in the middle of the eighteenth century. As stated elsewhere, it was probably a MacKenzie "comet of a season," a pseudo-Masonic egg and the chicken was never hatched. Another speculation describes the RITE OF MELESINO as a medley of Gnosticism, Magic, Hermetic Philosophy and Kabalism. It is said further that the Priestly Grade was Rosicrucian in character ; but the evidence of these things is wanting.

Minor Master Grades.—The Craft Degree of MASTER MASON has of course one central point which is common to all its versions, but beyond this the variations are scarcely less numerous than are the Grand Obediences under whose authority they are worked. Moreover, they are not trivial, but are often equivalent to a new construction of the entire theme which moves about the main episode.

The legend also differs, though in matters of detail only. This is the case especially with the **THIRD DEGREE** according to the **SCOTTISH RITE**, the **STRICT OBSERVANCE** and the Rites of **MEMPHIS** and **MIZRAIM**. The fact is recorded in this place and is so left, because—in the nature of the case—the distinctions cannot be specified. The **Minor MASTER GRADES** with which I am concerned here are creations of another category and a certain number have been dealt with separately in the places to which they belong—those of **ELECT MASTER**, **ECOSSAIS MASTER**, **MASTER OF ALL SYMBOLIC LODGES**, and so forth. They belong for the most part to large Rites or collections. Outside these there are many detached Grades and Grades in connection with Rites that have passed away. We know little, as usual, concerning them and often the names only. To serve as specimens of the whole the following particulars of title are here grouped together, omitting those which are enumerated otherwise in the content of various Rites.

A.—METROPOLITAN CHAPTER OF FRANCE : (1) **GRAND MASTER OF MASTERS** ; (2) **PRIVATE MASTER** ; (3) **PROVOST MASTER AND JUDGE** ; (4) **MASTER OF FRENCH LODGES**.

B.—ARCHIVES OF THE SCOTTISH PHILOSOPHICAL RITE : (1) **PERFECT MASTER ARCHITECT** ; (2) **MASTER COHEN** ; (3) **GRAND MASTER OF REGULAR LODGES** ; (4) **ANCIENT AND SUBLIME MASTER** ; (5) **PRUSSIAN MASTER ARCHITECT** ; (6) **EGYPTIAN MASTER** ; (7) **KABALISTIC MASTER** ; (8) **SUPREME ELECT MASTER**.

C.—ARCHIVES OF THE UNIVERSITY : (1) **TRUE MASTER, ORIENT OF THE SUN** ; (2) **ILLUSTRIOUS SYMBOLICAL MASTER** ; (3) **GRAND MASTER OF THE TABERNACLE** ; (4) **MASTER GRAND HIGH PRIEST** ; (5) **MYSTIC MASTER** ; (6) **MASTER OF EIGHT KABALISTIC SECRETS** ; (7) **SUBLIME MASTER OF THE ORDER OF JERUSALEM** ; (8) **MASTER OF MASTERS** ; (9) **PERFECT MASTER PHILOSOPHER** ; (10) **PERFECT MASTER OF SECRETS** ; (11) **ILLUSTRIOUS MASTER OF SECRETS**.

D.—PRIVATE COLLECTIONS : (1) **ENGLISH MASTER OF LODGES** ; (2) **GRAND MASTER OF NEAPOLITAN CHAPTERS** ; (3) **PERFECT ENGLISH MASTER** ; (4) **MASTER IN PERFECT ARCHITECTURE** ; (5) **PERFECT MASTER OF HAMBURG** ; (6) **FOUR TIMES WORSHIPFUL MASTER** ; (7) **MASTER PHILOSOPHER BY THE NUMBER THREE** ; (8) **MASTER PHILOSOPHER BY THE NUMBER NINE** ; (9) **ROYAL MASTER OF PHILIPPI** ; (10) **PYTHAGOREAN MASTER**.

Moravian Masonry.—We know that the Kingdom of Heaven is likened to a grain of mustard-seed : of that which the seed may become and so also the Kingdom there were mindful certain Moravian Brethren, who were Masons also, when they founded in 1739 the **CONFRATERNITY OF MORAVIAN BROTHERS OF THE ORDER OF RELIGIOUS**

FREEMASONS. An alternative denomination was **ORDER OF THE GRAIN OF MUSTARD-SEED**. The place was Upper Lusatia, where the religious movement had itself originated, *circa* 1722, under the auspices of Count Zinzendorf. He was also concerned with the Masonic foundation, an experiment in the development of the sect and for the extension of the Kingdom of Heaven through Masonic channels. It is not to be regarded as an early example of the High-Grade movement, but as a particular association which subsisted for a brief period within the bosom of the Masonic Order.

More Masonic Reform.—In the year 1819 Prince Frederick of Nassau, heir to the throne of the Netherlands and moreover Grand Master of Masonry in that Kingdom, proposed a reformation of the Order by the substitution of two Grades in place of all that there and then might be held to extend, perfect and complete the Craft. The first was **ELECT MASTER** which searched its Candidates on the great question of God, immortality, the kinds of faith in religion and the obligations devolving on citizens. It explained thereafter the significance of Symbolical Masonry. The second was **SUPREME ELECT MASTER**, the proceedings of which opened with the officers and members in concealment, but the hidden Master of the Lodge again searched the Candidate, this time on the tendencies of Masonry, and delivered a moral discourse. Thereafter the veils were raised and the symbols of the Grade explained. The Temple represented man and the voice of the Master unseen was that of conscience. The proposed reform did not appeal to the Lodges and was adopted by a few only, in consideration of its inventor's Royal and Masonic Rank. It is said to have passed out of sight "when the Kingdom of Belgium was established." It is known as the Nassau Reform.

Mystic Crown, The.—The reference is not to **KETHER** at the head of the Sephirothic Tree but to an Order established at Paris in 1787 by certain disciples of Mesmer and presumably for the practice of his healing art. This is the kind of beneficence which was affirmed to characterise its objects. The qualification was the Degree of **MASTER MASON**. The Brethren were termed Knights and Companions—a magnetic chivalry forsooth. The Society is said on doubtful authority to have been extant in 1838.

Mystic Mason, Order of the.—The authority for the fact of this association is the **CYCLOPÆDIA** of Robert Macoy which appeared at New York, but it fails to inform us respecting date and place of origin. It is said to have recognised the three Craft Degrees of the York Rite and to have superposed thereon a transmuted or spiritualised version, denominated **MYSTIC ENTERED APPRENTICE, MYSTIC FELLOW-CRAFT**

and MYSTIC MASTER-MASON. It would be curious to meet with the Rituals and estimate the kind of mysticism embodied thereby. The spirits of the four quarters seem to have figured in the symbolism. I conceive that it was of American invention.

Nicotiates, Order of.—The authority is Clavel, who terms the foundation Masonic, and says that the doctrines of Pythagoras were taught therein. It is without date or place, father or mother, and is devoid of all history, so far as his information goes.

Olive-Branch in the East, The.—In the days when James Burnes was Provincial Grand Master of India, or more precisely in 1845, and at Bombay, he, as historian of the Knights Templar and presumably a High-Grade Mason as well as a Grand Officer, appears to have deplored the fact that the Christian Masonic Chivalries sat with closed doors, so far as native Masons were concerned. He produced therefore this Brotherhood as a substitute and arranged it in three Classes or Degrees, being (1) NOVICE, (2) COMPANION, and (3) OFFICER. A native ENTERED APPRENTICE was qualified for the first; a MASTER MASON could be admitted to the second; while exaltation in the ROYAL ARCH was held desirable for the third. My information does not tell me in what manner the Brotherhood of the Olive-Branch was entitled to supply the place of Masonic Chivalry. According to one account, the experiment was successful for a time, but another affirms that it met with no favour. In any case it passed soon into the realm of Masonic memories.

Order of High Priesthood.—This is described as an honorary Degree—apparently a reward of merit—conferred in the United States, and there only, upon the High Priest of a ROYAL ARCH CHAPTER, such status being an essential qualification. It is first mentioned in the second edition of Webb's MONITOR, which appeared in 1802, but is held to have been instituted at the beginning of 1799 by Webb and certain coadjutors of the GENERAL GRAND CHAPTER, U.S.A. It is a mode of ordination, which connotes anointing with oil, a sacramental observance being added by which it is linked up with the pregnant story of Melchizedek. It seems to have been devised originally as part of the Ceremony of Installing a High Priest, who is the First Principal of every ROYAL ARCH CHAPTER in the United States; but since 1853 it has been conferred separately, presumably on demand only and is not a qualification for the priestly office. It has been said to embody sublime elements.

Order of the Blazing Star.—Baron Tschoudy published his celebrated work entitled L'ÉTOILE FLAMBOYANTE in 1766 and is accredited by Thory with establishing an Order under this name in

the same year. By the hypothesis, it consisted of chivalrous grades and was referred to the times of the Crusades. At the date in question Tschoudy had left the COUNCIL OF EMPERORS and had joined Pirlet's COUNCIL OF KNIGHTS OF THE EAST, to pursue therein the dream of Masonic reforms. His supposed ORDER OF THE BLAZING STAR lies within the covers of his work and did not extend beyond it.

Order of the Mystic Shrine.—A quasi-Oriental organisation of American origin and referable to the year 1871, when it was introduced by W. J. Florence to various High-Grade Masons of the SCOTTISH RITE, and in particular to Walter M. Fleming, a member of the Thirty-Third Degree. There is no need to say that it claimed to be an ancient Order, indeed of time-immemorial constitution in its place of birth, which was Arabia. An IMPERIAL COUNCIL was founded in 1876, Mr. Fleming being the first Imperial Potentate, an office which he is said to have held for seventeen years. The Brethren are termed Nobles and the Officers of Temples form a Divan. The success of the Order has been described as "meteoric," but on the other hand it has by no means proved "the comet of a season," having spread widely throughout the United States and maintained its place therein. So far as I am aware there is a single Grade only. Masonic qualifications are required and this is its sole connection with the Masonic Order. In the year 1900 Mr. Fleming is said to have visited the East, presumably to acquire local colouring for the Institution which he had served so long. A HISTORY OF THE IMPERIAL COUNCIL was published in 1919.

Order of the Orient.—According to Thory, a Rite under this denomination appeared at Paris in 1806, claiming derivation from the Knights Templar and based on the Templar system. There is nothing known concerning it, and as it was precisely at this time that the Templar succession of Fabré Palaprat—on the basis of the Charter of Larmenius—was being put forward with considerable *éclat*, it seems improbable that there would have been an obscure counter-claim originating in the same place. It is of course impossible to say, but we are concerned perhaps with a mere matter of confusion.

Palestine, Order of.—On the authority of Baron Tschoudy and his ÉTOILE FLAMBOYANTE it has been customary to speak of a secret Masonic Association under this name as a matter of historical fact, or at least as if it might be regarded from this standpoint. The least critical perception would have enabled those who have repeated these statements from mouth to mouth—following the lead of one another, and almost as if they had scarcely glanced at their author—to see that Baron Tschoudy's KNIGHTS OF THE MORNING AND OF PALESTINE

were as mythical as any other traditional history narrated in the Grade Rituals with which we are all familiar. The literary alchemist of Metz was putting forward his particular thesis on the origin, perpetuation and transmission of the Hermetic tradition—as he understood it—under the veil of Masonry. It ought not to be necessary, even in the case of people of the Woodford and MacKenzie type, to point out that an Order of Chivalry could not have existed prior to the institution of Chivalry, but the Knights of the Morning belong, by the hypothesis of their creator, to the very dawn of the Christian era. It is said further that the Chevalier Ramsay drew part of his alleged system from the legendary Order of Palestine, which was never heard of till 1766, when *L'Étoile Flamboyante* first came from the press. It is probably a point of detail, but the celebrated Oration happens to have been delivered in 1737. I do not suppose that Baron Tschoudy ever devised a Ritual to materialise his hypothesis, but if he did not do so the mantle of his inspiration fell upon some unknown person, and so it came about that we have the Sixty-third Degree of the RITE OF MIZRAIM, which figures also in another collection.

Perfect Initiates, Rite of.—There is an opportunity here to correct certain obvious misstatements. In the first place, even Count Cagliostro would have scarcely described a single Grade belonging to a sequence by the title of Rite. The Rite of Cagliostro was one thing and its Grades were the component parts. Secondly, and therefore, he did not assign to one of them the name of RITE OF PERFECT INITIATES OF EGYPT. Thirdly, he did not designate his EGYPTIAN MASONRY as the RITE OF PERFECT INITIATES when he first started it at Lyons, though he may have regarded it unquestionably as perfect in all its parts and honourable to the builder. He called it—as we have seen previously—EGYPTIAN MASONRY, while the Lodge which he established at Lyons to work and confer its Degrees was named WISDOM TRIUMPHANT. When it is said that a RITE OF PERFECT INITIATES OF EGYPT, consisting of seven Degrees, had its headquarters at Lyons, the reference is to Cagliostro's EGYPTIAN RITE, and when compilers who make this statement distinguish the one from the other they err therein.

Phainoteletian Society.—A learned society of Masons was founded at Paris in 1840 for the investigation of all Secret Orders, apart from political cabals. It incorporated to this end brethren of all Rites, the moving spirit of the enterprise being L. T. Juge. I have failed to ascertain whether it accomplished anything or for what period it continued.

Phi-Beta-Kappa.—One of the bogus publications which make a pretence of revealing the whole Mystery of Freemasonry in all its

Rites and Grades claims also to furnish a key to the PHI-BETA-KAPPA. University debating societies have passed under names of this kind from time immemorial—in the Masonic use of the phrase—and there is no need to say that they have nothing to do with Masonry. But at William and Mary's College, in Virginia, U.S.A., it is said that such a Society was incorporated in a formal manner, having Signs, Tokens, Words and a Jewel to be worn by members. The three Greek letters were understood to signify *Φιλοσοφία Βίον Κυβερήτης* = Philosophy the Guide of Life. It is supposed to have been founded in 1776.

Pilgrims, Society of.—The story goes that in the year 1825 a Prussian shoemaker was arrested at Lyons on a charge which has not transpired, and he was found to be carrying the Catechism of a SOCIETY OF PILGRIMS, the same being Masonic in character—as shewn by the evidence of the document. What happened to the shoemaker does not appear in the memorial, nor do we learn when he was arrested. His Secret Order had not been heard of previously, and this is the last memorial concerning it.

Priestly Order.—The authorities are Yarker and Hugan. The first says that it was once practised in Ireland and also formed the system of the York GRAND LODGE. The second holds that it could not have been of York origin. MacKenzie affirms that in 1877 it was still communicated or conferred in Scotland, England and Canada, but under what auspices he omits characteristically to state. It superimposed upon the Craft Degrees: (1) PAST MASTER, (2) ROYAL ARCH, (3) KNIGHT TEMPLAR, (4) KNIGHT TEMPLAR PRIEST, otherwise HOLY WISDOM. The last of these was conferred in a Tabernacle, supported in a symbolical sense by Seven Pillars. The EARLY GRAND SCOTTISH RITE conferred all these Grades, but not in a direct sequence, and that of KNIGHT TEMPLAR PRIEST constituted the Forty-first Degree, under the title of PRIESTLY ORDER, or WHITE MASON. I have dealt with in this form elsewhere.

Primitive Rite of Narbonne.—In 1780 a LODGE OF PHILADELPHIAS was at work in the town of Narbonne, and on April 19 of that year it would seem to have met in conclave under the style and title of Superiors of the Order of Free and Accepted Masons, in which capacity it created a PRIMITIVE RITE, superposed on the Craft Degrees and gathered in part from various sources but in part of original invention. There were three classes in all, of which the first comprised Symbolical Masonry. In the second class there were (1) PERFECT MASTER, otherwise ELECT and ARCHITECT, or GRAND MASTER ARCHITECT; (2) SUBLIME ÉCOSSAIS; (3) KNIGHT OF THE SWORD, otherwise KNIGHT OF THE EAST and PRINCE OF JERUSALEM. In the third class

there were four Chapters of ROSE-CROIX Masonry, which were dedicated to research as follows : (1) The subject-matter of Ritual and general ceremonial procedure, following certain principles peculiar to the first Chapter ; (2) Masonic history, in the light of archives belonging to the second Chapter ; (3) Masonic philosophy and morals, and the investigation of all whatsoever which might contribute to human welfare and happiness, to which the third Chapter was dedicated ; (4) The pursuit of occult science, including ontology, psychology and pneumatology, having the rehabilitation and reintegration of intellectual man in his primal rank and prerogatives as a practical object in view. This was the especial concern of the fourth Chapter, the members of which were dignified with the title of Rose-Croix Fathers of the Grand Rosary. It is an early reflection of pure Martinistic doctrine and important as evidence of the influence exercised by Saint Martin's *DES ERREURS ET DE LA VÉRITÉ* a few years after its publication. The old authorities are Clavel and Kloss, who mention an unknown Chevalier Pen as having appeared at Narbonne bearing a Patent dated December 27, 1779, in virtue of which he was authorised to constitute the Rite. As a matter of fact, it was founded by François, Marquis de Chefdebien d'Amand, *nat.* 1753. I refer to Benjamin Fabre: *FRANCISCUS EQUUS A CAPITATE GALEATO*, 1913. It is the work of an anti-Mason who draws mendacious inferences from facts and documents, but it happens for once that valuable documents have come into his hands. In 1784 the Narbonne Obedience is said to have entered into a Concordat with the illustrious RITE OF THE PHILALETHES, working at Paris, the document recording that both institutions were seeking the same ends. It is alleged to have been united with the GRAND ORIENT in 1786, certain members dissenting and continuing to work on their own account, presumably because such union signified extinction. In 1818 or 1819, according to Kenneth MacKenzie, it was reconstituted in the Netherlands by Marchot de Nivelles.

Primitive Scottish Rite.—To the French advocate just mentioned Clavel refers also the foundation in Belgium of a PRIMITIVE SCOTTISH RITE, with Degrees corresponding in number and for the most part also in titles to the ANCIENT AND ACCEPTED RITE, already colonising Europe from its centre at Charleston. Marchot de Nivelles established his rival system at Namur in the Lodge BONNE AMITIÉ, affirming (1) that it originated in 1770 and (2) that its source of authority was the METROPOLITAN GRAND LODGE OF EDINBURGH. There is no evidence for the date and the alleged Grand Obedience had no existence. The jurisdiction of Marchot's invention scarcely

extended beyond the walls of Namur, according to Clavel, and nothing whatever is known of the new Degrees incorporated into his Rite. The complete sequence is as follows: (1) APPRENTICE; (2) COMPANION; (3) MASTER; (4) PERFECT MASTER; (5) IRISH MASTER; (6) ELECT OF NINE; (7) ELECT OF THE UNKNOWN; (8) ELECT OF FIFTEEN; (9) ILLUSTRIOUS MASTER; (10) PERFECT ELECT; (11) MINOR ARCHITECT; (12) GRAND ARCHITECT; (13) SUBLIME ARCHITECT; (14) MASTER OF PERFECT ARCHITECTURE; (15) ROYAL ARCH; (16) PRUSSIAN KNIGHT; (17) KNIGHT OF THE EAST; (18) PRINCE OF JERUSALEM; (19) VENERABLE MASTER OF LODGES; (20) KNIGHT OF THE WEST; (21) KNIGHT OF PALESTINE; (22) SOVEREIGN PRINCE ROSE-CROIX; (23) SUBLIME ÉCOSSAIS; (24) KNIGHT OF THE SUN; (25) GRAND ÉCOSSAIS OF ST. ANDREW; (26) MASON OF THE SECRET; (27) KNIGHT OF THE BLACK EAGLE; (28) KNIGHT KADOSH; (29) GRAND ELECT OF TRUTH; (30) NOVICE OF THE INTERIOR; (31) KNIGHT OF THE INTERIOR; (32) PREFECT OF THE INTERIOR; (33) COMMANDER OF THE INTERIOR. In his third edition of 1844 Clavel appears to indicate that the PRIMITIVE SCOTTISH RITE was still working at Namur, but this is doubtful, and in any case it is not heard of after.

Rectified Rose-Croix.—Few Masonic Grades have been so rectified, reconstructed, revised and philosophised as the GRADE OF ROSE-CROIX, for Rosicrucianism, under all denominations, has ever been a name to conjure with. The particular invention before us is that of Dr. F. J. W. Schröder—*nat.* 1733, *ob.* 1778—who established the Rite under notice at Sarreburg in or about 1769. It was concerned with theosophy, alchemy and magic, comprised in four Degrees, superposed on those of the Craft. Their very titles seem to be unknown.

Saint Jachin, Society of.—It is said that the Comte de Saint-Germain established this association, which became subsequently the ORDER OF JOACHIM. I have mentioned the latter in my study of the Rites of Adoption. As far as it is possible to tell, there is no truth in the story, more especially as the ORDER OF JOACHIM is fairly clear on its historical side, at least as to its foundation.

Sons of Hermann.—Under this title the forms of Masonic procedure were adapted to the charitable purposes of a German Secret Order, which appears to have been existing about 1870 in the United States. I have met with no particulars concerning it.

Star of the Syrian Knights.—This Rite seems to have existed on paper only in the collection of a Masonic virtuoso. It consisted of three Degrees: (1) NOVICE, (2) PROFESSED KNIGHT, (3) GRAND PATRIARCH.

Union of Scientific Freemasons.—The authority is Findel, who relates that Fessler and other instructed Masons founded a Society under this title on November 28, 1802, to investigate Masonic history. It proved a failure, which has been referred in part to the peculiarities of Fessler himself. The UNION OF GERMAN MASONS, which was inaugurated in 1861 for “the cultivation of Masonic science,” has been regarded as its successor; but there is not very much in the contention, nor does the question signify.

Vielle-Bru, Rite of.—The statements are: (1) That an Order under this name was established at Toulouse by Sir Samuel Lockhart in 1743, he being an adherent of Prince Charles Edward Stuart; (2) that it was divided into three Chapters and comprised nine Degrees, being (a) ENTERED APPRENTICE, (b) FELLOW CRAFT, (c) MASTER MASON, (d) SECRET MASTER, followed by (e), (f), (g), (h), being four ELECT DEGREES, not otherwise specified but containing Templar elements, (i) a COUNCIL OF MENATZCHIM, representing Scientific Masonry; (3) that it was chartered by Prince Charles Edward; (4) that it was refused recognition by the French GRAND ORIENT in 1804 and 1812, “because it presented no moral or scientific object,” while there was no evidence to support its charter. The name VIELLE-BRU was supposed to signify Faithful Scottish Masons, which is ridiculous. It is quite certain that it did not originate under the circumstances or at the time stated, one alternative to which is 1748, but this is also much too early. It is heard of otherwise simply as a Lodge at Toulouse, for which any date after 1735 is of course possible; but the whole subject lies within a cloud of false seeming, and I question whether it would reward the pains of research. In later years a Rite of the kind specified may have grown up within the Lodge, when the fraudulent Stuart Warrant would have been one of the familiar devices to support its claim upon a comparatively early date.

MODERN ORDER OF MARTINISM

A Martinist Order was established at Paris in 1887, claiming to be a hierarchic reorganisation of an anterior institution, referable to Louis Claude de Saint-Martin, the Unknown Philosopher. The latter is affirmed to have initiated M. de Chaptal, grandfather of the French occultist, Henri Delaage, who wrote *DOCTRINES DES SOCIÉTÉS SECRÈTES* in 1852. Delaage in his turn initiated Dr. Gerard Encausse, otherwise Papus. These statements rest on the authority of Papus, who drafted an outline of certain Rituals for the use of the Order, and was to all intents and purposes its founder, as he also became its head. The technical denomination was *ORDRE DES SILENCIEUX INCONNUS*,

commonly inscribed ORDRE DES S: I:, but it was better known as L'ORDRE DU MARTINISME, its members being sometimes referred to as Brethren of the Six Points, in contradistinction to les Fr.: Maç.:, or Masons of all Degrees, who were and are still known as Brethren of the Three Points. In both cases it is usually a satirical allusion.

Unknown Philosophers.—Papus affirmed further that Lodges of Unknown Philosophers, otherwise LOGES MARTINISTES, were founded by Martines de Pasqually and Saint-Martin. The statement betrays extraordinary confusion. Pasqually was founder and chief of the RITE DES ÉLUS COHENS and probably nothing else. His brilliant disciple, the Christian mystic Saint-Martin, established no groups. A French Masonic tradition—repeated perpetually from mouth to mouth by such writers as Clavel, Rebold and Ragon—has, however, accredited him with a RECTIFIED RITE OF SAINT-MARTIN, said to have comprised ten Grades, reduced subsequently to seven. The explanation of this legend must be sought in an identity of names. There was Saint-Martin the mystic at the period of the French Revolution, and there was Saint Martin—*circa* A.D. 316–397—who became Bishop of Tours in 371, as successor of St. Litorius. The story that he divided his mantle at the gate of the city of Amiens with a naked and frozen beggar has become famous in Christendom, and out of it there arose about 1770 an ÉCOSSAIS RECTIFIÉ DE SAINT MARTIN, at the LODGE or CHAPTER of ST. THEODORE OF METZ, which presumably commemorated the legend and applied it to the charitable offices of Masonry. Papus perpetuated the confusion between the two personalities and was not more ignorant in doing so than a full score who had preceded him. His good faith is not therefore involved, though it seems difficult to maintain in respect of the de Chaptal story, save indeed at the expense of Delaage, who may be exonerated in turn in so far as intention is concerned. It is sufficient to infer that he was a fantasiast, equally shallow and inaccurate, and he is—I fear—shewn to be such by his writings.

Three Degrees.—As established by Papus, the MARTINIST ORDER comprised three Degrees, being (1) ASSOCIATE, (2) INITIATED MARTINIST, and (3) INITIATOR. The so-called indispensable symbols were (a) Three Lights, corresponding in man to the belly, the heart and the head, or body, life and thought, and in the universality of things to Nature, Man and God; (b) the Mask, which was worn by all Brethren, to isolate them one from another in the work of the Order, that they might look to themselves for progress and realise their personal responsibility apart from the rest of mankind; (c) the Mantle, which was inscrutably supposed to inculcate the need of prudence to counter-

act the effects of ignorance under the rule of will. The end of the Order was not the creation of dogmatic masters, but "humble students dedicated to the worship of Eternal Truth." There were no claims to knowledge or to arbitrary authority. I have said that the Rituals existed in outline only, as certain heads of procedure, and each initiator had the duty of amplifying them according to his best lights. Parisian occultists seem to have poured into the Order, attracted by its simplicity and its putative connection with a mystic who was in honourable memory among them. A SUPREME COUNCIL was founded with power for the formation of regular Lodges, male and female members being admitted on equal terms. This was in 1891. By the year 1899 there were general and special delegations of the Order established in a number of European countries—Great Britain included; in the United States, the Argentine and Guatemala; and even in more than one Oriental land.

Modes of Propagation.—The existence of Lodges notwithstanding, at possible and convenient centres, another method of propagation obtained from the beginning which was at once simple and effective. This was from initiate to initiate, each of whom on attaining the Third Degree might become in his turn an initiator, empowered to found a group, which was pledged solely to conceal the name of the person from whom he had received the Order on his own part. The early Rituals describe this method as follows:

"The diffusion of the Order is like cellular diffusion. One cell never shuts up another, except for a very short period. The mother-cell divides or rather gives birth to cellules, which themselves become mothers in a very short space of time."

Esoteric Studies.—There were no payments of any kind, except perhaps in connection with expenses incurred of necessity at established centres. Individual initiators could demand nothing from their private circles. I conclude from personal knowledge that the unapparent diffusion of the Order—secured in this manner—must have been exceedingly large. The numerical strength of the centres was also great. As a more or less informal incorporation of groups for "esoteric studies," the programme seems to have been not only harmless but serviceable, and it was conspicuously successful at Paris, where the well-known periodical L'INITIATION was practically its official organ. But there were secret elements which made for disruption and they were destined to pass from a latent into an active state. The Supreme Council at Paris had Papis as its President for life. He had sought Masonic initiation and had been refused everywhere in France. By way of reprisals or other-

wise, he converted his Martinist centres into unofficial bodies for the indiscriminate communication of official Masonic secrets to both sexes, and for the study of Masonic Rituals, symbolism and history.

A Rectified Rite.—Paris was unmoved by the proceedings, as French Freemasonry carries the yoke of its arcane heritage exceedingly lightly, but in English-speaking countries the reaction was far otherwise. In the year 1902, the Sovereign Delegate of the Order in America—Dr. Edouard Blitz—who appears to have been at the head of a large and powerful organisation, broke away from the SUPREME COUNCIL in France, “on the ground that it gave instruction concerning purely Masonic secrets to persons not initiated into Masonry and recommended the same practices to Lodges and Centres under its obedience.” An AMERICAN RECTIFIED MARTINIST ORDER, working under a Masonic *régime* and admitting Masons exclusively, was created about the same time, having Dr. Blitz at its head. A General Convocation was held at Cleveland, Ohio, on June 2, 1902, and a Manifesto was issued by its direction.

American Manifesto.—This document, now excessively rare, is a most valuable contribution to the early history of Martinism, the inner knowledge of which is said to be “a precious guide into the obscure labyrinth of Masonic symbolism,” a “key to the mystic interpretation of Masonic ceremonial and allegory” and “a strong light” upon the nature of the “venerable institution.” The reference is to certain hidden Grades which came out of that marriage between MARTINISM and the RITE OF THE STRICT OBSERVANCE which is mentioned elsewhere in these volumes. The Manifesto makes no mention of the SUPREME COUNCIL in Paris or of antecedent history in America under that obedience. It seems to be a bid for recognition at Masonic centres on the merits of its own story. The SUPREME COUNCIL replied with an Edict from the East, which was promulgated in a curious periodical called STAR IN THE EAST. It affirmed (a) that the Martinist Order established in the United States was not a Rite of Freemasonry but a lay Christian Chivalry, but this was simply a *façon de parler*, since it contained no Grade of Knighthood; (b) that it was founded directly on the teachings of Saint-Martin, which, however, was a polite fiction, seeing that it was occult rather than mystic; (c) that it was linked by him “to all the chain of Christian Illuminati” in the visible and invisible worlds; (d) that American brethren had sought to restrict the studies of Martinists by forbidding them to become acquainted with the symbols and Rites of Freemasonry; (e) that the office of Sovereign Delegate-

General for the United States—held by Dr. Blitz, I believe—was therefore abolished; and (f) that it was replaced by that of an **Inspectress-General** of the Order in the person of Margaret B. Peeke, who alone among American brethren possessed the Martinist **GRADE OF ROSY CROSS**. The decisions of presidents and delegates restricting the study of symbolism were declared null and void, and their Grand Council was dissolved.

Martinist Rose-Croix.—This edict was signed by Papus as Grand Master and by several “powerful masters,” holding secretarial offices or the post of Grand Archivist. The so-called **GRADE OF ROSY CROSS** was presumably that which stood at the head of Pasqually’s Priestly Rite, all the Rituals of which were said to be possessed by the Supreme Council. I have not been able to test the truth of this claim: but as I note that Dr. Blitz in his **Manifesto** affirms that they were lost, while he was unquestionably acquainted with the claim, it seems obvious that in his opinion the Supreme Council either possessed no such documents or had produced counterfeits. However this may be, the Edict ruled that the Grade was transmissible to members of both sexes in America, so that they evidently communicated something, though it may have been a mere title or instruction apart from ritual. As regards Mrs. Peeke, she was an occult novelist of her day and dedicated a certain *Zenia the Vestal* to adepts of the Order of Calatrava and other *anonymi*. I remember her as an amiable correspondent in days long gone. Dr. Blitz was a correspondent also, to whose experience in continental Masonry and in the persistence and transmission of historical Rites through their several transformations I owed something in earlier years. With the later history of his **RECTIFIED MARTINIST ORDER** I am not acquainted, nor indeed with that of French Martinism in America. It had of course shut its doors against Masons under authorised obediences, and probably fell back upon the original mode of transmission from initiator to initiator.

English Rectified Rite.—An **INDEPENDENT AND RECTIFIED RITE OF MARTINISM** was constituted also in England during the course of 1902 for similar reasons. It differed from the American organisation by the fact that it sought no recognition in Masonic circles and initiated both sexes. It remained, however, in full sympathy with the **RECTIFIED ORDER**, as this was being propagated in America. It adopted a method of development peculiar to itself, working on a less imperfect hierarchic plan, with a Supreme Superior at its head and making use of transmuted Rituals. It sought to concern itself especially with the mystical

philosophy of Saint-Martin and to isolate its members from those circles which interfered with Masonic subjects or reproduced Masonic procedure. The following instructions were issued therefore to Brethren :

“ As it is difficult to ascertain how many isolated groups of Martinists or individual adepts, holding by charter from France or from particular Free Initiators, may exist at the present time in Great Britain ; and seeing that members of the Independent and Rectified Rite of Martinism are possessed of special knowledge and are consequently under special obligations ; certain precautions are necessary in the presence of persons belonging to the earlier and now discredited rule. Brethren of the Independent Rite should remember in the first place that all indifferently have been integrated in the same Order and that individual initiates under a system of free propagation cannot be regarded as responsible for the acts of a Supreme Council with which they may never have come into communication, and such persons should be treated therefore fraternally. But brethren shall not disclose the fact that they owe their own initiation to the Independent and Rectified Rite or allude in any manner to its existence. They will bear in mind that they, in common with every member of the Order, rectified or not rectified, are pledged never to reveal the name of their initiator and that those who are of the old obedience cannot therefore question them as to the source from which they derive. They should seek to ascertain the status of anyone claiming connection with Martinism, while they disclose their own acquaintance with the symbolism of the various Degrees under great circumspection and only to the extent that their auditor may proceed himself in his discourse. They must report the name and address, as and if ascertained, of any person so encountered to the Supreme Superior, who will, if necessary, proceed in the matter. Furthermore, it should be borne in mind that the Signs and Words of the Independent and Rectified Rite differ from those of the Supreme Council in France and that the Independent Groups formed by Free Initiators in various countries have no special Words or Signs. Assistance will be extended readily to Brethren in any difficulty that may arise.”

Revised Degrees.—There were three Degrees, being (1) RITE OF DEDICATION, (2) CEREMONY OF THE THRESHOLD, (3) RITE OF ORDINATION OR OF WARRANT; all of them, and the Third especially, somewhat elaborate in their character, though simple in symbolism. THE INDEPENDENT AND RECTIFIED RITE appears, however, to have fallen asleep in Saint-Martin, while as regards the SUPREME COUNCIL of France its activities have been suspended by the Great War, and its Grand Masters have died one after another. So far as I have been able to ascertain, its incorporated Lodges and Assemblies abandoned the Rituals of 1887 and began to confer those of Craft Masonry or some variation thereof. As the fact does not

appear in its transactions or official and unofficial organs it deserves to be called clandestine at this period. Another transformation occurred, however, in 1913, when an elaborate *RITUEL DE L'ORDRE MARTINISTE* was issued under the direction of the Supreme Council, shewing that an honorary Degree had been added to the three others as a reward of zeal and for members intending to propagate the Order in new regions. There was no special Masonic complexion, but the qualifications for advancement from Grade to Grade were the passing of successive examinations in the symbolism and official secrets of various Masonic Degrees.

Merits of Martinism.—It remains only to add that members under all obediences were distinguished by certain letters and numbers, connected with the mode of propagation by means of Free Initiators. They served to identify groups and mark their diffusion without disclosing names. The system was devised with some skill, but there is no call to enter into details concerning it. It is desirable in conclusion to mention one point in favour of the *MARTINIST ORDER*, as founded originally by Papus. Unlike so many organisations which have assumed in modern days a Masonic or kindred origin, it did not make false or fantastic claims regarding its sources. Papus never concealed the fact that he and no other was the author and fount of its very simple Rituals, which were modestly conceived and well arranged. He connected it indeed with the name of Saint-Martin as a sort of traditional founder, but rather as a remote inspiration. It was an attempt to revive in an incorporated form the kind of work which the French mystic was held to have done individually among his admirers and disciples.

MORAL LAW AND MASONRY

The ethical value of Masonic law and counsel in those matters which belong to the conduct of life is the value of moral law—written or unwritten—as recognised—*mutatis mutandis*—by civilised conscience at all times and everywhere. Masonry, by its proper hypothesis, is “a system of morality, veiled in allegory and illustrated by symbols.” As this apothegm has been quoted many thousands of times by persons who regard it as a hall-mark of perfection, a doctrinal statement which must carry conviction of necessity, it would appear to have escaped every one that it is more strictly a title of futility and the consecrating charter of a particularly crass convention. Under what pretence is it needful or even tolerable to veil ethical teaching under figurative vestures, whether of allegory or types? The matter at issue concerns a code which is already in the hands of every one and is

written—thank God—in the minds and hearts of myriads out of every tribe and tongue and people and nation. It is withal so simple that there is no difficulty in teaching it directly, while an allegorical and symbolical system of some complexity is about the last instrument which is required to explain or enforce it. The inherent and natural force of moral law has no need of devised fables. There is above all no warrant for secrecy and mystery over the plain basis of individual and social conduct. The sentiment which governs such procedure is therefore false and its pretence fictitious.

Proverbial Definition.—Fortunately the proverbial definition does not happen to be adequate—by which I mean that it does not comprehend its subject, for the essence, the spirit and the truth of Masonry escape therein. Were this otherwise, it would be actually, as it was branded by De Quincey, the great imposture of the modern world. Moreover, on the evidence of Masonic history, it has not succeeded in constructing a more perfect type than other systems of ethical discipline which have operated in the past or are now at work upon humanity. The Churches are said to have failed, and according to divine measures there may be no question that they are found wanting, but the last body of men to prefer a charge against them would be, I think, the Masonic Brotherhood. It is about the last that can be regarded in any special or predominant sense as a *conservatorium* of forces for the successful improvement of society. When it is said that a Mason who abides scrupulously by the counsels of his Order cannot fail to be an estimable man, this statement may be accepted without reserve ; but the laws of Masonry are only the lowest expression of an universal standard and as much may be affirmed of any person, outside the Fraternity, who elects to guide his life by the common code of good conduct ; while no more can be claimed for the best Mason *qua* Mason, than for any good and law-abiding person outside that pale, because they are both self-regulated by the dictates of the same ideals.

A Rule of Life.—The defence of Masonry within the limits of the ethical hypothesis which it has chosen to assume is of course that no moral code forms an abiding rule of life, or in other words that the best of us fall lamentably short of any and every standard, including our own ; and in face of this fact the serious attempt of any guild or society to propose and demand a certain rule of conduct must command respect and does, successful or otherwise, give it some claim on existence. However simple and for the most part undisputed, however painfully expressed in terms of convention and platitude, the moral counsels of Free-

masonry make up a code which most of us have failed to observe in any plenary or vital sense and are therefore a rule of life which we are still called to attain. So far as the code is unpractised it stands for the hopes of humanity, since we all look to do better. The "sublime principles" of "relief" and brotherly love cannot be heard of too often so long as there is hate in the world and so long as there is want therein. So long also as that other sublime principle which is vaguely called "truth" is a notion without a criterion—above all in Masonry—we cannot hear of it too often, nor seek too long for its unerring standard, looking for that day when the age-long question of Pilate shall at last be answered in our hearts.

Morals and Mysteries.—When this has been granted freely and a free field left for the moral counsels, *qua* unadorned counsels, it remains that the institutes of ordinary good citizenship are an improper subject of symbolism, that a sacramental institution, a dramatic mystery, or a mode of ceremonial initiation which exists simply to inculcate such institutes, or to lay special stress on altruism, the higher immunities and the admitted bonds of our humanity, or even the abstract notion of truth and the doctrines of imprescriptible right, by recourse to veils of allegory and illustrations of symbolism, mobilises too great a force to accomplish too simple a purpose, as from early childhood we have been taught the same things more naturally and hence better by the catechisms of all the churches. And further, it does not appear that the more cumbrous method conduces to the end more surely. To teach duties which are transparent by the help of complex machinery does not, however, as yet do outrage to the good sense of many and perhaps the majority of persons, because the general mind of the world is only just emerging from the ethical period, both in literature and art. But the plain story with an obvious moral, the picture which reads a homily and has all its merit therein, the poem which has no other title than to offer a good example are monstrosities in the eyes of art, and yet are not so ridiculous as the three, seven or ninety and seven Grades of a system which boasts for its solid foundation the practice of those conventions which make political association possible. I am in no wise minimising these conventions—as made clear indeed already—but I affirm that having been entered, passed, raised, advanced, exalted, installed, perfected, and having attained the other titles of Masonic nobility, there must be a sense of disparity in learning that the last secrets are like the first secrets, that the man in the street knows them, that they are preached from all the housetops and are indeed recurring themes of every Sunday-school.

Apprentices and Masters.—Within even the limits of the Craft, we have seen, however, that Masonry is not comprehended by what I have called its proverbial definition and that its central legend takes us back through all the Christian centuries to the Instituted Mysteries of the past. Unfortunately those who confer its Grades and those who receive them know nothing at all on this side of the subject in the vast majority of cases. It comes about in this manner that the real secret of Masonry is not taught openly in the Masonic Lodges but is discovered—if it is discovered—by the initiate for himself: the Apprentices are therefore innumerable and the Masters few.

Morality and Religion.—It remains to be said that morality is the gate of religion, but is not religion itself, and it is therefore in virtue of a true though blind instinct that those who regard ethics as the total sum of Masonry are those also who deny its religious aspects. So also morality is the gate of perfection—a *sine qua non* thereof—but it is not the perfect way. It is the presupposed mode of entrance on the path which leads to God—I mean, to our end of being. The Lost Word of Masonry—the escaped secret—which should give it life and meaning is not an ethical value or a moral principle. It belongs to another region, being that of reality, into which no consideration of conduct can ever enter—true as it is that willing evil conduct shuts the gate of attainment.

MOST EXCELLENT MASTER

There are two distinct recensions of this Degree, and they have no relation to each other. One of them appears to trespass somewhat perilously upon the mode of Installing the Master of a Craft Lodge of Freemasons, so I can say only concerning it: (1) That the fact of its existence in the AMERICAN RITE accounts for an important practical difference which obtains between the Installation in question under that obedience and the rule of the English Rite; (2) that according to this recension the Grade of MOST EXCELLENT MASTER was hypothetically established after the dedication of the Temple as a distinguishing mark of King Solomon's approval bestowed upon one of his most skilful workmen. It was that which followed immediately on the manifestation of the Holy Shekinah between the Cherubim on the Mercy-Seat. The Keystone and Ark of the Covenant belong hereto.

The Cap-Stone.—According to the alternative version, being that of the EARLY GRAND RITE, it was instituted to commemorate "the laying of the Cap-Stone of the Temple," signifying its full and perfect completion. The motives which governed the codices of both offered a signal opportunity to any maker of Ritual who was also a Master in

the Mystical Israel, but it has been missed as usual, so that we have elementary procedure apart from significance in symbolism and pseudo-historical expatiation apart from real point. The closing words indicate that the MOST EXCELLENT MASTER—under the Scottish Jurisdiction—"ends all connection between the Grades of the EARLY GRAND RITE and the first Temple at Jerusalem."

MYSTERIES OF EGYPT

We have made acquaintance in the KRATA REPOA with a speculative reconstruction of the Egyptian modes of initiation, as conceived by German Masons at the close of the eighteenth century. Those who remain curious on the subject of such inventions may compare the Abbé Terrasson and his HISTOIRE DES INITIATIONS DE L'ANCIENNE ÉGYPTE, published at Paris in 1825. They are by no means the only experiments. Under the name of Egyptian Mysteries later Masonic writers have usually presented us with pictures drawn from Apuleius and Iamblichos, as if these were witnesses to the far past instead of things current at their own period. As to old Egyptian Mysteries, the mouths of official, authorised Egyptologists seem not only closed but sealed: they open only in the vast region of funerary texts, regarding the BOOK OF THE DEAD and all the cognate records as representing the Rites and Ceremonies developed at various periods out of the eschatological doctrine of ancient Egypt. They are highly important from this point of view and indicate to me as a mystic that the shadowed lights at least of the soul's eternal union with God were manifested in no uncertain manner at Heliopolis and Memphis in "the early dawn and dusk of time." But the travels and initiations of the soul after death, according to a hypothesis of mythology, are one thing, while the initiation and advancement of a Candidate on this side of the world are another and very different. It comes about also that where the voice of scholarship is silent, it is unbecoming and ridiculous for those who are still in the classes to hazard a single word. I forbear therefore to enlarge, as many have done before me, on the analogies between the Hiramic Legend in Masonry and the Egyptian Legend of Osiris. It is familiar and exceedingly shallow, for reasons which can be specified only in vague terms, namely, that, at least within the field of the Craft Degrees, the analogy—such as it is—subsists between Osiris and the Candidate who is ultimately raised to life, not between Hiram and Osiris.

Metamorphoses of Apuleius.—Lucius Madaurensis Apuleius belonged to the second century of the Christian era, when the world was full of initiations, both old and new. How far the Mysteries of

Egypt which are recounted under veils in the eleventh book of his *METAMORPHOSES*—otherwise *THE GOLDEN ASS*—may have reflected from past ages of Egypt is very difficult to say ; but I believe that there is no reason to predicate the antiquity of their form. However this may be, they were divided—speaking Masonically—into three Degrees : (1) MYSTERIES OF ISIS ; (2) MYSTERIES OF SERAPIS ; (3) MYSTERIES OF OSIRIS. The first comprehended the Lesser, while the second and third ranked as the Greater Mysteries. I have intimated that Apuleius is concerned with the Lesser only, and the account is of his own initiation. He testifies (1) that he was led into the inner recesses of the Sanctuary ; (2) that he was clothed with a linen garment ; (3) that he approached the confines of death ; (4) that he returned therefrom, being “ borne through all the elements ” ; (5) that he saw the sun shining at midnight with great splendour ; (6) that he entered the presence of the gods ; (7) that he stood near them and worshipped. In other words, he took part in a typical dramatic pageant ; but the author intimates expressly that his account is veiled—as it is indeed and obviously, with reference to the sun at midnight. An admirable exposition of the *METAMORPHOSES* as a moral and spiritual allegory will be found in Warburton’s *DIVINE LEGATION*, Bk. II, § 4, with which may be compared the Baron de Sainte-Croix : *MÉMOIRES POUR SERVIR À L’HISTOIRE DE LA RELIGION SECRÈTE*, § VIII, Art. 3—a hard, unsympathetic account.

Iamblichos.—We enter a different atmosphere in the theurgic and theosophical treatise of Iamblichos on *EGYPTIAN MYSTERIES*. In the following brief summary we shall be concerned less with pageants of reception than with doctrines of attainment. It is understood that the author belongs, like Apuleius, to the Christian era and presents his personal interpretation of things seen at first hand. (1) The thesis is that when the Theurgic Rites of the Mysteries are performed perfectly, the gods are their directors. (2) There are Rites for unstained souls and others for those who are still in the yoke of the flesh. (3) They are indifferently Magical Rites, at which apparitions are seen, for example, the gods themselves, manifesting in gigantic forms. (4) They included Prayers and Invocations, about which it is said that by the first is awakened the Divine Essence within us, while the second effect union with the Divine First Cause. (5) Taken together, they form aids in acquiring the likeness of the Divine. (6) It is affirmed further that a worthy fulfilment of the arcane discipline establishes Theurgic Union. (7) But, apparently in distinction herefrom, we are told of Divine Participation, Divine Communication and Divine Union. (8) As regards Theurgic Union,

souls of theurgists are called upwards to the gods, being thus prepared to approach their own eternal and noetic First Cause. (9) But there is one Divine Being, "in the aloneness of His Absolute Unity," and after theurgic discipline has conjoined the soul individually with those Divine Forces which pervade the universe, she is led to the Creator and is united individually with the One . . . Apuleius was a fervent disciple of the Isiac Mysteries in his day because they were pure and holy, but nothing of a mystical kind shines through the folds of his parable. No doubt it was after such manner that Iamblichos expounded to himself and those who were like him the plastic message of the Rites: no doubt after this manner he translated Ritual into life. But we are far and how far away from the murder of Osiris, the eloquent quest of Isis, the resurrection and apotheosis of the God.

The Book of the Master.—It is useful to compare for a moment these great intimations with the inferences drawn by Mr. W. Marsham Adams from his study of mystical doctrine in connection with the Great Pyramid—regarded as a place of initiation, because it is impossible that it should be one of burial. Over the archæological question I do not pretend to follow him and have set aside expressly all debate of this kind. It is otherwise—at least tentatively—on the doctrinal side. There is no question that the Myth of Osiris covers the whole story of mystical life and is presented in the Funerary Ritual as the soul's own story. There is no more eloquent valediction to the departing soul than that which says: Thou hast gone living to Osiris. The promise is life in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives: but he is known by other names. We also as Masons look forward to union of the departed with Osiris, as we believe—with Eliphas Lévi—in the resurrection of Hiram. The last message of all is immortality in union. But the Ritual of the Grade of ROSE-CROIX says, while the Spiritual Princes raise their eyes upward: To be united with Him for ever. That which Saint-Martin said once, referring to all true men, we may repeat of the true Mysteries: they "speak the same language, for they come from the same country." So also they lead back thereto.

MYSTERIES OF NATURE AND SCIENCE

The study of these subjects is regarded as a duty of those who have passed to the Degree of FELLOW CRAFT, and they receive a kind of licence to enter on the arduous research, much as if in the brief life of an Entered Apprentice they had exhausted what is known of both. One would think that there must be some meaning behind all this in the common sense of things, but I have sometimes pictured the con-

sequences of a "skilful craftsman" seeking instruction from the Master as a further mark of his favour. On the surface therefore the counsel is hollow pretence, for he who gives it is sometimes the last person who would be qualified to teach anything. There is, moreover, another aspect under which we may regard the matter. Some of us—perhaps few—have followed these quests through all our rational lives and have found that they are the kind of research from which God may hide Himself. We have filled our heads with knowledge, with visions and rumours of knowledge; but the inward eye is not satisfied with this kind of seeing, nor is the inward ear filled with this kind of hearing. As a disciple of the mystic quest, I know that it is rather in the emptying of the mind that light comes to the spirit, and that this is the path of attainment in the great reality of things. We do not need Secret Rituals to tell us that we ought to be good, that we should study the physical sciences, or even the history of religion. But if they have something to indicate concerning the way of absolute goodness, the realisation which is behind knowledge, and the essential life of religion, then we need them badly enough. So also in respect of death. We have nothing to learn on the literal side concerning what Craft Masonry calls the King of Terrors, till we are called through his dark house. But there is a death which is figurative or mystical, and this is a key of entrance into the Temple of the Spirit, while beyond it is the glorious resurrection of that master who is also saint: it is the beginning of eternal life experienced in the spirit of the man.

MYSTIC AND MAGUS

Having said something in these pages of that attainment which is connoted by the idea of true adeptship, it is desirable to contrast therewith the traditional notion of the Magus, since a distinction requires to be made between the transcendental end of the Higher Mysteries and those objects which have been set before themselves by the hierarchs of occult and theurgic orders. By the hypothesis concerning him, a Magus—let us say—is able to command spirits; he is supposed to transmute metals; he understands the prophetic courses of the stars; at his will he confers visions on subjects made passive to his arts; he can prolong his physical life and by possibility that of others; he exhibits—on occasion—a profound and particular knowledge, besides a prodigious passing acquaintance with a vast circle of external learning; he possesses a magnetic personality; he controls the hearts of women and is not—at least usually—controlled by them. In other words, he is an engaging character in a certain class of romance—now almost exploded—and has produced vivid

impressions as a conventional man of mystery. He is at once Manfred, Melmoth and Zanoni, with a suggestion of the Castle of Udolpho in the background of his picture. I do not propose to argue that such a personality belongs only to the realm of fiction; that proficiency in alchemy is attained hardly in a lifetime, if indeed ever; that the student of the stars turns grey over his work; that there is not time enough for one person to be all these things, unless there is a short way to universal science. But suppose for a moment that all were possible of attainment within the space of a single life, they are still the phantasmagoria of adeptship and not its reality. Evocation, magic, the supposititious transmutation of metals, the skrying of stellar influences and even their government—were all these things veridic in a plenary sense they could never lead man to God: once more, from such knowledge God may well hide Himself. If we are to make anything of our fair world of the Mysteries we must love the highest object therein, and this is no question of duty but one of essential condition. The end of the Higher Instituted Mysteries is God, and that which they shew forth in their pageants is the path to Him. On the other hand, the end of the occult Orders is proficiency in occult arts, which cannot exceed their own measures in any grade of attainment, while the history of those arts—for which the fullest materials exist—exhibit them as paths of delusion when they are not those of imposture. The “astral” side of our nature does not lead into truth, even of the lower categories. If it be said that the common seeress is toying with a faculty which—under another training and with another motive might approach her towards the Blessed Vision—for the simple reason that seeing is seeing in things psychic as in things spiritual or physical—it remains that the seeress, because she is a seeress, is so much the further from that Vision.

MYSTICISM

The allusions to this Science of Eternal Life and the Art thereof have been recurrent in preceding pages, and as others are yet to follow it is well to place on record the exact definitions thereof as they have been formulated by supreme theology through all generations. Let us take a few examples only: Mysticism, according to Gerson, is an extension of the soul in God by the desire of love. Elsewhere he says that it is an anagogic movement or symbolical progress in God by pure and fervid love. Dionysius the Carthusian only varies the form of the axiom when he affirms that it is the most secret speaking communion of the mind with God. And the Greek paraphrast of pseudo-Dionysius the Areopagite, dealing rather with the term of

the experience than with the experience itself, exceeds the previous definitions without contradicting them when he states that this experience is neither perception nor discourse, meaning that it is beyond all psychic states and that the communion is not like the verbal intercourse of mind with mind. It is not—he proceeds—a movement of the mind, not a preparation, not a habitual condition. It is nothing that any power we possess may bring to us, but if in absolute immobility of mind we are illumined concerning it, we shall know that it is beyond anything comprehensible by the—material—mind of man. To this Blossius—at once summarising and exhausting all—adds that it is a pure love which is outside representation, even as God transcends all the institutes.

Eternal End.—I do not present these citations as easy of understanding by the natural man; they are intimations of a state which lies beyond the intellect, if I can venture to make use analogically of spatial terms to body forth things which are outside space relations. For the rest, they are previsions of the eternal end of being attained in God and are also its foretaste. The state itself at its highest, as experienced in earthly life, is called the Mystical Death, because it suspends for the time being all communications with the external through channels of sense and mind. It is one also of ecstasy and rapture, but the use of these terms is liable to misconstruction because they connote in other connections an exaltation of the sense faculties, and these are not at work.

Hypothesis of the Mysteries.—They are serviceable, however, because they have been used frequently to shadow forth that which was reached—*ex hypothesi*—at the culminating point of the Ancient Mysteries by their epopts and adepts. I speak here according to some modern hypotheses concerning the Mysteries, in a preceding study of which it will be remembered that I have not left it an open question whether they communicated in symbols or promoted interior states by psychic processes, so that the pageant of the Mysteries was enacted within the Candidate rather than without him by Ritual. As regards all times, places and ceremonial processes, we must remember that the union which is within cannot be produced by processes operating from without. The progress of the soul in Divine Love and in that union which is the Crown of Love is a long, long story, indeed a story of life. The Mysteries could foreshadow only, and any Ceremony of the Pastos could be a symbol only of that Vision which is He. It was a figurative experience then, at best a foreshadowed symbol of possible personal attainment put forward by those who knew it, either actually in their own hidden natures or by

tradition of the past. Otherwise, as we have seen also, the pageant of the Mysteries was translated by the Greek Mystics along personal lines of their own.

Third Degree.—The experience is figurative also with the Candidate in the Third Degree of the Craft, which alludes to the same state. But those who communicate the symbols do not know their meaning, either by tradition or otherwise, while there is no expectancy on the part of the Postulant. It remains that the state of mystical attainment in veridic experience is a foretaste of Divine Union, and that the Ceremony of the Pastos was this state symbolised, as something that should transpire therein. It is that also which should occur in the death-state of Hiram, because it is of this process and this experience that the Third Degree in its great dramatic moment offers an analogical image. The suggestion may seem unthinkable, seeing that unhappily the Great Rite is made desolate—as suggested above—because there are none who have realised its inward meaning, so that it has become merely an image in wax. Nothing in its modern history suggests that its root is in a past of vital moment, nothing in the laws which govern it, nothing in its eighteenth- and nineteenth-century wording. It lies imbedded and withdrawn in the *scenario* of the Ceremony of Raising, in all or nearly all of that which is done and shewn forth, as apart from that which is expressed or suggested verbally.

A Grade Root.—I should add that I speak here of a root which subsists in the Grade and not of something brought in by the prepared student, inspired by knowledge which has been drawn from other sources and centres. Such preparation gives the eyes to see but does not create the object—well as I know how often the great meanings are instilled by the great seers into many plastic bodies of parable, which are as potter's clay in their hands.

Mystic Life.—During all the ages of Christendom it was more especially in quiet places of the Latin Church, far away from the official centre in spirit and in fact, that the mystic life was led, and the records of this life are far nearer to our hands, far richer in evidence and far more wonderful in fruit than anything that we can glean certainly from Schools of Initiation in the ancient world—whether in the West or East. Its true root was in the pre-Christian past, as the writings attributed to Dionysius the Areopagite remain to testify; but in order to explain Christian Mysticism within the Latin Church it is not necessary, nor is it indeed possible, to presuppose a transmission of doctrine or practice. At the same time Christianity at large had worked to

some extent upon materials which came into its hands from the old religions, as it would do almost of necessity because it was an hierarchic Church. At the official centre it was always jealous and nervous regarding any manifestations of mystic experience, not merely outside its own fold—because for many centuries in Western Europe no other fold was possible—but even outside professional religious and monastic life.

The Latin Church.—It missed a great opportunity when it failed to take over and adapt to its own purpose the scheme of the Ancient Mysteries and drove those who failed to understand the great Sacrament of the Mass elsewhere in search of illumination. It was afraid consequently of any claim to illumination and was implacably hostile to any ancient tradition of this kind when it appeared sporadically within the sphere of its control. It pursued unrelentingly all claims to secret knowledge, to all that which is understood by the term adeptship—so far as I have been able to trace—with the sole exception of Alchemy, which on the surface of its symbolism was merely what Vaughan calls a “torturing of metals.” It did its best to extirpate the remnants of ancient customs among country people, where such customs suggested any persistence of religious elements belonging to a pre-Christian period; and while it was actuated in part by the idolatry ascribed to such practices there is little to suggest that past knowledge would have escaped eradication any more than past superstition.





NATIONAL SOCIETY OF RESEARCH

When a man enters Freemasonry it is customary to present him with **THE BOOK OF CONSTITUTIONS** and the **BY-LAWS** of that Lodge by which he has been received into the great community. These things are provided, so that he may live in conformity with Masonic rule as to matters which concern the Brotherhood, and they are therefore put into his hands by an act of necessity, not an act of grace. During a period of considerably over two hundred years, there may have been rare cases in which other information has been furnished, but they have not come under my notice. The new member has therefore very little knowledge of the organisation into which he has entered, its pretensions or its history. The mystery of speculative building, of Temples spiritualised, the Symbols and Rites of the Order, their developments and transformations—of all these things—he who would learn must seek ; and it might happen that the Master of the Lodge would prove—as already suggested—not only the last person who could guide him, the very last person to instruct, but even the first to feel confused and astonished at direction being sought on such subjects. I am not wishing to affirm that there is no guidance possible. In this as in all things else a man who wants to learn will not fail to find his teachers, while for the Mason also—as for others—there is a great

cohort of instructors—each at his own value—in books and even in periodicals. There are further a few Lodges which pass as learned and issue Transactions that those who wish may see, without any grave difficulty.

The Masonic Subject.—Of course in the multitude of counselors there is the confusion which might be expected, and that most natural question arises: What have the Masonic Headships to say on the subject of Masonry? Hereunto there has been so far no answer whatever, but the reason will not be anticipated by the generality—even among Masonic readers. Individual Grand Officers may write of that and this, but only in their private capacity, for—as a matter of fact—any teaching body of the kind implied by the question is not possible in Masonry. It is on the surface a “system of morality, veiled in allegory and illustrated by symbols.” The morality is perfectly clear and calls for no exposition, while up to a certain point the Rituals exist to explain the allegories and symbols. The essence and spirit of Masonry are not contained, however, within the terms of the definition which I have quoted. I have shewn rather that they escape therein. But of that which lies beyond no governing body in Masonry has the power to speak with authority, such corporations being custodians of the surface-meaning only and of what is involved thereby. *Omnia exeunt in mysterium*, and if it should profit little to consult the Master of a Lodge, in the great majority of cases, the profit might be less than nothing to consult the Grand Lodges, which would exceed their province by speaking.

The Soul's Legend.—If some time or another in the history of Masonry—whether Operative, Speculative, or both—there grew up or was imported within it that strange Ceremonial Mystery which constitutes the Third Craft Degree, and if it contains within it, as a summary of all the Instituted Mysteries, the Legend of the Soul and a pictorial figuration of the Soul's Attainment at the Centre, the Grand Lodges cannot tell us when and how it originated, whence it came, or alternatively how it grew up within the four walls of the Universal Lodge. They cannot unveil the allegories—if this be their inward aspect—nor can they illustrate the symbols. It is their province to maintain Landmarks and Constitutions without innovations therein, other than those which times, circumstances and disposition may lead them to introduce on their own part.

Counter Views.—The result is that every man who is made a Mason thinks what he pleases to think on all sides of the Masonic

Subject. He may regard it as a benefit society, a social club, a method of bringing people together, a concern which provides status, or things further from the purpose than one or all of these. He may believe alternatively that it is a great instrument of moral and social amelioration, or an aspect of religion; that it is the wisdom of Egypt projected through the centuries; that its first traces are in Aztec or even in Atlantis; that it is Kabalistic Theosophy popularised in moving Ceremonies; and so forward—without stint or hindrance. The position is open at all its doors and quarters, and if it leaves the new-comer more or less helpless in the midst of a great confusion, this is unavoidable in the nature of things.

Grand Lodge of Iowa.—It has happened, however, within comparatively recent days that the GRAND LODGE OF IOWA—being the second largest on the great continent of America, and second to none in importance or influence—has set itself to remedy that portion of the difficulty which may be called remediable within the best and only measures that it is free to act. It has assumed no seat of authority in teaching; it has sought to arrogate to itself no artificial orthodoxy of opinion on matters of speculation; but it has resolved that the new Mason coming under its obedience shall know what there is to be known—outside controversial regions—on the foundations of Masonry; on general symbolism in its connection with particular forms prevailing in the great Craft; on the realm of Masonic legend which goes before Masonic history; on the unquestioned historical data; on the history of the GRAND LODGE OF ENGLAND—which in one sense or another is the Mother-Lodge of the whole Masonic world; on the story in brief of her children in other countries, long since grown up and working out their own destiny; and on that which—apart from all dogma—may be thought and held about the deeper meaning of Masonry, its philosophy and its spirit.

Joseph Fort Newton.—To attain this end the GRAND LODGE OF IOWA chose Joseph Fort Newton, a Doctor of Literature, to prepare the designed memorial; and so it comes about that we have his "story and study of Masonry," which is called THE BUILDERS. It was written as a commission from the GRAND LODGE in question and was approved thereby on June 10, 1914. Thenceforward a copy has been "presented to every man upon whom the Degree of MASTER MASON" has been "conferred in the Grand Jurisdiction of Iowa." It is of course an individual effort, though bearing an important *imprimatur*; and there are two ways in which it marks an epoch. They are the circumstances of its produc-

tion, as stated, and the value of its contents. As regards the second, I am convinced that every thinking Mason into whose hands it comes will wish sincerely that it could have been presented to him when he became a Master Mason and will envy generously those who receive it now under the auspices of the GRAND LODGE OF IOWA.

Masonic Scholarship.—Dr. Fort Newton is known otherwise as author of *THE ETERNAL CHRIST*, a series of studies in “the life of vision and service” and as a preacher who on many occasions has proved to have a mouth of gold. In his own words concerning Emerson, he is one of the seers of this day who are seeking to make “the Kingdom of the Spirit something more than a visionary scene suspended in the sky.” Because of what he is in these respects and—for the rest—because of his Masonic scholarship, he has written a book which is not only the best introduction to the study of Masonry that I have met with in my whole experience—whether in English or another language—but is something also that belongs to the domain of literature. He has gifts therefore which have been wanting but too often in the generality of Masonic writers. Finally, he has accomplished a responsible task without imperilling the GRAND LODGE of which he is the spokesman by any tincture of extravagance in theory or grave mistake in fact. My knowledge of things as they are within Masonic measures is much too wide for me to dream that other GRAND LODGES will adopt *THE BUILDERS* as their text-book; but I am not without hope that the high interest and importance which attaches to this little classic will bring it into general demand, and that these words may help in this direction.

NEGRO MASONRY

There are negro GRAND LODGES in most States of America, but they are not recognised by the other Grand Obediences, and I have met with no particulars. They must represent a very large membership. There are such Lodges also in Canada. In the negro Republic of Liberia there is a GRAND LODGE, and the fact of its existence—to the exclusion of all others—is specified in the English official *MASONIC YEAR BOOK*. So far as America is concerned, there is evidence that fourteen negroes, among whom was Prince Hall, were made Masons on March 6, 1775, in a Military Lodge of the British army at Boston. They applied subsequently for a Warrant to England and received it in 1787, being constituted as *AFRICAN LODGE*, No. 429, located at Boston. The next event in its history with which I am acquainted is that it was struck off the Roll of GRAND LODGE at the beginning of the nineteenth century, having ceased to make its

returns for a very long time. It had either passed into abeyance or so passed subsequently. In the course of time it reported revival to England but obtained no recognition; and in 1827 it proclaimed independence and reconstituted soon after as the **PRINCE HALL GRAND LODGE**. It issued Warrants and all negro Lodges in the United States are said to derive therefrom. They are all indifferently illegal in the opinion of American Masonic jurisprudence. Whether so-called "coloured Masonry" in Canada and Liberia come from the same stock I have no means of knowing. It is rumoured that the High Grades are also in vogue among American negro Masons, but nothing is to be found concerning them, so far as available sources of reference are concerned.

NETHERLANDS

The romance of Masonry in Holland opens with a legend concerning a Lodge called **HET VREDENDAL**, otherwise **FREDERICK VREDENDAL**, and says that it was founded, under an English Warrant, in 1519, 1601 or 1637, according to the variants of the story. The first date is that which is most in harmony with the mind of the myth, which should have the freedom of its whole licence. There is no need to say that such a Lodge was created only in dream, was warranted and worked therein. The historical period begins in 1731, when Desaguliers and others went over to the Hague, under a dispensation from Lord Lovell, to initiate "the first Royal Freemason"—as Gould points out—namely, the Duke of Lorraine, afterwards the Emperor Francis I. There are no records of this important event in the Minutes of **GRAND LODGE**, or elsewhere in the archives: there is, however, the authority of Anderson, in the second **BOOK OF CONSTITUTIONS**, and him Preston follows. There is no evidence of Dutch Brethren taking part in the emergency meeting, or of a Lodge existing at the period in Holland. We hear of one being started by Count Vincent de la Chapelle in 1734 under the fantastic name of **LOGE DU GRAND MAÎTRE DES PROVINCES RÉUNIES ET DU RESSORT DE LA GÉNÉRALITÉ**. Who the Grand Master was and what may be signified by the last words must be left open questions: it looks like another myth. We hear also of a Lodge called **LE VÉRITABLE ZÈLE** in 1735, under English authority, and of J. Cornelius Rademaker being appointed Provincial Grand Master in that year. In any case there was Masonry in Holland, as the States General suppressed it by edict, also in 1735. The decree was rescinded in 1740, and there was considerable Masonic activity about 1744, at the Hague, Amsterdam and Rotterdam. In 1749 one of the older Hague Lodges—said to be the **LOGE DU GRAND MAÎTRE**—assumed the title of **LODGE OF ROYAL UNION**

and also of MOTHER LODGE. It is believed to have promoted the movement which culminated in 1756, when fourteen Lodges assembled at the Hague and a NATIONAL GRAND LODGE OF THE NETHERLANDS was proclaimed on December 27, England continuing, however, to constitute Dutch Lodges, till a satisfactory concordat between the two powers was arranged in 1770. In 1816 the second son of King William I, Prince Frederick William, became Grand Master of the Order and so remained for sixty-five years, or till his death in 1881. He was also Grand Master of Belgium in 1817 and presided over a GRAND ORIENT which had jurisdiction in both countries. The last arrangement probably came to an end in 1730, when Belgium attained political independence. At the present time the governing Masonic Obedience is a GRAND ORIENT OF THE NETHERLANDS, having its Headquarters at the Hague, and the Grand Master is Mr. M. S. Lingbeck. Its jurisdiction extends over a considerable number of Lodges in South Africa and in the Dutch Colonies, as well as in the mother country.

Dutch Craft and High Grades.—Prior to the foundation of the NATIONAL GRAND LODGE a PROVINCIAL GRAND LODGE was at work in Holland, and in or before 1753 the Dutch Brethren began to be interested in the claims and working of Écossais Grades. They applied presently to the London GRAND LODGE under Lord Carysfort for permission to hold SCOTS LODGES. They appear to have addressed the Grand Master in question, who was succeeded in 1754 by the Marquis of Carnarvon. Because of the change or otherwise, they did not receive a reply till December 3, 1756, when the Deputy Grand Master, Dr. Thomas Manningham, refused the request in a letter which exhibits his complete ignorance of High Grade Masonry, though it had passed through several stages of development by that time. In a second letter, dated July 12, 1757, he states that Lord Aberdour, a past Grand Master of Scotland, had never heard of such inventions. We do not know what followed on this correspondence or whether the NATIONAL GRAND LODGE worked or even tolerated anything outside the Craft Degrees; but it is certain that High Grades existed in Holland, and in 1798 it would seem that the GRAND LODGE had been concerned therein, for its statutes of that year restrict Lodge workings within Blue Masonry and relegate the High Grades to the care of a GRAND CHAPTER. They were those of the French GRAND ORIENT, namely, (1) ELECT, (2) ÉCOSSAIS MASTER, (3) KNIGHT OF THE EAST, and (4) ROSE-CROIX. In 1816, as we have seen elsewhere, Prince Frederick attempted a Ritual reform, reducing the High Grades superposed on those of the Craft

to ELECT MASTER and SUPER-ELECT MASTER. In 1885 these were converted into a single Grade, governed by a Chamber of Administration. The reform had not been popular and the GRAND CHAPTER continued to exist. At the beginning of the present century it controlled the following Grades: (1) ELECT, alternatively SELECT MASTER; (2), (3), (4) ECOSSAIS GRADES; (5) KNIGHT OF THE SWORD, OR OF THE EAST; (6) ROSE-CROIX: in other words, the Grades of the FRENCH RITE, *plus* three of those SCOTS DEGREES which had been condemned by Dr. Manningham. In this connection my friend Mr. F. H. Buckmaster, who speaks from first-hand knowledge, tells me that South African Lodges, under the Netherlands Constitution—e.g. the GOOD HOPE, No. 12—work the Degrees of the SCOTTISH RITE, from the Fourth to the Eighteenth, both inclusive, but they are classed as “side Degrees” and are reserved for Past Masters of the Craft.

NIMROD

It will astonish most students of Masonry to learn that in the eighteenth century the eldest son of Ham—who is heard of in Scripture chiefly as “a mighty hunter before the Lord”—was not only regarded by the erudition of the period as founder of the Babylonian monarchy but was Grand Master of all Masons and a builder of many cities in Shinaar. The principles which governed what passed once for research—and the findings of supposedly serious opinion as the result thereof—in the English Fraternity are past finding out. There would be no puzzle before one if we could say with comparative certitude that we are in the presence of conscious mendacities. There is no question in my mind that this is an almost irresistible conclusion in several typical cases, but a considerable proportion are more complex in character. The facility with which wild speculations translated themselves into the credulous minds of their makers in the form of literal certainty suggests that the whole subject belongs to pathology. For the rest it is not without interest to register that there was a mythical Grand Master prior to the age which is occupied by the mythos of the Holy Lodge. I need not speak of Ashur, the son of Shem, who is credited with cities unnumbered—including Nineveh. It is Babylon which figures in the annals of this kind of Masonic belief, and there is of course the traditional side of the ROYAL ARCH looming in the foreground. The Babylonians are supposed to have advanced in geometry and astronomy beyond all other nations, Egypt apparently included, though Egypt had the Pyramids and Sphinx—if the so-called city of Nimrod had the great wonder of its walls. There are other speculations than those of Masonic archæology on the subject of the mighty

hunter, other and earlier inventions than that of his rank in Masonry, and some of them have led the way in the direction with which we are concerned here.

NOACHITE, OR PRUSSIAN KNIGHT

The COUNCIL OF EMPERORS placed the Grade of GRAND NOACHITE PATRIARCH as the twentieth in their long series, and there is no need to say that it was without any shred of connection with Prussian chivalry. Of recent days we have come to know all about this, in all its phases, together with all its connotations. Antecedently we know also that the place and title of the EMPERORS' Grade were altered at the foundation of the SCOTTISH RITE, while a peculiarly mendacious myth was turned out from the factory at Charleston to institute a trumpery bond of kinship between the diluvian Noachidæ and anything that passed at the period for Prussian Knighthood. Incidentally no doubt it was held to serve as a support for the major mendacity of the Rite respecting Frederick the Great, the plight of which was desperate enough to call for broken reeds as well as forged charters. By the hypothesis therefore, the NOACHITE Grade was of German origin and was translated into French by an imaginary Frenchman, who was Inspector-General of imaginary Prussian Lodges in France.

Grade Traditions.—So much for lying history, and in respect of lying legend the oratorical discourse says that the architect of Babel travelled into Germany after the great confusion and erected many monuments in Prussia. He died in his day, and thereafter the story jumps to the year 1555, when certain workers in salt mines discovered the ruins of a triangular edifice, containing the tomb of Peleg, various trophies of antiquity and a pillar of white marble on which was written in Hebrew the whole history of the Noachidæ. So far as I have been able to trace, the earlier recensions tell of Peleg and his travels but do not take him into Germany and much less into Prussia. The original motive was characteristic in an eminent degree of High-Grade pretensions. The alleged discovery of archives belonging to the age of Noah naturally placed the Grand Patriarchate in a superior position to that of Hiramic Masonry. When the Grade was converted into a chivalry it added hereto a crusading element, according to which the Patriarchs had got back into Palestine and initiated various persons belonging to Orders of Knighthood, but also—as the Oration adds sagely—those Masons who were descendants of Hiram.

Procedure of the Grade.—The Candidate passes from Hiramic

to Noachite Masonry; he is shewn the Tower of Babel and the Mausoleum of Peleg, who began in pride but ended in humility; he undertakes to emulate Noah in his justice and righteousness; he is pledged and knighted, becoming a Mason Noachite as well as a Prussian Knight. It is the lean ghost of a Ritual, and though it appeals to a tradition, the vestiges of which are to be found in Zoharic Kabalism, it is empty of all that belongs thereto or connects therewith.

NON-MASONIC RITES

The Great Rites which are above and behind Masonry receive their particular consideration in the body of this work, but there remains beneath and beside them a multitude of lesser institutions, most of them trivial enough or extrinsic otherwise to the real purpose of initiation. Some of them may consort with the subject as things that stand in the precincts; others are foreign thereto: it is my intention to mention only—and that briefly—a proportion of those which it has been customary to cite in Masonic handbooks, and I do it rather for the sake of completeness than on any ground of urgency. The notes which follow have no special claim on research, but where it has been possible I have sought to clear the ground of false issues and errors of the uncritical spirit.

Academy of the Ancients.—It would seem on the surface so natural as to be not less than inevitable that people who pursued in past centuries the study and practice of occult arts and sciences should have joined together in associations for their common instruction and protection. Except in a sporadic way, there is, however, little evidence that they followed this course. We hear from time to time of magical societies, but it is under circumstances in which the testimony cannot be taken seriously, for the claims bear all the marks of invention. There was practically no incorporation of alchemists till the beginning of the seventeenth century, when we hear of the ROSICRUCIAN ORDER. About 1650 there was an astrological coterie in England which used to meet and have meals together. It is said that Johannes Baptista Porta, a writer on natural magic, founded an ACADEMY OF SECRETS at Rome above all places in the sixteenth century, "for the advancement of the natural sciences and their application to occult philosophy." I am not at all certain as to what this statement of objects is meant to convey, but for the foundation itself there is no evidence whatever: it belongs to the growth of legend about occult personalities and pursuits. It appears, however, that in 1767, Thoux de Salvette—who belonged to the STRICT OBSERVANCE—did almost unquestionably establish at Warsaw an ACADEMY OF THE ANCIENTS—otherwise an

ACADEMY OF THE MYSTERIES—for the study of Hermetic Science and Philosophy in their connection with Freemasonry. We know at most the fact of its existence and of its history nothing at all. It may, of course, have had a mythical history and a false claim on the past bound up with the name of Porta. Presumably the experiment proved a failure, as might have been expected: the records are in any case silent as to its end.

Academy, Platonic.—In the days of Lorenzo the Magnificent, Marsilino Ficinus was a noted Platonist, and the story is that under Lorenzo's patronage, he founded a Platonic Academy in 1480, at Florence. It was the day of the Renaissance, Plato was a great name, and there is no reason to call the foundation in question, whether or not it was incorporated in the sense that we should attach to the term. At this point the legitimate story ends, and the romance follows. It is said to have been a secret society, about the last necessity which one would connect with the study of Plato, however *caviare* to the vulgar. It is said also to have had a Masonic character. The evidence for these things resides in the fact that the Academy's Hall of Meeting was still standing in the days of Clavel, according to his story, and was rich in Masonic symbols. The overwilling mind is convinced easily, but on our part we should call—I take it—for proof that the Hall in question was erected for the Academy itself and that it contained the said symbols *ab origine*. In this case it would not shew that Marsilino Ficinus, his coadjutors or pupils, were Masons, but that the decorators of the building made use of devices belonging to Masonry. The monstrosities on spouts and gargoyles of mediæval churches do not prove that the Christianity of this period was a form of devil-worship.

Agathopædes, Order of.—The sixteenth century is a most unlikely period for the opening of a common ground on which Roman Catholics and Protestants could come together in peace: that which they needed and that which they contrived to find was a field of battle. When it is said that an ORDER OF AGATHOPÆDES was founded at this period for this purpose in Brussels one requires tolerable evidence, but it is not forthcoming. An alternative date is the fifteenth century, before the thing called Protestantism had assumed any manifest body of life. According to its story, the association continued even to the time of Voltaire. It came to an end in 1837, and was revived by one Schayes in 1846 as the new AGATHOPÆDES. More probably it is about this time that it was invented. Members assumed the names of wild beasts and to the Grand Master was assigned that of the hog—a very curious symbology for the apostles of a *via*

media. I agree with Woodford that if such a thing ever existed it was by way of mockery alone. It has not been suggested that it was so far connected with Masonry as to have been a burlesque thereon.

Alli Allahis.—It has been affirmed that a Secret Society has existed under this name in Persia from very ancient times, and that its ceremonies have “considerable analogy” with those of Masonry. They appear to centre in the sacrifice of a sheep or ox, which is cooked and eaten solemnly by the members. The observance has not so far been brought into Masonic practices, and it is admitted that “the nature of the ceremonies” is otherwise little known. A Persian secret society is described by Herodotus, but the Rites had no correspondence to those of Masonry. The alleged analogies seem to have been discovered by MacKenzie and may be left with him.

Almousseri.—The first and—so far as I am aware—the sole particulars of an alleged “secret Sect” among the “Moors” are given under this name by G. Mollien, whose TRAVELS IN THE INTERIOR OF AFRICA were translated out of French by T. E. Bowdich in 1820. The community being secret and having a ceremony of initiation or reception, it was inevitable that Mollien should connect them with Freemasonry, and this is my sole reason for citing—out of his own mouth—such heads of a description as may be required to establish that they were not. It appears (1) that the Candidate was imprisoned in a hut for a period of eight days; (2) that he was allowed but one meal *per diem*; (3) that he saw no one except the slave who brought it; (4) that a number of masked men entered the hut when his time of preparation was over; (5) that they put his courage to the proof in various ways; and (6) that he was admitted into the community only if he withstood the tests. The Masonic analogies throughout this procedure are for those who can find them. As regards the privileges of memberships, it was claimed (1) that the community beheld all the Kingdoms of earth; (2) that the future was unveiled before them; and (3) that their prayers were heard by heaven. But these are “mysteries of Nature and science” to which Masons cannot pretend, either in the heaven above of the High Grades or in the earth beneath of the Craft. It is affirmed that the secrets of this so-called Moorish Order have never been revealed, as destruction would overtake the traitor. *Les Almousseri* were discovered by Mollien at a place called Fontatoro, their actual occupation being that of conjurers and medicine-men.

Amicists, Order of.—The authorities are Thory and Lenning, according to whom this was a secret society originating in the College of Clermont at Paris, spreading thence to Jena and Halle. It is said

to have been suppressed by the German Government, but whether a similar fate befell it in France does not transpire in the records. I note that Lenning derives from a work on the subject published at Halle in 1799 by F. C. Lankhard.

Angelic Brothers.—The name of J. G. Gichtel is memorable in the records of German Mysticism, between the seventeenth and eighteenth centuries. It is connected also with the Secret Order of ANGELIC BRETHREN, of which he is said to be founder. Gichtel died in 1710, but the association had Lodges or Houses in Altona, Amsterdam, Berlin, Halle, Magdebourg and Nordhausen, nor had it utterly passed away in the first decade of the nineteenth century. For its alleged Rosicrucian connections or analogies I have met with no evidence. The inspiration came from Böhme, to whose revelations were added those of Gichtel himself, who also edited Böhme.

Arch, Confraternity of the Sacred.—The authority is MacKenzie, who does not cite his source. He says that a society of builders existed under this name in 1540, and that they enacted mystery plays in the Roman Colosseum, "until the earth sank considerably below its former level." He is scarcely intending to argue that this was a consequence of the performances. It is not suggested that the Confraternity was secret or Masonic, though formed by builders.

Benefit Societies.—The American ANTEDILUVIAN ORDER OF BUFFALOES, the DRUIDS, the ANCIENT ORDER OF FORESTERS and the ODDFELLOWS are worthy of every consideration within their own measures, as institutions founded on the principles of self-help and that saving quality of prudence which provides against a rainy day, seasons of sickness or other misfortune. The funds in common which are made available on such occasions are of course created by the membership, and after this manner those who are not in need become purveyors to those who are. These Benefit Societies are not therefore without a certain likeness to Masonry, which maintains great charitable institutions by the generosity of members at large; but the likeness is on the surface only. The Benefit Societies are entered rightly and honestly so that aid may be available where aid is necessary; but except in a few very bad cases, which are rare and becoming rarer, no one is made a Mason with the idea of falling back on its charities, nor are these so organised that they are open to traffic of this kind. The Buffaloes, Druids and so forth are also in the surface likeness of Masonry because they are in a sense secret, and because they work in Ritual. Some of them, moreover, have certain Degrees, so that there is not only initiation but advancement. Yet the Rites are not otherwise comparable to those of the great Order which deals in great

things of symbolism, whereas these institutions belong to another and very different category. Their ceremonies are in comparison trivial and in comparison almost burlesque. I speak of course at second-hand, believing that I have misrepresented nothing and assuring those who are concerned that I am actuated only by goodwill.

Black Friars, Society of.—The authority is Carson's BIBLIOGRAPHY OF MASONRY, which says that an association under this name held meetings in New York in 1793. The Officers included cardinals and friars. It is perhaps on account of its obscurity that it has not become accused of Jesuitry by those who see Jesuits everywhere—within and without Masonry.

Bridge, Brethren of the.—There are several authorities, but Lenning and the German HANDBOOK will serve the purpose of reference in a Masonic sense. Those who wish to go further will find much to their purpose in the Bollandist collection of *Acta Sanctorum* and in Butler's *Lives of the Saints*. The *Fratres Pontifices* were founded in 1177 by St. Benezet, and it was he who first built a bridge over the Rhone at Avignon. The fraternity was confirmed by Pope Lucius III in 1182, and again by Clement III in 1187. Its vocation was to build bridges, to maintain ferries, even to erect hospitals and protect travellers and pilgrims. In this most natural manner did it spiritualise the art of Masonry, and so did its patrons and craftsmen exercise a kind of pontificate extending from this world to that which is to come. The beginning was in the South of France, but such builders were also in Germany and so far North as Sweden. After its dissolution, which may have been about the end of the sixteenth century, its possessions are supposed to have been acquired by the Knights of St. John of Jerusalem. Makers of High Degrees, like the KNIGHT OF THE SWORD and GRAND PONTIFF, have been idly credited with an attempt to revive the Brotherhood.

Carpenters, Order of.—An incorporated association of these craftsmen is said to have existed in Holland and Belgium, having its centre at Antwerp. Their place of meeting was in forests during dark hours. Very little seems to be known about them.

Constantinists, The.—At the end of the eighteenth century—according to Woodford—this was one of the widely diffused secret Student-Orders in Germany. It had branches at Marburg and Jena. But it connects neither approximately nor remotely with any part of the Masonic subject.

Enlightened, Order of the.—According to Thory, this Sect or Order was a branch of the German ILLUMINATI established in Italy. It seems unknown, except for his reference.

Eons, Rite of.—According to Thory, from whom Ragon derived subsequently, a very beautiful Rite under this name was once practised in Asia, the foundation being Zoroastrian. Asia is a wide field to cover by so vague a reference, and I share the doubt of those who have questioned its existence. The Gnostic Doctrine of the Eons is of course well known to students.

Exegetical and Philanthropical Society.—The practice of animal magnetism and the exposition of Swedenborgian doctrines were brought together in the activities of this Society, which was founded—according to Thory—in 1787, at Stockholm. A certain Dr. Rosenmüller is said to have killed it by his ridicule, but whether this is a reference to the German theologian and Mason who was a member of the Lodge MINERVA I am unable to say. Neither poets nor exegetical societies are killed by criticism, and Masonry itself has survived a long cycle of literary lampoon. However, the thing died, as it might have been expected to do, German wit notwithstanding. It was like a scion of Magnetic Masonry, itself the device of a moment.

Friends, Order of Perfect.—This foundation was otherwise called the Seven Allies, and was a product of the restless activity which characterised Baron von Knigge. He being a Mason and a leader of the German ILLUMINATI, we may infer that it must have possessed at least some shadow of ceremonial procedure; but it was—according to the description—a society of German men of learning. For what purpose they were incorporated and how long the Order continued I have not ascertained.

Harmony, Order of.—The Mysteries of a Commercial Rite might be curious from more than a single point of view; but when we hear of one established somewhere in France under this title, for the cultivation of trade with the East Indies and extending to twenty-six Degrees, it is certain that some one has blundered, or is otherwise playing the fool. Kenneth MacKenize and Woodford both affirm the fact of the Order and certify to the number of Grades, the latter adding that it conferred “military rank up to *Maréchal de l'Empire*.” No references are given.

Harugari, Order of.—I suppose that this foundation, which belonged to the year 1848, when it first appeared in New York, is not now in being, or it would have been mentioned assuredly in the greatly extended edition of Mackey's MASONIC ENCYCLOPÆDIA, published in 1917. It has been called a secret society, using Masonic forms and working three grades, described as yellow, red and black. With the amazing general object of spreading a knowledge of the German language it combined the relief of suffering members and the main-

tenance of their widows and orphans. It is said to have had ninety Lodges throughout the United States in the year 1860. The authority for these things is Woodford.

Hermandad, La Santa.—The meaning of the word is Brotherhood. One story affirms that this Spanish sodality, which is referred to the year 1295 or earlier, in Castile, Aragon and Leon, had ceremonies of initiation, signs and hidden places of meeting, making full use in this manner of "the Masonic principle of secrecy." It was a kind of Secret Tribunal for the prevention and punishment of crime, on the principle of absolute justice and equality in the sight of God. It was a check in particular on the power and rapacity of the nobles, and after more than two centuries of existence it was sanctioned, reorganised and extended by Isabella of Castile. On the other hand, an alternative statement scouts the Masonic analogies—in deference to considerations of time—and regards LA SANTA HERMANDAD as "an offshoot of the Holy Inquisition."

Iatrique, L'Ordre.—The authority is Thory, who refers to the Ritual collections of Fustier. It was apparently a healing Fraternity, or one which was in search of healing—that is to say, of the Universal Medicine. Thory terms it "a reunion of adepts," but this title belongs to those who have attained and not to those on the quest. There are no indications of date or place in connection with the alleged Order; but I should suppose it to have existed—on paper or otherwise—somewhere in the eighteenth century. It may have been a branch of MAGNETIC MASONRY.

Invisibles, The.—Our authority is Thory, who quotes a German writer, not otherwise identified, as follows: "It is the most dangerous of all sects. The reception of initiates takes place at night beneath a subterranean vault, and the doctrine imparted is that of atheism and suicide." Woodford discountenances the notion of its existence in 1878; but MacKenzie, who omits its teachings, calls it a society of an occult and Masonic character, which "is still in full action," though scarcely anything is known of it. The accent of mystery was dear to this writer, and dear above all was the implication that he and he only was chosen out of thousands to lift at least one corner of the veil. *Pace* the unknown German, I discredit the fact of the Society, of which it is obvious that Thory had no evidence before him. I discredit above all MacKenzie's attempt to connect it with Masonic forms or ceremonies. The date and place of its origin are both wanting. The Rosicrucians were called Invisibles—rather as a word of scorn, because they could not be found if wanted and gave people the slip when they were. But their worst enemies never accused them of atheism or an apostolate

of suicide. I think that MacKenzie was talking in reality about a modern school of Rosicrucians when he appeared to be dealing with Thory's mythical Order. It is a pity that the Marquis de Luchet had not come across it in his day, for another entertaining section would have been added to his *ESSAY ON ILLUMINISM*.

Ishmael, Order of.—The alternative titles are Order of Esau and Order of Reconciliation. The statements are: (1) That it is a very ancient Eastern secret association; (2) that its history is lost in the night of time; (3) that the Chiefs reside habitually in the East, two out of the three being always East of Jerusalem; (4) that there are branches in Russia, Turkey, Greece, Austria, Italy, Germany, Denmark, Sweden, Norway, France, Spain, Portugal, Africa and Great Britain. This testimony was borne in a very formal manner by Kenneth MacKenzie in 1877. It is impossible that an Order thus widely diffused and of such hoary antiquity should not merely have made no mark on history but should have found only one witness throughout the ages, and that one who is so reasonably suspect as he who adopted the pseudonym of *Cryptonymus*. The antiquity of the Order is that of its "traditional story," according to which Ishmael sought reconciliation "with his immediate relatives of the seed of Abraham," especially Esau. Eighteen Degrees of this unhappy invention were expended in telling that story, which apparently ends in failure, because "these family jars cannot be so easily healed." In its ceremonial "sections" and sub-sections there is nothing shines forth so prominently as its root in a Victorian yesterday. The arrangement is in this fashion: I, INITIATORY.—(1) STRANGER, (2) GUEST, (3) PROSELYTE, (4) MINOR FELLOW, (5) MAJOR FELLOW, (6) TRUSTED, (7) COMPANION, (8) MASTER, (9) GUARDIAN. II, HISTORICAL.—(10) HAGAR, (11) ISHMAEL, (12) ISAAC, (13) THE BURIAL, (14) INHERITANCE, (15) MARRIAGE, (16) POWER, (17) THE MEETING, (18) THE DESERT. III, EXPLANATORY.—(19) NOVELTY, (20) THE ATTACK, (21) AID, (22) CHIEF, (23) PRINCE, (24) TEACHER, (25) ILLUSTRIOUS, (26) COMMANDER, (27) PATRIARCH. IV, PHILOSOPHICAL.—(28) HOPE, (29) FAITH, (30) CHARITY, (31) PROVIDENCE, (32) FATE, (33) LAWGIVER, (34) COUNCILLOR, (35) SERVANT, (36) SUBMISSION. The objects said to be in view throughout this awful sequence are aid in common, instruction and general enlightenment—advantages secured to the member of the three CRAFT DEGREES at one-twelfth part of the expenditure in Ritual. Persons of all religions—Christian and non-Christian—were qualified for membership, except Roman Catholics. The supreme and co-equal headship was vested in a Patriarch, a Priest and a King. Now, I suppose that all these

sparks must have indicated an axe grinding somewhere, and my suspicion is that MacKenzie may have held the weapon while Yarker turned the wheel, or vice versa, and that if the putative Jerusalem of the Order were not indeed London it was almost certainly Withington—over against Manchester. It is not entirely unlikely that the third of the unknown headship was Major F. C. Irwin. We know otherwise that Withington was an intellectual stew-house surrendered to the Masonic intrigues of innumerable bogus Grades.

Ismaelites, Order of.—The distinction between this Order and that of Ishmael is that the latter seems to be an invention on paper, while that which is here under notice has certain warrants at the back of it in the far past. Behind it there lies of course the historical fact of the Fatima Caliphate incursion, as behind the other lies the story of Ishmael in Holy Scripture. The thesis is that the Ismaelites were a secret Mohammedan Order, working nine Degrees, embodying the following successive instructions: (1) That the Koran was to be understood mystically—as a storehouse of hidden truths beneath the written word; (2) that an infallible authority was vested in certain Imaams, or Spiritual Teachers; (3) that these Teachers were seven in number; (4) that Allah had commissioned Seven Legislators to man, who were called Speakers, and that they had seven immediate subordinates, termed Mutes; (5) that each of these subordinates had twelve Apostles; (6) that religion was subordinate to philosophy; (7) that (apparently) these guides in philosophy were Plato and Aristotle; (8) that the principles of Mohammedan jurisprudence were to be understood in a special sense; (9) that nothing was to be believed, and that all things were lawful. The Order is said to have lasted for about a century, its headquarters being a College of the Mysteries at Cairo. It is perhaps by an oversight that Masonic analogies do not happen to be affirmed, or the existence of Signs, Tokens and Passwords.

Jerusalem, Order of.—The authority is the German HANDBOOK, and its account is sufficiently confusing. (1) It was an alchemical Order, in which case the connection with Jerusalem is an anachronism. (2) It was founded in 1791—apparently in North America—and passed over to Germany in 1793; but it can be said, I think, certainly that alchemical pursuits were quite foreign to America at that date. (3) It spread through England, Holland and Russia, but as regards the first of these countries this is certainly untrue. (4) It was open only to Christians, and its concern was “union with God and love of man”: it was not therefore alchemical in any sense that would have warranted the use of the term at the close of the eighteenth century.

At the head of the Order was a Commander, called blasphemously Jehovah Tsabaoth, and under him there was—curiously enough—a Grand Master, who was supposed to reside at Jerusalem, where also the Mother Lodge was located. I agree with Woodford that the association was of German invention. It seems to have been obscure, and I should question whether it passed beyond the Fatherland.

Kadiri, Order of.—See Burton's *Pilgrimage to El Medineh and Mecca*, where he gives account of his reception into this Order, which he regarded as an Eastern Freemasonry. It was comprised in three Degrees, being (1) SERVANT OF GOD, (2) KING IN THE NAME OF ALLAH, and (3) MURSHID OR MASTER, which carried the right to initiate others.

Kalends, Brothers of the.—This German Society, according to the German HANDBOOK, can be traced so far back as 1210. In accordance with their name they met on the first of each month for the commemoration of the faithful departed—especially relatives and friends—according to the Rites of the Church, and for other devotional purposes, the promotion of Christian love and union. They devoted their funds to charity, had a special annual assembly, and traced their origin to the time of Solomon. For these reasons they are held to have been in kinship with Freemasonry.

Knights of Liberty.—This was a French political association, said to have been started about 1820 in the Department of Deux-Sèvres, to oppose the Government of the Restoration. It seems to have been of brief duration. The suggestion that it was merged into the Italian Carbonari is of course ridiculous.

Knights of the Redemption.—I am inclined to think that this is mythical, but the story is that a Sicilian noble brought a Masonic or semi-Masonic chivalry under this name to Marseilles about 1813. The forms are said to have been taken from the Knights of Malta, but whether those of the genuine Order or the Masonic imitation is left open for our settlement.

Lanturelus, Ordre des.—This is mentioned by Clavel, who throws no light on its name. It was founded in 1771 by a Marquis de Croismare, whose purpose—if any—does not seem to have transpired.

Lay Brothers.—In the proper understanding FRATRES LAICI are servants in monasteries and not, I believe, professed brethren. But the German HANDBOOK has a story of a Lay Brotherhood who were skilled in architecture and were incorporated with the German Stonemasons. In such a corporation the title of Lay Brothers would be unmeaning: it is purely monastic and signifies a class corresponding to Lay Sisters in nunneries.

Light, Seers of.—An alternative name is Order of the Enlightened. The German HANDBOOK says that it was founded by Küper Martin Steinbach, of whom nothing seems known otherwise, in the sixteenth century, at Schlettstadt. It was attacked by Pastor Reinhard Lutz, and this led to its suppression. It has been called a mystical sect which studied the inner meaning of Holy Scripture.

Lion, Order of the Sleeping.—A political association which came into existence at Paris in 1816, and laid plans for the restoration of Napoleon. It was suppressed immediately by the Government of the moment.

Magicians, Order of.—This appears to be identical with the alleged Academy of Secrets, but with Florence as its location—instead of Rome. It is identified with J. B. Porta as head and founder. According to Thory, it was merged into the Italian branch of the Rosicrucian Society. Another story refers it to the eighteenth century, which puts an end to the Porta legend.

Manichaeans, Brotherhood of.—The authorities are Thory and Clavel, who say that a secret society was founded in Italy during the eighteenth century, to expound the dualism of Manes in several Grades. It is rather an incredible story and seems to be a mere vague report, as no actual place or precise date are mentioned. But the follies of Ritual and imbecilities of object were very numerous at that period, and it is unsafe to say that any extravagance was impossible, though a few seem unlikely. It is not so very long ago that a Gnostic Church and Hierarchy were set up in Paris.

Modern Order of Illuminati.—I do not think that the least importance attaches to this resurrection in shadow of the Bavarian Weishaupt's scheme. It took place at Dresden about 1890. It was called the ORDER OF THE ILLUMINATI OF DRESDEN IN GERMANY, otherwise the SOCIETY OF ILLUMINATED BROTHERS, and was open to both sexes, though women were not admitted to the highest offices. For this reason it is distinct from Adoptive Orders, which were in most cases ruled by a Grand Mistress, while because it is androgynous it is equally distinct from Masonry, as at present practised. It follows that its proper place is in the present section. At the same time there is a very true sense in which this revival is comparable to an illicit and clandestine form of Masonry, because two out of its three Grades are adaptations—as we shall see—of well-known Masonic Degrees, while it requires on the part of its members a theoretical acquaintance with Masonic science. The objects of the Order are (1) to advance the spiritual and social life of members; (2) to benefit them by help in common, more especially in cases of undeserved adversity. The

furtherance of business affairs is, however, expressly excepted, together with all intervention over State business and State religion. It is said further that the doctrine of the Order is spiritual, and on the exoteric side it insists on love of mankind, love of brethren, the practice of all virtue and all uprightness. On the esoteric side it is concerned with occult sciences and apparently with theurgic practices. In one of the secret documents it is said that Theurgy is a real knowledge, which joins the mortal with the immortal and creates masters of Nature. There are three Grades: (1) MINERVA DEGREE, corresponding in name to the second in the system of Weishaupt. (2) ANDREAS-KNIGHT DEGREE, otherwise SCOTTISH KNIGHT, or KNIGHT OF ST. ANDREW, corresponding to the fifth of Weishaupt and having splintered, meaningless reflections from the STRICT OBSERVANCE. (3) ROSE-CROSS GRADE, not represented in Weishaupt's system and a truncated form of the eighteenth Degree. It preserves the Christian elements. I have spoken throughout in the present tense, but have no means of knowing whether the Order is in existence at this day. There was a Regency established in Britain, but it came to nothing.

Noachites, Order of.—The chief authority is Ragon, who—seeing that he became a Mason in 1803—had every opportunity of knowing what activities of the Masonic kind were taking place about him at Paris in 1816. It is this date that he assigns to the foundation of a so-called *Maçonnerie Napoléonienne* under the title of ORDER OF NOACHITES, having as its object the restoration of the great Corsican Emperor to freedom, and presumably to power in France. With France still palpitating from the shock of Waterloo one would have thought that such plans were too early in the common logic of things; but no date signifies especially, as there is not the least reason to suppose that the Rite attained any prominence, within or without Masonry, or exercised any special political influence. It consisted of three Grades, being (1) KNIGHT, (2) COMMANDER and (3) GRAND ELECT, the last being divided into three Points or sections, denominated (1) SECRET JUDGE, (2) PERFECT INITIATE and (3) KNIGHT OF THE CROWN OF OAK. The symbolism introduced the Tower of Babel—as it might be, the fortunes of France rising in the scale towards universal dominion—under the presiding genius of the architect Phaleg, “a cunning workman,” who “laboured for fourteen years as APPRENTICE, FELLOW-CRAFT and MASTER MASON, and ten years as an architect.” Phaleg represented Napoleon, and the fourteen years have been referred to the period between 1790 and 1804, while those which followed were the years of the First Empire. The Tower had eight stages or stories, to which

were attributed the names Adam, Eve, Noah, Lamech, Naamah, Phaleg, Oubel and Orient, the initials of which form Napoleon. This imagery belongs to the First Degree. In the Second an urn is carried by the Candidate, who has come from an island—obviously that of St. Helena—and carries an urn containing the ashes of Phaleg. I do not know what happened in the Third, whether Phaleg rose like a phoenix, to signify a Napoleonic restoration. If not, the symbolism seems more properly to be that of a Lodge of Mourning. The commemoration in any case ceased before very long, for the Rite died, and I have not been able to find the urn containing its Rituals among the funereal monuments of Masonry. The Grand Master was General Bertrand, who was in voluntary exile with his Emperor at St. Helena; the Order was governed in his absence by a Supreme Commander and two Lieutenants. I have placed it among non-Masonic Rites, because it was political and nothing else, but it may have required the Masonic qualification from its Candidates. It may be compared with the SLEEPING LION, and must be distinguished from PRUSSIAN KNIGHT.

Oak Apple, Society of the.—The objects of this institution do not appear in the memorials of Masonic writers who have mentioned it, but they connect its foundation with the year 1658, when Charles II came into his own. The name alludes evidently to Oak-Apple Day, May 29, when the King was saved from his enemies by the Oak of Boscobel—already or soon to become a rural festival along many a countryside. The Society continued to exist—though no one knows what it did—during the reign of the Merry Monarch; it languished in that of his successor, but is supposed to have served somehow an undeclared purpose of the Stuart cause in the days of William and Mary. It was preceded by an ORDER OF THE OAK, which is said to have come into being about 1625 and followed antiquarian pursuits, by which—according to one intelligent writer—it was “allied to the Masonic principle.” It would astonish GRAND LODGE to hear that it was of the same kith and kin as the Royal Archæological Society.

Patriots, Society of True.—The German HANDBOOK mentions a German association of this name as in existence prior to 1787, when some particulars concerning it appeared in print at Frankfort: It was called alternatively the True Friends of Men, is said to have been semi-Masonic and to have been in union with some Order of Jerusalem—presumably that which has been mentioned on the same authority earlier in this section. There was also a SOCIETY OF PATRIOTS founded—it is said—on February 16, 1816, in France, to oppose the restoration. I suppose that it came to an end with the execution of its leaders a few months later.

Paul, Confraternity of St.—A Secret Tribunal of Sicily in the days of Charles V—that is to say, in the sixteenth century. It passed sentences of death and deputed members to execute them. Woodford—in a mood of liberality, or perhaps of humour—mentions that it was not Masonic. *Hermann of Unna*, a famous German romance, gives a good account of its doings, as do also the travels of Stolberg and Brocquire, the latter especially.

Purity, Brothers of.—The authority is Steinschneider's work on Jewish Literature, and the Society was founded in the tenth century at Bosra, in Syria, being an incorporation of Arabian philosophers, whose writings at a later period were much in vogue among Spanish Jews. They had ceremonies of reception, and have been called a kind of Freemasons by the German historian mentioned.

Regenerated Freemasons, Order of.—This is said to have been formed in Canada *circa* 1787, but I have met with no particulars concerning it.

Regeneration, Order of Universal.—A society under this name was established somewhere in Switzerland between 1815 and 1820, aiming at an European revolution along republican lines. It does not appear what became of it; but the revolution hung fire and the apostolate smouldered out.

Rodents, Society of.—The authority is Storbanæus, to whom may be added Goethe in *Götz von Berlichingen*. The association was founded in 1422, at Immengau in Westphalia, and its name, I suppose, signified that it sought in secret to eat away the roots of injustice secretly. In any case, it was a Hidden Order which bound members by an oath, and I gather that admissions took place in a Secret Vault. It is said to have brought about a reformation in the Secret Tribunal, "substituting principles of forbearance for violent means." This seems to have been sapping the root of the *Vehmgericht* itself, which existed to execute justice as it chose to understand the word, and to forbear from such execution was to nullify its *raison d'être*.

Sophisians, Sacred Order of.—This was of Masonic foundation in the sense that Cuvelier de Trie, with whom it originated, was the member of a Paris Lodge. Whether it was Masonic in any other sense is doubtful. It belongs to the year 1801, was concerned with the exposition of Egyptian Mysteries and worked three Degrees: (1) ASPIRANTS, (2) INITIATES, and (3) FATHERS OF THE GRAND MYSTERIES. It is said to have published its own Rituals, which is not a Masonic procedure.

Sun of Mercy, Society of the.—As an association separate from the other activities of Pernety, his ILLUMINÉS OF AVIGNON, ACADEMY

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OF TRUE MASONS, and so forward, I think that this Order is mythical, and mythical above all is the statement that Swedenborg was induced to join it, "after his illumination." Our only information concerning it comes from a most dubious source—that of Kenneth MacKenzie.

Tobaccological Society.—An Order of smoking symbolised, said to have been in four Degrees, obviously a nicotine enthusiasm, but if it were well done I am open to believe that delightful "moral instruction" could be derived from the tobacco plant. The dream belonged to the eighteenth century, and I have met with no particulars; the catechisms are said to be extant, but unfortunately I have not seen them.

United Friars, Fraternity of.—Founded at Norwich in 1785, the object of this incorporation was to pursue whatsoever seemed praiseworthy in monastic institutions, the religious functions apart. It turned therefore a keen eye towards works of benevolence and charity. It is difficult to look seriously on such a scheme, more especially as members adopted monastic names of Orders and wore monastic habits at the meetings. But the outstanding fact is that they literally fed the poor, and during a quarter of a century expended several thousand pounds in this manner. In 1818 there arose a London branch, which read historical papers. An abbot was the head of the Fraternity, and there is said to have been a ceremony of reception on the admission of novices.

NOTES ON COLONIAL AND INDIAN MASONRY

The governing principles, the issues arising therefrom, and the Ritual developments of Freemasonry are the chief concern of these volumes. On the side of external and official history there is the progress of the Order in Britain, its birthplace and cradle, with all that belongs to its development and that of the High Grades, in France and some other countries of Europe. Of the general growth and evolution I have spoken as space permitted. The local and incidental histories belong to another category, and I must summarise shortly concerning Masonry in the Colonies and India, as I have done already in respect of the Latin countries outside France. They are all of importance and interest within their proper measures, but they do not belong to the story on its high creative side. They may be recapitulated therefore thus, following accessible sources.

A.—AFRICAN CONTINENT: (1) EGYPT and the SOUDAN. The DISTRICT GRAND LODGE at Cairo governs: (a) the ZETLAND Lodge at Alexandria; (b) the ATBARA Lodge at Atbara; (c) at Cairo the BULWER, GRECIA, STAR OF THE EAST, LOTUS, LORD KITCHENER

and IONIC; (d) at Khartoum the KHARTOUM, the SIR REGINALD WINGATE, and MAHFAL-EL-ITTIHAD; (e) at Port Said the PELUSIUM; (f) at Suez the ATAKA; (g) at Tantah the DELTA (2) BRITISH EAST AFRICA. There are Lodges at Eldoret, Mombasa, Navioli and Nakuru. (3) NIGERIA. There is a DISTRICT GRAND LODGE centred at Lagos, and ruling five Lodges. (4) BRITISH WEST AFRICA. There are Lodges at Accra, Cape Coast Castle, Sekondi and Tarkwa. (5) SIERRA LEONE. There are five Lodges at Freetown. (6) TRANSVAAL. There is a DISTRICT GRAND LODGE at Johannesburg having fifty-five Lodges under its rule. (7) SOUTH AFRICA. There are three DISTRICT GRAND LODGES, respectively for the Central, Eastern and Western Division. The headquarters are at Kimberley, King Williams Town and Cape Town. Under these Obediences there are eighty-two Lodges in all. (8) NATAL. The DISTRICT GRAND LODGE has thirty-seven Lodges under its rule and is located at Pietermaritzburg. (9) VARIOUS. When it is added that there are DISTRICT LODGES at Buluwayo, Coomassie, Kampola, Umtali and Zanzibar, it will be seen that English Freemasonry covers the whole African continent, not to speak of one Lodge at St. Helena or of Scottish and Irish foundations in Egypt, on the West Coast and in South Africa.

B.—INDIA: The beginnings of Emblematic Freemasonry were at Calcutta, 1730; Madras, 1752; and Bombay, 1758. By the year 1779 the "Antients" and "Moderns" are said to have extended their respective rules over the whole of Hindustan. PROVINCIAL (now DISTRICT) GRAND LODGES were founded at Bengal *circa* 1755; Bombay, 1764; Madras, 1767. In 1786 Brigadier-General Matthew Horne united the Antients and Moderns of the Madras Presidency. At the present time the DISTRICT GRAND LODGE OF BENGAL governs seventy-nine Lodges; that of Bombay has forty-six under its charge; Burma has sixteen Lodges; Madras has thirty-one; and the same number is ruled by the DISTRICT GRAND LODGE OF THE PUNJAB.

C.—CEYLON: The DISTRICT GRAND LODGE has its headquarters at Colombo and rules over eight Lodges. As regards other East India Islands—Borneo, Celebes, Java, the Philippines and Sumatra—whatever foundations exist are not under English Obedience.

D.—EASTERN ARCHIPELAGO: The scattered rule of this DISTRICT GRAND LODGE extends over fifteen Lodges, and the headquarters are at Singapore.

E.—WEST INDIES: There is a DISTRICT GRAND LODGE OF JAMAICA ruling twelve Lodges, the headquarters being at Kingston. The DISTRICT GRAND LODGE OF BARBADOS has its centre at Bridgetown and governs six Lodges, of which two are at the town mentioned and

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the others at Belville, Granada, Kingstown and Santa Lucia. There are also four Lodges on the Roll of the English GRAND LODGE at Bermuda and four at Trinidad. Lastly, there are two Lodges at Antigua, one at Grand Turk, one at Roseau in Dominica Island, one at New Providence in the Bahamas, and one at St. Thomas.

F.—AUSTRALASIA: In addition to the COLONIAL AND IMPERIAL GRAND LODGES, with which I have dealt elsewhere, there are DISTRICT GRAND LODGES and Lodges on the Roll of the GRAND LODGE OF ENGLAND. (1) DISTRICT GRAND LODGE OF QUEENSLAND, with headquarters at Brisbane and one hundred and one Lodges under its rule. (2) DISTRICT GRAND LODGE OF AUCKLAND, controlling seventeen Lodges and having its centre at Auckland. (3) DISTRICT GRAND LODGE OF CANTERBURY, ruling seven Lodges from its headquarters at Christchurch. (4) DISTRICT GRAND LODGE OF OTAGO AND SOUTHLAND, situated at Dunedin and governing four Lodges. (5) DISTRICT GRAND LODGE OF WELLINGTON, comprehending six Lodges; and (6) DISTRICT GRAND LODGE OF WESTLAND, N.Z., ruling five Lodges from Greymouth. (7) There are also detached Lodges under English Obedience at Albany, Western Australia; Melbourne, Victoria; Sydney, New South Wales; and Nelson and Takaka, New Zealand. (8) Other Lodges, not under Districts, are at Lautoka, Nausori, Narua and Suva in the Fiji Islands, and at Tulagi, Solomon Islands.

G.—DOMINION OF CANADA: There are four detached Lodges, abiding under English obedience, namely, one at Halifax, one at Nova Scotia and two at Montreal.

H.—NEWFOUNDLAND: According to American claims a PROVINCIAL GRAND LODGE at Boston granted the first Warrant by which Masonry was established in this island, the date being 1746. Between 1774 and 1785 six English Lodges were created by the "Ancients" and "Moderns," being four in the first and two in the second case. At the present time the DISTRICT GRAND LODGE OF NEWFOUNDLAND, situated at St. John's, has ten Lodges under its obediences.

I.—GIBRALTAR: The DISTRICT GRAND LODGE governs eight Lodges.

J.—MALTA: The DISTRICT GRAND LODGE is located at Valletta and has charge of seven Lodges.

K.—CYPRUS: There are two Lodges, under English obedience, respectively at Limasol and Nikosia.

L.—MAURITIUS: There is one Lodge, located at Phoenix.

English Lodges in Foreign Parts.—(I) CHINA: There are DISTRICT GRAND LODGES at Shanghai for Northern China and at Hong Kong for the South, their rule extending respectively over

eleven and nine Lodges. (2) JAPAN: The DISTRICT GRAND LODGE is at Kobe and has charge of five Lodges. (3) SOUTH AMERICA: The DISTRICT GRAND LODGE has its headquarters at Buenos Ayres, with twenty-two Lodges under its obedience. (4) VARIOUS: There are Lodges under English obedience at Basra; Constantinople; Curacao Island; Funchel, Madeira; Monte Video (2); and Zante—one of the Ionian Isles.





OCCULT SCIENCE IN MASONRY

The development of Freemasonry in France of the eighteenth century may be said truly to have exhausted all branches of that collocation of inchoate practices which is described technically as occult science. How much and how little they connect with the true subject of research in Mysticism, and therefore with the spiritual ends of the Greater Initiation, has been indicated sufficiently in previous papers ; and there is no need to say that the developments now noted, or the Grades and Orders which represent them, are open too often to the charge of frivolity and did as little in consequence to secure and advance their own interests as to promote those of Masonry. The most insignificant, notwithstanding, has here an extrinsic importance because of the impulse which actuated it, and in this respect I could wish that there were space available to give account of them all. Broadly speaking, they may be distinguished into two classes, of which the first would include those Rites less or more avowedly established for the purpose of transforming Masonry—in part or wholly—in the interests of some occult scheme—e.g. the EGYPTIAN MASONRY of Cagliostro ; while in the second would be comprised those less ambitious systems which, though they interpreted Masonry in accordance with their particular dedications, were content to pursue their objects under the ægis of the Craft.

Various Occult Grades.—This classification will serve also—though again I am speaking broadly—the purposes of another distinction; for as the Rites of the first section were distributed in most cases over a long series of Grades so they represented a general rather than a specific propaganda, while into the second section those fall naturally which were concerned with one or other only of the given occult arts. They were all, as I have said, represented—Alchemy, Astrology, Kabalism, Ceremonial Magic and even Animal Magnetism—all claiming on one or another pretext a connection with Masonry. Some of the associations were ephemeral, a few only outlived the century of their origin, and of all indifferently it will be understood that—although requiring Masonic qualifications from their Candidates and possessing a Masonic complexion in their symbols and ceremonial procedure—they were more properly institutions arising out of the Craft, technically connected but actually independent thereof. If we bracket them for a moment with the enormous volume of Grades which represent the claims and concerns of Masonic chivalry, we are in the presence of a sum total which, to say the least, is of signal interest, while the point and centre of that interest is France of the eighteenth century. To that country in particular, though in a lesser sense to Germany, is confined the main historical connection between Masonry and the various departments of occult knowledge and research, as well as of quests in chivalry.

French Developments.—The occult movements, sometimes tinged with Mysticism, which originated in Germany at the close of the sixteenth century and thence passed into England, found their final field in France at the period in question. There Rosicrucians reappeared; there Anton Mesmer restored and made public an important elementary process of psychic practice; there the Marquis de Puységur discovered clairvoyance; there Martines de Pasqually instructed his disciples in a most remarkable variant of ceremonial magic; there the illustrious Saint-Martin, *le philosophe inconnu*, developed his metaphysics of spiritual reintegration; there the central doctrines of inward life took possession of some great minds within the fold of the Gallican Church; there Alchemy flourished; there both spiritual and political princes sought after an elixir of life; there also rose up a line of magnificent impostors who posed as initiates of occult sciences, as possessors of the Great Secret and Grand Magisterium; and there in consequence the Higher Mysteries—real or alleged—of Emblematic Masonry took root and grew and flourished, developing an hundred splendours of romantic legends, of sonorous names and titles. In a word, the quixotic side of

all metaphysical invention concentrated its forces at Paris and Lyons, gathering under the shadow of the Square and Compasses—a natural centre to which they all gravitated, from which they all worked.

Occult and Mystical Orders.—There is only one purpose tolerated by real initiation, but the occult societies which in virtue of a formal curriculum impart—by their hypothesis—some kind of secret knowledge, less or more connected with psychic processes, are comparatively speaking numerous in the records of the past. During the course of the eighteenth century their objects ranged from attempted communications with the Christ of Nazareth, performed under the guise of Masonry, to the common practices of professional magic and the frivolities or impostures connected almost indissolubly therewith. Of such workings we know little and their memorials are otherwise next to nothing. The warrants of occult and psychical claims must be sought in the open day and not in the Sanctuaries. The phenomena of Animal Magnetism, of Hypnotism, of Spiritualism, of Thought-Transference have developed their several testimonies, owing nothing to concealed methods of procedure. They are said by professional occultists to have trespassed unwittingly on the procedure and knowledge of the Secret Orders. The occult processes have thus in part transpired, and the natural divulgation of more has become inevitable. There is no evidence before us in support of this contention; but there is just that kind of connection or bond of similarity between what is known and proved in the domain of psychical research and that which can be gleaned, surmised or inferred from the hints and half-revelations of old esoteric books to indicate that the old workers were concerned with similar researches and to make it tentatively possible that some may have carried them further. In the past also there are traces of Magian Schools which were not of an occult order, and in the seventeenth century there seems little doubt that there was a higher side of the ROSY CROSS to which this statement applies.

Psychic and Occult Research.—While fully recognising the possibilities which open in the field of psychical research and in its barely possible extensions of the occult order, it remains to say that they do not lead the soul to its sure and only end. The psychic man must be distinguished from the spiritual man; and the development of the one, so far from tending to the awakening of the other, may constitute a very real hindrance to the attainment of the greater objects. The history of what is called supernaturalism is over-written everywhere with the fullest evidences that no psychic phenomena produce any spiritual result if pursued for their own sake, that those who have so pursued them, more especially if they have experienced

them in their proper persons, have suffered in proportion to the extent and prolongation of the experiments. It may well enough seem convincing to unwary inquirers if, under given circumstances, the levitation—shall I say?—of a human body can take place in the absence of all mechanical appliances; if writing can be produced between slates that are undoubtedly locked and have not been tampered with either before or after; if spirits appear to obey the formulæ of evocation. These things serve to indicate that there is more in heaven and earth than is compassed by material philosophy, but they bring and can bring the seeker to nothing approaching finality. An accounting knowledge of the great mysteries of life in the universe and the Providence which rules therein must come to him through other channels than those of psychic phenomena.

A Hidden Sanctuary.—It is above the realms of psychic visions and auditions, in the dissolution of the world of images, that man enters into real experience in the spirit. The old alchemists used to seek what they termed paradoxically the Universal Dissolvent. By some who understood them literally they have been held up to ridicule for supposing that such a substance could be contained in a vial. There is, however, a gift in man which in its way is an universal dissolvent, by the operation of which all externals are transmuted and—to prolong the alchemical illustration—the matter of his work is found everywhere in the condition that he requires for the attainment of his mystical end. It is the gift of Divine Love. He who is possessed of this faculty can and does act as his own initiator until God becomes the hierophant, and he finds within the compass of his own being a hidden Sanctuary, in which the great and last secrets are imparted.

Terminus ad Quem.—If anywhere in this world of ours there abide those Greater Mysteries which have proposed to themselves such ends as these, the difference between them and all the Lesser Initiations which are grouped chaotically together under the name of occult sciences—with all their processes, methods of eduction and education—is generic rather than particular. The analogies also between them are few and next to nothing, outside the bare fact which I have mentioned—that experiences of the psychic order are indications and finger-posts pointing to spiritual possibilities, though they cannot really lead up to them. Towards the attainment of these the province of the Instituted Mysteries is one of awakening only. As in the majority of other respects, outside himself there is no help for man herein. But the awakening hint may become a clue, and a mind which follows it may be led thereby—with some profit from the

experience of others—in that direction which shall be called the King's Secret.

OFFICERS AND TITLES

Whether a list like that of the present section is likely to serve a purpose and justify even the brief space which it occupies I am not perhaps the best person to judge. I am disposed to rule in the negative, but as it is usual to burden a work of Masonic reference with particulars of this kind, I proceed to give under protest (1) details of the governing headships in the various denominations of Masonry and (2) the titles of officers in the several Rites and Grades. What has been scattered heretofore is presented now in a concise form, so that if any one can profit by the bare points of knowledge he may be enabled so to do with the least inconvenience, while I on my part can furnish it with the least trespass on pages which should be reserved for better things.

United Grand Lodge of England.—The rank in succession of GRAND LODGE members and officers is as follows : (1) The Most Worshipful Grand Master, (2) The Most Worshipful Pro Grand Master, (3) The Right Worshipful Deputy Grand Master, (4) The Right Worshipful Senior Grand Warden, (5) The Right Worshipful Junior Grand Warden, (6) The Very Worshipful Grand Chaplain, (7) The Very Worshipful Grand Treasurer, (8) The Very Worshipful Grand Registrar, (9) The Very Worshipful Deputy Grand Treasurer, (10) The Very Worshipful President of the Board of General Purposes, (11) The Very Worshipful Grand Secretary, (12) The Very Worshipful President of the Board of Benevolence, (13) The Very Worshipful Grand Director of Ceremonies, (14) The Worshipful Senior Grand Deacons, (15) The Worshipful Junior Grand Deacons, (16) The Worshipful Assistant Grand Chaplains, (17) The Worshipful Assistant Grand Registrars, (18) The Worshipful Grand Superintendent of Works, (19) The Worshipful Assistant Grand Superintendent of Works, (20) The Worshipful Deputy Grand Director of Ceremonies, (21) The Worshipful Assistant Grand Director of Ceremonies, (22) The Worshipful Grand Sword Bearer, (23) The Worshipful Assistant Grand Sword Bearer, (24) The Worshipful Grand Standard Bearers (25) The Worshipful Assistant Grand Standard Bearers, (26) The Worshipful Grand Organist, (27) The Worshipful Deputy Grand Organist, (28) The Worshipful Grand Pursuivant, (29) The Worshipful Assistant Grand Pursuivants, (30) The Worshipful Grand Tyler, (31) The Worshipful Grand Stewards. Officers of Past Grand Rank are Officers of GRAND LODGE.

Supreme Grand Chapter of Royal Arch Masons.—Officers

and Members: (1) First Grand-Principal, (2) Pro First Grand Principal, (3) Second Grand Principal, (4) Third Grand Principal, (5) Grand Scribe E, (6) Grand Scribe N, (7) President of the Committee of General Purposes, (8) Grand Treasurer, (9) Grand Registrar, (10) Deputy Grand Registrar, (11) Principal Grand Sojourner, (12) First Assistant Grand Sojourner, (13) Second Assistant Grand Sojourner, (14) Grand Director of Ceremonies, (15) Grand Sword Bearer, (16) Deputy Grand Sword Bearer, (17) First Grand Standard Bearer, (18) Second Grand Standard Bearer, (19) Third Grand Standard Bearer, (20) Fourth Grand Standard Bearer, (21) Fifth Grand Standard Bearer, (22) Sixth Grand Standard Bearer, (23) Deputy Grand Director of Ceremonies, (24) First Assistant Grand Director of Ceremonies, (25) Second Assistant Grand Director of Ceremonies, (26) Third Assistant Grand Director of Ceremonies, (27) Fourth Assistant Grand Director of Ceremonies, (28) Grand Organist, (29) Grand Janitor.

Grand Lodge of Mark Master Masons.—The Grand Officers are those of the Craft, with the following additions: (1) Grand Master Overseer, (2) Grand Senior Overseer, (3) Grand Junior Overseer, it being understood that the following offices are wanting: (1) Deputy Grand Registrar, (2) President of the Board of Benevolence, (3) Assistant Grand Superintendent of Works, (4) Assistant Grand Sword Bearer, (5) Assistant Grand Standard Bearer, (6) Deputy Grand Organist. The Grand Superintendent of Works has the title of Grand Inspector, while the Grand Pursuivant and his assistants are termed Inner Guards.

Ancient and Accepted Rite.—The chief Officials of the SUPREME COUNCIL of the Thirty-Third Degree are (1) Grand Patron, (2) Sovereign Grand Commander, (3) Lieutenant Grand Commander, (4) Grand Chaplain, (5) Grand Treasurer General, (6) Grand Chancellor, (7) Grand Chamberlain, (8) Grand Marshal, (9) Grand Captain General, (10) Grand Secretary General. There are also the following subsidiary Officials: (1) Director of Ceremonies, (2) Assistant Directors of Ceremonies, (3) Organist, (4) Assistant Organist, (5) Chief Clerk, (6) Outer Guard, (7) Auditors.

Great Priory.—A.—THE TEMPLE AND HOSPITAL. Officers: (1) Grand Master, (2) Pro Grand Master, (3) Great Seneschal, (4) Great Prelate, (5) Great Chancellor, (6) Great First Constable, (7) Great Second Constable, (8) Great Treasurer, (9) Great Registrar, (10) Great Vice-Chancellor, (11) Great Marshal, (12) Great Almoner, (13) Great Herald, (14) Great Standard Bearers, (15) Grand Master's Banner Bearer, (16) Great Sword Bearer, (17) Great Aides de Camp,

(18) Great Chamberlain, (19) Great Captains of Guards, (20) Great Organist. B.—ORDER OF MALTA. Officers: (1) Great Prior, (2) Great Sub Prior, (3) Great Captain General, (4) Great Lieutenant General, (5) Great First Lieutenant, (6) Great Second Lieutenant, (7) Great Prelate, (8) Great Mareschal, (9) Great Hospitaller, (10) Great Admiral, (11) Great Conservator, (12) Great Baillie, (13) Great Turcopolier, (14) Great Chancellor, (15) Great Treasurer, (16) Great Banner Bearer, (17) Great Sword Bearer, (18) Great Chamberlain, (19) Great Captains of Outposts, (20) Great Organists.

Red Cross of Constantine.—A.—GRAND COUNCIL: (1) Grand Sovereign, (2) Viceroy, (3) Senior General, (4) Junior General, (5) High Prelates, (6) High Chancellor, (7) Treasurer, (8) Recorder, (9) High Almoner, (10) Chamberlain, (11) Architect, (12) Marshal, (13) Orator, (14) Historiographer. B.—GRAND SENATE: (1) Preceptor, (2) Examiner, (3) Prefect, (4) Sub-Prelate, (5) Vice-Chancellor, (6) Assistant Recorder, (7) Sub-Almoner, (8) Inspector of Regalia, (9) Standard Bearers, (10) Sword Bearer, (11) Organist, (12) Precentor, (13) Vice-Chamberlain, (14) Assistant Marshals, (15) Heralds. The title of Honour is Grand.

Allied Masonic Degrees.—(1) Grand Master, (2) Deputy Grand Master, (3) Senior Warden, (4) Junior Warden, (5) Secretary, (6) Treasurer, (7) Chaplain, (8) Senior Deacon, (9) Junior Deacon, (10) Director of Ceremonies, (11) Assistant Director of Ceremonies, (12) Sword Bearer, (13) Standard Bearer, (14) Inner Guard, (15) Steward. The title of Honour is Grand.

Royal and Select Masters.—(1) Grand Master, (2) Deputy Grand Master, (3) Principal Conductor of Works, (4) Chaplains, (5) Treasurer, (6) Recorder, (7) Lecturer, (8) Director of Ceremonies, (9) Assistant Director of Ceremonies, (10) Conductor of Council, (11) Captain of the Guard, (12) Marshals.

Other Masonic Offices.—It should be understood that the Grand Offices and Titles arise out of those which are below, with two kinds of exceptions: (1) those which imply expert knowledge, as in the case of Grand Registrar; (2) those which are devised to relieve appointments of an onerous nature, e.g. Pro Grand Master and Deputy; (3) those which lend dignity to great ceremonial procedure, among which are the Grand Bearers of Swords and Standards. The ordinary Lodge has its Master, Wardens and Deacons, its Inner and Outer Guard. The Chapter has Principals and Scribes. The High Grades have their Sovereigns, Preceptors, Priors, Generals, Constables, Chaplains, Marshals, Heralds and so forth. These Offices were in being long before Grand Obediences came into existence and would

continue, by their hypothesis at least, did some revolution in the world put an end to all the latter ; for I have sufficient belief in Masonry to be assured that it would survive in secret if it passed out of public view.

Insignia.—There are certain collars, jewels and other insignia, by which Officers and Grand Officers in all Rites and Degrees are distinguished from the rest of the Brethren. They are in the fullest possible evidence, by means of illustrated handbooks, Constitutions, Statutes and so forth, to which therefore I refer. It is sufficient here to register the fact of their existence. For the most part, Official Jewels carry their meanings on the surface.

OFFICIAL SECRETS

The concealed part of Masonry, the things by which its Members are known to one another and distinguished from the rest of the world, are too often supposed to consist in certain external conventions which are a ready means of recognition, and in what is termed the arrangement of interiors, meaning decorations of Lodge or Chapter. But these are accidents and conventions, and it is a matter of open knowledge that they have been betrayed times out of number, while on the continent of Europe there is no concealment about them on the part of Masonic writers. As I have indicated otherwise, the true secret is the peculiar life of Masonry which is incommunicable to the uninitiated by the irrevocable nature of things. There is a sense in which Masonic symbolism is a part of this life, as belonging to the modes of its manifestation and to the vesture which it wears. In view of these truths one school of interpretation has gone so far as to affirm—and not without justification—that the Mysteries are not taught openly even in the Orders themselves, being acquired in the course of the life. What happens actually is that certain Keys are put into the hands of the Brethren, as each initiate in his turn passes through the successive Grades ; and it is for him—if he is able—to open the Temple into which they do or may give entrance. It comes about in this manner that there are always Mysteries behind the Mysteries and a more withdrawn adytum behind the Holy of Holies, because growth in the knowledge of Masonry is growth in its life and consciousness. This is how the building continues of that structure which the Entered Apprentice is told that it is for him to erect, until it is

“ Self-withdrawn into a wondrous depth,
Far sinking into splendour.”

OLD CHARGES

We have seen that the REGIUS MS. contains Points, Articles or Charges both for Masters and Craftsmen, it being understood that Masters were those who took and bound Apprentices. We have seen also that later documents contained other Charges. When Anderson digested the "Old Gothic Constitutions" he produced his version of the Old Charges under six general heads, which, however, are substantially seven and are so marked in his edition of 1738. The heads are (1) Concerning God and Religion; (2) of the Civil Magistrate; (3) of Lodges; (4) of Masters, Wardens, Fellows and Apprentices; (5) of the Management of the Craft in Working; (6) of Behaviour, in and out of the Lodge; (7) concerning Lawsuits. The second version of these Charges is varied considerably from that of 1723. I have dealt fully with the Charge concerning God and Religion elsewhere in these volumes. That concerning the Civil Magistrate binds every Mason to be a peaceable subject of the Civil Powers. In the third he is told that it is his duty to belong to some Lodge, obeying its Bye-Laws and the General Regulations. The fourth assures him that preferment depends upon real worth, not seniority, and it is therefore by their merit that Master or Warden is chosen. This notwithstanding a Warden must have passed Fellow Craft and a Master must have acted as Warden. Put in 1738 it is said that "the Wardens are chosen from among the Master-Masons. As regards "the management of the Craft," it is said in 1723 that "the most expert of the Fellow Craftsmen shall be chosen or appointed the Master," otherwise the Overseer; but in 1738 this reads: "A Master-Mason only must be the Surveyor or Master of Work." The Charge on Behaviour insists on becoming reverence in Lodge, decency at table, avoiding quarrels about Religion or State Policy, caution towards strangers, silence at home about Lodge matters, and—in 1738—the cultivation of moral and family virtues is counselled. The seventh charge directs that no "legal course" shall be taken against a Brother "till the cause cannot be otherwise decided."

GEORGE OLIVER

After all an epoch in Masonry is marked by George Oliver. There was never a more devoted craftsman, and he is not without moment at his best. Out of his vast collection of treatises on the Royal and Emblematical Art it might not be impossible to make a Book of Extracts which would carry a lawful warrant, even at this day. He had taken his subject into a heart which loved it honestly but was un-

fortunately without discernment. In place of the Pierian spring he had drunk unwisely and too well from those turbid waters of the Deluge which were conveyed in his day through the conduits of Jacob Bryant, Faber, Higgins, Vallancey, and other makers of dreary Noachian myth; and it was given him to see Masonry everywhere as a firstborn of Holy Writ, the patriarchs of Scripture everywhere, the Instituted Mysteries one and all—no matter when they flourished and no matter in what place—as so many base-born reflections of Mosaic wisdom and travesties of that Masonic Science, the grand periods of which began with creation itself and reached their zenith at the building of King Solomon's Temple.

Events of Life.—Those who are interested—if any—in the chief events of his life may consult a serviceable summary made by Kenneth MacKenzie. Here it is sufficient to say that he was born in 1782 and taking Holy Orders somewhat later than is commonly done—namely, in 1814—he held various livings, by which he was removed from that sphere of grammar school teaching in which his activities began. He entered Masonry in 1801, and his first important Masonic work belongs to the year 1823. His long and not unmemorable career closed on March, 1865.

Bibliography.—He wrote too much and too often; it is only within recent years that a few of his books have begun to be rare in the market; and I do not think that they can be regarded as in more than tolerable demand. There is no call here for a complete enumeration, and it might not signify if some which are included here were omitted. In any case the list which follows will serve all purposes, it being understood that his contributions to ecclesiastical antiquities do not concern Masons. (1) ANTIQUITIES OF FREEMASONRY . . . FROM THE CREATION OF THE WORLD TO THE DEDICATION OF KING SOLOMON'S TEMPLE, 1823. (2) THEOCRATIC PHILOSOPHY OF FREEMASONRY, 1840. (3) SIGNS AND SYMBOLS OF FREEMASONRY, 1841. (4) THE HISTORY OF INITIATION, 1841. (5) STAR IN THE EAST, 1842. (6) HISTORY OF FREEMASONRY, FROM 1829 TO 1840. (7) HISTORICAL LANDMARKS AND OTHER EVIDENCES OF FREEMASONRY, 2 vols, 1845-46. (8) STRAY LEAVES FROM A FREEMASON'S NOTE-BOOK, 1846. (9) A MIRROR OF THE JOHANNITE MASONS, 1848. (10) THE BOOK OF THE LODGE, 1849. (11) THE SYMBOL OF GLORY, 1850. (12) DICTIONARY OF SYMBOLICAL MASONRY, 1853. (13) REVELATIONS OF A SQUARE, 1855. (14) INSTITUTES OF MASONIC JURISPRUDENCE, 1859. (15) FREEMASON'S TREASURY, 1862. (16) ORIGIN OF THE ROYAL ARCH, 1867. (17) PYTHAGOREAN TRIANGLE, 1875; DISCREPANCIES OF FREEMASONRY, 1875. Dr. Oliver also edited:



GEORGE OLIVER

(1) Hutchinson's SPIRIT OF MASONRY, 1843; (2) Preston's ILLUSTRATIONS OF MASONRY, 1829; and (3) GOLDEN REMAINS OF EARLY MASONIC WRITERS, 5 vols., 1847-1850.

OPERATIVE AND SPECULATIVE MASONRY

The interest in Operative Masonry and its records, though historically of great importance, has proceeded from the beginning on a misconception as to the aims and symbolism of Speculative Masonry. It was and remains natural, while it has not been without its results, but there has been a confusion of the chief issues. The sole connection between the two Arts and Crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface and of spirituality in the real intention. Many things led up thereto, and a few of them were at work unconsciously within the limits of Operative Masonry. At a period when there was a tendency to symbolise everything roughly, so that it might receive a tincture of religion—I speak of the Middle Ages—the duty of Apprentice to Master and of Master to pupil had analogies with relations subsisting between God and the creature, and these were not lost sight of in old Operative documents. Here was a rudiment capable of indefinite extension. The placing of Lodges and of the Craft at large under notable patronage, with the subsequent custom of admitting persons of influence, offered another and distinct opportunity. But, these facts notwithstanding, the traces of symbolism which may in one sense be inherent in Operative Masonry did not produce by a natural development the speculative Art and Craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment.

Moral Allegory.—The THREE CRAFT DEGREES bear upon the surface of their Rituals the seals and marks of a conventional, arbitrary and forcible conversion of operative symbols and procedure into an emblematic system. It is true, in fact, to say that they have been wrested rather than changed, very often in the absence of all felicity in the process and of all persuasiveness in the result. It is not possible to set out the evidence, but let any Mason reflect seriously upon the Gauge, Gavel and Chisel in the light of Masonic allegorising and decide for himself whether they can be taken seriously, whether conviction can be produced in the mind of a reasonable being by such a mode of figuration and whether their shallow artifice is not devoid of any shadow of art. Had the speculative system come out of the operative by any process of natural development it would not have fared thus with the result.

There are sound reasons for concluding that the **THIRD DEGREE** was added to the First and Second at a period which was later than these, though the three have been brought into tolerable conformity one with another by a process of editing, which is of course latest of all. It follows that there is a question of fact at issue and one also of aspect. It is not impossible to suppose a **MASTER-GRADE** of building symbolised which might belong to a working Guild; but that which is known among us would have been ridiculous in such a setting, while there is not one particle of evidence that it existed in operative times.

Operative Records.—While it is conceivable that the ends of the Mysteries—in the opinion of their Wardens—might be served in some ordered fashion by the appropriation of the mechanism belonging to a Trade Guild, it is not conceivable that a Trade Guild as such, either in its outward history or its inward archives, can be of interest from the standpoint of the Mysteries otherwise than as bare memorials. It follows that prior to the alleged absorption and coincident transmutation of a Practical Craft into a Speculative Science there is little to attract us in extant records of the Masonic Fraternity: they shew forth and signify nothing beyond their operative measures. That a few of the Scottish Lodges—Edinburgh, Glasgow, Kilwinning or Scoon and Perth—possess early records is interesting and even momentous within its own lines; but it does not help us towards an elucidation of Masonry, considered as a system of initiation which reflects or summarises the Mysteries of past ages, nor are the memorials at their proper valuation of sufficient extent and importance to make even the historical side clear, so that neither alternative offers any finality. The history of Lodges as such, the rolls of their members are useful in their own degree but can effect little towards the greater considerations. Outside these there are of course the **OLD CHARGES**, the vestiges of **OLD CONSTITUTIONS** and **LANDMARKS**; these are of great value as evidence of Operative Laws, of that which was required of members and the forefront of ideals; but they belong to another branch of our research and have been discussed therein.

The Master Grade.—**MARY'S CHAPEL** and other early Lodges which are now important and honoured Houses of Speculative Masonry have records which exhibit, up to their point, that the immediate antecedents of our Symbolical Art are the old Building Guilds. But if this be a matter of certitude rather than of debate I am not less assured that such antecedents are as incapable of accounting for the root-matter of the Third Degree in the Craft as of the Thirtieth Degree in the **ANCIENT AND ACCEPTED RITE** or the **ROSY CROSS OF HEREDOM**—to contrast

some extremely divergent cases. No one suggests that any one of the Grades of KADOSH or the rhymed interlocutory discourses of the other remarkable Order developed in a natural manner out of Operative Masonry. My contention is that the MASTER GRADE is in precisely the same position. It follows that the old Craft Mystery was transformed into another Mystery, or that some deeper element of secret life was brought into it entirely from without, and this with such result that Speculative Masonry—as we know it—carries with it precisely those marks and seals which made even the foolish old scholars of the past see through their scoriated glasses some part of what it actually is. Hence, in the midst of much idle talk, they helped to provide, unconsciously to themselves, a possible Key to the Sanctuary.

Mystification.—It comes about in this manner that a number of mystifications which were like current coin in the past, though absurd in their literal sense and therefore like base coin, have—apart from any real intention—done yeoman service by referring us to that Secret Tradition which at this day we are qualified to understand after another and saner manner. With better equipment and larger opportunities I think that some few of these old Masonic dreamers would have come to understand in their hearts the real nature of the issues raised by them, could they have searched their hearts so deeply.

ORDER OF CHRIST

When the Knights Templar were suppressed, spoliated and murdered in the days of Philippe le Bel it is to the glory of the Crown of Portugal that, notwithstanding a sovereign Pontiff and a powerful political neighbour, the great chivalry was protected in that country. About ten years after the immolation of Jacques de Molay it underwent certain changes and became the ORDER OF CHRIST. As such it has continued to the present day, practically as reward of merit conferring titles of honour, and has been an appanage of the Crown. I suppose that the King of Portugal became its titular head in the fourteenth century. Whether it has fallen asleep in the arms of the present republic must be left an open question. About the period of the French Revolution there would seem to have been a more considerable membership than can be traced at this day, but no statistics are available, within my knowledge, for any period. When the spurious French ORDER OF THE TEMPLE was at the beginning of its activity under Fabr -Palaprat, and proffering great claims in 1804 on the basis of the Charter of Larmenius, an attempt was made to obtain recognition from the ORDER OF CHRIST, but the appeal was very wisely ignored. Three years later, however, a

Portuguese named Nunez appeared at Paris with a concoction presumably his own and consisting of several Degrees, of Masonic complexion by their titles. They are included by Ragon in his chaotic List of Orders and Rites, as if they formed an unquestioned series in the genuine Order of Christ. I have found nothing concerning them anywhere except some bare titles, the succession of which is as follows : (1) KNIGHT OF THE TRIPLE CROSS ; (2) KNIGHT OF THE WHITE AND BLACK EAGLE, otherwise GRAND ELECT KADOSH ; (3) KNIGHT ADEPT OF CHERUBIM ; (4) SUBLIME ELECT OF TRUTH ; (5) KNIGHT OF THE BLACK EAGLE ; (6) SOVEREIGN GRAND COMMANDER ; (7) KNIGHT KAES ; (8) KNIGHT OF THE ORDER OF CHRIST.

ORDER OF LIGHT

A quaint invention with a queer story attached to it, the Order of Light was founded originally by Maurice Vidal Portman on his return from the Andaman Islands, where he claimed to have been initiated in a bath of Mercury. The literal side of this story seems to be that he was murderously attacked by certain natives, sustaining an injury to the skull, and that on his return to England it was too late for trepanning. He hired a house at Kilburn and there initiated various persons, including the Rev. W. Alexander Ayton and Robert Palmer-Thomas, both Masons. The adventure of the ORDER OF LIGHT could have been in embryo only, for subsequently Palmer-Thomas wrote up the Rituals. Both sexes seem to have been admitted and a lucid named Estelle was employed—that is to say, Mrs. Lilith Ellis, an actress and writer of verse. When still in its early days a conviction came upon the members that it was being assailed insidiously by the Jesuits, and one story is that it was disbanded. What actually occurred was that Mrs. Ellis had decided on being advanced from a lucid in the ORDER OF LIGHT to membership of the Roman Catholic Church, and a great fear of persecution fell upon the elect, lest the mysteries of the bath of Mercury should be revealed in the confessions of a penitent. The refuge was self-effacement. My readers will be in a position to gauge the quality of illumination which was to be found in the invention at that period. Whether it went to sleep utterly for a season I am not prepared to say, but after a considerable space it came into the hands of certain Masonic Brethren in Bradford, who were connected also with a certain association familiar in the annals of folly as *Societas Rosicruciana in Anglia*, not otherwise calling for mention in these pages. The Bradford Brethren went to work on the ORDER OF LIGHT and reconstructed it in all respects, but failed to induce Mr. Portman to have any hand in its revival. They installed it, however, in their city,

where it is still at work. It is said to be Oriental in complexion, like the SAT B'HAI, of which we shall hear elsewhere.

ORDER OF THE CROSS

The Twenty-seventh Degree of the EARLY GRAND RITE is called the HOLY AND ILLUSTRIOUS ORDER OF THE CROSS and may be taken with several other Grades of Christian Chivalry belonging to the same series as examples of exceedingly obscure points of ceremonial procedure which—at least in their extant form—are as much devoid of purpose or meaning as of known history. They are little else than casual examples of things preserved as memorials because they happened to exist and to have been met with by the makers of the Rite. There is not the least reason to suppose that they were ever worked under the Obedience in question, and indeed it cannot be said that they offer sufficient materials for presentation in Ritual form. They belong properly to the region of archives, and as such are entitled to preservation. The GRAND COUNCIL OF THE ALLIED DEGREES—as we have seen—has a long list of similar relics of the past, but—being guided by better counsels—has not converted them into an arbitrary system.

The sole significance that can be attached to the ORDER OF THE CROSS is its intention to commend respect for the Christian Symbol of Redemption. There is also the KNIGHT OF THE BLACK CROSS, which is held—with others to be named in succession hereafter—under a Council of KNIGHTS OF ST. ANDREW. The Candidate beholds a transparency depicting the Crucifixion, of which the Ceremony is a simple commemoration. The KNIGHT OF BETHANY is a Grade held in the first hour of the first day of the week, when "Christ arose from the dead, leading captivity captive." The chivalry testifies to the event, and the Candidate certifies that having "mourned the loss of the Word" he desires to visit the Sepulchre wherein that Word was laid. He is asked thereupon: "Why seek ye the living among the dead?" and is told that "the eye of faith alone can see the Word," until obedience to His Divine Precepts shall have promoted us to the Council that is above. The Candidate undertakes to obey these precepts, and is enrolled among the KNIGHTS OF BETHANY. There follows hereon the Grade denominated KNIGHT OF THE WHITE CROSS, which commemorates the Ascension, and the event is depicted in a transparency. In this manner the Council of St. Andrew is an official custodian of workings which cover the closing scenes of the Divine Life in Palestine. But there remains the KNIGHT OF PATMOS, the motives of which are the Glory of Christ in the Supernal World and the doctrine of his Second Coming. They are illustrated only by extracts from the

BOOK OF REVELATIONS. In the natural reason of things it might be thought that the work of the Council would close at this point. Its last Grade is, however, called KNIGHT OF DEATH, otherwise GATES OF DEATH, in which the Lodge represents a burial vault and the Candidate is prepared for advancement as for his own interment. This notwithstanding, he does not enter symbolically the rest of the grave, nor does he receive instructions concerning figurative or mystical death. He listens to a lecture on "the mutability of mundane things," on "the necessity of preparing for death" and "the ushering in of the great change." A great opportunity is missed—as in other cases innumerable. The eternal commonplaces of arid convention are substituted for the Word of Life, and moral reflections are the crown of thought presented to him who after Bethany and Patmos might have looked to be taught in what manner a true Soldier of the Cross should hope to fall asleep in Christ.

ORDER OF THE SCARLET CORD

Among the unsubstantial shadows of forgotten Side-Degrees which flicker about the horizon of Masonry, there is no picture so ghostly or forlorn of motive as the ORDER OF THE SCARLET CORD. It is said, however, to have been "known under different Masonic systems," and indeed under more than a single name, for it is identified with KNIGHT OF JERICHO, which does not increase our knowledge. It is founded on JOSHUA ii, concerning Rahab the harlot and the scarlet cord suspended by her from the window of her house, as a sign of warning which saved the spies of Israel. We know that this was counted to her for righteousness, though not of that kind which calls for commemoration in Masonry—even under the guise of what used to be termed "a side-step." There is no attempt at symbolism; the scriptural story is recited, the pledge imposed and the secret part communicated. A moral is then drawn concerning "the reward reaped by those who place implicit confidence in the power of God to prevail always against the powers of this world." A resolution follows, and is good: "As for me and my house, we will serve the Lord." The ORDER OF THE SCARLET CORD is the Fifteenth Degree of the EARLY GRAND SCOTTISH RITE; but it has been edited, reduced and mismanaged as usual. In further defence of Rahab she is said to have been an innkeeper, "who had a house of entertainment on the city walls." The Authorised Version is termed a mistranslation, and has unwittingly libelled her memory by applying to her the epithet of harlot. Unfortunately the Vulgate does not make for emendation by rendering the passage in the text: *Ingressi sunt domum mulieris meretricis, nomine Rahab*. The Hebrew word is רַחַב, which bears out both versions.

ORDER OF THE SECRET MONITOR

There are various forms of this innocent and not unpleasing trifle. I will speak of them all in succession, adding a word on its origin. The ORDER OF BROTHERLY LOVE is a miserable and emasculated version which constitutes the Sixteenth Degree of the EARLY GRAND SCOTTISH RITE, through which the shadows of Noah, Shem and Japhet are projected in a long series of Degrees. In the present instance we meet with them, certifying that "David and Jonathan knew the matter," because of the love between them. The recital of the scriptural story instructs the Candidate as to the field covered by the Grade, and he receives the counsel of the Order, being a certain course of action to be adopted when a Brother is about to do anything which might prove injurious to himself. It is to be questioned whether the Grade was ever worked in Scotland, being probably communicated by name in a Series, after the manner of the Intermediate Degrees of the ANCIENT AND ACCEPTED RITE. Alternatively the Ritual-Shadow, as edited by the ignoramus hands of the Rite, is conveyed with a heap of kindred phantasmagoria to Candidates who have taken some higher and ruling point of the system. A better version is in the keeping of the Council of ALLIED DEGREES and is worked, I believe, on certain rare occasions. It is unnecessary to dwell upon it in view of another obedience, denominated the ORDER OF THE SECRET MONITOR, having certain accessories and subsisting as an Independent Rite. It is governed by a GRAND COUNCIL of the Order and consists of Three Degrees: (1) That of Induction; (2) The Assembly of Princes; (3) The Installation of a Supreme Ruler, which ranks as a Third Degree. There is not the least reason to suppose that it derives from the Dutch Roman Catholic ORDER OF JONATHAN AND DAVID, which was instituted *circa* 1770 for the propagation of the Latin faith and could have been neither Masonic nor secret. The SECRET MONITOR arose in America as a business or "side" Degree, which could be conferred by any Mason who had received it himself. It was brought into England by Dr. Issachar Zacharie, and has been extended and elaborated under the auspices of the GRAND COUNCIL. But under all transformations it remains that which it was an Order of faithful friendship and brotherly love.

ORDER OF THE TEMPLE

When we pass in the mythical accounts of Masonic origins to the middle period of the Christian Era, we find Masonry identified with the Institution of Chivalry and especially with the Knights Templar.

It would seem at first sight that no pleader in historical specialism would venture to affirm that Militant Guardians of the Holy Sepulchre or other Knighthoods of the West were disciples of an occult wisdom, nor would it appear more probable that they were architects in a material sense, or that if in the modes of their reception any element of symbolism can be postulated it would assume the aspect of an art of building spiritualised. This notwithstanding, that section of Masonic speculation which ascribes to the Fraternity (a) an origin among the chivalries of Christendom, or (b) some kind of interconnection and of such a close character that one became the veil of another, has on various occasions and by different spokesmen been committed to these views. As regards all, it was out of this belief or claim that some two hundred knightly Grades originated in the eighteenth century. I am making indeed a very moderate estimate, and there is hence no question that the notion was deeply rooted and a successful candidate for a conspicuous show of favour. As a historian whose sole concern is the truth, whatever the consequences, I should be acting unwisely if I underrated its import and influence. On the contrary, I am willing to admit that the last word has not been said upon the subject or the last researches made, nor have certain follies been exposed to their fullest extent.

The Spoliation.—As regards the first of those three views which I have mentioned briefly, it must not be forgotten that the Templars at the time of their spoliation in 1307 were accused of practices by which they are connected hypothetically (a) with occult knowledge under the decried name of Magic, and (b) with religious observances in secret of an heretical, blasphemous and idolatrous kind. While it is obvious that the Masonic ascription is merely the child of these charges—though with another end in view—the latter remain and it is possible again that the last word is not spoken nor may the last light have been cast thereon. Even Crusading Knights—or at least a few among them—might have learned strange things in the East, and behind the crass terminology of accusation something may be concealed. As regards the second we shall see shortly the kind of building which Knights Templar are said to have planned in their hearts and after what manner it merges into the notion of the third view, for while it was literal and material on the one side it was at least emblematic on the other of a most remarkable ascribed plan. I proceed to offer in outline the history of the connection instituted between Freemasonry and the Knights Templar.

Masonry and Chivalry.—We have seen that the Chevalier Ramsay

was the first to put forward a hypothesis of the chivalric origin of Masonry, and that in so doing he made no reference to the Templars. So far as records are concerned, the first definite attempt to derive Speculative Masonry from the Knights Templar was made by the RITE OF THE STRICT OBSERVANCE, which—as we have seen otherwise—was inaugurated in or about the year 1754 and embodied what I propose to call the First Legend of Perpetuation, the heads of it being as here follow: (1) At the date of suppression in the days of Philippe le Bel, the Marshal of the Knights Templar was Pierre d'Aumont. (2) He fled to Scotland with seven other Brethren, in the disguise of Operative Masons. (3) In that country they established Freemasonry in its present form, meaning that of the Craft. This is the traditional story of that paramount Templar Rite, which will demand full consideration in another place.

Charter of Larmenius.—The second Legend of Perpetuation is that of the French ORDER OF THE TEMPLE, which is connected with the name and claim of Fabr -Palaprat. It began to be heard of in Paris about 1804 and was founded wholly on imposture. The only question concerning it which remains for criticism to determine is whether its chief document was forged in 1705 or at a much later period. Its evidence in chief was the Charter of Larmenius, called otherwise the Charter of Transmission, now fortunately in the possession of the GREAT PRIORY OF ENGLAND AND WALES. It is a cipher-document which decodes into the Latin tongue and purports to be the resignation of Johannes Marcus Larmenius and the appointment in succession to him of Franciscus Thomas Theobaldus, of Alexandria, as Master of the Knights of the Temple. Larmenius himself held next after and by "secret decree of the venerable and most holy martyr," Jacques de Molay, as confirmed by "a General Council of the Brethren." The words are:

*Dei gratia et secretissimo sanctissimique
Martyris, Supremi Templi Militiæ Magistri
(cui honos et gloria) decreto, communi
Fratrum Concilio confirmato.*

Fabr -Palaprat.—The Charter is signed by Larmenius, with the formula—*Ego, JOHANNES MARCUS LARMENIUS, die decima tertia Februarii 1324*; by his successor, with the formula—*Ego, FRANCISCUS THOMAS THEOBALDUS ALEXANDRINUS, Deo juvante, Supremum Magisterium acceptum habeo, 1324*; and in precisely the same terms by twenty-two succeeding Grand Masters, the last of whom brings down the date to 1804 and to the signature

of BERNARDUS RAYMUNDUS FABRÉ-PALAPRAT. I am in agreement with the general consensus of hostile criticism that this document betrays itself at every point of its wording. The Latin of the Larmenius preamble—as others have shewn—is not the Latin of its alleged period ; the references to Molay would not have been made in their particular manner at that period ; the last historical Grand Master, J. B. Molay, at the period when he might have proposed to appoint a successor, was not in a position to hold a Chapter-General of the Order ; the cipher made use of in the manufacture of the document has no evidence to connect it with the period of Philippe le Bel ; the tenor of the document does not justify its subsequent execution by every supposed Grand Master, while—on the contrary—the successive signatures do warrant the opinion that they are part of a device to provide the requisite links in a long chain. My point is not, however, to make a study of the so-called Charter—about which very much remains to be said. It is simply to indicate the very eloquent fact—which no one seems to have noticed—that we are confronted by two independent and mutually exclusive lines of alleged perpetuation and transmission, one of which was manufactured in a Masonic interest while the other is quite foreign to the Craft and any of its developments. I have dealt with it fully and all its Grade developments in *THE SECRET TRADITION IN FREEMASONRY*, Bk. IV, § 6, shewing that it initiated both sexes and demanded no Masonic qualification, though it has been alleged on doubtful authority to have adapted Masonic Grades. Its spurious Gospel of St. John is also discussed.

Swedish Rite.—The third Legend of perpetuation is that of the SWEDISH RITE, which affirms in its traditional history that Molay committed the Order into the hands of his nephew, the Comte Beaujeu, who carried it to Sweden, together with the ashes of his uncle. The source of this story is unknown, but it was possibly invented at Stockholm as an alternative to the legend of the STRICT OBSERVANCE, which had made a bid for recognition in that city about 1765.

Éliphas Lévi.—There is, in the last place, a fourth Legend of Perpetuation, but it will not detain us long. In the year 1861 the famous French occultist, writing as Éliphas Lévi, affirms as follows :

“ Prior to his death, the Chief of the Temple—that is, Jacques de Molay—organised and instituted Occult Masonry. From the purlieus of his dungeon the Grand Master erected four Metropolitan Lodges, at Naples for the East, at Edinburgh for the West, at Stockholm for the North and at Paris for the South.”

Perpetuation Legends.—He does not tell us what happened to these foundations, but the statement seems designed to

account for a group of Templar-Perpetuation Legends in connection with Scotland, Sweden and France, while the reference to Naples may account for other groups referable to Germany and Austria, as parts of the Holy Roman Empire. I leave it an open question whether the Legend is one more invention among many which are to be credited to the genius of Éliphas Lévi, or whether he has drawn from a pseudo-historical discourse attached to some French Grade with which neither I nor anyone else have the fortune to be acquainted. He was a contemporary and—I believe—an acquaintance or friend of Jean Marie Ragon, who was either in possession or had access to a host of Masonic Rituals, a considerable proportion of which could have existed only on paper.

Secret Transmission.—It remains to say that the first requisition which we are entitled to make on those who maintain that the Order of the Temple continued to be perpetuated in secret after its suppression in public is to take their choice between these Legends of succession, and to indicate by which of the three they are prepared to stand or fall.

Secret Templar Object.—We owe also to Éliphas Lévi an extension concerning the secret object of Knights Templar which is met with there and here in the world of dream, but after the manner of bare allusions only. He affirms that their defence of the Holy Sepulchre had always concealed an ulterior design—being that of rebuilding the Temple of Jerusalem. Under one or another guise it was the real object of all Crusaders—meaning, presumably, those who led and planned—not obviously the rank and file or the rabble which followed the armies. Moreover, certain secret associations which—from a very early period of the Christian era—are said to have dwelt in the Thebaid, made common cause with the cross-bearing warriors from the West for the promotion of the same purpose. They claimed not only to be in possession of the mystical measurements of the First Temples, but to be descendants of the original builders.

Brethren of the Thebaid.—It is left to be inferred that these Brethren of the Thebaid were remnants of older Essenian sodalities, and thus one hypothesis of a romantic and speculative character concerning the origin of Freemasonry is combined with another and was doubtless supposed to derive additional strength therefrom. The intimation does not mean that the Templars were Jews at heart: their aim was sovereign political dominion and sovereign priesthood, under the ægis of a Gnostic Christianity. It was to be attained amid the architectural splendours

of a restored Jerusalem and a renovated sanctuary, together constituting a metropolis of the Church and the world. In a word, we are in the presence of a particular example of that "anti-papal spirit which preceded the Reformation," by the hypothesis of Gabriele Rossetti: It was an antidote or counterblast to be offered by that spirit to the claims and predominance of the Roman See.

The Alleged Conspiracy.—It is almost a pity to spoil so brave a scheme more than it was spoilt otherwise by Philippe le Bel and his tool, the wretched pontiff, when they combined to suppress the Templars; but there is no question that the secret conspiracy had no other local habitation than the brain of the French occultist who put it forward in 1862. He shewed therein after his own persuasive manner in what literal sense the Templars deserved by their intention to be called Masons. But they were content in reality with building churches to the glory of God for the Holy Masses and Canonical Hours of that Church which we now denominate the Latin Rite—not for Gnostic ceremonies, not for the worship of Baphomet or Secret Mysteries of any kind. If they had acquired any strange knowledge or strange practices in the East, they were hidden in their chapter-houses and preceptories.

Templar Survival.—It is antecedently much less improbable that the Order of the Temple continued to subsist in secret after its suppression than that it sought refuge in the Lodges of Operative Masons and emerged long afterwards as a kind of Emblematic Chivalry. When institutions lose the principle of life they fall into desuetude and presently cease to be, following a law of Nature; but when their sudden proscription takes place amidst acts of violence it seems reasonable to think that such suppression may not always connote extinction. The Temple in particular was at the height of its power and splendour in the days of Philippe le Bel and an Order of this kind does not die easily. It is, moreover, historically certain that it was not annihilated but on the contrary remained alive in the persons of very numerous members, who suffered only canonical punishments, fines or terms of imprisonment. In places remote from the centre of Franco-papal conspiracy—in Scotland, Ireland and northern Europe—there could have been secret Templar meetings and plans laid down for the future. I can conceive a perpetuation therefore independent of early Masonic connections, which indeed appear to me the least likely of all. In particular, if the Templars had a secret knowledge—and this is one hypothesis concerning them—it is certain to have been communicated from without the circle of chivalry, not to have originated in preceptory or chapter-house. To that secret

centre the Order would have looked in the day of utter dereliction, and could we turn in the same direction a light on this question of survival might yet reach us. There are many mysteries of chivalry and after more than a century of speculation—though we have ingarnered various materials—we have constructed no certain theory as to anything which lay behind it. In literature, in symbolism and by evasive suggestions of intention which manifest there and here, the student stumbles continually on apparent traces of something *perdue* in the deeps which may have cast up the rough, feudal Knighthood as a veil of its hidden project. I do not know that as such it is more than part and parcel of that strange growth of secret life which characterised the Middle Ages. On this side and on that it opens paths of speculation, and I know not where they may lead.

Viscount Dundee.—It remains to be said that there is one captivating story which, if we can take it as given, will carry back evidence of an ORDER OF THE TEMPLE to the year 1689 and to Scotland. It has been said that the well-known French historian and theologian Dom Calmet has lent the authority of his name to three important statements: (1) That John Claverhouse, Viscount Dundee, was Grand Master of the ORDER OF TEMPLARS in Scotland; (2) that when he fell at Killiecrankie on July 27, 1689, he wore the Grand Cross of the Order; (3) that this Cross was given to Calmet by his brother. If this story be true we are brought at once into the presence of a Templar survival or restoration which owes nothing to the dreams or realities of the Chevalier Ramsay, nothing to the passion for High Grades of Masonry, and nothing—so far as can be told—to Masonry itself, whether Operative or Speculative. We know that evidence is wanting at every point for the alleged perpetuation of the old Templar Order in connection with Masonry and that the legends of such perpetuation bear all the traces of manufacture. They are of course long posterior to the tragedy of Killiecrankie, and it has been a common practice of Masonic writers in the past to say that the hypothesis of survival was invented by Ramsay, who also manufactured Templar Grades. Both statements are untrue, as I have shewn elsewhere. It is very curious that such a legend should have arisen in connection with Masonry, and if it originated *circa* 1740 or later, there is no question that it was prompted by Ramsay's Oration, though the KNIGHTS TEMPLAR were not named therein. But if a Grand Cross of the Temple was actually and provably found on the body of Viscount Dundee, it is certain that the ORDER OF THE TEMPLE had survived or revived in 1689. It may have been quite informal, apart from all organisation; but a time may have come thereafter

when Scottish Masonry may have joined up with the Templar vestige by the simple fact of Templars becoming Masons or *vice versa*. By the year 1736 they may have been confused sufficiently together in Scotland to justify the sincerity of the Scotchman Ramsay in putting forward his chivalric origin or early connection of Masonry.

Question of Transmission.—As regards the secret continuation of the Order and its reappearance in the eighteenth century under the guise of Templar Masonry, in one or other of its several forms, an almost irresistible conclusion is negative to all such claims, though the soul of the Order may have survived—as we have seen—in its ideals, aspirations, traditions, even its secrets, supposing that it had any except in a technical sense. My personal impression, however, is that the last word has not yet been said on either side of this fascinating but obscure question. When the RITE OF THE STRICT OBSERVANCE first put the claim forward evidence was certainly wanting, and yet the history of this German Masonic Order leaves an impartial student with awkward feelings of uncertainty. That the French ORDER OF THE TEMPLE was a purely modern invention seems—on the other hand—beyond question at this day. Conversely, the MILITARY AND RELIGIOUS ORDER OF THE TEMPLE AND HOLY SEPULCHRE—a large and flourishing body, both here and in America—is so much without father or mother as regards known origin that it is very difficult to pronounce upon it. As we shall see, it is one of the few Masonic Orders of Christian Chivalry which is not founded on a mendacious legend.

Templar Grades.—Amidst the multitude of chivalrous Grades we must distinguish those which represented an alleged perpetuation or renewal of historical orders of chivalry—the KNIGHTS TEMPLAR, KNIGHTS OF MALTA, KNIGHTS OF THE HOLY SEPULCHRE, and so forth—from those which were purely fanciful—Masonic Chivalries of their own—KNIGHTS OF THE EAGLE, KNIGHTS OF THE SWAN, KNIGHTS OF THE GOLDEN FLEECE—their name is legion. The bulk of these make no claim upon history, but a few—like the RED CROSS OF CONSTANTINE—are curious inventions presenting fables in the guise of fact, as if with intent to deceive. We are concerned, however, at the moment with Templar claims and elements in Masonic Grades of Chivalry. We can set aside those which in one sense or another have ceased to exist, like the original RITE OF THE STRICT OBSERVANCE; we can set aside those from which the Templar element has been practically expunged under all obediences: such are the KADOSH Grades; we can set aside in fine those which are of no real importance historically or symbolically, such as

KNIGHT-TEMPLAR PRIEST. They have been dealt with in their proper places.

Military and Religious Order.—We are left in this manner with the **MILITARY AND RELIGIOUS ORDER** of the Temple, of which there are several codices or variant modes of working. They differ widely from each other, but they have one point of agreement in the fact that there is no historical discourse or legend attached to any. They are Templar Grades pure and simple, without preface, apology or explanation. Furthermore they are concerned with the one and only duty out of which the Order arose—the guardianship of the Holy Sepulchre and the protection of pilgrims to the Holy Places. We have to take or leave them as such, and their position is obviously much stronger than if they put forward specific claims in lectures or orations, if they depended from a so-called ancient charter or warrant. They are—as I have said—without father or mother in documents, content to stand at their value, making no fatal explanations. Now, it is reasonable, I think, to infer from the fact of those four English codices already mentioned that when we hear of a Templar Grade being worked in the British Isles under some Masonic ægis in the eighteenth century, it was either one of these texts or alternatively that Ritual which was the common basis of all. The four are one at the root, however much they differ, as we shall see, in development. They represent English, Scottish and Irish workings. There is in fine no doubt that the Baldwyn Ritual is very old. Our next step is to ascertain the earliest references to the existence of a Templar Grade in the British Isles.

The Jacobite Question.—I propose to set aside in the first place any conclusion that may be drawn from the fact of two rude brasses among the muniments of the Stirling **ANTIEN T LODGE**. One of them is concerned with the **KNIGHTS OF MALTA**, the other with the **ORDER OF THE TEMPLE**. They have been referred speculatively to the first half of the eighteenth century, but their date is much too uncertain for them to possess any evidential value. I shall set aside in the second place an alleged “genuine letter,” dated September 30, 1745, and written by the Duke of Perth to Lord Ogilvie. It reports that “our noble prince”—meaning Charles Edward Stuart—“looked most gallantly in the white robe of the Order” and “took his profession like a working knight.” This document is cited in an Historical Notice attached to the **STATUTES** of the **CHAPTER-GENERAL OF SCOTLAND**, published in 1897. The letter says further (1) that Lord Mar had demitted the Office of Grand Master and that therefore no General Meeting had been called except

“in your own North Convent”—meaning that of the Lord Ogilvie ; (2) that Lord Atholl had demitted as Regent and H.R.H. had been elected Grand Master—meaning presumably Prince Charles. There is no doubt that this document is a literary imposition. Finally, I shall set aside whatever arguments might be drawn from the fact that on August 29, 1805, the EARLY GRAND ENCAMPMENT of Ireland—as alleged—contested a proposal of the GRAND LODGE—supposititiously that of Ireland—to take over the control of the ENCAMPMENT, which—it was claimed specifically—had existed in Dublin for more than a century. I cannot find that any serious writer has regarded this statement seriously. It reminds me of a quest which I followed once in the district of Kilmarnock, when shepherds who were Masons came from over the hills, telling stories of strange High Grades, to which their fathers and grandfathers had belonged from time immemorial. Such accounts are interesting unquestionably, but they are not evidence.

Early Traces.—Passing now towards firmer ground, the following points may be taken in chronological succession: (1) A Minute of the American ST. ANDREW'S CHAPTER OF ROYAL ARCH MASONS, under date of August 28, 1769, contains a reference to the GRADE OF KNIGHT TEMPLAR. (2) According to John Yarker, a body of Irish Templars, working under a Craft Charter, applied to Kilwinning in 1770 and obtained a Templar Charter, apparently under the designation of Kilwinning Lodge of HIGH KNIGHTS TEMPLAR. Under what pretence Kilwinning in Ayrshire believed itself empowered to issue such a Warrant does not emerge in the statement, and the story looks apocryphal. As a matter of fact, it belongs to the year 1779, and represents only a claim put forward by the KILWINNING LODGE OF IRELAND. (3) Chetwode Crawley says that the earliest record of KNIGHTS TEMPLAR is that of St. John's Day in the summer of 1774, “when the KNIGHTS TEMPLAR of Ireland, ROYAL ARCH, EXCELLENT AND SUPER-EXCELLENT, FREE AND ACCEPTED MASONS”—all apparently of Lodge No. 506—dined together at the Thatched Cabin, Castle Street, Dublin, the evidence being certain advertisements in Dublin newspapers of the period. (4) This statement notwithstanding, he speaks of other Lodges being warranted in 1773 and 1774 to bring Dublin Masons in connection with the HIGH KNIGHT TEMPLAR DEGREE. (5) It is believed that the Templar Grade was worked at Portsmouth in 1778. (6) THE ORDER OF KNIGHTS TEMPLAR is said to have received formal recognition from the GRAND LODGE AT YORK in 1780, for on July 6 of that year a Charter was granted to Rotherham. (7) On December 20, 1780, a certain Charter of Compact executed by the Templars of Bristol is evidence that there was a body in existence—

at that time and in that place—under the title of Supreme Grand and Royal Encampment of the ORDER OF KNIGHTS TEMPLAR, ST. JOHN OF JERUSALEM, KNIGHTS HOSPITALLERS, KNIGHTS OF MALTA, etc. The document is not in existence, but certain rules arising therefrom or attached thereto have reference to subordinate ENCAMPMENTS, among other subjects. (8) In 1786 we hear vaguely of a York Templar Charter which warranted a ROYAL ENCAMPMENT at Manchester and assigned to it the Number 15. It is said to have met for the first time at the Fleece Tavern, Old Shamble in that city. (9) Between 1769, the first date at which we have arrived, and 1790, various Encampments came into existence in England, Scotland and Ireland. An EARLY GRAND RITE in Ireland is believed to have chartered a Rite in Scotland under a similar name. There are traces also of an EARLY GRAND ENCAMPMENT in England, the Minutes of which are said to have passed into the hands of the Duke of Sussex, as Grand Master. Others have been mentioned in Lancashire and at Carisbrook in the Isle of Wight, but I have met with no evidence concerning them. All these titles suggest bodies which either issued or were prepared to issue Charters of Constitution to subordinates. (10) In 1790 and 1791 Thomas Dunckerley projected the centralisation of the scattered English groups. On July 24, 1791, he informed a YORK ENCAMPMENT OF REDEMPTION that he had been invited to assume the Office of Grand Master by the KNIGHTS TEMPLAR of Bristol. York appears to have favoured the proposal, and he accepted in due course. The following groups, probably among several others, came under his charge: (a) The OBSERVANCE of London; (b) the REDEMPTION of York; (c) the EMINENT of Bristol; (d) the ANTIQUITY of Bath. He formed a GRAND CONCLAVE under the style and title of THE ROYAL EXALTED RELIGIOUS AND MILITARY ORDER OF HEREDOM, KADOSH, GRAND ELECTED KNIGHT TEMPLARS of St. John of Jerusalem, Palestine, Rhodes and Malta.

Modern Grand Masters.—Dunckerley died in 1795, his successors in the Headship being Baron Radcliffe, 1796; Judge Waller Rodwell Wright, 1800; the Duke of Kent, 1805; the Duke of Sussex, 1812; and so forward to the Prince of Wales, who was afterwards King Edward the Seventh, and finally, H.R.H. the Duke of Connaught, 1902. Among legendary or mythical Grand Masters are—in Scotland—Viscount Dundee, the Earls of Mar and Atholl, Prince Charles Edward Stuart, John Olivant of Bachilton and Alexander Deuchar. In 1770 Baron Donoughmore is said to have been Grand Master of the KILWINNING LODGE or ENCAMPMENT of Ireland, while ten years later a certain Joshua Springer

enjoyed this rank at Bristol, but if true it was probably a local rank. So far as evidence goes, Dunckerley was the first person whose jurisdiction extended from York to the West of England.

Baldwin Encampment.—Opinion is divided as to whether the **TEMPLAR GRADE**, as it now exists under the obedience of the **GREAT PRIORY** of England and Wales, the Chapter-General of Scotland, the Grand Encampments of Ireland and the United States, is indigenous to the British Isles or an importation from France. On August 2, 1862, Dr. H. Beaumont Leeson delivered an address at Portsmouth and affirmed that the Baldwin Encampment of Bristol was founded by French Masons who brought it from Canada towards the end of the eighteenth century. The evidence of this was certain "original books" in his possession; but these are not forthcoming. He was further of opinion that the French original was the **GRADE OF KADOSH**, but from all that we know of the latter at the date in question this is certainly untrue. The titles of **Kadosh** and **Heredom**, as connected with the Order of the Temple by Dunckerley, seem to have been purely fanciful. On the contrary Chetwode Crawley, speaking of the **TEMPLAR GRADE** of 1774 in Ireland, has recorded that he found nothing indicative of its derivation from any foreign body. The truth is that direct evidence is wanting for either view. In its absence, all that we have is the internal testimony of the Ritual in its various forms. In my personal opinion this does not encourage us to regard it as of foreign birth, which would mean a French origin. I speak with a wide knowledge of French Masonic Rituals, and that of the Temple is not after their manner. I place this view on record, apart from all insistence, for the independent consideration of others.

Masonic Connections.—There is one more question which may be dealt with at this point—namely, the original Masonic character of the **TEMPLAR GRADE**. The **EARLY GRAND ENCAMPMENT OF IRELAND** is said to have issued occasional Warrants which constituted bodies of non-Masonic Templars of St. John, and it is alleged also that a similar practice obtained from time to time in England and Scotland, as if at the back of the minds of various Grand Bodies there was a notion that Templary was not in reality a Masonic Grade. The question was discussed and the fact of the practice recorded long since by Dr. Folger, an American writer. Hughan also has hazarded an opinion that Scottish Templars of the eighteenth century were not organised Masonically, though "their combination as Knights may have suggested a similar arrangement under the Craft." My own opinion is that we are concerned

partly with a question of fact and this being once established nothing follows therefrom. A very large number of High Grades were not organised Masonically in any strict sense of the term. The so-called RITE OF ILLUMINÉS D'AVIGNON was open, as we have seen, to any one who felt drawn thereto. The Grades which drifted over to England came into Masonic hands, being those only which were open to receive them, but regular procedure there was none. An ENCAMPMENT OF KNIGHTS TEMPLAR might and occasionally did confer the HOLY ROYAL ARCH and the Degrees of EXCELLENT and SUPER-EXCELLENT MASON. It might and did in one case concern itself with the RITE OF PERFECTION in twenty-five Degrees. There is a tradition among the Bath Templars that their original Warrant was dated 1811 and that it included the whole of the SCOTTISH RITE, PRINCE OF THE TABERNACLE excepted. There is evidence that the CROSS OF CHRIST ENCAMPMENT conferred the GRADE OF ROSE-CROIX. Mr. Chetwode Crawley has suggested that a Craft Warrant was held to empower any Lodge to confer any supposed Degree, assuming that one or other of its Members was in a position to work it, meaning that he had received it himself. This is probable enough and so is the alternative that an ENCAMPMENT could confer anything, the Craft Degrees excepted—unless it was chartered for these.

Templars and Craft Degrees.—When, according to the RITE OF THE STRICT OBSERVANCE, the Grand Marshal of the Knights Templar, Pierre d'Aumont, fled to Scotland with seven other Brethren in the guise of Operative Masons, it is claimed that in that land they constituted Symbolical Freemasonry in its "present form." This is a Grade thesis, a traditional history, and one of a thousand as such. As it is not of the nature of myth—like the Legend of the THIRD DEGREE—or of sacred allegory—like the story of Christian Rosy Cross—but was put forward and intended to be taken as matter of fact, it belongs to the inventions of spurious history. The world of Masonry has been filled with them *ab origine symboli*. The makers of Rites made also the Ritual-traditions concerning them, and there is no difficulty respecting the category to which they belong. The intellectual position of their apologists a century or more later is not so easy to characterise. I will give a single example because it is curious in substance and will illustrate what is put into the hands of a critical student who proposes to investigate an inextricable subject like the Masonic aspects of Modern Templar Grades. The late John Yarker had the Pierre d'Aumont fable in his notebooks, but they were presumably like his printed works, very muddled in their references, or without references at all; but observing that

the legendary Grand Marshal bore a French name, he brought forward this personality as belonging to the French Templar Tradition, on which basis he proceeds to explain some features of the allegorical edifice which the Marshal and his companions erected *ex hypothesi* under the name of Masonry. They are reducible to the following points. (1) The Three Grades are symbolised by the letters J. B. M., by reference to certain words attaching to certain Degrees. (2) These are the initials of Jacobus Burgundus Molay, the last Grand Master. (3) The working tools typify the skill and prudence necessary to rebuild the Temple—i.e., to restore the Order. (4) The prefix Free was adopted because the knights were known in the East under the denomination of *Chevaliers Francs*. (5) The term Royal Art was applied to Masonry in memory of Baldwin, King of Jerusalem. (6) The word Masters corresponds to the Latin *Magistri*—otherwise the Masters of the Temple. (7) The assembled Lodge is a copy of the Templars convened in their Chapters. (8) Freemasons are accustomed to admit persons of all religions indifferently, because Knights Templar included both Greek and Latin Christians. (9) The black and white ballot-balls used by Masons represent an ancient Templar custom—not otherwise specified. (10) The Candidate was despoiled of metals, to signify that the Templars lost all their possessions. (11) The particulars connected with the death of the Master-Builder are the same as those attending the assassination of Carolus de Monte Carmel, Sub-Prior of Montfaucon. (12) The cord has allusion to the hanging of the traitor Noffodei. (13) The three assassins are Philippe le Bel, Pope Clement and Noffodei. (14) A certain word which is notable in the Third Degree alludes to the death of Molay.

A Maniacal Thesis.—According to the mind of Yarker, these particulars belong to the Hermeneutics of the French Templar legend, and he offers no strictures concerning them, either on the points of fact or values. It does not occur to him that the Masonic reception of persons belonging to all religions was a recruiting method subsequent to 1717, though he remembers that—according to Nicolai—certain Templar Preceptories were affirmed to have had a secret form of reception which was “unitarian” in character, and alleged to correspond with the doctrine of Sarrancius.

The Temple in Scotland.—As the story of Masonic Templars in Scotland is chequered and contentious, I will cite in the first place certain heads of a traditional claim, presumably of common acceptance by all parties amidst the warfare of the past. It is said : (1) That the ORDER OF THE TEMPLE was first introduced into Scotland about the middle of the twelfth century by King David I, who established it on

the South Esk. (2) That its original endowments were extended by Malcolm, William the Lion and Alexander II. (3) That at the time when the Order was suppressed by Pope Clement VII the whole energies of Scotland were employed in resisting English encroachments. (4) That there was consequently other business in hand than the persecution of Knights Templar under the warrant of a Papal Decree. (5) That the chivalry continued to exist, and without being merged therein was united with the Order of the Knights of St. John. (6) That the history of Scottish Templars as a military and religious body came to an end only in 1560, when the last of the Temple lands were surrendered to the State. (7) That those knights who "held by the Roman See" were expatriated subsequently. (8) That others who had adopted the reformed religion united with the building fraternities and continued under that ægis to practise the Rites of the Temple; but there is little known concerning them. (9) That they emerged in the early part of the eighteenth century "as the protectors and conservators of High-Grade Masonry, ruling all Grades above the Blue or Craft Degrees." (10) That this is proved by the minute-books of many Lodges, especially in the West of Scotland. (11) That the custodians of the High Grades constituted in each Lodge an *imperium in imperio*. (12) That things continued in this manner until the year 1800.

Masonic Fusion.—The traditional story ends at this point, and as the old minute-books containing the alleged evidences are neither specified nor forthcoming the alleged fusion of the Temple with Masonry remains what we should expect it to be—a romantic legend. We are not, however, concerned with its value in the present connection. What follows is more or less of the historical order, and it is here that the contention begins. I must summarise again briefly.

Heads of the Claim.—(1) In or about 1800, the SCOTTISH GRAND LODGE forbade the practice within its jurisdiction of any and all Degrees beyond those of the Craft. (2) It is said to have been actuated by the reported spread of republican and atheistical doctrines under the guise of Masonry, "and also to comply with the Illegal Oaths Act." (3) The High-Grade Masons applied thereupon for Charters to the EARLY GRAND ENCAMPMENT OF IRELAND; "and in a short time between forty and fifty Encampments were working under that Constitution in Scotland." (4) It is argued that the difficulty created by GRAND LODGE was overcome thus in a constitutional manner. (5) In 1811-12, Alexander Deuchar, Eminent Commander of EDINBURGH ENCAMPMENT, No. 31, under the Early Grand Constitution, established what is termed a schismatic body, with the style and title of the SUPREME GRAND CONCLAVE OF SCOTLAND. (6) He is said to

have assumed the office of Grand Master for life, notwithstanding the displeasure of his associates. (7) The Conclave appears to have been moribund in 1830. (8) In 1836 it was remodelled, vacating its Masonic position and admitting non-Masons to membership, including the Bishop of Aberdeen and the Duke of Leeds. (9) The Conclave of 1812 obtained recognition and assistance from the ENGLISH GRAND CONCLAVE, then newly formed under the rule of the Duke of Kent. (10) In its revised form as a non-Masonic body, it gave proof of its gratitude by invading the English jurisdiction and creating the Duke of Leeds Grand Prior of England. (11) A second revision took place in 1856, with reversion to Masonic qualifications. (12) Meanwhile the Scottish Encampments which remained under the obedience of Ireland had moved for self-government by regular and legitimate means. (13) A petition was presented to the EARLY GRAND ENCAMPMENT OF IRELAND by Robert Martin on behalf of four or five Encampments, "praying that the Scottish Encampments be erected into a Sovereign Jurisdiction." (14) This petition was granted by the governing body of Ireland on June 22, 1822. (15) Martin was appointed Provisional Grand Master, and an EARLY GRAND ENCAMPMENT OF SCOTLAND was founded in July of that year, when the appointment of Martin was confirmed.

Encampment Rulers.—The history of the GRAND ENCAMPMENT has been described as quiet and uneventful, though the so-called schismatic body is said to have made many efforts against it. Its headquarters seem to have been located at Kilmarnock until about the year 1880. The Roll of Grand Masters is as follows:—

Robert Martin, Kilmarnock : 1822-1857.

Robert Chambers, Ayr : 1858.

William Martin, Ayr : 1859-1871.

Thomas Weir, Muirkirk : 1871.

James Pollock, Newmilors : 1872-1874.

John Hodge, Kilmarnock : 1874.

Alexander Pollock, Stewarton : 1875.

Matthew Pollock, Newmilors : 1876.

Matthew M'B. Thomson, Ayr : 1877-1881.

Thomas Colquhoun, Ayr : 1881-1886.

William Young, Newmilors : 1886-1889.

John Crombie, Aberdeen : 1889-1891.

Peter Spence, Airdrie : 1891-1909.

The Feud.—It will be seen that the charge of illegitimacy preferred against the SUPREME GRAND CONCLAVE is based on the fact that it

was created in an unconstitutional manner when it might presumably have been erected into a Sovereign Jurisdiction in virtue of the same procedure as the Encampments of Ayrshire adopted some ten years later. It must have been otherwise an exceedingly irregular body from any Masonic standpoint by its abandonment of all Masonic characteristics during a period of twenty years. It gave birth also unwittingly to another "schism," being the GENERAL GRAND CHAPTER OF GLASGOW, about which I have ascertained little beyond its bare title and the fact that at an uncertain date it sought union with the GRAND ENCAMPMENT. It is said that the negotiations fell through "owing to irreconcilable differences in working." They must have been radical indeed to deserve such a qualification, having regard to the difference between the workings of BALDWYN, the GRAND ENCAMPMENT, and the GREAT PRIORY OF ENGLAND AND WALES.

A Council of Rites.—It is recorded by the EARLY GRAND RITE OF FORTY-SEVEN DEGREES that in a rearrangement belonging to the year 1880 there took place what was called rather obscurely a delimitation of powers, in virtue of which the control of Red Masonry was transferred to an EARLY GRAND MOTHER CHAPTER, that of Black Masonry to the GRAND ENCAMPMENT and the Green and White Series to a SCOTTISH GRAND COUNCIL OF RITES. The delimitation seems to imply change of locality as well as transfer of powers. It was probably at this time and thenceforward that the Annual Meeting was held in the city of Glasgow on Holy Cross Day, or the Saturday nearest thereto. As in other cases, so under this obedience, "the soldiery of the Temple" were divided into KNIGHTS COMPANIONS, KNIGHTS COMMANDERS and KNIGHTS GRAND CROSS. According to official description, the style and title of "the Supreme Governing Body for the Orders of Knights of the Temple of Zion and the Hospital of St. John of Jerusalem"—otherwise Knights of Malta—in Scotland, was the GRAND ENCAMPMENT OF THE TEMPLE AND MALTA IN SCOTLAND. The Officers of Grand Encampment were (1) the Most Eminent Grand Master, (2) Grand Deputy Master, (3) Grand Representative, (4) Grand Marshal, (5) Grand Captain-General, (6) Grand Central Captain, (7) Grand Recorder, (8) Grand Secretary for Foreign Correspondence, (9) Grand Beaucennifer (*sic*), (10) Grand Sword Bearer, (11) Grand Conductor, (12) Grand Receiver, (13) Grand Treasurer, (14) Grand Prelate, (15) Grand Captain of the Blue, Red, and Black, (16) Grand Jeweller, (17) Grand Bearer of the Vexillum Belli, (18) Two Grand Ushers, (19) Grand Herald, and (20) Grand Sentinel. Finally, the GRAND ENCAMPMENT was divided—"for the better government of the Soldiery of the Temple in

Scotland"—into four Pories, thus: (1) For Aberdeen and the Northern Counties, located in Aberdeen; (2) for the Lothians and Eastern Counties, located in Edinburgh; (3) for Ayrshire, Wigton, Kirkcudbright and Dumfriesshire, located in Ayr; and (4) for the remaining Counties the Priory of Glasgow. In so far as this general and summary account, which is frankly partisan, can be regarded as accurate, or may so be proved on sifting, it follows that the GRAND ENCAMPMENT was the first Constitutional Body of the ORDER OF KNIGHTS TEMPLAR in Scotland, while for a period of twenty years there was no other working under a Masonic ægis. There came, however, a desirable end to the whole debate, some twelve or more years ago, when the GRAND ENCAMPMENT was merged in the CHAPTER-GENERAL, so that there is one faith and one obedience among Knights Templar in Scotland.

Modes of Working.—We have seen that the ORDER OF THE TEMPLE has existed under various denominations and there are four workings which more especially merit our attention. They are (1) the Ritual adopted by the GREAT PRIORY OF ENGLAND AND WALES, which has also a general jurisdiction over the Colonies and Dependencies of the British Isles: it is called the MILITARY AND RELIGIOUS ORDER OF THE TEMPLE AND HOLY SEPULCHRE; (2) the time-immemorial Ritual of the BALDWIN ENCAMPMENT of Knights Templar at Bristol; (3) the Ritual connected with the name of CANONGATE KILWINNING, under the title of KNIGHT TEMPLAR MASONRY; and (4) the Ritual in use by the GRAND ENCAMPMENT OF THE TEMPLE AND MALTA IN SCOTLAND, now in desuetude, this ENCAMPMENT being merged in the CHAPTER-GENERAL OF SCOTLAND. The Rituals of CANONGATE KILWINNING and the GRAND ENCAMPMENT bear a marked resemblance to each other and are divided in respect of the first into Pilgrim and Delta Points, but in respect of the second into Pilgrim and Knight Templar. The two last constituted, moreover, the Twenty-eighth and Twenty-ninth Degrees of the EARLY GRAND SCOTTISH RITE. The other workings are so distinct among themselves and in comparison with the third and fourth that their only meeting-point of a vital kind is in their common claim to be Rituals of a Masonic Order of the Temple. We are not therefore in the presence of such trivial variations of wording and procedure as characterise, e.g., the Emulation, Emblematic and Oxford workings of the Craft Degrees. There are slight elements of kinship in the obligations of the four codices, and there are prayers common to all.

Grand Encampment Working.—The Candidate for reception into the GRAND ENCAMPMENT OF THE TEMPLE appeared as a penitent

pilgrim travelling from afar for the purpose (1) of visiting sacred places which religion had consecrated in his heart, and (2) of depositing the sins and follies of a lifetime at the foot of the Cross. He was recommended to place his trust in Him Who offered up His own body as an expiatory sacrifice on Calvary, and so proceeded on his pilgrimage, finding momentary refuge at various caravanseraies, where he obtained ministrations to his needs and also spiritual counsel. From point to point he was wished God-speed on his journey. In this way he was brought at length to an altar and took the pledge of a pilgrim, after which his eyes were uncovered, and when he saw the Cross upon the altar a burden which he had borne upon his back fell suddenly behind him. With the exception of the Official Secrets, this ended the procedure of the First or Pilgrim Point.

Within the Veils.—In that of Knight Templar he was introduced as one who had so far prosecuted his pilgrimage that he had visited the sacred shrines and holy places, and having reached a Templar Encampment solicited the privilege of reception within the Veils of the Temple. After due examination he was admitted by pushing his way through the Red and Blue Veils. He was now confronted by the third or Black Veil, but this divided at his approach, its Guardian testifying that the Veil of the Temple was rent in twain from the top even to the bottom when Emmanuel died. There remained now only a White Veil between the Candidate and the Encampment, and in front of it his Sponsor testified that he desired to be admitted as a member of the "magnanimous Order," that he might consecrate the remainder of his life to the protection of the Holy Land. He was brought within the final veil and took the pledge of the chivalry before the Altar, after which he was shewn thirty pieces of silver, in remembrance of the treachery of Judas and as a solemn warning against deceit on his own part. He was raised subsequently into the Honourable Order of Knighthood as one of the Temple of Jerusalem. The ceremony of clothing him as a Knight was performed with solemn elaboration.

Question of Antiquity.—There is no doubt in my mind that this Ritual represents an old Scottish working—in so far of course as antiquity can be predicated of any ORDER OF THE TEMPLE, as now or until recently extant among us. It calls in the first place for no Masonic qualification whatever on the part of the Candidate, though in so far as it was incorporated into the system of the EARLY GRAND RITE there is no question that this was implied. In the second place, the newly-made knight undertakes in an especial manner to wield his sword against Jews, Turks, Infidels and "other gainsayers" of the

Christian religion. The first point bears out a very general feeling that the revived Order of the Temple was taken over by Masonry but at first existed independently, and this appears to be an accidental memorial of the fact. The second is a curious survival from an early Masonic past of the hostility to Jews in Masonry. There are other vestiges of old procedure, notions and feeling ; but among these I will mention only (1) the idea that it was the custom of Knights Templar to prepare pilgrims for visiting the Holy Sepulchre ; (2) the very curious misconception that "Christ arose at High Meridian" ; (3) that the seat of an Eminent Commander is in the East, because "it is evident that our Lord and Saviour Jesus Christ, the Light of Whose Gospel has illuminated the whole world, sprang from the East." The great blunder of the Grade is obviously to hoodwink a Candidate who was supposed to be engaged on pilgrimage. There is also the idle introduction of Veils as barriers to the entrance of a Camp ; but it suggests an intention to spiritualise the whole Ceremony, shewing that it is no camp of material warfare, no external chivalry and no pilgrimage to places on earth. However, nothing follows therefrom or unfolds an inward meaning.

Canongate Kilwinning.—I have placed the so-called Ritual of CANONGATE KILWINNING in distinction from that of the EARLY GRAND RITE ; but it appears to be a later version of the GRAND ENCAMPMENT codex. This also hoodwinks the Candidate, requires—on its surface—no Masonic qualification, but omits the reference to the Jews and the Veils protecting the Encampment. The condition of the Candidate's enrolment under the Banner of the Temple is to make a pilgrimage to Jericho and the banks of the Jordan, which he performs figuratively. It has borrowed something from the working of the English GREAT PRIORY which I do not propose to specify, and it communicates a Password of the night at each meeting, after the old manner of camps and fortified places. There is no doubt that this working has also passed into desuetude.

Baldwyn Encampment.—The BALDWIN RITUAL is of great importance on account of the traditional claims which have so long attached to it, but it would appear to have suffered revision within a comparatively recent period for the purpose of bringing it into a certain conformity with the working of GREAT PRIORY, from which it is otherwise sufficiently distinct. It is perhaps a more picturesque Ceremony than those which have been noticed previously and the dedication of the Preceptory to God in the Form of Opening, adds to the general solemnity a peculiarly sacred touch. There is, however, a grave inconsequence, which is almost ridiculous in its effect on an

observant mind. At the beginning of the proceedings "a countless host" of Saracens is offering battle to the chivalry; the Warder of the Christian Camp "gives note of hasty preparation"; a Herald sounds the alarm; and there is a general call to arms and to horse. In a word, "the Saracen is on the march to our Holy City." But in place of paying heed to the summons the Brethren hold "a solemn conclave of Knighthood," and admit—in what may be termed ample form—a Candidate into the Order, the danger at the gate passing entirely out of mind, for when the installation is complete the Preceptory is adjourned during the pleasure of its Master in charge.

Initial Procedure.—A particular Masonic qualification is required of the Candidate, who enters as a poor pilgrim, directing his steps to the Tomb and Sepulchre of Jerusalem. He has been exposed to great dangers in the wilderness of Judea until he met with some Knights of the Order, who have safeguarded him to the end of his journey and brought him to the Holy City. Before he has expressed any desire to be enrolled in the chivalry he is asked whether he is "willing to embrace a new rule." An affirmative reply is given, and the next question is whether he has worked at the Second Temple, which is *nihil ad rem*—so far as all that follows is concerned—but on the surface has reference to the Masonic qualification and by inference is an allusion to a recurring assertion that the old Knights Templar were pledged to rebuild the House of God in Salem. The answer being satisfactory, and the Candidate having certified further that he is "prepared to protect the Christian faith with his life," the Brethren prepare to receive him into their "noble fraternity," firstly by pledging him as a servant of the Hospital of St. John, and secondly as a Knight Templar. This is a distinctive and notable feature, being a rare example among the great multitude of Chivalric Grades in Masonry of a hypothetical union between the Knights of St. John of Jerusalem, Palestine, Rhodes and Malta, and the "Holy Order of the Temple." There is no need to say that it runs counter to all tradition on the subject and all history. A certain proviso enacted by the modern but non-Masonic Order of the Temple, under the warrant of the Charter of Larmenius, is one commentary hereon.

Second Point.—Between the first and second reception the Candidate has to "perform a caravan against the Infidels," which is discharged in the usual figurative manner, and after his second Obligation he is made a guard of the Sanctuary. The procedure connected with this temporary office being complete, there arises the curious and seemingly inconsequent question whether the Candidate has learned to forgive injuries. Consequent upon an affirmative

answer a highly sacramental ceremony takes place in token of hospitality and brotherhood. The act of installation follows as the last point of the Ceremony, together with the communication of the official secrets belonging to the two chivalries.

Counsels of the Chivalry.—The Candidate has been admonished to persevere in the true faith ; to sympathise with the poor, sick and unprotected ; to imitate the glorious example of St. John the Evangelist ; to defend Virtue and Innocence ; to conquer the enemies of the body and soul through the Cross ; and finally—on the hypothesis of the chivalry—“ to guard the Temple and Sanctuary of our Lord against all Jews, Turks, Infidels, Heathen and other oppressors of the Gospel ”—being the pledge of the GRAND ENCAMPMENT already quoted.

Great Priory Working.—So far as I am aware, the Baldwyn Ritual is confined to the old Baldwyn Encampment—now called Preceptory—at Bristol, and to the Percy Preceptory of Knights Templar at Adelaide ; the GRAND ENCAMPMENT workings have been put permanently to sleep, as already stated ; but the Ritual for the Installation of a Knight Templar under the obedience of the GREAT PRIORY OF ENGLAND AND WALES is diffused widely over the whole English-speaking world, the American continent excepted—where the working differs generically and can be scarcely said to concern us. The Ritual adopted by the GREAT PRIORY at its institution has been subjected to successive revisions, but among the several peers and co-heirs in Masonic Templar Chivalry its nearest kinship is unquestionably with the Baldwyn working. I believe that this obtained—so to speak—*ab origine symboli*, Baldwyn being the elder sister ; but as I have intimated the critical position has been rendered, in my opinion, still more difficult by borrowings on the part of BALDWIN, these having probably taken place when the Bristol Encampment passed under the obedience of GREAT PRIORY.

Meritorious Titles.—The Ritual of GREAT PRIORY is free from such defects and inconsistencies as I have noted in the other codices : it is harmonious within its own measures and is dignified and simple in procedure. It is by no means so notable a pageant as that of BALDWIN and it wants some high intimations in the Rituals of the GRAND ENCAMPMENT. On the other hand, its years of pilgrimage, warfare and penance are quite clearly spiritualised, remote as any notion of pilgrimage must be from the original conception of Templar chivalry. It differs from the other workings by its insistence on Masonic connections and descent.

Scottish Rite.—A word should be added on KNIGHT COMMANDER

OF THE TEMPLE, which is the Twenty-seventh Degree of the SCOTTISH RITE, is alternatively GRAND COMMANDER and has suffered various transformations, including that of Albert Pike. In respect of its earlier forms I must refer to my SECRET TRADITION IN FREEMASONRY, Vol I, pp. 384, 385. I have shewn there that it was originally a Templar Grade. It was less than little and is nothing still from any ceremonial standpoint under the auspices of the American Grand Commander. For the Templar connection he has substituted, however, that of the Teutonic Knights, and a short history of this German institution is given in a lecture attached to the Grade. The suggestion that the Teutonic Knights were called alternatively Commanders of the Temple is of course a Masonic myth. The Candidate receives a Crown of Laurel and a palm ornamented with five crosses, this so-called trophy being inscrutably held to announce the antiquity of the Order. The apron, gloves and jewel with which he is invested are described also as trophies.

Templar Symbolism.—The Epistle addressed by St. Bernard to the first Templars was entitled by himself, or alternatively was called by his editors: THE BOOK CONCERNING THE PRAISE OF THE NEW MILITIA, understanding this last word as describing a cross-bearing sodality which—whether in peace or war—dwelt under a banner of Spiritual Chivalry, and this banner was the Gospel of Christ. They were therefore *Militia Crucifera Evangelica*, and the Holy House which—according to Solomon—was built of old in wisdom is presented in the discourse as an outward symbol of that interior and more Holy House of Grace to which the Order was dedicated at its foundation. The Templar prototype was hence like that of Masonry: it was built above all in the heart; and this is the first answer to those who say that Masonic connections of Modern Templary are of an accidental kind only. To this extent at least they are integral *ab origine symboli*, on the authority of the first instructor, who was present also at that Council of Troyes which framed the Rule of the Order. To institute such a connection may seem to imply that Modern Templary descended from the great chivalry; but the fact is that either it came down in this manner or was devised in imitation of a prototype, on which hypothesis we are not less the sons of St. Bernard than were those to whom he spoke of the Holy City, the promises made to Zion, and the heritage of Templar Chivalry in the treasures of heaven.

Houses of the Temple.—If this, however, is the native quality of the link which binds the old Houses of the Temple with the moral and spiritual edifices erected in the heart of Masonry, there are other bonds of consanguinity which unite the Craft Grades to the Military and

Religious Order. That which is offered to the Candidate in the Craft Grades and in the HOLY ROYAL ARCH is the material by which he can realise—if he be prepared properly—a higher side of the dispensation under the reign of law in Israel; but in the ORDER OF THE TEMPLE what is offered him is a means of realising a higher side of that law of grace which is in Christ. The Temple represents the passage from one dispensation to the other, and it follows that the Masonic qualification required of Candidates is living matter of the symbolism and no accident or arbitrary rule in procedure. Those who were responsible for the ordination in earlier days may not have known what they were doing, and if so they were guided by the Providence which shapes our course in the Instituted Mysteries.

A Sacramental Word.—The Candidate learns in the Craft Grades that certain secret things, summarised as a sacramental word, were lost by the untimely death of a Master-Builder in Israel. The quest proposed to the Mason is the recovery of this, and it implies that the loss can be retrieved: otherwise the Closing in the Third Degree would be a hollow pretence instead of—as it is—perhaps the most pregnant indication of inward meaning behind conventional forms that has been ever expressed in language. At the next stage of his progress, or in his passage through the ROYAL ARCH, that which was lost is found—by the hypothesis of the Grade. The Word is restored to the Mason, being unfolded in a dual aspect, and it looks at first sight as though his quest was finished. We have seen, however, that certain implicits of the Restored Word are likely to carry him further, and that the simple monotheism of Israel, as enshrined in its most characteristic sacrament of language—is beginning already to emerge into trinitarian theosophy. Should he follow this leading he may enter the MASONIC ORDER OF THE TEMPLE, there to receive the imputed revelation of a New Name in a wonderful symbolical manner, and to find that the last message of Masonry in the search after that which was lost, and in its recovery by efforts and instruction, is that truth and grace are in Christ, that He is the term of quest in the long pageant of Masonry, even as in the life of religion. Hereof is St. Bernard's heritage of Templar Chivalry in the treasures of heaven.

ORDER OF WOODCUTTERS

This association has been confused ignorantly by Yarker with that of the CARBONARI, owing presumably to his ignorance of French. Its sole connection with Masonry resides in the fact that it is supposed to have been founded by the Chevalier Beauchaine, one of those Irremovable Masters who reached the term of their existence on the estab-

lishment of the GRAND ORIENT. He is said to have illustrated the indefectibility of his titles by communicating "all the Degrees of Freemasonry" for the sum of six francs. The reference is presumably to those of the Blue Lodge. On the Beauchaine hypothesis, L'ORDRE DES FENDEURS was instituted at Paris on a certain August 17 in one of two dubious years, namely, 1743 or 1747. It was open to both sexes and had a legend of the forest of Lebanon.

ORIENTAL RITE OF MEMPHIS

The lying legend advanced on behalf of this colossal system, comprising ninety-seven Degrees, may be summarised under the following heads: (1) Certain Greek Initiates emigrated to Asia Minor, where they established the ANTIENT AND PRIMITIVE RITE OF MEMPHIS, under the name of DIONYSIAN MYSTERIES, about 1060 B.C. (2) The headquarters were at Byblos, identified with the Scriptural Gebal. (3) At the beginning of the Christian Era an Egyptian sage named Ormus, represented as a convert of St. Mark, married the Mysteries of Egyptian priests with those of the New Law, and so produced the GRADE OF ROSE-CROIX, according to the Memphis version. (4) In 1118 A.D. a chivalric body, vaguely denominated KNIGHTS OF PALESTINE—a name borrowed from Baron Tschoudy—seem to have reached Edinburgh, and there founded a Grand Lodge for the purpose of reviving the knowledge of Ormus. These transactions notwithstanding, the Rite did not emerge above the horizon of history till about 1814, when an obscure adventurer, calling himself Sam Honis of Cairo, is said to have brought it to France—ready-made, apparently, with all its Senates and Classes. In conjunction with Gabriel Matthieu Marconis, and a few others, he is reported to have founded a Lodge at Montauban in 1815. If there is any truth in the story—which seems doubtful—the experiment proved a failure, there being other business in hand during the year of Waterloo. The Rite slept accordingly till 1838, when Jacques Etienne Marconis de Nègre, succeeding his father, established a GRAND LODGE OSIRIS at Brussels, which I take to be the real foundation of the Rite, the antecedent experiment being mythical—or negligible, if matter of fact. Whether or not without prejudice to DIONYSIAN MYSTERIES, the Sage Ormus and KNIGHTS OF PALESTINE, it has been advanced further that the Rite of Marconis was an incorporation of various Primitive Rites which are heard of in the eighteenth, and especially that of Narbonne.

Grouping.—In the tabulation which follows I have grouped together the Grade system after such a manner as to shew at a glance all its variations under the original headship. The reduction of the

ORIENTAL RITE OF MEMPHIS to a supposed working system of Thirty-three Degrees as the ANTIENT AND PRIMITIVE RITE will be dealt with under the latter title at the end of this section. It may be noted that specific denominations of the several classes were adopted as a later decoration, and these will be enumerated separately.

FIRST SERIES: Comprising an introduction to the historical part of the Order, ethical teaching and explanation of symbols, for the direction of Members to the practical ends of philanthropy.

CLASS I.—(1) APPRENTICE. (2) COMPANION, corresponding to FELLOW CRAFT. (3) MASTER. (4) DISCREET MASTER, otherwise SECRET MASTER [1862]. (5) PERFECT MASTER, otherwise MASTER ARCHITECT [1849]. (6) SUBLIME MASTER, otherwise INTIMATE SECRETARY [1867]. (7) JUST PROVOST, otherwise JUST AND PERFECT MASTER [1849], or PROVOST AND JUDGE [1862]. (8) KNIGHT INTENDANT OF THE BUILDINGS, otherwise KNIGHT OF THE ELECT [1849], or MASTER IN ISRAEL [Ragon]. (9) KNIGHT ELECT OF NINE. (10) ILLUSTRIOUS KNIGHT ELECT OF FIFTEEN. (11) SUBLIME KNIGHT ELECT. (12) KNIGHT GRAND MASTER ARCHITECT. (13) ROYAL ARCH.—As regards the first three Degrees, being those of the Blue or Symbolic Lodge, they are said to have embodied the distinctive features of the RITE OF PERFECTION or COUNCIL OF EMPERORS OF THE EAST AND WEST, reproduced in the SCOTTISH RITE, according to its French recension.

CLASS II.—(14) KNIGHT OF THE SACRED VAULT, otherwise GRAND SCOTTISH ELECT [1862]. (15) KNIGHT OF THE SWORD, but according to Ragon, KNIGHT OF THE SWORD OR OF THE EAST, otherwise KNIGHT OF THE EAST [1862]. (16) PRINCE OF JERUSALEM. (17) KNIGHT PRINCE OF THE EAST AND WEST, otherwise KNIGHT OF THE EAST [1849] or KNIGHT OF THE EAST AND WEST [1862]. (18) KNIGHT PRINCE OF THE ROSE OF HEREDOM, otherwise KNIGHT OF ROSE-CROIX [1862]. (19) KNIGHT GRAND PONTIFF OF JERUSALEM, otherwise KNIGHT PRINCE OF THE WEST [1849], or GRAND PONTIFF [1862]. (20) KNIGHT GRAND MASTER OF THE TEMPLE OF WISDOM, Chief of the First Series, otherwise GRAND MASTER OF LODGES [1862], or VENERABLE GRAND MASTER OF ALL LODGES [Ragon]. (21) KNIGHT NOACHITE or KNIGHT OF THE TOWER, otherwise PRUSSIAN NOACHITE [1862], or MASTER OF THE KEY OF MASONRY [Ragon]. (22) KNIGHT OF LIBANUS, otherwise PRINCE OF LEBANON [1862], or NOACHITE KNIGHT otherwise KNIGHT OF THE TOWER [Ragon]. (23) KNIGHT OF THE TABERNACLE, otherwise CHIEF OF THE TABERNACLE [1862], or KNIGHT ROYAL AXE, otherwise KNIGHT OF LIBANUS [Ragon]. (24) KNIGHT OF THE RED EAGLE, otherwise PRINCE OF THE TABER-

NACLE [1862], or KNIGHT OF THE TABERNACLE [Ragon]. (25) KNIGHT OF THE BRAZEN SERPENT, otherwise KNIGHT OF THE RED EAGLE, or PRINCE OF THE TABERNACLE [Ragon]. (26) KNIGHT OF THE HOLY CITY, or SCOTTISH TRINITARIAN [1862], otherwise KNIGHT OF THE BRAZEN SERPENT [Ragon].

CLASS III.—(27) SOVEREIGN GRAND COMMANDER OF THE TEMPLE, otherwise KNIGHT OF THE HOLY CITY, or PRINCE OF MERCY [Ragon]. (28) KNIGHT OF JOHAN OR OF THE SUN, otherwise GRAND SUBLIME KNIGHT OF ST. ANDREW OF SCOTLAND [1862]. (29) KNIGHT OF ST. ANDREW, otherwise KNIGHT OF JOHAN OR OF THE SUN [1862]. (30) KNIGHT GRAND KADOSH, SOVEREIGN GRAND INSPECTOR, otherwise KNIGHT KADOSH [1862], or KNIGHT OF ST. ANDREW [Ragon]. (31) GRAND INQUISITOR COMMANDER, otherwise GRAND MASTER COMMANDER [1862], otherwise KNIGHT GRAND KADOSH [Ragon]. (32) SOVEREIGN PRINCE OF THE ROYAL MYSTERY, otherwise PRINCE OF THE ROYAL SECRET [1862], or GRAND INQUISITOR COMMANDER [Ragon]. (33) KNIGHT GRAND INSPECTOR GENERAL, otherwise GRAND MASTER GENERAL [1862], otherwise SUBLIME PRINCE OF THE ROYAL MYSTERY [Ragon].

SECOND SERIES: Comprising instruction in natural sciences, the philosophy of history and poetical myths of antiquity, for the stimulation of research into causes and origins, having in view the development of a humanitarian and sympathetic sense.

CLASS III (continued).—(34) KNIGHT OF THE TEMPLE, otherwise KNIGHT OF THE RED EAGLE [1856], or KNIGHT OF SCANDINAVIA [1862], also KNIGHT GRAND INSPECTOR [Ragon]. (35) KNIGHT OF SCANDINAVIA, otherwise KNIGHT MASTER OF ANGLES [1856], or SUBLIME COMMANDER OF THE TEMPLE [1862]. (36) KNIGHT PHILALETHES, otherwise KNIGHT OF THE HOLY CITY [1856], or SUBLIME NEGOTIATE, COMMANDER OF THE LUMINOUS TRIANGLE [1862].

CLASS IV.—(37) DOCTOR OF THE PLANISPHERES, otherwise KNIGHT ADEPT OF TRUTH [1856], or KNIGHT OF SHOTA=ADEPT OF TRUTH [1862]. (38) MASTER OF THE GREAT WORK, otherwise WISE SIVIAST [1849], or SUBLIME KNIGHT ELECT OF TRUTH [1856], and SUBLIME ELECT OF TRUTH, or PHILALETHES [1862]. (39) PRINCE OF THE ZODIAC, otherwise KNIGHT PHILALETHES [1856], or GRAND ELECT OF THE EONS [1862]. (40) SUBLIME HERMETIC PHILOSOPHER, otherwise DOCTOR OF THE PLANISPHERES [1856], or WISE SIVIAST, AND PERFECT SAGE [1862]. (41) KNIGHT OF THE SEVEN STARS, otherwise WISE SIVIAST [1856], or KNIGHT OF THE ARCH OF SEVEN COLOURS [1862] and KNIGHT OF THE SEVEN STARS [Ragon.] (42) KNIGHT OF THE ARCH OF SEVEN COLOURS, otherwise HERMETIC

PHILOSOPHER [1856], or SUBLIME HERMETIC PHILOSOPHERS [1862]. (43) KNIGHT SUPREME COMMANDER OF THE STARS, otherwise ADEPT INSTALLATOR [1856], or DOCTOR OF THE PLANISPHERES [1862]. (44) GRAND PONTIFF OF ISIS, otherwise ADEPT CONSECRATOR [1856], or SUBLIME SAGE OF THE ZODIAC [1862]. (45) SOVEREIGN MASTER OF MYSTERIES, otherwise SHEPHERD KING OF THE HUTZ [1849], or ADEPT EULOGIST [1856] and SUBLIME SAGE OF ISIS [1862]. (46) SUBLIME PRINCE OF THE SACRED CURTAIN, otherwise ADEPT OF SIRIUS [1856], or SUBLIME PASTOR OF THE HUTZ [1862]. (47) INTERPRETER OF HIEROGLYPHS, otherwise SAGE OF THE PYRAMIDS [1849], or ADEPT OF BABYLON [1856] and KNIGHT OF THE SEVEN STARS [1862].

CLASS V.—(48) PASTOR-KING OF THE HUTZ, otherwise PHILOSOPHER OF SAMOTHRACE [1849], or ADEPT OF THE RAINBOW [1856] and SUBLIME GUARDIAN OF THE SACRED MOUNT [1862]. (49) PRINCE OF THE SACRED CURTAIN, otherwise TITAN OF THE CAUCASUS, or ADEPT OF THE SEVEN STARS [1856] and SUBLIME SAGE OF THE PYRAMIDS [1862]. (50) SAGE OF THE PYRAMIDS, otherwise CHILD OF THE LYRE [1849], or COMMANDER OF THE ZODIAC [1856] and SUBLIME PHILOSOPHER OF SAMOTHRACE [1862]. (51) PHILOSOPHER OF SAMOTHRACE, otherwise KNIGHT OF THE PHŒNIX, or KNIGHT BANUKA [1856] and SUBLIME TITAN OF THE CAUCASUS [1862]. (52) PRINCE OF THE GOLDEN FLEECE, otherwise SUBLIME SCALD [1849], or KNIGHT OF THE LUMINOUS TRIANGLE [1856] and SAGE OF THE LABYRINTH [1862]. (53) TITAN OF THE CAUCASUS, otherwise KNIGHT OF THE SPHINX [1849], or KNIGHT ZARADUST [1856] and SAGE OF THE PHŒNIX [1862]. (54) CHILD OF THE LYRE, otherwise KNIGHT OF THE PELICAN [1849], or KNIGHT OF THE LUMINOUS RING [1856] and SUBLIME SCALD [1862]. (55) KNIGHT OF THE PHŒNIX, otherwise SUBLIME SAGE OF THE LABYRINTH [1849], or PRINCE MAGUS [1856] and SUBLIME ORPHIC DOCTOR [1862]. (56) ORPHIC DOCTOR, otherwise PONTIFF OF CADMEA [1849], or DOCTOR OF THE SACRED VEDAS [1856] and SAGE OF CADMUS [1862]. (57) SUBLIME SCALD, otherwise SUBLIME MAGE [1849], or PRINCE BRAHMIN [1856]. (58) KNIGHT OF THE SPHINX, otherwise PRINCE BRAHMIN [1849], or SUBLIME SCALD [1856] and WISE BRAHMIN [1862]. (59) PERFECT MASTER OF THE SLOKA, otherwise PONTIFF OF OGYGIA [1849], or SCANDINAVIAN KNIGHT [1856], and SUBLIME SAGE OF OGYGIA [1862]. (60) KNIGHT OF THE PELICAN, otherwise SCANDINAVIAN KNIGHT [1849], or PRINCE OF THE SACRED NAME [1856], and SUBLIME GUARDIAN OF THE THREE FIRES [1862]. (61) SUBLIME SAGE OF THE LABYRINTH, otherwise KNIGHT OF THE TEMPLE OF TRUTH [1849]

OR PRINCE OF THE GOLDEN FLEECE [1856] and SUBLIME UNKNOWN PHILOSOPHER [1862].

CLASS VI.—(62) PONTIFF OF CADMUS, otherwise SAGE OF HELIOPOLIS [1849], or PRINCE OF THE LYRE [1856] and SUBLIME SAGE OF ELEUSIS [1862], or SAGE OF HELIOPOLIS [Ragon]. (63) WISE SIVIAST, otherwise PONTIFF OF MITHRAS [1849], or PRINCE OF THE LABYRINTH [1856], and ADEPT OF SIRIUS [1862]. (64) GRAND ARCHITECT OF THE MYSTERIOUS CITY, otherwise GUARDIAN OF THE SANCTUARY [1849], or PRINCE OF THE LYBIC CHAIN [1856], and ADEPT OF BABYLON [1862]. (65) SUBLIME MAGUS, otherwise PRINCE OF TRUTH [1849] and SUBLIME SAGE OF ELEUSIS [1862]. (66) BRAHMIN PRINCE, otherwise SUBLIME KAVI [1849], or PRINCE OF THE COVENANT [1856], and COMPANION ZARADUST [1862]. (67) GUARDIAN OF THE THREE FIRES, otherwise MOST WISE MOUNI [1849], or PRINCE OF THE SANCTUARY [1856], and COMPANION OF THE LUMINOUS RING [1862]. (68) PONTIFF OF OGYGIA, otherwise GRAND ARCHITECT OF THE MYSTERIOUS CITY [1849], or PRINCE OF THE TEMPLE OF TRUTH [1856] and COMPANION OF THE SACRED VEDAS [1862]. (69) SOVEREIGN GRAND MASTER OF THE LIGHT, CHIEF OF THE SECOND SERIES, otherwise SUBLIME PRINCE OF THE SACRED COURTINE [1849], or COMMANDER OF THE SECOND SERIES [1856], and COMPANION OF THE SACRED NAME [1862].

THIRD SERIES: Comprising the complement of the historical part of the Order, instruction on high philosophy, studies of religious myths belonging to different ages of humanity.

CLASS VI (continued).—(70) DOCTOR OF THE SACRED FIRE, otherwise INTERPRETER OF HIEROGLYPHS [1849], or ORPHIC SAGE [1856] and COMPANION OF THE GOLDEN FLEECE [1862]. (71) KNIGHT OF THE LUMINOUS TRIANGLE, otherwise ORPHIC DOCTOR [1849], or SAGE OF ELEUSIS [1856] and COMPANION OF THE LYRE [1862]. (72) THEOSOPHIC KNIGHTS, otherwise GUARDIAN OF THE THREE FIRES [1849], or COMPANION OF THE LYBIC CHAIN [1862]. (73) SAGE OF HELIOPOLIS, otherwise GUARDIAN OF THE INCOMMUNICABLE NAME [1849], or SAGE OF MITHRAS [1856], and COMPANION OF THE SANCTUARY [1862]. (74) PONTIFF OF MITHRAS, otherwise SUPREME MASTER OF WISDOM [1849], or SAGE OF DELPHOS [1856], and PATRIARCH OF TRUTH [1862]. (75) GUARDIAN OF THE SANCTUARY, otherwise SOVEREIGN PRINCE OF SENATES OF THE ORDER [1849], or SAGE OF SAMOTHRACE [1856], and SUBLIME MASTER OF THE SECRETS OF THE ORDER [1862].

CLASS VII.—(76) PRINCE OF TRUTH, otherwise SOVEREIGN GRAND MASTER OF MYSTERIES [1849], or SAGE OF ELEUSIS [1856], and SAGE

OF ELIA [1862]. (77) SUBLIME KAVI, otherwise SUPREME MASTER OF THE SLOKA [1849], or SUBLIME SAGE OF THE MYSTERIES [1856], and SAGE OF MITHRAS [1862]. (78) DOCTOR OF THE SACRED VEDAS, otherwise DOCTOR OF THE SACRED FIRE [1849], or SAGE OF WISDOM [1856], and SAGE OF DELPHI OR SACRED CURTAIN [1862]. (79) MOST WISE MOUNI, otherwise DOCTOR OF THE SACRED VEDAS [1849], or SUBLIME SAGE OF THE MYSTERIES [1856], and WISE THEOSOPHER [1862]. (80) KNIGHT OF THE REDOUBTABLE SAD, otherwise SUBLIME KNIGHT OF THE GOLDEN FLEECE [1849], or PRIEST OF THE SPHINX [1856], and SUBLIME SAGE OF SYMBOLS, INTERPRETER OF HIEROGLYPHS [1862]. (81) GUARDIAN OF THE INCOMMUNICABLE NAME, otherwise SUBLIME KNIGHT OF THE LUMINOUS TRIANGLE [1849], or PRIEST OF THE PHŒNIX [1856], and SUBLIME SAGE OF WISDOM [1862]. (82) SUPREME MASTER OF WISDOM, otherwise SUBLIME KNIGHT OF THE REDOUBTABLE SADAH [1849], or PRIEST OF THE PYRAMIDS [1856], and SUBLIME SAGE OF THE MYSTERIES [1862]. (83) GRAND PONTIFF OF TRUTH, otherwise SUBLIME KNIGHT THEOSOPHER [1849], or PRIEST OF HELIOPOLIS [1856], and SUBLIME SAGE OF THE SPHINX [1862]. (84) GRAND INSPECTOR INTENDANT, otherwise SOVEREIGN GRAND INSPECTOR [1849], or PRIEST OF ON [1856]. (85) SOVEREIGN PRINCE OF MASONRY, CHIEF OF THE THIRD SERIES, otherwise GRAND DEFENDER OF THE ORDER [1849], or PRIEST OF MEMPHIS [1856]. (86) SOVEREIGN GRAND MASTER CONSTITUENT OF THE ORDER, otherwise SUBLIME MASTER OF THE LUMINOUS RING [1849], or PONTIFF OF SERAPIS [1856]. (87) SOVEREIGN PRINCE, GENERAL RULER OF THE ORDER, otherwise REGULATOR-GENERAL OF THE ORDER [1849], or PRIEST OF ISIS [1856], and PONTIFF OF ISIS [1862]. (88) SOVEREIGN GRAND INSPECTOR-GENERAL, CHIEF OF THE SUPREME REPRESENTATIVE COUNCIL OF THE ORDER, otherwise SUBLIME PRINCE OF MASONRY [1849], or PRIEST OF KNEF [1856], and PONTIFF OF KNEF [1862]. (89) KNIGHT OF THE KNEF, MEMBER OF THE SUPREME GRAND COUNCIL GENERAL, otherwise SUBLIME MASTER OF THE GREAT WORK [1849], or PONTIFF OF THE MYSTIC CITY [1856]. (90) PRINCE OF MEMPHIS, MEMBER OF THE SOVEREIGN TRIBUNAL, DEFENDER OF THE ORDER, otherwise SUBLIME KNIGHT OF THE KNEF [1849], or PERFECT PRINCE SUBLIME MASTER OF THE GREAT WORK [1856]. (91) SOVEREIGN PATRIARCH GRAND COMMANDER OF THE ORDER: GRAND EMPIRE, otherwise SOVEREIGN PRINCE OF MEMPHIS, CHIEF OF THE GOVERNMENT OF THE ORDER [1849], or PAST GRAND DEFENDER OF THE RITE [1856], and GENERAL INSPECTOR OF THE ORDER [1862]. (92) SOVEREIGN PRINCE OF THE MAGI OF THE SANCTUARY OF MEMPHIS [1849], otherwise SUBLIME

INTERPRETER OF SCIENCE AND OF HIEROGLYPHS [1856], or GRAND DEFENDER OF THE ORDER [1862]. (93) GRAND INSPECTOR REGULATOR OF THE RITE [1856], otherwise GRAND REGULATOR GENERAL OF THE ORDER [1862]. (94) SOVEREIGN PRINCE OF MEMPHIS [1856], otherwise SOVEREIGN PRINCE OF MEMPHIS OR OF MASONRY [1862]. (95) SOVEREIGN PATRIARCHAL GRAND CONSERVATOR OF THE RITE [1856], otherwise SUBLIME PRINCE OF THE MAGI [1862]. (96) SUBLIME MAGUS [1856], otherwise SOVEREIGN PONTIFF OF MAGI OF THE SANCTUARY OF MEMPHIS [1862]. (97) GRAND HIEROPHANT.

It will be understood that the initial title of each Grade is that of the Rite in its original promulgation of 1839. The variations are largely accounted for as transpositions of place, but there are also changes of title, some of which do not appear to predicate any serious Ritual differences. On the other hand, the recension of 1856 has Grade names suggestive of Grade Officers, to which nothing corresponds previously, while they were abandoned in the final revision. The recension of 1839 comprised ninety-one Degrees, extended to ninety-two in 1849, to ninety-seven in 1856, and reduced in 1862 to ninety-six. Subject to the expansions stated, the Grade content of each of the Three Series was identical in the recensions of 1839, 1849 and 1856. In that of 1862 Class I, containing thirteen Degrees, preceded the First Series, as a kind of Ritual Prolegomena to the whole Rite. The Grade content of the Seven Classes according to the recensions of 1839 and 1849 is not in exact correspondence with those of 1856 and 1862, but a tabulation of differences would serve no useful purpose. I append, however, the variant denominations of Classes according to the third and fourth recensions: they may be compared with those of the ANTIENT AND PRIMITIVE RITE.

Class I: Lodge; Class II: College; Class III: Sub-Section A—Senate of Hermetic Philosophers; Sub-Section B—Academy of Masonic Science [1856]; Chapter [1862]; Class IV: Sub-Section A—Conclave of Masonic Magi; Sub-Section B—College of Princes of Truth [1856]; Areopagus [1862]; Class V: Council of Masonic Mysteries [1856]; Senate [1862]; Class VI: Council of Sublime Masters of the Great Work [1856]; Consistory [1862]; Class VII: Sub-Section A—Mystic Temple of the Sovereign Grand Council General, ninety-first to ninety-fourth Degree; Sub-Section B—Sovereign Sanctuary of Memphis, ninety-fifth Degree; Sub-Section C—Sanctuary of Sublime Magi, ninety-sixth Degree; Sub-Section D—Supreme Council of Sublime Masters of the Light, ninety-seventh Degree [1856]; Council [1862].

Antient and Primitive Rite.—It would seem that *ab origine*

symboli the ORIENTAL Order was alternatively the ANTIENT AND PRIMITIVE RITE OF MEMPHIS. We have seen in another section under what circumstances it was taken into the custody of the GRAND ORIENT and placed in one of its proverbial pigeon-holes. We have seen how its Grand Master Marconis sought to establish it in other countries. Something is said to have been done in Roumania and Egypt, but I have not met with the evidence. It was certainly taken to America and came into the hands of Mr. H. J. Seymour, who received or assumed the title of Grand Master of the RITE OF MEMPHIS in America, *circa* 1867. In or about 1872 it came over to England, and then or subsequently Mr. John Yarker became its custodian and worked it spasmodically, chiefly by the mode of communication. Whether under his auspices or antecedently perhaps in America, it was reduced to Thirty-Three Degrees, under the title of ANTIENT AND PRIMITIVE RITE, thus constituting a direct challenge to the SCOTTISH RITE, already established and flourishing. The historical questions are obscure and would not repay research. The sequence of Grades is as follows. SERIES I.—CLASS I, LODGE : CRAFT GRADES. CLASS II, COLLEGE : (1) DISCREET MASTER ; (2) SUBLIME MASTER ; (3) KNIGHT OF THE SACRED ARCH ; (4) KNIGHT OF THE SECRET VAULT. CLASS III, CHAPTER : (1) KNIGHT OF THE SWORD ; (2) KNIGHT OF JERUSALEM ; (3) KNIGHT OF THE ORIENT ; (4) KNIGHT OF THE ROSE-CROIX. SERIES II.—CLASS IV, SENATE : (1) KNIGHT OF THE RED EAGLE ; (2) KNIGHT OF THE TEMPLE ; (3) KNIGHT OF THE TABERNACLE ; (4) KNIGHT OF THE SERPENT ; (5) KNIGHT SAGE OF TRUTH ; (6) KNIGHT HERMETIC PHILOSOPHER. CLASS V, AREOPAGUS : (1) KNIGHT KADOSH ; (2) KNIGHT OF THE ROYAL MYSTERY ; (3) KNIGHT GRAND INSPECTOR. SERIES III, SUBLIME COUNCIL.—CLASS VI, CONSISTORY : (1) GRAND INSTALLATOR ; (2) GRAND CONSECRATOR ; (3) GRAND EULOGIST ; (4) PATRIARCH OF TRUTH ; (5) PATRIARCH OF THE PLANISPHERES ; (6) PATRIARCH OF THE VEDAS. CLASS VII, COUNCIL : (1) PATRIARCH OF ISIS ; (2) PATRIARCH OF MEMPHIS ; (3) PONTIFF OF THE MYSTIC CITY ; (4) PERFECT PONTIFF. SERIES IV, OFFICIAL.—(1) GRAND DEFENDER OF THE RITE ; (2) SUBLIME PRINCE OF MEMPHIS ; (3) SOVEREIGN GRAND CONSERVATOR OF THE RITE. In their English form the Grades of this Rite bear the marks of editing and occasional extension by Yarker ; they represent notwithstanding the original content of MEMPHIS and are curious as such, while a few of them are not unimportant, in spite of egregious titles of dignity and of ridiculous claims. I have given considerable space to some of them on the side of Ritual.

ORPHIC MYSTERIES

In Heaven, on Earth and in Hades we know that ecstasy suspended all who heard the lyre of Orpheus. But he was the spouse of Eurydice, whom the serpent stung to death, and to the gates of the underworld he followed in quest of her. As the gates opened to his music, so opened the palace of Pluto. It is said that the Furies were appeased, the wheel of Ixion stood still and the stone of Sisyphus. The heart of Pluto softened and Proserpine remembered another quest, when Demeter went over the world in search of her. They placed Eurydice in his keeping; but we know also the condition—that he was not to look back till he had left the underworld. It came about that Eurydice was behind him as they approached the light of day: he looked and lost. There were no Orphic Mysteries which celebrated this mission of love and its final frustration, and the reason is that—by their nature—all Instituted Mysteries end—and must end—in attainment. Demeter recovers her daughter, the Kabiric death is followed by resurrection, the murdered Osiris ascends into highest heaven. And in the greatest exile and return formula which has even been put into words, the Lord of Glory comes forth, and the Lord goes back. This is the crown of all Mysteries, and those elected thereto return with Him. The Mysteries are a Divine Comedy.

Orpheus as Hierophant.—There is, however, a second epoch of the Orphic fable, and this depicts him, whom a Nemesis denied fruition in quest, as carrying the Rites of attainment from Egypt or elsewhere into Thrace or Greece at large. I have indicated that Eleusis incorporated Iacchic elements—whether late or early—and the Orphic Mysteries were Rites of Dionysios or Iacchos, whose story is so familiar that it does not bear repetition. He was torn to pieces by the Titans, and this is the death in his Mysteries. He was mourned by all the people, and these are his sorrowful Mysteries. He was sought by Rhea, and this is their quest formula. He was restored again to life, and hereof are his joyful Mysteries, with the attainment reached therein. The Orphic Rites are, however, a later modification, though administered in the guise of ancient doctrine and practice, deriving from their alleged true source in the world of the Delta. Those initiated therein were required to abstain from flesh meat and every blood-sacrifice. The god of these Mysteries was represented as having first wielded the sceptre of the universe, and according to Proclus he would resume his empire, so that he who was the first sovereign would be also the last. The doctrine like the Rites ended therefore in attainment. The rule of life imposed suggests that

these Orphic Mysteries were pure at their beginning ; but they became abominations subsequently, and the fable of Orpheus was corrupted in like manner.

The Apotheosis.—There is finally a third epoch, in which Orpheus merges into the symbolism of those Mysteries which he taught, for he was torn to pieces, like Iacchos, by Thracian women. But it is said that he was raised into the pantheon, receiving divine honours ; that the Muses buried his remains ; that his lyre was translated to the sky and became one of the constellations. So he attained in the end. Masonry is also a quest, and if followed to the term of its symbolism there is attainment of the Lost Word. But if this is understood in the heart, not heard with the ear only, it may happen that a higher end is reached and that on a Horeb height of the Mysteries the Epopot becomes the Word. *Benedictus Dominus Deus noster qui dat nobis Verbum*





PALLADIAN FREEMASONRY

Prior to the year 1885, a certain Leo Taxil—otherwise Gabriel Jogand Pagès—was a writer of pornographic romances issued in serial form, an anti-cleric and a retailer of scandalous stories concerning ecclesiastics, especially in high places. He became a Mason, but was expelled from the Order. About the date mentioned, the house which published his lucubrations appears to have failed, and Leo Taxil pretended to awaken thereupon to the enormity of his literary life. He announced his conversion and, I think, attributed it to the intercession of Joan of Arc. He had a natural grudge against Masons and resolved that it should be turned to account, with which purpose in view he produced—in or about the year mentioned above—his first volume of fraudulent revelations under the title of **BRETHREN OF THE THREE POINTS**. The *soi-disant* ex-atheist had never passed beyond the Grade of Apprentice and was practically in possession of nothing but public knowledge, *plus* the resources of a profligate imagination. There is no reason to suppose that this publication produced any impression, and the same remark applies to the **CULTUS OF THE GRAND ARCHITECT**, which appeared shortly after and was little more than an unauthorised Masonic Directory. It was said of Leo Taxil : *il a fini de manger du curé ; il mange aujourd'hui du franc-maçon ;* but

it was imperative that he should provide more inviting fare for his readers, if he would continue to get bread for himself.

Adoptive Masonry.—In a fortunate moment it occurred to him that he might exploit the history of Adoptive Masonry so-called and electrify people—but especially wives of Freemasons—by revealing that there were Lodges for women in connection with ordinary Lodges and that the worst construction which could be placed on them would not exceed the truth. He distributed imaginary institutions with lavish hand over the whole country, invented names for each of them and pseudonyms for their most prominent members. The effrontery seems to have succeeded and there is no need to say that he continued. *LES SŒURS MAÇONNES* appeared in 1886, containing bogus Rituals of Female Freemasonry and an account of historical degrees, mostly obscure, designed in the past as substitutes for Masonry thrown open to both sexes. This was reprinted in 1891 under the title *Y A-T-IL DES FEMMES DANS LA FRANC-MAÇONNERIE*.

Luciferian Spiritism.—Among several additional sections, it contained his invention in chief of Palladian Masonry, otherwise Luciferian Spiritism, the supernatural machinery of which may have been drawn from some backwater-society for the propagation of Sabbatic Orgies, of course unconnected with Freemasonry. The root of the pretended Rituals seems traceable, however, to a source more banal than abominable in a certain *ORDRE DU PALLADIUM* with which I have dealt elsewhere. The pornographer's province was to colour them, in which manner a new and mysterious Order issued ready-made from the brain of Leo Taxil and, for a period, filled Europe with its rumour. By the hypothesis of the inventor it was dedicated to the worship of Satan, according to an elaborate form, and to practices which will be understood readily in a connection of this kind. At the head of it was Albert Pike.

Worship of Lucifer.—The creation again must have served the only purpose of its author, and one of his next steps was to enter into collaboration—I infer—with another writer, yet more obscure than himself, for the production of a pamphlet in defence of his revelations, entitled *ARE THERE LODGES FOR WOMEN?* It contained a forged instruction of Albert Pike, advocating the worship of Lucifer as the true God, licence in sexual intercourse, and other enormities and follies. About the same time Leo Taxil became connected with Dr. Henri Bataille, *alias* Dr. Hacks, and a vast publication was projected in weekly numbers under the

title of *LE DIABLE AU DIX-NEUVIÈME SIÈCLE*, which had a wide sale and extended to nearly 250 issues. It affirmed (1) that behind universal Masonry, wheresoever spread over the four quarters, there was another and most secret Masonry, directing the whole institution ; (2) that the Supreme Dogmatic Directory was at Charleston, having Pike at its head, with the title of Sovereign Pontiff of Universal Freemasonry ; (3) that it was devoted to the cultus of Lucifer, who manifested in the course of the Masonic Rites ; (4) that as it was anti-Christian in religion so it was revolutionary in politics ; (5) that it dealt largely in occult or magical practices, which had amazing phenomena as their result ; (6) that it initiated women on equal terms with men and in the same manner.

A Central Directory.—These heads of revelation may be supplemented from another source, being an Italian ex-Mason whom I shall have occasion to mention presently : (1) that the centralisation of High-Grade Masonry had occurred independently to the Italian patriot Mazzini, who collaborated with Pike, and out of this secret partnership there was begotten a Supreme Rite, the Act of Creation being signed by the American Grand Master and the Italian liberator on September 20, 1870, or on the very day when Italian troops entered the Eternal City ; (2) that Mazzini assumed the executive, having Rome as its centre, under the title of Sovereign Chief of Political Action ; (3) that other Central Grand Directories sprang up subsequently, in addition to Rome and Charleston, at Monte Video for South America, Naples for Europe—apparently outside Italy—Calcutta for the Eastern world and Port Louis in Mauritius for Africa ; (4) that a Sovereign Universal Administrative Directory was fixed at Berlin subsequently to the death of Mazzini ; (5) that the latter was succeeded by Adriano Lemmi ; (6) that when the Pontiff of Luciferian Freemasonry—Albert Pike—himself died his charge devolved upon incompetent shoulders in the person of Albert George Mackey, but was transferred presently to Lemmi ; (7) that no High-Grade or other Mason—even a Sovereign Grand Inspector-General—had the right of entrance as such into the occult order, and that those who were received therein became silent from the moment of their entrance.

Palladian Lodges.—With its elaborate accounts of Luciferian worship in Lodges of Palladian Freemasonry, its egregious tales of diabolical manifestations therein, and its general history of pseudo-supernaturalism in the nineteenth century, *LE DIABLE AU DIX-NEUVIÈME SIÈCLE* is most entertaining and remains as a curiosity now when all interest in the conspiracy which manufactured it has

passed away. However, it ran its course and was replaced by a monthly review, which also had a large circulation.

Diana Vaughan.—The plot was now at its height. Works on Female Freemasonry from other pens, the Confessions of Domenico Margiotta, a member—as he said—of the Palladium, supplemented the previous evidence; but directly or indirectly, they were all the creation of Leo Taxil. And so also was Diana Vaughan, the wealthy, beautiful and highly placed Palladian Grand Mistress, who was first heard of in the romance of Bataille and became from that moment the centre of growing interest, *pièce de resistance* of the plot and that which was destined to make its fortune for a period. On her and the claims concerning her it broke also in fine. Had it not been for Diana Vaughan I do not believe for a moment that the literature of Luciferian Freemasonry would have attracted one per cent of the attention which it obtained in Western Europe. Her creation was to this extent a work of genius—by which I mean the genius of imposture. The story goes that when the fabulous seat of the pontificate was transferred from Charleston to Rome there was a split in the school of the Palladists and Diana Vaughan carried her colours to a venture equipped by herself, which incorporated the anti-Lemmist groups, under the title of the FREE AND REGENERATED PALLADIUM—otherwise, a Luciferian Order of her own. With this purpose in view she reached Paris from New York and began the publication of a monthly review claiming to be founded in its interest. The three numbers which appeared were of course the work of the conspirators and an instance of their untiring activity.

A Palladian Conversion.—The ground was prepared in this manner for a great event to follow, being the conversion of the Palladian lady to the Christian and Catholic faith. This was announced by Leo Taxil in LA REVUE MENSUELLE, another organ of the plot, and it is to speak with moderation when I say that all believing France was jubilant. It was also a day of triumph for the conspiracy. No serious voice had as yet been raised against it in the Catholic press; the pope had granted an audience to Leo Taxil; Cardinal Parocchi—Cardinal-Vicar of Rome—had felicitated him for exposing “the turpitude of the androgyne Lodges”; Mgr. Meurin had written a colossal impeachment of Freemasonry based on the documents of Adolphe Ricoux; the Bishop of Grenoble had furnished a flattering testimonial on the importance of the heinous revelations; the REVUE CATHOLIQUE of Coutances had identified itself blindly with the conspiracy; Margiotta had the papal

benediction and a sheaf of episcopal plaudits. But that which remains of the story is its rapid descent of Avernus.

Dr. Bataille.—As the great event of the conspiracy was the conversion of its heroine, so the *magnum opus*—its ridiculous inventions notwithstanding—was *LE DIABLE AU DIX-NEUVIÈME SIÈCLE*, which claimed to be the memoirs of a Catholic spy who had investigated High-Grade Masonry in the chief countries of the world for the purpose of unveiling the iniquities practised therein. Now, the subsequent adventures of its author are scarcely less entertaining than his original confessions, for the account of them includes secession and division in the camp of the conspirators. It appears from the London press of the period that an English gentleman residing in Paris, and interested in the allegations against Masonry, took advantage of his presence on the spot to make some personal investigation in the form of a visit to Dr. Hacks, *alias* Dr. Bataille. He was received affably and discovered that his interlocutor had cut himself adrift from the conspiracy, had married and set up as a medical practitioner in a handsome suite of rooms. He explained frankly that when he was a bachelor, doing press-work on the *PETIT-JOURNAL*, he was invited to join a number of other journalists in the production of *LE DIABLE AU DIX-NEUVIÈME SIÈCLE* and was glad to secure the unusual remuneration offered. His cooperation was limited, however, to a small part of the first volume. "When he found that it was going beyond an amusing caricature, was being taken seriously by some people, and was dealing with personal questions, he withdrew." At the same time, actuated apparently by a feeling of professional loyalty, he would say nothing regarding his associates; but "it was evident that he looked with great gusto on the financial success of the publication and with enjoyment on the credulous folly of mankind." He affirmed himself further to be and to have been always an absolute materialist and disbeliever in the supernatural. "His position in this respect is so firm that he announces that he has resigned his membership of the *SOCIÉTÉ DES SCIENCES PSYCHIQUES* because that body admits the possible existence of the supernatural."

Congress of Trent.—A damaging interview appearing in an English newspaper may not have reached the headquarters of the conspiracy and might not have been noticed if it had. However, a few weeks later the Anti-Masonic Congress of Trent made the question of Diana Vaughan of yet wider European interest and raised considerable curiosity as to the identity of Dr. Bataille. The Catholic newspaper *L'UNIVERS*, edited by Eugène Tavernier, demanded information, and it was supplied

by no one so promptly as the Doctor himself, who offered two statements calculated—in his opinion—to preclude the periodical in question from going further astray concerning *LE DIABLE AU DIX-NEUVIÈME SIÈCLE* and Diana Vaughan—"burning questions," he observed, "for some thousands of imbeciles."

Bataille Railleries.—He affirmed firstly, as before, that he collaborated over part of the first volume only, and secondly that he was a complete stranger to the affair of Diana. Later on, in a letter to *LA VÉRITÉ* he denied the authorship of articles which had appeared over his pseudonym in the columns of the *REVUE MENSUELLE*, while registering his utter indifference to any opinion which might or might not be held concerning him by Catholics. These admissions were followed by others, full of racy insolence, addressed to M. Tavernier and to *LA LIBRE PAROLE*, in one of which he solicits an advertisement of an *à la carte* restaurant—which he had opened recently—as a compensation for an injurious criticism. The medical profession, he acknowledged, was not patronised sufficiently in his person, and he had to look elsewhere for his livelihood. Previous to his experience as a ship's doctor he had been a clown.

An Abbé Stupefied.—But if Dr. Bataille regarded his readers in general as so many "imbeciles" who were fair sport for his impositions, he had no words to express his derision of that inner circle of believers who took the pains to address him personally. Among these was a certain abbé. When Dr. Bataille washed his hands publicly of the affair of Diana, the ecclesiastic wrote saying that he was stupefied and overwhelmed, upon which the gay physician enclosed the letter to Gaston Mèry, editor of *LA LIBRE PAROLE*, saying: "Read it, linger over it: tell me, are there not some moments, and is not this one of them, when the literary jester experiences a sweet joy, a delicious hilarity, which more than compensates for his labours and solitudes? What think you of your country after that? . . . And it is three years at least since I went out of the whole business, since I set foot in the shop of the publishers; and I have not even glanced at the second part of *LE DIABLE AU XIX^e SIÈCLE*, while for me Diana Vaughan is only a vague name. Yet it is to me this man addresses himself, that he may cease from being stupefied."

Memoirs of Diana.—It is needless to say that Hacks made a false statement as to the period when he severed his connection with the obscure publishing house of Delhomme et Briguet, for in October, 1894, he was running a *Clinique Saint-Sulpice*,

apparently in a back parlour of their establishment, and it was advertised on the covers of the MÉMOIRES D'UNE EX-PALLADISTE—that is to say, of Diana Vaughan—which were appearing amidst great *éclat*. To complete the confessions of the Doctor it is only necessary to record that M. Villarmich, of the staff of LA LIBRE PAROLE, interviewed him also a little later on. He was found in a comfortable apartment above his restaurant on the Boulevard Montmartre, where—by a pleasantry of its proprietor—the stained-glass windows exhibited heads of Lucifer. Affecting frankness and good nature, the Doctor explained that on the appearance of the *Humanum Genus* Encyclical he concluded that there was money to be made out of the “known credulity and unknown idiocy of the Catholics.” A Jules Verne was needed, and he became that Jules Verne. The result was LE DIABLE AU XIX^e SIÈCLE. Enumerating the most absurd of his stories, he stated that they drew tears of laughter from his collaborators; but they thought that he was going too far and would spoil all. He assured them that the inventions would pass, and they did. “In a word, it was the most brazen defiance ever offered to human stupidity, and it was accepted.” He severed his connection because he grew sick of his collaborators: *il n'y a pas des gens plus embêtants que ces gens là*. In any case, he observed that he had “made his bit,” after which he transferred his versatile pen to L'ILLUSTRATION, then had a turn at photography, and finally purchased the restaurant, which—at the time of the interview—was “going very well.”

An Honorary Catholic.—As to Diana Vaughan, that was purely Leo Taxil's matter. “He told me invariably that he was her honorary agent”—much after the same manner that Hacks once signed himself “honorary Catholic.” The statements made at the interview would of course bear no examination. Had Hacks conceived the imposture and suggested it to Taxil, the latter could not have mystified him over the affair of Diana. Nor did the plot originate in the manner described. The *Humanum Genus* Encyclical was promulgated in 1886, while the idea of exploiting the Catholics did not take effect till 1892, so far as Hacks was concerned. In the meantime it had been put to various uses by Leo Taxil.

Bought by Freemasons.—The impression on a casual review would be that the conspiracy had received its death-blow by this *volte-face* of its presumable author-in-chief. But there was one way out of the difficulty. It was explained quite simply that Dr. Hacks had been bought by the Freemasons. Hereto that

eminently saleable person replied: "If I confessed to my readers assembled that I had fooled them they would not credit me, and it may be presumed that they gave credit to Leo Taxil when he invented the above explanation." It was accepted by the Bishop of Grenoble and by Canon Mustel, even when it was suggested by Hacks, with more than his usual effrontery, that the latter had a hand in the preparation of *LE DIABLE AU XIX^e SIÈCLE*. The credulity of this editor of the *REVUE CATHOLIQUE* of Coutances seems to have been so abysmal that it is only possible to save his integrity at the expense of his intelligence, or *vice versa*, for the warmth of his defence had so much the accent of a partisan that the question of his sincerity must have appeared within the pale of discussion. But as there was really no doubt of his honesty, so also was there none of his folly.

Adriano Lemmi.—It is, however, an indifferent conspiracy which cannot survive one defection. Over that of Dr. Hacks there was mourning in a charitable spirit. It was deplored in a spirit of piety; he had yielded to the arts of the enemy; he must be prayed for; there were extenuating circumstances; he had been once a genuine Catholic; now he was probably mad. But Leo Taxil had yet to be confronted by another secession, not less squalid in its details and characterised by rancour and bitterness on both sides. It would appear that the patience of the gang was exhausted, and it felt that its time was short. The first public result of the *Bataille embroglio* appeared in England on June 27, 1896, and some days later the *REVUE MENSUELLE* was forced to take notice of certain startling acts on the part of a personage only second in importance to the reputed author of *LE DIABLE AU XIX^e SIÈCLE*. I refer to Domenico Margiotta, that Italian ex-Mason whose "confessions" have been mentioned previously. The trouble had been brewing apparently for a considerable time. His first book was entitled *ADRIANO LEMMI* and was what is termed *fortement documenté* in the language of small publishing houses of Paris. It was an important source of authority and was appealed to freely as such.

A False Diana.—He wrote, however, a second book on Palladism regarded as the cultus of Satan-Lucifer, which is not *documenté* at all, and suggests that he was separated already from the source of all such adjuncts. It evoked no notice whatsoever in the *REVUE MENSUELLE*, but twelve months passed away before the reason of this silence transpired. The initial source of information is the tenth number of the *MEMOIRS OF AN EX-PALLADIST*. It then appeared that Domenico Margiotta had been circulating a scandal which took shape in the following terms:

"The Diana Vaughan whom I knew in 1889, at Naples, has remained a Palladist. . . . The history of her conversion is a mystification to allure Catholics. The writer of the MEMOIRS, EUCHARISTIC NOVENA, etc., is a false Diana. I defy her to come forward; those who make use of her name can only produce some adventuress whom I will convict of imposture forthwith. As to the true Diana Vaughan, the comedy now playing is for her a matter of indifference, and she is the first to laugh. She diabolises more than ever in the Triangles: she has made her peace with Lemmi."

Diana Intervenes.—The sentiments of the mythical Diana on this outrage offered to her honour cover many pages of pious ejaculation and exclamatory wrath; but she permitted the Christian to triumph, merely exhibiting the motives which prompted Margiotta to adopt his unworthy course. Some time after the publication of ADRIANO LEMMI she had repaired to Naples. There had been an earthquake in Calabria: "I received a letter from M. Margiotta which recounted that a palace of his ancestors had collapsed at Palmi; he begged me to pay for its rebuilding, or favour him with the trifle of a hundred thousand francs. I made inquiries and learned that the palace was in reality a small house let to an apothecary and that it had not been damaged seriously. In a word, I found the request indiscreet and gave him to understand as much. Our relations ceased at this point." A month later the REVUE MENSUELLE reproduced the justification of Diana with a commentary by Leo Taxil, explaining why the organ of the conspiracy had kept silent so long in all that regarded the Italian, and giving further details as to his conduct. This was republished in pamphlet form, with various additions. It appeared that Margiotta was now disposed to abandon his distinction between two Dianas, and suggested that his acquaintance with the mysterious lady was much closer than he had admitted. Indeed he was reported as saying: "What would you have? It is the fashion to make a virtue of it; but all the High-Grade Masons, myself included, know perfectly well that she is *une hystérique insatiable*."

A Final Confession.—This is interesting in view of what followed. For two months the accuser remained silent and then made his final confession, addressing LA FRANCE LIBRE of Lyons. He affirmed that, so far as he was concerned, the Vaughan revelations were wholly fraudulent. "Despite an apparent duality, Taxil and I were actually one person—speaking, thinking and writing by the mouth, mind and pen of the inventor of Diana Vaughan. A barbarous agreement bound me to this man and

imposed an obligation to accept without discussion the materials, deeds and documents which entered into the body of the work"—presumably ADRIANO LEMMI. "It was under such conditions that I came to transcribe the phases of the pretended conversion of Diana Vaughan, to affirm that I had seen with my own eyes this beautiful soul now reconciled to God, when—as a fact—I had neither seen nor known her, except through the statements of Taxil." So passed the second witness, with all his charters and Masonic diplomas.

Leo Taxil.—Words were inefficient to express the loathing conceived by Leo Taxil for his quondam associate. When Hacks determined, for his own reasons, to make a moderately clean breast of his share in the imposture, he gave those reasons and spared his comrades. But Margiotta shewed throughout in a much more pitiful light. His spite was against his associates; they were the impostors and he was the man of honour, he also the chief victim. Having the manner of a paid servant and admitting a deed of engagement, he had also the peculiar venom which often distinguishes the menial who has lost his place, or the minor accomplice who has not had an equal share of the booty. We have seen also that he needed no contract for lying, how he manufactured additional Dianas when he knew that the original lived only in the imagination of Taxil. It remains to say that in spite of this second secession and all its scandalous episodes Diana had still a public, and independent organs, and Canon Mustel, and the Bishop of Grenoble still pronouncing in her favour. If it were transparent increasingly that the days of the conspiracy were numbered, its death-blow had still to come.

Anti-Masonic Congress.—There is evidence to shew that it had hoped much from the Anti-Masonic Congress, called in those days and holden duly at Trent. The supreme ambition of Leo Taxil had been to stultify the whole Catholic Church and to obtain from that assembly a judgment in favour of his revelations. These had been planned thoughtfully to supply the one thing wanting to complete the case of the Church against Masonry. Rome would have given, so to speak, the third part of the triple crown of Peter to find Satanism flourishing in the Lodges. It would not have welcomed the conspiracy, as it did welcome undoubtedly and lavishly, had it not brought lavish good news.

Taxil at the Congress.—A *bona fide* manifestation of Lucifer at Freemasons' Hall or Washington would have made the vast halls of the Vatican echo with pious jubilation, which would have proclaimed itself *urbi et orbi*. But the gray age of the Latin Church is not only within its own limits an astute and ex-

perienced age ; it is one also of honour and sanctity. Every right-thinking mind in a land where there is now little real prejudice and practically no Protestantism is perfectly well aware that she does not stoop to partnership with liars and impostors. The Congress had heard much, and the Congress was therefore on its guard. Leo Taxil must have repaired to its deliberations with substantial assurance beforehand that his cause was lost ; but there was a bare possibility that in the chapter of accidents a way might be found through the difficulties which now beset him.

The Congress and Diana.—It was obvious in any case that the literature of the so-called Palladium would not be passed over in silence. As Father Portalié observed, the proportions to which it had extended would have rendered such an omission both an error and a grave danger. It was possible, however, to set aside the acknowledged writings of Leo Taxil and also those of Margiotta, while the force of criticism was directed on the pretended MEMOIRS OF AN EX-PALLADIST. After an animated debate, in which Leo Taxil took part and offered gross insults to those who demanded precise and verified data on the subject of Diana Vaughan, her birth, her conversion and her baptism, the question was referred to a commission at Rome, which eventually threw up the investigation without arriving at an absolute conclusion. The only judgment which it pronounced was that "the artifices employed by certain persons during the last few months would provoke an unfavourable view of the subjects under consideration. Decisive arguments were otherwise wanting to decide (a) as to the existence of Diana Vaughan ; (b) as to her conversion ; (c) as to the authenticity of her writings."

Many Devices.—This declaration was pronounced on January 22, 1897. It had been foreseen by the conspiracy that a favourable decision was a forlorn hope, and it had taken refuge in affronting the Commission under every conceivable head. The partisans of the supposed Ex-Palladist had a simple task before them to establish the fact of her existence. They need only produce the certificate of her birth, the name of the priest who baptised her and of the bishop who authorised her First Communion. For obvious reasons they could do none of these things and issue after issue of the fraudulent MEMOIRS teemed with excuses and explanations as to why the first was impossible, while the others were inexpedient. It was affirmed that the laws of registration were exceedingly loose in America and loose above all in Kentucky. When it was pointed out that—by the depositions of her

witnesses and by her own statements—she was born in Paris there was no answer forthcoming. It was affirmed otherwise that the name of the priest by whom she was reconciled to the Church and of the bishop referred to would involve, if published, the locality of that convent into which she proposed to retire when her mission of revelation was accomplished, and this would endanger her life. These subterfuges, which ought to have deceived no one, satisfied many, not only among lay believers but priests.

The Question of Diana.—It remains to this day incredible that any person, and above all any ecclesiastic, could have cherished expectations of a favourable issue to the question of Diana Vaughan, could be solicitous for the ultimate triumph and could state that they prayed for her intentions at the Altar of God, when offering the Sacrifice of the Mass, after reading the shameful pages in which this alias of Leo Taxil offered all injury, not merely to priests, like Father Grüber in Austria and Father Portalié in Paris, but to prelates who denied the patronage which she had appropriated mendaciously to herself.

Humanum Genus Encyclical.—As a defender of the Catholic Church against Secret Societies, Leo Taxil had now played his part, and the mummery drew to its end. He had exhibited a variety of lucrative and not unamusing uses to which a papal rescript can be put, which were undreamed of by the Sovereign Pontiff when he issued the *Humanum Genus* Encyclical. If additional odium would attach to him he had had his compensation beforehand in the subscriptions of believers, while it was otherwise of small consequence to the author of the *BIBLE AMUSANTE*. It was at length announced that Miss Vaughan would come forward and confound her enemies. The date of her appearance was fixed, and an itinerary was published of her subsequent progress through France, Belgium, England, Scotland and Italy. The convocation took place in the saloon of the Paris Geographical Society, in the presence of some eager believers and a host of newspaper representatives.

Lucifer in the Lodges.—But the *Conférence Diana Vaughan* proved to be a *Conférence Leo Taxil*, with the result that there was no longer any question of "Lucifer in the Lodges" or of the ingenious lady who for some three or four years had fascinated, scandalised and perplexed the impressionable people of Paris. The various persons of the comedy took leave of their masks, and the master of the revels came before the curtain to declaim his epilogue and bow his thanks before a numerous and representative company. Leo Taxil avowed that the whole transaction had been an imposition from beginning to end, that

he had never been a genuine convert to the Catholic Faith, and that his life had been devoted to the invention of literary rascalities and hoaxes. As to Diana Vaughan, she was a typist in his employment. His address was the culminating impudence and crowning cynicism of one of the best-planned mystifications of modern times. It is no wonder that it enraged a meeting which was perhaps divided equally between the delegates of his dupes and his exposers, and he seems to have quitted the building under protection of the police. He had attempted to pose as a species of divine comedian, creating an universal deception, and would have vanished amidst the plaudits of his own enthusiasm at least. He was, however, no splendid impostor but a mercenary adventurer, actuated by the basest motives and making use of the sorriest means. In the end he was driven to unmask, not as the master-stroke of a gorgeous imposture but as the last refuge and valedictory audacity of an exposed culprit.

The Church and the Conspiracy.—The literature—largely periodical—represented by this brief summary is of enormous dimensions. It is said that in France alone over four hundred newspapers pronounced against Diana Vaughan, while the books and pamphlets—now for the most part exceedingly rare—which have appeared in that country, in Germany and in Italy, would form a substantial contribution to Masonic bibliography. The position in which the final revelations left the Latin Church, and the lessons which it consented to draw therefrom are at once curious and characteristic. On the one hand, the most trenchant exposures of the Anti-Masonic conspiracy were the work of the Catholic press. The secular French journals for the most part questioned, wondered and jeered, or in a mood of ingenuity offered fabrications of their own to explain the fabrications of Leo Taxil. On the other hand, certain prominent ecclesiastics believed in the conspiracy to the last.

Catholic Criticism.—Long after the true position of affairs, as the result of Catholic criticism, was transparent, one would have thought, to every reasonable being, Mgr. Fava gave the weight of his episcopal position to an express statement that there was a Diana Vaughan, that she had made her First Communion, and that Findel and other Freemasons were seeking to mystify the Catholics. Notwithstanding the opprobrium heaped upon every member of the hierarchy who dared to discredit her revelations, an ecclesiastic in England continued to expect that she would justify herself, and was reported to have placed his presbytery at her disposal on the occasion of her promised visit to London. Points like these may be compared with the congratulations obtained from Cardinal Vicars, Papal Secretaries, and—

it is said—even the Pope himself, at a period when the truth was not known. They may have been explained afterwards, and their formal character exhibited. Some who transmitted them may not have been backward to acknowledge that they had been entrapped; but their patronage had been quoted far and wide, and it performed its work.

Case against Freemasonry.—The result was mischievous to the Church, whose case against Freemasonry was, as it remains now, peculiarly difficult to sustain before the tribunal of universal opinion, and the worst thing which could befall it was a connection—however unintentional—with ridiculous accusations and proved imposture. In fine, therefore, one would think that the insensate credulity of certain Catholics had been taught a wholesome lesson, and that there was no need for Masons on their own part to enforce it further. But the lessons which the Church was prepared to learn were of another order. There had been an attempt to misdirect its zeal, and the faithful must be recalled therefore to the true field of battle. Neither peace nor armistice must be proclaimed: the polemics of the immediate past would serve to clear the issues. “Forget Diana Vaughan and return to the combat, guided not by the revelations of adventurers but by the encyclicals of the popes: such are the wise counsels of the Roman Commission.” And such was the exhortation of Father Portalié, who had done good work in exposing the plot. He added a special reference to the letters of Leo XIII, which denounce the anti-Christian and anti-religious plans of Masonry, all converging to establish a reign of naturalism upon the ruins of the Church.

A Pontifical Address.—The spirit of those documents found plenary expression in a pontifical address to the Bishops of Italy on December 8, 1892. “It is not enough to be on guard against the ambushes of the infamous sect; it is necessary to take the offensive, using the same arms, furnished by faith, which have already served conspicuously against paganism.” In the years which have elapsed the old polemics have continued in precisely the old manner. No charge has been too ridiculous, no argument too banal; but this part of the subject is dealt with in another article. It is abundantly evident that if the legislative centre of the Latin Church does not happen to have been deceived completely by an impudent imposture it has been deceived always by its own uncritical spirit.

PAPAL BULLS

It has been explained elsewhere in these volumes why, in the nature of things, it is impossible that the Latin Church should tolerate an institution like Masonry. That Church has not only an elaborate

and systematic literature of *theologia et philosophia moralis* but a doctrinal ruling thereon, and, as I have said—by its own hypothesis—it is the sole and Divinely ordained custodian of faith and morals. Masonry sets out to be regarded as another and independent system of ethics, another guide of life. As such it is implicitly and explicitly under judgment from the beginning, a competitor and a rival, intolerable enough *in partibus infidelium* but ineffably more so in those Latin countries—Italy especially—considered as the utterly insecure yet still remaining appanage of the Crown of Peter. It is to be observed that this consideration is independent of the fact that Masonry is furthermore a Secret Society, which merely aggravates the position and constitutes a supplementary warrant for the condemnations launched against it. We find therefore that very early in its history the Order was tried, judged and condemned by Rome; and in the present section I propose to give the various events of the indictment, with the several sentences successively propounded and enacted by the supreme office of the Church.

Bull of Pope Clement XII.—Dated April 28, 1738. The grounds of condemnation in this the first instance are that in Masonic Lodges men of various religions and sects, under a pretence of natural virtue, are associated in an exclusive bond and sworn upon the Sacred Volume to conceal what they do secretly or incur heavy penalties. The faithful in Christ, laics and clerics, secular and regular are forbidden to enter such Lodges and Societies, or aid and foster them in any way whatsoever, under the penalty of excommunication, while Bishops, higher Prelates and deputed Inquisitors are directed to take action against transgressors, inflict condign punishment, exercise constraint upon them and invoke at need the aid of the secular arm. The technical title of this Bull is *IN EMINENTI*, being the words which follow the inscription.

Bull of Pope Benedict XIV.—Dated May 18, 1751. It recites, reproduces and confirms the previous document, giving reasons additional thereto, namely: (1) That the association in Masonic Lodges and Conventicles of men belonging to every religion and sect may inflict great injury on the purity of the Catholic Religion; (2) that things honourable delight in publicity, but crimes are secret; (3) that the oath exacted from Masons is designed to protect them against investigations of legitimate authority, with a view to ascertain whether anything is done in the Conventicles contrary to Religion and the State; (4) that organisations of this kind are known to be opposed to civil and canonical sanctions; (5) that in many quarters such Societies have been proscribed by secular princes; (6) that they

are of ill repute among wise and virtuous men. The previous penalties are reimposed, the aid of all secular powers being invoked explicitly. The title of this Bull is *PROVIDAS*.

Bull of Pope Pius VII.—Dated September 13, 1821, and containing the following points : (1) That secret assemblies and clandestine sects have been formed to uproot the faithful from the teaching of the Church, in order to undermine and overthrow it ; (2) that among these are the Freemasons, already condemned and prohibited, and the Society of Carbonari, which is either their offspring or imitation. It is more especially a Bull against the Carbonari. The penalty was excommunication, judgments previously threatened having become a dead letter in the effluxion of time. The title of this Bull is *ECCLESIAM A JESU CHRISTO*.

Bull of Pope Leo XII.—Dated March 13, 1825. It recites all previous Bulls respecting clandestine sects of men malignant against Christ, especially *Liberi Muratori*, or Freemasons, and affirms : (1) That out of the old Masonic sects there have sprung up others far worse and more daring than those ; (2) that the Catholic Religion and all supreme authority, civil or constitutional, have been attacked ; (3) that the original institutions have been reinforced continually by new sects ; (4) that new disturbances and seditions are contrived thereby ; (5) that the most sacred dogmas and precepts of the Church are attacked insolently ; and therefore (6) that all Secret Societies are prohibited for ever, those existing and those which may be hereafter devised ; (7) that their oaths of secrecy are condemned utterly. The title of this Bull is *QUO GRAVIORA*.

Other Condemnations.—It should be understood that in addition to these four main or foremost documents the Pontiffs have issued Allocutions and Encyclicals from time to time against the Order, as—for example—Pius VIII on May 21, 1829 ; Gregory XII on August 15, 1832 ; Pius IX on November 9, 1846, and September 25, 1856 ; and finally the famous *HUMANUM GENUS* Encyclical promulgated by Leo XIII on April 20, 1884. The last is, I think, the most finished and comprehensive of all and it represents a period when Roman hostility *ab origine* had produced its fruit in full, or Latin Freemasonry as it was and has remained since, a congeries of political and anti-clerical associations, either explicitly or virtually cut off by all Obediences in the English-speaking world. It follows that the Encyclical of Leo XIII is still substantially the case of the Church against Masonry, namely, that it is (1) anti-Christian, (2) anti-religious, (3) revolutionary in politics, and (4) a conspiracy to establish the “reign of naturalism on the ruins of the Church,”

as a French Jesuit priest said of it long ago. I have referred to these charges in considering the Congress convened against Masonry at Trent. In whatsoever degree they and their casual substitutes may be held to obtain it is against Latin Freemasonry alone, that is to say, against dead branches, some of which have been lopped off, while the others are falling away through inherent rottenness.

PAST MASTER

In old Operative days he who had passed Fellow Craft, or had become a Craftsman, was Master of his work as such, but not Master of a Lodge. We have seen that in 1646 Elias Ashmole was made a Mason, there being no higher officer than a Warden present. In 1682 he mentions the Master of the Masons' Company, who was, however, only a Fellow in the "Acception." It seems certain that in the further past he who was at the head of the work—a monk often enough in monastic days—was the Lodge Master, the *Magister Operis*; but he had taken no Grade to attain it. We hear also of *Magister Cœmentariorum* as signifying Master of Masons, being him who presided at building operations. It is impossible to say when the Office of Master became general in Lodges, but the first traces are in Scotland, though there is nothing to shew that the position represented a step in Masonry or that there was anything approaching a ceremonial installation in the Chair. According to the second BOOK OF CONSTITUTIONS, when the Duke of Wharton "constituted" a new Lodge he placed the Mason chosen for the chief position in the Chair, with a certain form of words "that are proper and usual on that occasion, but not proper to be written." This does not imply that there were official secrets of an Installed Master or that there was an inner working. But there were probably both in the making, and a ceremonial form of installation was adopted ultimately by GRAND LODGE. There is also the Degree of PAST MASTER which is still practised in what is called the AMERICAN RITE, but it is not of American invention. It is held to have arisen because the ROYAL ARCH was originally conferred in Craft Lodges on those only who had "passed the Chair." But when the ROYAL ARCH began to work in Chapters of its own the Degree was made available to Master Masons by passing the Chair *pro forma*, i.e. taking the Grade of PAST MASTER. This practice was abolished in England in 1826, so that the Degree is now in the archives. It is not to be confused with our present ceremony of Installation, about which nothing can be said, except that it does not exist in America. According to Mackey, the installed Master receives the Degree of Past Master.

PATRIARCHAL GRADES

There are five patriarchal Grades collected into a sequence under the obedience of the **ANTIEN AND PRIMITIVE RITE**. The first and most important bears one of the usual vacant and pretentious names, being **PATRIARCH OF TRUTH**. It may be compared with **GRAND PONTIFF OF TRUTH**, figuring as No. 83 in the nomenclature of the **RITE OF MEMPHIS**. Though in connection with two ceremonials which follow immediately it is called a school of instruction, the Ritual compares favourably with the majority of the series at large and has a certain dramatic element. The Temple represents the interior of the Great Pyramid of Cheops. The Candidate is supposed to have spent many years of life as a pilgrim in search of that knowledge the possession of which is peace. While he is still hoodwinked and led from quarter to quarter, one of the Officers recites the salient features of antique initiation as he beholds them depicted in a "mystic mirror" before which he stands in contemplation. Though there is a great opportunity missed and the result is a vestige instead of a mighty pageant, a considerable impression would no doubt be made upon a Candidate, who hears but does not see. When he reaches the last stage of his journey, amidst versicles on the source of all glory, the Central sun, and the radiant manifestation of Shekinah, he is set to kneel at the East, the Obligation is administered in the darkness, and a loud voice says: Let there be light. The curtains of the East are undrawn, exhibiting a splendour of light therein, and the Postulant is unhooded at the same moment.

Egyptian Masonry.—He is raised and told that it is a reflection of the Glory of the Holy One. But that which remains is discourse, of which the chief points follow: (1) The spirit of the Mysteries is in the universal Law of Correspondence, which binds all things together; (2) the great triad is indestructible spirit, life and matter; (3) the land of Egypt was the birthplace of all that is sublime in Masonry; (4) it is there that the Rite was formed, in the valley of Memphis; (5) the most learned and powerful of the population were "members of the Mystic Tie"; (6) buildings of enormous magnitude were erected for the celebration of the Mysterious Masonic Rites; (7) the valiant, the learned, the powerful of all nations, sought admission within the sacred portals; and when the time came for the celebration of analogous Rites in Greece and Rome, they were but corruptions and perversions of "the moral teachings of Masonry." So does the Patriarch of Truth encompass the term of his research and receive the lies thereof.

Patriarch of the Planispheres.—He becomes qualified in due course for the second Grade of scholastic instruction and for the rank of a PATRIARCH OF THE PLANISPHERES, being No. 25 of the ANTIENT AND PRIMITIVE RITE, otherwise 37 of the original RITE OF MEMPHIS under the name of DOCTOR OF PLANISPHERES. It is unencumbered by procedure of any kind, beyond the Pledge and its connections. The rest is talk, in the course of which the Recipient is told: (1) That Masonic science is exoteric and esoteric, the first being taught and learned, while the second is given from above. Assuredly the maker of this Grade was writing for once only more wisely than he knew. The dictum of Casanova may be recalled and that which has been noted thereon in the present volumes. (2) That primitive religion was adoration of God in spirit and in truth. (3) That the evidences of Divine Being are in the work of His hands—which does not get further than Paley, and one prefers Paley. (4) That Egyptian and Hebrew Masonry were connected by close ties in the early ages, as shewn by the initiation of Moses. (5) That the Tabernacle built by Moses was emblematical of the three worlds—terrestrial, celestial and angelical. (6) That it followed herein the plan of Egyptian Temples—having Court, Holy Place and Holy of Holies. (7) That the first corresponded to the plane of earthly things and the four elements; the second represented the firmament; while the third was the dwelling of the Most High, Who communicated with man by the mediation of angels. There is in fine a Charge after Reception which deals with primitive astronomy in its relation to agriculture.

Patriarch of the Vedas.—In a rational succession the alleged relation between Masonry and Egyptian religion would be carried to its conclusion without going off at a tangent into questions of Vedantic faith. But the Twenty-sixth Grade of the ANTIENT AND PRIMITIVE RITE is that of PATRIARCH OF THE VEDAS, and it intervenes to the confusion of the Candidate before a substituted Isis unveils in the next section. It may be compared with PRINCE BRAHMIN, which is No. 66 in the original Rite of MEMPHIS, and DOCTOR OF THE SACRED VEDAS, being No. 78. When an Expert introduces the Candidate he is told that he enters an Academy of Eastern Theologies, for the title notwithstanding, it is no less concerned with the Laws of Buddha and the Zend Avesta of Zoroaster than with Sacred Books of the Brahmins. In other words, “the religions of the world are studied, compared and analytically examined.” For the rest, there are “no mystic ceremonies, no fearful ordeals to encounter.” The origin of the Sacred Vedas and Brahminical doctrine are expounded by the Orator; the First Mystagogue summarises the teachings of Buddha; while a

second of that denomination has charge of the tenets embodied in the Zend Avesta. Egypt is said to have derived its religious dogmas from the same primitive source as the Aryan peoples. The unity of all is in the idea of one Supreme Being common to every religion, not excepting those which are polytheistic and idolatrous on the surface.

Lesser and Greater Mysteries.—The school of instruction ends with this Grade, and the Lesser and Greater Mysteries of the Egyptian priests are subjects of consideration in the Ceremonies which next follow.

Patriarch of Isis.—The Twenty-seventh Degree of the ANTIEN AND PRIMITIVE RITE is called PATRIARCH OF ISIS and may be compared with Nos. 45 and 87 of the RITE OF MEMPHIS according to the revision of 1862, their respective titles being SUBLIME SAGE OF ISIS and PONTIFF OF ISIS. The Candidate "has journeyed the length of the Nile to study theosophy and demand the revelation of the Mysteries." There follows, by the hypothesis of the Grade, a summary descriptive account of ceremonial procedure in the Temple of Memphis, with corresponding imitative action on the part of the Officers charged with the advancement of the Candidate. The reflection or reproduction is obviously at a far distance. (1) The Theban Aspirant was led through a masked door into the bowels of the earth, where a hollow voice addressed him from beneath. In the Patriarchal Temple the Candidate is led round and pauses before the First Mystagogue, who discourses of man as the glory, sport and enigma of the world. (2) He is again led round and halts before the Sublime Dai, who tells how a solid wall opened in the profound obscurity, giving free passage into a vast garden, full of fragrance and music. The Theban Aspirant arrived at a great lake, which he crossed, reaching a marble portico. He was led through various crypts to a Door of Death. He received a Golden Bough, a representation of which is given to the Patriarchal Candidate. (3) The Theban Aspirant was veiled with black and entered a Temple guarded by masked men, where he wrote his name in a Red Book laid upon an altar. The Candidate does likewise and is led to the Second Mystagogue, who tells him that the first days of the world were days of the Reign in God, wherein there was one faith and wherein also was one form of government, comprised by the love alike of Deity and man. (4) After the alleged manner of the Aspirant in the Theban Mysteries, the Candidate receives a globe "surrounded with a serpent and sustained by the displayed wings of two vultures." He receives also a mystic staff for the same reason. (5) The Theban Aspirant was led from the Temple to a ravine amidst lightning and thunder; through a path in the

mountains, where the wind raged, but the clouds parted continually, revealing the Elysian Fields. (6) A brazen door opened before him and closed as he entered, leaving his Guide without. (7) He advanced, following a light, along an ever narrowing path, till a single plank quivered beneath his feet; but he was seized by powerful arms and drawn into an asylum of the dead. (8) The Patriarchal Candidate is assumed to undergo the same trials. (9) The Theban Aspirant was counselled to learn how to die, and leaving the House of Death ascended a frail ladder, which brought him into a radiant Temple, filled with armed men, where the Grand Hierophant waited to receive him and bestow new life upon him. (10) The Patriarchal Candidate is told that such was the pomp of ancient initiation, and he retires with his Conductor.

A House of Types.—The philosopher Thales becomes his Guide and they enter a second apartment, described as the Temple of Symbols. They are elected to learn the language and hidden meanings of those which now encompass them, and here are the heads of the instruction. (1) The Compasses symbolise that power which sustains the weak and causes the wicked to tremble. (2) The Asymptote Line is a symbol of eternity. (3) The Level teaches equality and justice, based on a law of reciprocity. (4) The Square is justice *par excellence*. (5) The Rough Ashlar is an emblem of the primitive age of man. (6) The Seven Columns answer to the seven planets. (7) The Pillars at the entrance of the Temple represent God and Nature. (8) The Two Pillars in the midst of the Temple denote the two equinoxes. (9) The Sphinx typifies the Sages who watched over Egyptian science and philosophy. (10) The Griffin pushing a wheel is an emblem of the Sun, and the four radii of the wheel signify the four seasons. (11) The statue of Isis shews forth teeming Nature. (12) The Winged Bull is a symbol of air. (13) The Winged Egg or Kneph is the world, which renews itself incessantly. (14) The Phoenix is an emblem of immortality. (15) The Pelican symbolises the birth and death of Nature. (16) The Serpent—having its tail in its mouth—images the wicked man, a victim of his own crimes. (17) Osiris as the Sun and Typhon as Darkness shew forth the combat between good and evil. (18) The Sun is life and Deity, while the Moon is the Divine Regeneratrix. (19) The Golden Bough is the sign of Initiation. (20) The metals are emblems of vice. (21) Initiation itself is a symbol of the immortality of the soul.

Symbolic Medley.—We have been introduced already to an admixture of Masonic and Egyptian emblems, but in the instruction which next follows the confusion is worse confounded by a considera-

tion of Jewish types in connection with those of Masonry. (1) The Altar of Shewbread is an emblem of union. (2) The Brazen Sea is supported by twelve bullocks, in allusion to the twelve months of the year. (3) The Pot of Manna represents spiritual science. (4) The Pot of Incense is a sign of those virtues which should warm the heart of the Mason. (5) The Olive-Branch is a gauge of peace. (6) The Mosaic Pavement symbolises the intimate union among initiates. (7) The Indented Tassel as a border indicates the secrecy which should encompass the Temple and its Mysteries. (8) The Apron is a symbol of labour.

Mythical Masonry.—Having presented to the Patriarch a conspectus of Egyptian Mystery-procedure, in comparison with which Moore's EPICUREAN uplifts a light of scholarship, and having even introduced Zoroaster as a personality in a Temple at Memphis, the Ritual concludes with a Charge concerning the Keepers of the Secret Tradition. It postulates the birth of a great genius who has been named Manu, Ammon, Odin, Prometheus, but not apparently Thrice-Greatest Hermes. At his voice "the primitive arts arose out of chaos"; he announced a Supreme God. The descendants of this sage followed in his path and admitted only privileged men to share in their science. There was founded in this manner a Corporation of Sages dedicated to the civilisation of the world. From the banks of the Ganges to the plains of Persia and thence to Ethiopia they passed as far as Egypt and there instituted Mysteries, which were those of Masonic science. Menes, who united Upper and Lower Egypt, was the first King-Initiate in that region; but a long line followed, while other adepts rose up in the interior of Africa, in Persia and Medea. It came about in this manner that "our sublime institution extended from the plains of Memphis to the palace of the wise David." It was comprised originally within three Degrees, but it is impossible in modern Lodges "to convey the whole doctrine of the sacred science within those limits to initiates," and hence, I presume, the ninety-seven Degrees of the so-called RITE OF MEMPHIS.

Patriarch of Memphis.—The distinction between a Patriarch of Isis and of Memphis is apparently that between the Lesser and Greater Mysteries which were enacted in the world of the Delta. The Candidate testifies to the eternity of the universe, but above all of each human soul. His soul testifies to itself, in the words of "our ancient books": I am, I am one being: I am one. He is pledged thereupon and clothed in kingly garments, taking the part of Osiris. He is placed in the East and encompassed by all present, who have been in mourning at his absence of three years, during which Isis, the beloved Queen, has held

the reins of government. He has tidings of a visit from Typhon his brother, who humbly solicits an audience that he may pledge life and fidelity to his service. He is warned, but persists in seeing him and forgives all his offences. Typhon draws attention to an ark carried by his attendants for the acceptance of Osiris as a token of love. He is asked to view its contents, but it proves empty. He is then suddenly seized, hoodwinked and placed in the coffer. It is then raised by the attendants and taken out of the apartment—*ex hypothesi*—to the banks of the Nile. The Brethren retire to another apartment, in which sounds of lamentation arise for the murdered King, and a search for his body ensues. Its discovery is announced in due course; the ark is brought in and placed in a tomb, after which the Brethren retire to the previous temple. Typhon and his myrmidons enter that which has been vacated, drag out the Ark and affirm that they have divided the body. They retire to cast the various members into the Nile. The violation of the tomb of Osiris is discovered in due course, but a messenger announces that the sacred river has "refused to bear its precious burden to the sea," that the mutilated body has been found and replaced in the ark. It is borne again to the tomb, and the Sublime Dai claims—in virtue of his office—the right to raise the Candidate. This is done accordingly, and the Official Secrets are communicated.

Osiris and Hiram.—A Charge follows, delineating the correspondences, between the myth of Osiris and that of the Master-Builder in the THIRD DEGREE. The tomb in both cases is said to symbolise life, death and immortality: it is also an emblem of the apparent course of the sun. But all this is ridiculous and exceeds moreover the measures of the Craft Legend. What the Charge is trying to say in its confused and illiterate manner is that the Egyptian and Hiramic legends are both particular settings of solar mythology—an explanation which stands at its value and is now old as the hills. It is recognised, however, that a "real and spiritual signification" lies behind the "physical aspect," and that as the sun dies and rises so also does the soul. In attaining perfection it "becomes an Osiris, or incarnation of Deity."

Serious Defects.—From the Ritual standpoint the Grade of PATRIARCH OF MEMPHIS is a failure for two reasons: (1) It conveys nothing to the Candidate, who from time immemorial has heard already in the Rite that the soul after death goes on, and there is only a single sentence at the end of the prolonged business to indicate that here is the meaning of all the cumbrous machinery; (2) it is not only colossal in procedure—apart from the resources of Drury Lane—

but it confers an Office on the Candidate which it is obviously impossible that he should fill, apart from rehearsals, with the result that a "Grand Expert" performs the vital part of the work, while the so-called Osiris stands agaze in the East. The transition from Chamber to Chamber is arranged in complete ignorance of stage limitations. These things are remediable, but the essence of a Mystery must be intimated in the course of a Mystery, and it is made void otherwise.

Craft Secrets.—There is an attempt at the end of all to separate the "secrets" of a Master Mason under five heads or points: I am afraid that they are five points of a fellowship of confusion, or five shots that miss the mark. They are: (1) Exposition of natural religion—universal and immutable—by means of symbols and maxims; (2) Five elements of generation—being movement, fermentation, putrefaction, life, death—the operations of which are symbolised by the middle chamber, or womb wherein the mystery of reproduction is accomplished; (3) the perfection of the Temple—meaning the human heart; (4) victory of darkness and winter over the Sun, and thereafter of the Sun over darkness; (5) victory of errors and passions over truth and of truth over passions and errors, figured by the death and resurrection of the Master-Builder. But the Master-Builder does not rise in the CRAFT DEGREES, nor in the ANTIENT AND PRIMITIVE RITE. Moreover, these points, which do not belong to one another and do not make a sequence, are matters of fact in the symbolism and are not therefore secrets. I admit that the Grade—like other Grades of the Rite—is continually trying to say something that signifies, to be delivered of the truth of which it believes that it is with child, but it brings forth follies and monstrosities.

ANTOINE JOSEPH PERNETY

Memorable in several respects and of considerable repute at his period, Pernety was in his earlier life a monk of the Benedictine Order, and had therefore passed through the solemn Rite of Profession imposed thereby; but as the result of an application to the seat of authority at Rome he obtained release from his vows—so far at least as conventual seclusion was concerned. His days thereafter were dedicated to Masonic activities, to the study and practice of Alchemy, and—as it has been said—to ascetic exercises. He was an art critic, an extensive traveller, a writer on ethics, and though formerly a member of a strict monastic institution he could appreciate the genius of Swedenborg, and he translated a portion of his psychic revelations from the unseen world. But he was before all things a patient and laborious commentator on the terminology of Hermetic Philosophy,

and he interpreted with subtlety—if not in a convincing manner—the fables of classical mythology in the light of the *Magnum Opus*. He founded a Hermetic Society, which seems to have been distinct from and anterior to his alleged Masonic Rites. As regards these the usual confusions have been perpetuated from writer to writer, and it will be well to present here a short conspectus of the popular accounts. The Rite of the Illuminati of Avignon is said, as we have found, to have been instituted in 1760, and was known otherwise as Brethren of the Rite of Pernety. When the headquarters were removed to Montpellier it assumed the name of ACADEMY OF TRUE MASONS. Under this title it is affirmed to have been compiled from the systems of several occult and Masonic Fraternities, marrying the theosophical mysteries of Swedenborg to visions of the Apocalypse drawn from other sources and assimilating fantastical elements which existed in the ASSOCIATION OF THE TWO EAGLES, the BLACK BROTHERS and the ILLUMINATI OF THE ZODIAC. In the course of time it suffered other transformations, one of its divisions being termed the CHAPTER OF KNIGHTS OF THE GOLDEN FLEECE—a reference which will be intelligible to those who are acquainted with the commentaries of Pernety on the significance of classical fables. It invoked the assistance of Flamel, Philalethes and other alchemical masters, to unveil the fundamental mysteries of Hermetic Tradition. The symbolism of its legends was purely alchemical, and included the Fountain of Trevisan, the tail of the philosophical peacock—*cauda magna pavonis*—the mysteries of pontic water, and other cryptic formulæ. Its subsequent developments and variations were concerned with similar departments of occult practice. These accounts, which I have called popular, may be compared with what I have said previously respecting these French *Illuminés*. It is difficult to adjust the discrepancies, but they may be reduced by supposing that Pernety and Grabbianka combined to found the Rite, which was loosely Masonic at Avignon, and was developed further along Masonic lines at Montpellier.

PERSIAN RITE

Authentic particulars—if any—of this obscure system are wanting, or at least I have failed to find them, and I can do little more than reflect my precursors on the subject. It is said to have been established at Erzeroum in 1818, but this of course is the Legend of the Rite, and is the usual lying pretence which provides it with a history of kinds. It appeared at Paris—so to speak, without father or mother—in 1819, and comprised Seven Degrees divided into Three Classes, the titles of all being a speaking commentary on their supposed Eastern origin.

CLASS I was symbolical, and included : (1) LISTENING APPRENTICE ; (2) FELLOW CRAFT ADEPT—a very sudden leap towards perfection ; (3) MASTER—who in virtue of that attainment was also Knight of the Sun. CLASS II was Capitular, and contained : (4) ARCHITECT OF ALL RITES—being one whose skill in spiritual building constituted him Knight of the Philosophy of the Heart ; (5) KNIGHT OF ECLECTICISM AND TRUTH. CLASS III was termed Areopagite, though the particular word seems unsuited to describe a class. It was divided into (6) MASTER GOOD SHEPHERD and (7) VENERABLE GRAND ELECT. It is said to have become extinct long ago, but there is nothing to shew that it was alive, even in 1819.

PHILO-MUSICÆ ET ARCHITECTURÆ SOCIETAS

Additional MS. 23, 202, in the British Museum contains the FUNDAMENTAL CONSTITUTION AND ORDERS of a Musical Society founded in 1725 under this name by members of a Lodge at the Queen's Head, Hollis Street. It lasted for about two years, during which period any candidate for membership who was not already a Mason was "made one as a preliminary to his formal reception." Eighteen persons were initiated in this irregular manner during the brief life of the Society. It was called to account by GRAND LODGE but ignored the summons. On the evidence of the records it was to all intents and purposes an unauthorised working Lodge, ruled by a Master and Wardens, electing Officers on St. John the Baptist's Day and not only making Masons but passing them Fellow Crafts at least. The meetings were held at the Queen's Head, and it even seems possible that the regular Lodge which frequented this tavern was merged in the Society, as it had ceased to exist otherwise before 1727. I am concerned, however, only with the kind of Masonic activities, not with any matter of legal or illegal procedure. The Society began by making a Mason on February 18, 1725. On May 12 the entries shew that one member was passed Fellow Craft, another Fellow Craft and Master, while two "were regularly passed Masters." The question is what we are to understand by these distinctions of wording. The FUNDAMENTAL CONSTITUTION was edited by Mr. W. H. Rylands in 1901, with an important introduction, and this publication was reviewed at length by Mr. R. F. Gould in *ARS QUATUOR CORONATORUM*, Vol. XV, pp. 112 *et seq.* The latter adhered to the view which he had adopted some considerable time previously as an outcome of long research, namely, that Fellow Craft and Master were interchangeable terms for one and the same Degree, that they are so used in Anderson's first BOOK OF CONSTITUTIONS and that the records of the Musical

Society may be constructed in this sense. On the evidence of the **FUNDAMENTAL CONSTITUTION** Mr. Rylands regarded it as certain that in 1725 there were "three steps" in Masonry. This is how the matter stands in the view of two unquestionable experts. I am personally in agreement with Gould, but as I am fairly confident that at the date mentioned there was a Third Degree in the making, I shall rest content with the mere statement. Were it otherwise the records of the Musical Society would call for an examination extending over many pages, especially in view of Gould's strong suspicion that certain entries were "cooked," to meet the charge of irregular makings and advancements. The vital question is not whether there is evidence of a Third Degree in 1725, 1727 or only *post* 1730, but whether there is anything to shew that it existed in 1717. It would then have antedated **GRAND LODGE**. There is, however, as we know, nothing.

PHILOSOPHICAL DEGREES

The title is arbitrary in itself, and if it were taken in the broadest sense might include all Rites of Freemasonry, from the Craft upward. It is used of course in a much narrower sense, and has come in the effluxion of time to signify various High Grades from which the original Christian elements have been expunged, so that the gates of their temples might be opened to Jews and Deists. When the **ORDER OF ROSE CROIX** has been bowdlerised after this manner it is said to be a Philosophical Grade in the bad sense of the word; by means of various substitutions it has been accommodated to requirements which connect with the names of Voltaire, Diderot and the Encyclopædists. The **GRADE OF KADOSH** has been philosophised under different obediences, but chiefly for the elimination of the original Templar elements and especially the vengeance motive connected with the death of Jacques de Molay. Among typically philosophical Degrees, Dr. Oliver enumerated (1) **KNIGHT OF THE BLACK EAGLE**, (2) **KNIGHT OF THE PHŒNIX**, (3) **KNIGHT OF THE SUN**, (4) **KNIGHT OF THE RAINBOW**, (5) **TRUE MASON**, (6) **KNIGHT OF THE ARGONAUTS**, (7) **KNIGHT OF THE GOLDEN FLEECE**, (8) **GRAND INSPECTOR OF PERFECT INITIATIONS**, (9) **GRAND INSPECTOR OF SCOTTISH DEGREES**, (10) **SUBLIME MASTER OF THE LUMINOUS RING**. These are fathered upon L. C. de Saint-Martin and are brought into his mythical **REFORMED RITE**, but whether by adaptation or invention does not appear in Oliver's rather confusing account. We have seen elsewhere that they belong to several spheres and are for the most part Hermetic in character, as their titles signify clearly to those acquainted with the literature and symbolism of alchemy.

ALBERT PIKE

The Grand Commander of the ANCIENT AND ACCEPTED SCOTTISH RITE, in its Southern Jurisdiction, U.S.A., has been characterised as "a master-genius of Masonry," and such undoubtedly was he who desired that his only monument should be in the hearts and memories of his Brethren. He raised the SCOTTISH RITE from a comparatively obscure position, encompassed by many competitors, to its present unrivalled state as a High-Grade system of Masonry. Dr. Fort Newton has said in his picturesque manner that Pike found Masonry in a log-cabin and left it in a temple. Whether this is true of the great Brotherhood at large is of course no open question, for the Craft or Symbolical Degrees developed along other lines and under other auspices; but it is true—as I have indicated—in respect of the SCOTTISH RITE. Pike rewrote its Rituals and managed its affairs for a long period with conspicuous success, and with the results stated. I believe that he has attained long since that incorruptible monument which he sought, and that his name will be ever green and of precious memory in all American Masonry.

Masonic Scholarship.—Having said this, as the honour of the case requires, it calls to be added that as a critical scholar of Masonry, a historian and a writer on the ethical and philosophical side of the subject he is not to be taken as a guide. No man had a greater opportunity and no one a freer hand when he undertook to revise the Rituals of the SCOTTISH RITE, and he scored only failure. It would be hard and unnecessary to say that he never improved the originals: the case against him is that he reconstructed and did not change. The RITE OF PERFECTION could have been made a perfect Rite, and Ecossais Masonry might have issued from the alembic as a Masonry of the living God; but he lacked the spirit and the fire, the informing fire and the shaping spirit: the result is therefore that he has bequeathed us Pike's revision. There is also his MORALS AND DOGMA, an undigested compilation from a great number of sources, in which of his own will and intent he has made it impossible to distinguish between that which is his therein and that which has been "lifted" from the work of others by literal translation and so forth. It comes about in this manner—to cite but one instance—that the brilliant, if shallow, *philosophia occulta* of Éliphas Lévi is foisted on the unwary reader as if it were his own, and it occupies scores of pages, scattered there and here. Did he justify himself, I wonder, in his own opinion, when he said in his preface that he gathered from many sources? It may be so, but the verdict of posterity is against him.

Biographical Note.—Albert Pike was born at Boston, Massachusetts, U.S.A., on December 29, 1809. He spent part of his youth in Mexico, and then settled in Arkansas, following the law and journalism. He was on the Southern side in the War of Rebellion. The SUPREME COUNCIL of the SCOTTISH RITE, Southern Jurisdiction, U.S.A., elected him Grand Commander in 1859, and it was then that the great administrative work of his life began. He died on April 2, 1891.

PILLARS OF THE TEMPLE

Let the student recall in the first place his experience with two figurative Pillars in the Craft Grades of Masonry, how the significance of one is explained to him at the beginning of his life of brotherhood, and that of the second at the next stage of his progress. The importance attributed to both is of that kind precisely which would lead him to expect that he might hear further and more definitely concerning them in some later grade of his advancement. Such, however, is not the case: they pass out of sight completely and he is left at a loose end, wondering perhaps why they have been introduced to his notice in this very express manner, or—with a better gift of reflection—concluding tentatively that he may be said to stand between them as on the threshold of the MASTER GRADE and to issue between them into that Temple built of old, about which he hears in the central legend of the Craft. He has otherwise finished with them for ever, not only within the measures of the Craft but in the several sequences of High Grades which are in general knowledge and activity among us. We meet with this kind of inconsequence in all the Ritual Departments. A curtain is drawn for a moment upon a prospect which looks practicable, but it falls again suddenly, and the Candidate does not enter therein. It is as if something were proposed in the mind of makers of Ritual from which they were diverted afterwards, leaving their design unfinished.

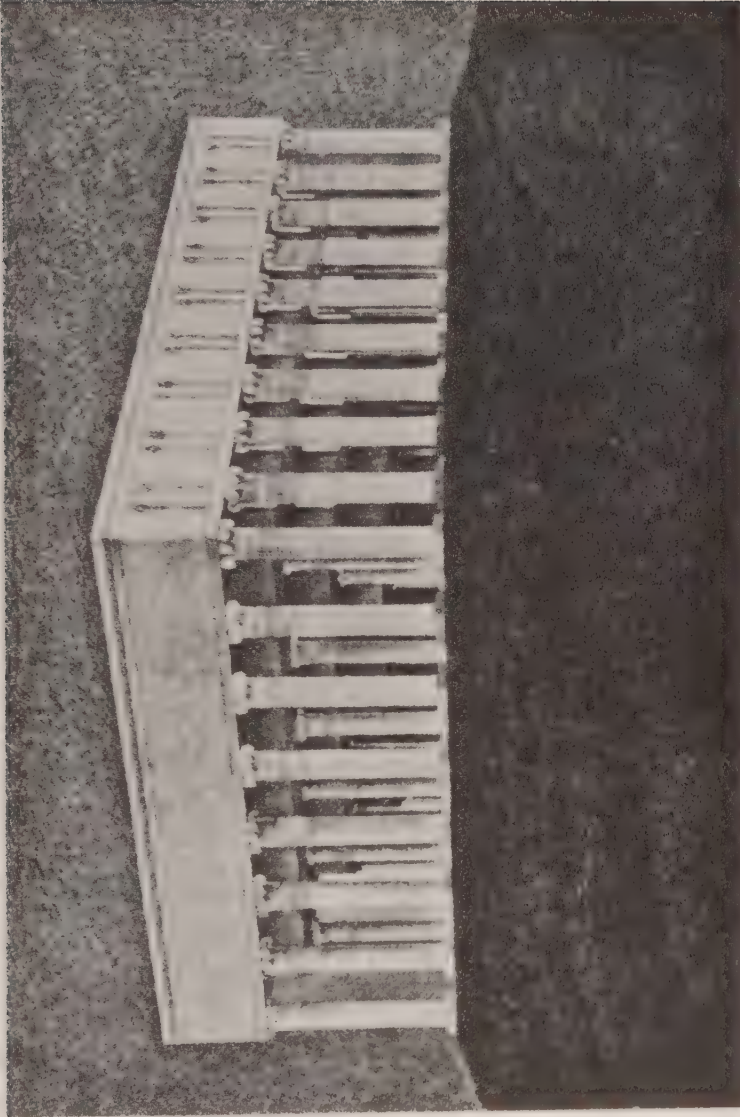
Hiram, the Widow's Son.—Now, the source of the symbolism is 1 KINGS vii. 13–22, the artificer concerned being Hiram, described as “a widow's son of the tribe of Naphtali,” whom Solomon sent and fetched out of Tyre. “He cast two Pillars of brass, of eighteen cubits high apiece. . . . And he made two chapiters of molten brass, to set upon the tops of the Pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits. And nets of checker work and wreaths of chain work, for the chapiters. . . . And two rows . . . to cover the chapiters . . . with pomegranates. . . . And the chapiters . . . were of lily work. . . . And he set up the Pillars in the Porch of the Temple: and he set up the right Pillar, and called the

name thereof Jachin: and he set up the left Pillar, and called the name thereof Boaz. . . . So was the work of the Pillars finished." See also 2 CHRONICLES iii. 15-17.

Jachin and Boaz.—On this text the Kabalistic treatise, entitled GATES OF LIGHT, comments as follows: "He who knows the mysteries of the two Pillars, which are Jachin and Boaz, shall understand after what manner the *Neshamoth*, or Minds, descend with the *Ruachoth*, or Spirits, and the *Nephasoth*, or Souls, through *El-chai* and *Adonai* by the influx of the said two Pillars." It is an allegory of the descent of spiritual man from the Supernal World into *Malkuth*, the kingdom of this world, which apart from human intelligence is said to be void—"even as the poor man who possesses nothing." It is said, also, that as a result of this descent there shall be built the city of Zion, which is Jerusalem—that is to say, a spiritual city, a house not made with hands, such as Masons are held to build in their hearts. In the Kabalistic Tree of Life *Chokmah* and *Binah* are the entablatures of the two Pillars, *Chesed* and *Geburah* are the chapiters, while the bodies of the Pillars represent *Netzach* and *Hod*. "By these two Pillars and by *El-chai* the Minds and Spirits and Souls descend, as by their passages or channels."

Parts of the Soul.—It should be understood that *Neshama* = Mind is the superior grade of the soul in man; *Ruach* = Spirit is the rational faculty; and *Nephesh* = Soul is *anima vivens et vitalis*, i. e., sensitive life. The reference is not therefore to three classes of spiritual being, but to three aspects of individual human life. *El-chai* signifies Living God, and is that title of Divinity which is connected with *Yesod*. The meaning of the word Jachin is indicated in the commentary to represent that power which establishes or imprints form upon the formless, and is understood especially of the formation of man and his members, whence it is said, in DEUTERONOMY xxxii. 6: "Hath He not made thee and formed thee?" The significance of Boaz is to be sought in PSALM lxxviii. 35: "He that giveth strength and power," because Boaz receives its strength from *Geburah* and its vigour from *Binah*. As regards the two Pillars taken conjointly, they are connected with the SONG OF SOLOMON v. 15: "His legs are as pillars of marble, set upon sockets of fine gold." It is affirmed finally that "whosoever advances in the study of the Written and Oral Laws . . . unites the Blessed Name and the mystery of Jachin and Boaz."

The Secret of Israel.—The mind of Israel has been always the mind of the Mysteries, and the secret of Israel is also a secret of initiation. It is for this reason—as I think—that Jewry produced Christianity, even as the city of this world is the material of the



THE TEMPLE, FROM MOUNT ZION

Mystic City. If we take in succession the symbolical stages through which a Masonic Candidate advances in the course of his progress through the authentic Rites and Grades, we shall find that further light concerning them is derivable from Kabalistic literature, and especially from that vast work which I have named under the title of *ZOHAR*, together with its supplements and dependencies. The Kabalistic system of theosophy proposes Four Worlds, those of Pure Deity, of Creation, Formation and of things material and infra-material—understood as the World of Action and its *recrementa*. Each of these worlds is comprised in the conventional scheme which is called the Tree of Life, though it includes three Pillars, which are actually those of Wisdom, Strength and Beauty, though they are usually misplaced in Masonry. That on the right—as an observer faces the Tree—is termed the Pillar of Mercy; on the left is the Pillar of Severity, and in the middle that of Benignity. Above is the World of Deity. Through these Pillars, as by paths leading to an Eternal Sanctuary, the soul is supposed to pass till it reaches the Divine End. But that which returns to the Divine is that also which came forth therefrom—as the conception of emanation assumes—and this theosophy suggests that the divine and intellectual principles which constitute the complete man descended or were evolved through the Pillar of Mercy, to be manifested at the end of the emanation in that which is termed the Kingdom, being this present external world. Through the Pillar of Severity the written and oral law—or the Jewish Scriptures and their secret explanation—are supposed to have descended in their turn and to have been manifested ultimately on this earth. The redemption of humanity takes place through the Pillar of Benignity, signifying that the soul enters into salvation by going back on the paths which it has travelled. This scheme recalls the great parable of Pausanias concerning the Grades of Venus. The Tree of Life signifies the mystery of man's origin and his return whence he came.

A Way of Going Back.—The true method of that return is and can be the only field of research which is covered by the real Mysteries. It is the chief subject of Kabalism, and some reflections therefrom are found in Masonic Ritual. I do not suggest that Masonry is a qualified Kabalism; crudities of this kind are offences of a bygone day; but it is substantially certain that the anonymous craftsmen who elaborated the Craft Degrees had some vestiges of knowledge concerning the theosophy evolved in Jewry outside the Law and the Prophets.

ROBERT PLOT

It is on record that one of Elias Ashmole's dreams was to produce a work on the Antiquities of Freemasonry, and it has been thought that had he carried forward the enterprise it might have proved in its completion a work as important after its own manner as was that which he wrote upon the Noble Order of the Garter. The plan came to nothing, and there remained after him Dr. Robert Plot, whom he appointed Keeper of his own Ashmolean Museum at Oxford, in succession to himself. Born in 1651, and dying in the prime of life—1696—Plot was an antiquary of his day, a professor of chemistry who had not improbably inherited from Ashmole some of the alchemical reveries which characterised the editor of *THEATRUM CHEMICUM BRITANNICUM*. Otherwise he might not have become the Ashmolean legatee. We are concerned, however, with certain topographical works, and one above all—*THE NATURAL HISTORY OF STAFFORDSHIRE*—which contains a remarkable account of Freemasonry. It has been cited times out of number, *in extenso* and otherwise. I conceive that Plot's views upon the subject differed from those of his patron, for otherwise it is unlikely that Ashmole would either have become a Mason or planned a memorial of Masonry.

Masonic Account.—The personal views which constitute what is termed Plot's attack on Freemasonry are of no consequence and need not be cited here ; but he incorporates certain points of fact and custom which although drawn at second hand are indicative of the state of Freemasonry forty years after the initiation of his patron, Ashmole. They may be classified under the following heads : (1) The history and rules of the Craft are contained in a large parchment volume. (2) It shews that Masonry was brought into England by St. Amphibal, by whom it was communicated to St. Alban (3) St. Alban set down the Charges, as instructed by his teacher. (4) They were confirmed by King Athelstan. (5) Edwin, son of Athelstan, loved the Craft and obtained from his father a free Charter for the Masons. (6) He caused them to assemble at York, where he ordained that they should keep the Charges and manners. (7) Thus was the Craft of Masonry grounded in England. (8) They were approved by King Henry VI, both as to Masters and Fellows. (9) The custom of "admitting men" into the Society was "spread more or less over all the nation" in the days of Plot but in Staffordshire was "of greater request than anywhere else." (10) Persons of the most eminent quality did not disdain to be of the Fellowship. (11) At least five or six "ancients" of the Order are required to constitute a

meeting for admitting members. (12) The Candidates present gloves to them and their wives. (13) They also provide a collation, after which the admissions take place. (14) It consists chiefly in the communication of certain signs, by which Masons know one another and on the exhibition of which they are bound to give one another whatever help is needed. There has been much speculation as to the MS. from which Plot derived his traditional history, but it remains an open question. As the points are common to several Charges or Constitutions, it is obvious that he may have drawn from several. It seems uncritical to lay too much stress on the reference to a parchment volume, as if all Lodges had one and the same document. We know otherwise and Plot as an antiquary probably knew too.

POLITICAL ASPECTS OF FREEMASONRY

It may seem extravagant to say that among those associations which are called secret, that must be most secret of all which (a) exists in the open day; (b) has always proclaimed its purport; (c) gives everywhere proof palpable that its ostensible objects are those with which it is concerned essentially and only; (d) prints its proceedings continually, within the limits of the business side of its activity; (e) tolerates the printing of its Rites and Ceremonies, up to a certain point; and yet is other than it appears on the surface: (1) in the opinion of its hostile critics, and (2) also—but for far different reasons—in that of a select few who are in it, are of it, and believe that they have penetrated to its inmost essence. It may seem extravagant but is not easy to contravene when the subject happens to be Freemasonry. The critical opinion which I have mentioned would consent of course out of hand, and would indeed affirm, that the witness of Masonic history is definite as to its real apart from its assumed character, although it is concealed so deeply that nothing is suspected by the majority of its own members. The select few would consent, and these also might add—but in a contrary sense entirely—that the witness of Symbolism and Ritual is definite as to the true objects of the Institution, though those who work and those even who expound both may and do know nothing—for the most part.

Ethics of Masonry.—As regards this latter view, there is a concern on the surface of Masonry which is realistic after its own manner, and is represented by the ethical side—the side of brotherly love and general beneficence, with all that is implied therein. But there is a witness beneath the surface to another kind of concern, by virtue of which it is linked up with the Instituted Mysteries and Secret Doctrine

of the past—of Egypt, Greece and Rome, as well as of several centuries of hidden mediæval life. It carries on by its Ritual procedure—reduced though it be to a vestige—the same memorials of experience in Spiritual Birth, Inward Life, Mystic Death and Resurrection in the Spirit. It is this deeper testimony, by means of symbolism, to exotic states attainable in consciousness that is not realised by the great body of those who belong to the Orders, but who are yet—or may be—excellent and earnest Masons after their own manner. These intimations of experience are disguised in the vestures of an art of Emblematic Building, by which Masonry is connected with another form of Secret Doctrine, being that of Kabalism, as we have seen.

The French Revolution.—If this be so, it follows that in root-purpose, as in Ritual development, Freemasonry neither has nor can have any political aspect. In England—where it originated—and in English-speaking countries no one supposes that it has ; but when it entered the Continent, France was already with child, and the child which had to be born was the French Revolution. I do not believe that anything contributed less to that birth than Masonry *per se* ; I know that all the evidence to the contrary is the work of false or imbecile witnesses ; but it was a Secret Society, maintaining the natural equality and brotherhood of all mankind : as such it lay under suspicion ; and it tended to draw those who held kindred views independently and aspired to put them into practice with far other objects. I do not doubt that some of the Lodges were made use of for these ends ; but the onus of proof is on those who say that it was more than casually and by reason of bare opportunity, not of organised intent. So far with regard to the French Revolution. As regards later periods and the present day—understood as prior to the War—it is difficult to challenge the statement that Latin Freemasonry is now a free-thinking institution in respect of all sanctions of religion, and has long been decidedly political in complexion, though in France at least there is nothing to shew that it is unconstitutional in procedure. In Belgium it would seem that it is avoided by people of moderate but secured positions owing to the political elements, and that this caution characterises several who seem to have no concern in any form of religious faith. A loss of social caste and repute tended to follow in France the event of being made a Mason under the obedience of the GRAND ORIENT. Indeed, the only possible Masonic jurisdiction was that of the SUPREME COUNCIL : connection with this did not constitute a grave social stigma. It will be seen that in admitting this I am actuated by no undue anxiety to save Continental Freemasonry ; I have taken another ground in respect of the Revolution period

purely as one who has sifted a claim belonging to history and has found the evidence wanting.

The Holy Roman Church.—Both as to past and present, at the head of the hostile criticism and condemnation there stands—for what it is worth—the Holy Roman Church: yesterday, to-day and for ever it neither changes nor falters. From the moment that it began—within its own limits and after its own manner—to understand the Masonic Institution, the voice of condemnation sounded. It has been always the same sentence, though the counts of the indictment have not been the same precisely. The variations, such as they are, may be found in Papal Bulls and Encyclicals—with which I have dealt elsewhere. Very few serious persons trouble about Rome at this day in respect of Freemasonry, and yet its view counts. We know exactly how the hostility arose and how the Church has helped in Continental countries to create the situation of which it is its province to complain. It may be supposed, however, that there are various sides to the question, and I must not say that the briefs for the general defence are much better than those of the accusers, unless it be in respect of good faith. It is not difficult to dispose of Robison in England, of Barruel and Deschamps in France, of Eckert in Germany and his French translator, Abbé Gyr. Whether easy or otherwise, the task is not sufficient; but the stage of simple generalities has never been passed, with the result that neither Masonic erudition nor keenness have appeared to special advantage. Supposing it to have obtained a verdict, this would have been secured rather on the bad faith of the witnesses than on the merits of its own pleadings. Here is one side, but from another there is no verdict to give, while for a third view it has of course been given long ago. There is none, because public opinion does not consider that any question is at issue seriously; but alternatively it has been given because Rome has pronounced, and for those who look to Rome the only course is concurrence.

PONTIFICAL GRADES

The five Pontifical Grades of the RITE OF MEMPHIS are named and numbered as they follow, according to the original classification of 1839: (1) GRAND PONTIFF OF ISIS, No. 44; (2) PONTIFF OF CADMEA, No. 62; (3) PONTIFF OF OGYGIA, No. 68; (4) PONTIFF OF MITHRAS, No. 74; (5) GRAND PONTIFF OF TRUTH, No. 83. In the revision of 1856 PONTIFF OF SERAPIS appears as No. 86 and No. 89 is PONTIFF OF THE MYSTIC CITY. Pontificates and Patriarchates seem to be interchangeable dignities in the mind of the ANTIENT AND PRIMITIVE RITE, and some of the numbers mentioned have been analysed in the section

on PATRIARCHAL GRADES. There is also PONTIFF OF KNEPH, as No. 88 in the revision of 1862. I will analyse only PONTIFF OF THE MYSTIC CITY, which figures in the ANTIENT AND PRIMITIVE RITE as No. 29. It must stand as typical of all.

The Mystic City.—We know something on higher warrants of the “rise, race and royalty” of the soul as citizen of the Eternal Kingdom; but a Candidate for the freedom of the Mystic City of Memphis is under the obedience of a Christless Rite which substitutes the mouthings of an intellectual muck-heap for the words of truth and wisdom. He is introduced as a PATRIARCH OF MEMPHIS who has presumably failed so far in the quest that he is still looking for wisdom, and seeing that the day is far spent, for the end of the Rite is near, he brings a forlorn hope of exchanging contraband for genuine wares in the market of a Pontifical Grade. He must be weary of expressing that barren formalism of belief in God which so far in his foolish hands seems to have brought him nowhere; but he is challenged and testifies accordingly. He is promised a knowledge of three grand secrets, being (1) the art of prolonging life, (2) the art of “becoming wealthy”; and (3) the creative genius which excites admiration among men. They prove in due course to be (1) good use of time, (2) contentment, combined with trust in Providence, and (3) virtue which “encourages good works, and is therefore superior to genius.”

Claims.—Thus far piously sold, he goes to another apartment and sees (1) the tomb of Sesostris in the Pyramid of Cheops; (2) a representation of Heliopolis, “situated at the apex of the Egyptian Delta, and now a crumbling of ruin, where silence of death presides.” One is tempted by way of a lesson to infer that the Egypt of the Mysteries is dead and that sons of Election have been called out therefrom; but on the contrary the real and veridical message is that the truth and science of Sublime Masonry “still rears its temples proudly in the hearts of the votaries of our ANTIENT AND PRIMITIVE RITE.” The claim is not new in his ears, for he heard it as a DISCREET MASTER in the first of the Chapter Grades. When it has been administered by way of refreshment, he is taken into a third apartment; but it is only to be pledged and receive the Secrets of the Grade. What kind of place is the Mystic City which has received him does not transpire in Ritual, nor in the inevitable Charge which follows. The latter begins with another discourse on the Ancient Mysteries, the same old ground retraced after the same manner. It ends with an enumeration of Orders old and new, from the Indian RITE OF BOTULO to the PERFECT INITIATES OF EGYPT, said to have been composed at Lyons in 1821.

In so far as the items can be checked they reproduce matters of common knowledge or are incorrect and misleading.

POSTULANTS AND PREPARATION

It seems desirable to say something shortly concerning those essential preliminaries which have been ascribed to the elder initiations and the fact of which has been reflected into Craft Masonry in the hypothesis that every Candidate is well and properly prepared. They are to be distinguished from the trials which were part of initiation itself, as when crowns were offered to the neophyte and women of the Temple cast themselves before him, or when he was tested by the four putative elementary forces. It so happens that the preliminaries in question are practically those which are imposed on every person who has placed himself under any form of spiritual direction, and thus far therefore the regimen which preceded initiation translates easily into corresponding terms of ordinary devotional life. So rendered, the initial processes comprehended repentance—which is the rebaptism of a sinner—prayer, fasting and works of charity.

Waters of Cleansing.—Prior to any initiation the Candidate from all time was required to undergo that which is termed in the Mysteries a Rite of Lustration. The external was not of course without the inward cleansing by the hypothesis of such procedure and was obviously symbolical. The Candidate passed through a kind of baptism, the intention and significance of which were in analogy with those of the Christian Rite performed on every child of the present age. It had correspondence also with the sacrament of penance. The baptismal rite is regarded at this day by the great churches as automatically communicating a grace and creating a condition in the recipient, and this confusion of the sign with the thing signified seems to have been characteristic also of the old Temple procedure: the ceremonial act looms so largely in the records that the spirit and meaning behind it emerge nowhere; but they may by possibility have been present in the consciousness of the Mysteries as these were formulated at the beginning, while something must be allowed—here and there—for a state of awareness in the Candidate respecting the meaning behind ceremonial. As the act of will is exercised by sponsors on behalf of the child in baptism, so the Candidate for initiation—though, in a sense, he has also sponsors—exercises it on his own behalf, and some in the old days who sought the secret life of the Temples with zeal of heart may have brought a certain understanding as a warrant for desire and aid.

Sense-Purification.—In any case, within the conception of their

baptismal sacrament, there was a realisation of the necessity for refining material senses, and herein lies the question of a balance between culture and asceticism. Both have passed in their exaggeration into excesses almost outside of reason. We have only to remember the late Victorian gospel of culture for the sake of culture, on the one hand, and, on the other, to compare it with the self-crucifixions practised by almost every saint in the later calendars of Christendom. As the culutre of recent days, no less than that of Alexandria or the cities along the Mediterranean about the beginning of the Christian era, is and was mental and physical self-worship in exaltation, so mediæval and later asceticism was self-denial and self-hatred raised into a state of frenzy. The reasonable and purposed refinement of senses typified by Rites of Initiation stood at a balancing point between these two extravagances. It exacted from the Candidate a temporary rule of life, to reduce the insistence of the senses, to combine the purity and singleness of intention required for real purposes with a corresponding purity of body.

Purification by Fasting.—In this way we come to understand why it was that—in some modified form or strict, for the regimen varied—fasting was expected of the Candidate. The intellectual philosophy of initiation—for there was certainly this in the background, if not something deeper—regarded the senses as a clouded means of communication between the soul and the world-soul: it endeavoured by the reduction of diet and other precautions to cleanse the channels of communication for the purposes of the Rite to come, to modify and—so far as possible—to transfigure the appeal of things manifested through the senses and thus to create within the recipient a new point of relationship towards that which was external to himself. I shall not need to say that such purification and such an altered standpoint, in one or another degree, are required of all persons who are elected to any spiritual life.

Prayer in Practice.—Prayer also was imposed on the Postulant, at least in the sense of the external Rites, Festivals and Offices of the Temple on their external side, and sometimes in one that was deeper. I can speak of it only in the light of our present understanding on the mystical side, for I think in my heart that it was dead and empty in the pagan world of the West. We are told that the prayer of the just man availeth much, and the reason is that it coincides with the law and the order. In other words, it is fulfilled—or becomes an operating power—because it lies wholly within the sovereign reason of things. The prayer which suspends that reason or is contrary to such law avails nothing, unless indeed as a disturbing element in the

universal harmony. The mountains which are moved by supplication, even as by faith, are within us, not without us, and the Kingdom and the bread which we ask for are not of this external world. In this sense it is true that the Eucharist is everywhere—as much in the starry heavens as in the Bread of the Altar. A plenary efficacy abides in all the sacraments, all the wide world over: it is limited only by our inward power of reception.

Offices of Love.—It is only in the Christian Schools, and they were scarcely Schools of the Mysteries, that we trace injunctions concerning works of charity. In the Brotherhood of the Rosy Cross they were centred especially in the free art of healing, of which Paracelsus was an example beforehand, as one born out of due time. The Institutes of Chivalry embraced all the corporal works, sanctified by the intention of the Church. Virtues of this kind were foreign to the arcaic initiations, though I do not intend to suggest that ministries of mercy were unknown in Egypt or in Greece. There is no tribe so savage and sunk in the scale so low as to be divorced utterly from the sentiments which lie at their roots. But the secret of that charity which is in Christ is not the secret of good will and no key to it was ever delivered at Thebes or Eleusis. It was known to St. Paul, who bore witness that it is possible to sell all one has and give it to the poor, and yet be wanting in charity. By its operation the law of charity passes from the region of good nature and alms can be literally given or any other good work undertaken for the love of God. It lies at the poles asunder from those qualified offices commended to the heart of the Mason as without detriment to himself. But it is not approximately nearer to the conventional misconceptions about that which is called self-sacrifice, I have shewn elsewhere that the sacrifice of self is really the mystery of its consecration, and no man can strip himself of that which is his essentially. He can dispense that which is committed to his charge for a period, but that with which he is vested is the attribute of his very being. It is a common mistake to say that we give love, for it is a state of our own nature, and it is therefore love which gives, from the first even to the last of all those treasures of accidents by which it is clothed about—from the accident of the cloak of St. Martin to the accident of temporal life itself. Within the notion of our self-consecration there lies also our divestiture of those things which are impedimenta of our real nature. The secret in respect hereof is contained in the word detachment. It is impossible for our physical manhood to pass through material life dispossessed of everything, and the attempt so to dispossess our humanity is no part of the work of love; but detachment in its broadest sense is

that inward state which forbids the over-valuation of the things of outward life, making the work of individual election and the object to be attained everything but the environment amidst which we advance to attainment of itself nothing. I am not concerned here with the putting away of that which is evil by common consent, for all this is presupposed. Most of it has been renounced already by the Master Mason, according to the hypothesis of his vocation. But as part of the spirit of detachment we are called to realise that when things which can be given to another are required of us in virtue of a reasonable demand, in their denial they become *impedimenta*, a hindrance and in fine burdens. The many possessions of the rich young man in the gospel were not a yoke about his neck till he found that he could not part with them in order to follow Christ.

PRE-EXISTENCE

Whether it passes into expression or is only implied, the fundamental doctrine of the Mysteries is that of Pre-existence. I am speaking of those which matter, and some insolent inventions of modern times are of course excluded. The reference, moreover, is to those which can be classed as Rites and present a complete pageant within the measures of their particular symbolism. There are great individual Grades which stand apart, presupposing nothing antecedent and invoking no sequel—I mean, in the order of Ritual. The Grade of KNIGHT TEMPLAR offers a case in point. There are others which are found in a series but do not belong thereto—as for example, that of ROSE-CROIX. Creations of this kind are justified by a special motive and connect with a special temporal event: they do not enter into the catholic scheme of initiation. Pre-existence in the Greater Mysteries did not connote reincarnation, though—according to Matthew Arnold—Empedocles said upon Etna:

“I have seen many cities in my time,
Till mine eyes ache with the long spectacle,
And I shall doubtless see them all again.”

It connoted the high spiritual estate which goes before and comes after the manifestation of mortal life. Those who are acquainted with some at least of the several Orders which—at the present day—continue to dispense initiation in secret places will know that this doctrine still prevails among several. I allude to mystical fraternities. Speaking quite broadly, the picture which is presented to the Candidate is the successive Grades of his progress is the operation of that universal law by which he was brought originally into natural life

and by which—under the providence of a peculiar guidance—he is taught how he must reascend and in fine go back whence he came. The condition of illumination is the turning of will by a voluntary act of obedience in the directions indicated, and this corresponds symbolically with the imputed position of a Candidate for participation in the light of this mortal world, when he comes down, *ex hypothesi*, by a voluntary act, to put on mortality and assume its law of obedience. But the root of correspondence is in antithesis, for the Instituted Mystery deals with the quest of going back, while the cosmic event is that of coming forth.

Fall of Man.—There is, however, an alternative of the legend, which involves variations in the Mysteries by which it is recognised. In this the soul comes down, not in virtue of obedience or in view of a mission but as a penalty imposed on trespass. The Myth of Eden is a characteristic Legend of Pre-existence, and it must be observed in this connection that so long as we elect to regard the HOLY ROYAL ARCH as a completion of the THIRD DEGREE, it follows that Craft Masonry—under the obedience of the GRAND LODGE of England—teaches Pre-existence, since it insists on the Fall of Man.

Birth and Rebirth.—It should be understood, however, that the various Orders of Initiation do not always and all begin their work of transmutation at the same point. Some of them can be explained only by supposing that their first Grade represents the prenatal life of the Candidate, after which they lead him through various stages to the point of physical birth, the symbolical attainment of which represents a considerable advancement in the particular sequence. In such cases the stage at which he reaches—let us say—the Second Birth signifies that the Candidate has passed successfully through a severe school of selection. In other instances the entrance of the Candidate into a given College of the Mysteries symbolises his passage from the natural to the transcendental world, and even as a Neophyte he is supposed to receive—but of course in a figurative sense—what may be termed the Second Life of Nature. This being so, it will be understood that the preliminary Degrees of the alternative sodalities do not stand to be of great importance: they are at least not vital. True initiation begins only at that point when the Candidate is offered symbolically an escape from the mere life of earth—a touchstone for the distinction between things that are real and the picture-scheme of Nature, apart from the key of the scheme. It is, or should be, always a work, firstly, of purification and cleansing; secondly, of consecration; and, thirdly, of light conferred. I should add that when the schemes of such initiations have not missed their way, so

that they lead the Candidate into a wilderness rather than the Spiritual Salem, they do not make void the life of earth, for he who seeks the Promised Land outside it has set out on a vain quest.

WILLIAM PRESTON

The ILLUSTRATIONS OF MASONRY have been mentioned in the course of the present work, and its numerous editions are indicative of the purpose which it served, not only in the days of its author but for a considerable period subsequently. William Preston is not only of importance to the History of Masonry in the second half of the eighteenth century from the point of view of this particular work, but for his reform of the lectures and for the foundation of a GRAND CHAPTER or ORDER OF HARODIM, being the first experiment ever made towards a learned Lodge of Freemasonry. It proved, however, what Gould calls "a mushroom creation," for the time was not yet, and the erudition—such as it was—could have been only on the side of the founder. William Preston was born in Edinburgh on August 7, 1742, and as the son of a writer to the signet he received a good education, after which he was apprenticed to the printing trade, but exchanged it for secretarial work, being employed by Thomas Ruddiman, a scholar of the time who was possessed of a large library. The death of Ruddiman put an end to this occupation, and in 1760 Preston set his face to London, and entered the path of journalism. He became ultimately editor of THE LONDON CHRONICLE, an appointment which he held for many years. In the other events of his private life we have no concern, so I need say only that he died on April 1, 1818, in Dean Street, Fetter Lane, at the age of seventy-six.

Life in the Order.—The Masonic life of Preston is embodied in his ILLUSTRATIONS, in his work on the Lectures and in the CHAPTER of his own creation. There was never, as it seems to me, more unselfish and unpretentious activity in the course of Masonic history. It included also considerable humanitarian zeal on behalf of the charities, as they stood at that period. The reward of these things was with him in due course, for when a trivial and vexatious dispute arose between the "Moderns" GRAND LODGE and the LODGE OF ANTIQUITY, to which he belonged, William Preston was one among several who were expelled from the Order. It is true that ten years later GRAND LODGE reviewed its judgment and rescinded its decree. In the spirit which always actuated him he returned without ostentation to his labour of love in the Order.

"Illustrations of Masonry."—The day of the ILLUSTRATIONS is over, though we shall always look back on it with sympathy and a

certain interest. It traces the foundation of Masonry from the commencement of the world, on the plea that "ever since symmetry began and harmony displayed her charms, our Order has had a being." It is described as having two "denominations," namely, Operative and Speculative. There are also three classes of Masons: honour and probity are commended to the first, assiduity and application to the second, while the third class is restricted to a chosen few, "whom truth and fidelity have distinguished": they are said to possess the secret landmarks of the Order. I should add that, according to Preston, his CHAPTER OF HARODIM, which was opened on January 4, 1787, was an Order of ancient date, "patronised in different parts of Europe." Its mysteries, moreover, are called "peculiar to itself." Preston was made a Mason in 1762 under the jurisdiction of the "Ancients," but soon after joined the earlier GRAND LODGE.

SAMUEL PRICHARD

It is a sort of counsel of perfection to abuse Prichard and his MASONRY DISSECTED, published in 1730 and claimed by its author to contain all the secrets of the Craft. It is really of considerable importance, though described as spurious, unauthorised and the work of an unprincipled person, characterised otherwise as needy. About the last designation I know and care nothing. Prichard appears to have been a Mason, in which case he broke his obligations by pretending to reveal the secret workings. He was therefore unprincipled enough and he published not only without but against all authority. Whether all that he made known is spurious opens many questions. The book had sufficient claims to warrant Grand Lodge in seeing that an answer was forthcoming, and in taking at the same time what pains it could that the answer should not seem official. I have mentioned this part of the question in my notice of Martin Clare.

PRIESTLY ORDER, OR WHITE MASON

We have seen that there was a GRADE OF MELCHIZEDEK OF ROYAL PRIESTHOOD in the RITE OF THE ASIATIC BRETHERN, and there are vestiges of a Priestly Order in Ireland of the eighteenth century, to say nothing of rumours connected with the venerable and time immemorial Lodge at York, which occupies—but obviously in a far lesser degree—something of the romantic position imposed by tradition and invention on the MOTHER LODGE OF KILWINNING, full of august memories—but unfortunately apart from fact. Kilwinning is the crown of imagined Masonry in Scotland, and York is the English centre of sacred and wonderful legend. The London GRAND LODGE

of 1717 is without a shadow of consecration ; the Rummings and the Apple-Tree Tavern are its holy places, as compared with Heredom and Culdee Abbeys, casting through later ages a strange uncertain light from Sanctuary Lamps.

A Templar Priesthood.—We have had several occasions for remarking that—amidst too many disabilities—we have to thank the EARLY GRAND SCOTTISH RITE for preserving memorials or shadows of Grades which otherwise would have perished utterly from memory. I must speak on the present occasion of a greater debt, for we owe to it also—in a comparatively uncorrupted state—the continued existence and, I believe, the former active working of the PRIESTLY ORDER, otherwise WHITE MASON, or alternatively the Most Solemn Grade of ROYAL ARCH KNIGHT TEMPLAR PRIESTS. It is opened with all present in the white robes of the Temple, which represents the *Tabernaculum perfectius, non manu factum*, mentioned in the EPISTLE TO THE HEBREWS. It is opened in the name of Melchizedek, as King of Salem and of Peace. The Temple is a Spiritual House and those who serve therein are a holy priesthood, who offer up “ spiritual sacrifices, acceptable to God by Jesus Christ.” It is imbedded in the cumbrous and inchoate system of the EARLY GRAND RITE, like a corner-stone laid in Zion, “ elect and precious.” The Candidate enters carrying the titles of peace, faith and goodwill. He is welcomed in the Name of the King of Peace, the Eternal Melchizedek. He passes successively in the symbolism of his ordered progress through seven mystical doors : through that of Faith, uplifting the Lamp of Prayer ; of Hope, with the Lamp of Knowledge ; of Mercy, having the Lamp of Desire ; of Utterance, with the Lamp of Purity ; of Salvation, upholding a Lamp of Good Works ; of Penance, with a Lamp of Power ; and finally through a Door of Life—meaning the Life of life—carrying a Lamp of Joy, as of those who come into their own. So is he led to the East, to be anointed with oil in the Name of the Lord and consecrated as a Priest Mason. Thereafter these TEMPLAR PRIESTS resolve together, as with one heart and voice, to unite their souls “ in the Lord’s path,” that they “ may become spiritual builders and pillars in the House of God,” abiding in unity of spirit, in the fellowship of one body, and “ by the all-sufficient grace and spirit of God,” being “ true to the bodies and souls of one another, all the days of our lives,” even “ until time shall be no more.”

Priest of the Royal Arch.—A different recension of this Grade was issued in London privately some forty years since and is useful for purposes of comparison, though it would serve no purpose to give account of the variations in this place. It is more carefully produced

as a piece of editorial work, but lacks something of the spirit which I have found in the Scottish working. The title in full is THE UNITED SACRED BAND OF HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS, and a Historical Note affirms that the Grade was practised by the Bristol, Bath, Salisbury and York Encampments, as a *ne plus ultra* of Masonry. It is affirmed by other witnesses that there are traces of a much wider diffusion, all over the United Kingdom, at the end of the eighteenth and early in the nineteenth century. This is not antecedently improbable, whether we consider the sacred character of the Templar Rite in Masonry or the precedent set by Starck's CLERICAL BRANCH OF THE STRICT OBSERVANCE. The connection of a Templar Priesthood with the ROYAL ARCH is unaccountable—at least on the surface, as the MILITARY AND RELIGIOUS ORDER—which is a Rite of Pilgrimage and Warfare—has no concern in the Building Art, either material or emblematical. The Sacerdotal Grade does not therefore justify its claim to be regarded as the term and crown of Masonry.

Grand High Priest.—The priesthoods are many in Masonry, from those who are ordained to the Office of Joshua, son of Jozedech, to those who in less frequented ways may still be Priests of the Sun, though it must be confessed that the rank has suffered a certain substitution. The other sacerdotal orders are for the most part suspended, for the old Rites have perished. We have seen that an ORDER OF HIGH PRIESTHOOD came to birth in America about 1802 under obscure circumstances, and I do not claim to give account of it in any plenary sense. It was worked in the GRAND CHAPTER OF OHIO, *circa* 1828, and has been called an honorary Degree arising out of the rank of Joshua in the HOLY ROYAL ARCH. The analogue in England is an ORDER OF GRAND HIGH PRIEST, under the GRAND COUNCIL OF THE ALLIED DEGREES. This is in the same relation to ROYAL ARCH Masonry that the PRIESTLY ORDER bears to Christian Degrees and the Templar connection especially. From the Ritual standpoint, however, it is not in the same category. It is conferred only on Present or Past Principals of a ROYAL ARCH CHAPTER. There are obvious and exceptional analogies with the PRIESTLY ORDER, as for example, in respect of the first that the Candidate is anointed, consecrated and set apart, while in respect of the second the Lodge or Temple is denominated a Tabernacle, which is opened also in the name of the Priest and King. The President of the Order represents the King of Salem and the Candidate is Abram, the great father of Israel. There is a great opportunity offered to symbolism by the ordination on the part of Melchizedek and in the Offices of Bread and Wine; but as the light of

Christian Mysticism does not shine in the Tabernacle the real significance slips through. The counsels of the Lecture are excellent, however, within their own measures : (1) That the true Mason should be dedicated to the service of the Most High ; (2) that the unchangeable priesthood of Melchizedek was superior to that of Aaron, which passed away ; (3) that after this transitory scene there is the hope of entrance into an Eternal Tabernacle ; and (4) that Holiness to the Lord should be written in heart and life, looking to a seat therein. The Christian implicits are clear.

PRIEST OF ELEUSIS

There are curious ceremonial suggestions in the Forty-Third Degree of the EARLY GRAND RITE, which is presumably that of PRIEST OF ELEUSIS, though it carries no title in the series. The Candidate, by virtue of his advancement, becomes a sacerdotal minister of the old Greek Mysteries, as he became, for example, a PRIEST OF THE SUN in a previous Ceremony ; but it is in a still more substituted sense. He is seeking light in Eleusis, by the hypothesis of his claim, and is promised instruction therein. That which he receives, however, is confined to certain arbitrary Words, together with an Official Sign and a mis-translation of the famous *Konx Om Pax*. Here ends the first act of the proceedings. Being conducted to a second chamber, a veil is thrown over him and he is extended upon the floor. Those who encompass him explain that he is a priest of old Mysteries who has yet to be instructed about those of the New Jerusalem, for this is the true Eleusis ; that he is dead in error and must receive the revivifying teaching of the New Law. He is raised accordingly from the death and sepulture of falsehood on the three points of Faith, Hope and Charity. Amidst Apocalyptic sentences he is said to enter into living truth and becomes in this manner a Priest of the True Eleusis. The dramatic moments of the Grade are missed inevitably, and it is nothing as it stands in the sequence, but under proper auspices it might have been a moving pageant, full of grace and meaning, nor need it denounce the Greek Mysteries to acclaim those which are in the Name of Him Who came not to destroy but to fulfil. It is impossible to give any indication as to time or place of origin as regards PRIEST OF ELEUSIS.

PRIEST OF THE SUN

I do not think that the EARLY GRAND SCOTTISH RITE deliberately invented anything in the shape of Grades and Degrees, but it reduced and bowdlerised many, made illogical changes for the purpose of bringing that and this under a Senate or Council of something, which had no relation with either, and thus produced unnatural or ridiculous

unions. It must have tampered with the subject-matter of its Forty-second Degree, being **PRIEST OF THE SUN**, for the purpose of its subordination to a Consistory of **PRINCES OF THE ROYAL SECRET** and to institute a maniacal connection with what must be called **ADAMITE MASONRY**. In place of exploring the rich field of solar and lunar symbolism we have Adam representing the Sun, while another personification answers to the Moon and Truth. There are also Seven subordinate Officers, corresponding to Seven traditional Angels, who were regarded as presidents of the seven planets of the ancients, in which manner the Moon is represented twice, by a *lapsus memoriae* of the makers. The Candidate is conducted by Truth from Angel to Angel, in virtue of successive Masonic qualifications and titles: (1) To Michael, representing the sun, as a **MASTER MASON**, and he is counselled to remember that the Kingdom of Heaven belongs to the poor in spirit; (2) as a **ROYAL ARCH MASON** to Gabriel, representing the Moon, who reminds him that comfort is reserved for those who mourn; (3) to Uriel, representing Mercury as a **KNIGHT TEMPLAR**, and he is told that the meek shall inherit the earth; (4) as a **PRINCE MASON** to Hamaliel, who governs Venus, and speaks of the blessing promised to those who hunger and thirst after righteousness; (5) to Raphael, the ruler of Mars, as a **KNIGHT OF ST. ANDREW**, who affirms that the merciful shall obtain mercy; (6) to Zarachiel, the Angel of Jupiter, as a **KNIGHT KADOSH**, and he hears that the pure in heart shall see God; (7) as a **KNIGHT TEMPLAR PRIEST** to Saphael, the President of Saturn, who recalls to him that the peacemakers are Children of God. Having been cautioned and proved in this manner, the Candidate is pledged and proclaimed by the venerable personality who is identified with Father Adam. It will be seen that the titular distinctions are entirely apart from meaning, and in deploying the solar system for the recitation of the Beatitudes, even an antiquarian significance is wanting, since the attributions are not those of old astrology, nor yet of late Kabalism. From whatsoever source it has come the Grade is pure nonsense.

PRIMORDIAL CHAPTER OF ARRAS

The story is that on April 15, 1747, the Royal Pretender, Prince Charles Edward, founded a **ROSE-CROIX CHAPTER** under this title and at this place, or alternatively that it came to be known under such name, but was styled originally **SCOTTISH JACOBITE CHAPTER**. It is said later on to have created bodies similar to itself, but in particular the **CHAPTER OF ARRAS**, Valley of Paris, about 1780. There are two reasons on the surface why the story is apocryphal: (1) Because no

prudent person would accept anything which seeks to connect Prince Charles Stuart with Masonic activities in the absence of unquestionable evidence, of which in this instance there is none ; (2) Because there is no proof and there is no reason to believe that the Grade of ROSE-CROIX existed in 1747. I leave out of consideration the likelihood of a Stuart Prince making a Masonic foundation under the title ÉCOSSE JACOBITE (*sic.*) : one is reminded of the Masonic document—no less fraudulent than this story—which supposes the same Prince to have subscribed himself as Pretender. That which is of good faith in Masonry has been protected strangely throughout by the transparent folly which has characterised Masonic knaveries. The tale of the Primordial Chapter has been repeated from mouth to mouth without any let or hindrance on the part of preliminary examination : it is told of course by MacKenzie ; it is spun by Woodford into the weak web of his fancies ; and it is declaimed, as might be anticipated, by Yarker.

PRINCE IN BABYLON

An alternative name for this purposeless and foolish Grade is SUSPENDING CROSS OF BABYLON, which is meaningless in itself as well as by its supposed connection with the reign of Darius. It claims to have been extant in the first quarter of the eighteenth century, evidence for which is wanting, and to have been incorporated into several early High-Grade Systems, but this does not seem to be true. The question is of no consequence, save indeed as matter of fact, for antiquity, as I have had occasion to point out elsewhere, is not of itself a test of value, and the oldest collections superposed upon the Craft will scarcely be saved by their age if they are not otherwise within the pale of redemption. The PRINCE OF BABYLON counts as the Thirty-second Degree of the EARLY GRAND RITE, and I have met with it in no other system. For the rest, it is a name in lists. It is held under a COUNCIL OF PRINCE MASONS, which confuses additionally its few and negligible issues. However, this difficulty may be taken out of the way—as it arises out of a matter of arbitrary arrangement.

Procedure.—One of its little mysteries is after what manner the Candidate who is received becomes a PRINCE OF BABYLON. The experience through which he passes is that of being cast into the fiery furnace of Shadrach, Meshach and Abednego, the Masonic substitution for which is being sent to Coventry—during a brief period—in a corner of the Lodge-room. He passes unscathed through this ordeal, even as the children before him. The episode is symbolical of “ the fiery furnace of worldly trouble and temptation.” An alternative title appears to be KNIGHT OF THE TEMPLE OF ZION, for even as in the old ROMANCE

OF TROY, the institutors of Masonic Chivalries found Knighthood everywhere in the world, and through all the ages. It does not transpire in the Ceremony for what reason the ordeal is adjudged to the Candidate, and taking it altogether I am disposed to think that there is no more fatuous Degree in all the forty-seven numbers of the EARLY GRAND RITE, so rich in fatuities otherwise.

PRINCE MASON

The Ceremony of this Grade is in one sense supplementary to the ROYAL ARCH and in another is subversive thereof. It opens in the Grand Chapter at Jerusalem, none being present but those who carry the sword as well as the trowel. The Candidate is a Babylonish Master, bearing the name of Zerubbabel. The Chapter is in tribulation and the work of the Second Temple is suspended under circumstances recorded in the third and fourth chapters of EZRA. It is an old story beginning in the days of Cyrus, King of Persia, and continuing through those of Ahasuerus and Artaxerxes, even to the time of Darius. But Darius "hath ever been favourable to the people of God," and could he be informed "how our enemies encompass us about, peradventure he might help us." But who will undertake the mission? The answer is Zerubbabel, the Candidate, because he has had acquaintance aforetime with Darius the King, and he will therefore travel to Persia with the request of the people." So ends the First Point, and in the second—which takes place on a bridge over the Euphrates—the ambassador is arrested as a spy. The third is in the Court of Darius, and when Zerubbabel is brought before him he is recognised as a quondam friend and associate. For this reason, and also for the truth of his cause, it is granted unto the ambassador that he shall return to his own land and his own people, bearing written commands to the Governors of Darius, and carrying the Persian Pass. He is reconducted to the Bridge, and so returns in safety to the Grand Chapter at Jerusalem, where—as a reward for his services—he is created a Prince Mason.

Grade-Value.—Amidst all its limitations—which are those of form and manner, in part peculiar to itself and in part an inheritance from the CRAFT DEGREES—the ROYAL ARCH is a Grade of speaking symbolism, whereas the PRINCE MASON is merely a Masonic adaptation of Scripture-history. As such, it conveys nothing and marks no stage in the Emblematic Art. It constitutes the Thirty-third Degree of the EARLY GRAND RITE and is an older recension of the Grade known as ORDER OF THE RED CROSS OF BABYLON under the GRAND COUNCIL OF THE ALLIED DEGREES, and otherwise as KNIGHTS OF BABYLON. The last connects with the traditional history of the

Grade, according to which Darius is supposed to have instituted an ORDER OF KNIGHTS OF THE EAST, changed afterwards to KNIGHTS OF THE EAGLE, in Palestine to ORDER OF KNIGHTS OF THE RED CROSS, and known finally in France as KNIGHTS OF THE SWORD. An official introduction to the Grade furnishes these points, and they may be derived possibly from a pseudo-historical lecture which is not now extant. The variations of the RED CROSS from the text of PRINCE MASON are of consequence only in respect of one point, being that of the return of Zerubbabel to the Grand Chapter, carrying the evidences of his success. This episode is omitted in the later version, though the Closing takes place in the Chapter and implies the lapse of a considerable space in historical time, for the building of the Second Temple is affirmed to be finished. The Grade is from this point of view a supplement to the ROYAL ARCH.

Magna est Veritas.—Both recensions embody the well-known debate in I ESDRAS as to which is the greatest—the strength of wine, of the king, or of women. But Zerubbabel, prince of the people, testifies that “great is truth and mighty above all things,” for which he is acclaimed by the King.

Knight of the Sword.—I have mentioned the Grade denominated KNIGHT OF THE SWORD in connection with the RED CROSS OF BABYLON on the authority of one of its recensions, but there would appear to be several variants. It is included with a sub-title as KNIGHT OF THE SWORD, OR OF THE EAST, by the ANCIENT AND ACCEPTED RITE, being No. 15 of the system; under the same title, having KNIGHT OF THE EAGLE added, it ranks as No. 10 in ADONHIRAMITE MASONRY; as CHEVALIER D'ORIENT it is No. 6 of the FRENCH RITE and 41 of the RITE OF MIZRAIM, while one of the private collections mentioned by Thory—that of Hecart—had a Grade entitled VICTORIOUS KNIGHT OF THE EAST. As Grades which are similar or identical recur continually under totally distinct titles, so there are distinct Grades which pass under one title. The original classification of the RITE OF MEMPHIS in 1839 had CHEVALIER DE L'ÉPÉE as No. 15 in the series, but when the Order was taken over by the GRAND ORIENT, with the consent of Marconis—its head—No. 15 was entitled KNIGHT OF THE EAST, but it was probably the same Degree. In 1866 the mammoth system was reduced to thirty-three Degrees, and No. 10 therein was called KNIGHT OF THE SWORD. The Master represents Cyrus and the Candidate Zerubbabel, petitioning the Persian king “to remedy the condition of his Brothers, who are in captivity.” The king affirms that he has long intended to liberate “the children of Judah,” but he desires the interpretation of a dream, which he calls upon Daniel—who

is present in the person of the Orator—to expound if he can. “ In my sleep I saw a lion ready to spring upon and devour me, and at a distance Nebuchadnezzar and Balshazzar, my predecessors, chained in the garb of slavery. They were contemplating a halo of glory which the Masons shew as the name of the Supreme Architect of the Universe. Out of it issued the words ‘ Liberty to the captives.’ ” The Orator has no difficulty in explaining that the predecessors appeared in chains, because of the wrong which they had done to Israel, while the lion intimates the wrath that will fall upon Cyrus himself, should he elect to follow in their footsteps. On the contrary, if the captives are liberated, the halo signifies the reward which the king will receive hereafter. The king thereupon—in the person of his Masonic successor—not only grants the request of Zerubbabel but creates him in the person of the Candidate a KNIGHT OF THE SWORD, he pledging himself to reserve the secrets of the Grade.

Historical Discourse.—In the homily which follows under the pretence of an Historical Discourse, it is said (1) that the mission of the chivalry is to deliver Brethren from misery ; (2) to labour for the good of humanity ; (3) to seek knowledge of God and His perfection in the visible marvels of the universe ; (4) to follow the voice of Nature—with other excellent counsels which in no wise emerge logically from the ceremonial itself. For the rest, it will be seen that the PRINCE MASON and the RED CROSS are travesties of Ezra and I ESDRAS to magnify the work of Zerubbabel and that KNIGHT OF THE SWORD substitutes a spurious dream which gives away its own meaning for the ESDRAS debate on wine, women and the king.

Certain Strictures.—The three Rituals, all in analogy and all differing sufficiently one from another, continue to indicate how the great things are missed in the so-called High Grades of Masonry. Amidst all their operative elements an important symbolism lies curiously imbedded in the Craft Legend and the HOLY ROYAL ARCH, but the various inventions which have been devised to illustrate, explain and extend them cloud the symbolical issues and, even within the conventions of morality and the counsels of conduct, if they seek to convey anything it does not for the most part belong to the subject.

Bibliography of the Grade.—We have not finished, however, with the sequence of Degrees connected with PRINCE MASON. There is the Grade called KNIGHT OF JERUSALEM, being No. 65 in the METROPOLITAN CHAPTER OF FRANCE and No. 9 of the ANTIENT AND PRIMITIVE RITE, understood as the reduction of the RITE OF MEMPHIS to thirty-three Degrees. It appears as PRINCE OF JERUSALEM in the unabridged series of 1839, being No. 16 ; under this title it constitutes

the Forty-fifth Grade of the RITE OF MIZRAIM and the Sixteenth of the ANCIENT AND ACCEPTED RITE, variations and distinctions understood. It is substantially identical with PRINCE MASON and the RED CROSS, but is sufficiently distinct as a codex. It is much more elaborate than either and in the English version has been revised almost unquestionably by Yarker, who has borrowed from Rituals which belong to other subjects and times, thus creating, according to his wont, an additional and needless confusion. Among points otherwise which are of interest in respect of variations may be cited (1) That according to the Opening the first Chapter of the Chivalry was held amidst the ruins of the First Temple; (2) that the hindrance of the work of rebuilding is ascribed to the Samaritans; (3) that the Candidate—on the part of Zerubbabel—discovers, in addition to the Square, Compass, Level and Plumb, the Sacred Delta of Enoch, “which has been lost to the Craft” since the destruction of the Temple by Nebuzaradan, whereupon the Brethren “pronounce the Name which was once the glory of the Temple and of the nation.” The KNIGHT OF JERUSALEM is certainly the best of the codices, and in the hands of a true Ritualist might have been worthy of a place in Masonry among the connections of the ROYAL ARCH.

PRINCE OF LIBANUS

It should be understood that Libanus is Lebanon and that according to the traditional history it was the Sidonians who cut down cedars on that memorable mountain (1) for the building of Noah’s ark, (2) for the Ark of the Covenant, (3) for Solomon’s Temple, and (4) for that of Zerubbabel. The PRINCE OF LIBANUS constitutes the Twenty-Second Degree of the SCOTTISH RITE, and its alternative title is KNIGHT OF THE ROYAL AXE. It is the Sidonians presumably who are at work in one of the apartments—hewing, sawing, planing, copying designs and so forth—when the Candidate enters among them. Here is a plain issue within its own measures, but as those who make Grades of this quality must also stultify, his perfect title of entrance is that he is a Christian Knight of ROSE-CROIX, who should know of another Lebanon than that where Sidon worked, to say nothing of ages intervening between the dawn of Easter and the leading epochs of Jewish history or the days of Ark and Flood. He learns in due course that the saw symbolises patience, the plane cuts off prejudices and the axe is a great civilising agent, so his journey into the far past is not entirely fruitless. Under the auspices of Albert Pike, he is instructed also in the nobility of work, which is Heaven’s great ordinance for human improvement; and if he seems to have heard it before, he has the satisfaction at least that on this occasion the instruction occupies so

many pages that the famous Grand Commander forgets to provide an accolade for his new Knight of the Axe, as he forgets also to tell him why it is Royal. Assuredly Albert Pike was the "Conversation Kenge" of Masonry.

PRINCE OF MERCY

So far as the Southern Jurisdiction of the SCOTTISH RITE is concerned, its Twenty-Second Degree, which is called PRINCE OF MERCY, offers an important variation from the rest of Pike's recensions, as it retains practically all the Christian elements which characterised originally this interesting, though not important Grade. The old alternative title is SCOTTISH TRINITARIAN. In doctrine and symbolism it is concerned with the three great Covenants of Divine Mercy, being those of Abraham, Moses and Christ. There can be no doubt that the Obligation was once imposed and taken in the Name of the Holy Trinity, but the appeal of Pike is to the Grand Architect of the Universe. The sacred testimony borne in the presence of the Candidate is (1) to the virginal birth of Christ; (2) to His mystical death, resurrection and ascension; (3) to His Second Advent; (4) to the great spiritual truth that He is the King of the living and the dead; (5) Himself Three in One—but this must be understood in the sense of His Divine Humanity, as the Grade is not Swedenborgian; (6) to His enthronement as President of Initiates, "crowned with the Sun of Truth and Justice"; (7) eternal, living and victorious. He is the Mighty God, Everlasting Father, Prince of Peace—that SHILOH Who was to come. The prospect contemplated by the Grade is a new Heaven and a new Earth, for the former things have passed away. It has therefore apocalyptic elements, though it is not actually an Apocalyptic Grade. The Candidate in fine is purified with ceremonial water, is sealed with the Holy Cross, and is devoted thenceforward to the service of God and virtue.

PRINCE OF THE ROYAL SECRET

On the assumption that in Masonry or in other Orders and Sodalities there is a Secret which deserves to be called Royal in virtue of its fundamental and essential character, there is likely to be a considerable clash of opinion as to its nature. The existence of several independent Degrees under this name and its analogues will be understood therefore, and I will speak in the present place of that which is termed alternatively the MOTHER WORD, being the Forty-fourth Degree of the EARLY GRAND RITE. It is this Word which constitutes the ROYAL SECRET in its particular or official aspect, but it is contained also and generally—*ex hypothesi*—in certain instructions communi-

cated to the Candidate by passing through the Ceremony of the Grade. There is offered for his consideration an alleged Key-Plan to the symbols of Masonry. The plan consists of a cross, enclosed within a triangle; the triangle is encompassed by a pentagon; the pentagon is contained by a heptagon; and a nonagon or figure of nine sides surrounds the whole. The Cross is the Sign of Salvation, and its position as the centre of the plan indicates that the Key of Masonry, its Mother Word and Royal Secret, is a Christian Mystery. It is key and centre of the Craft Grades, represented by the triangle; of the five divisions of the EARLY GRAND RITE with Grades and Orders of Blue, Red, Black, Green and White Masonry; of those salient Degrees which are represented presumably by the heptagon, but they are not distinguished in the Ritual; and finally of the nine classes into which the Rite is divided and which are represented here by the nonagon. They are (1) CRAFT MASONRY; (2) the MARK and its connections; (3) the ARK MARINER and accessories belonging thereto, actually or by ascription; (4) the ROYAL ARCH; (5) the chivalry of the HOLY SEPULCHRE and things appertaining thereto; (6) the ORDER OF THE TEMPLE and its familiar analogues; (7) the PRINCE MASON and Degrees under its charge; (8) the KADOSH Grade and its successions; (9) the PRIESTHOOD OF THE SUN. It will be seen that it is a militant message after its own manner, but consistent with the spirit of the Rite; it is also the last message, as the remaining three Degrees are those of Grand Office and Government. But obviously in this instance the ROYAL SECRET is explanatory of the system at large, is therefore peculiar to the Rite and has—at some time or another—been devised thereby. At the same time there are certain very broad analogies with other workings.

PRINCE OF THE TABERNACLE

The Twenty-Third and Twenty-Fourth Degrees of the SCOTTISH RITE are called respectively CHIEF and PRINCE OF THE TABERNACLE. The principal Officers of the first are Aaron, Eleazar and Ithamar, these being his two sons, while Moses, Aaron, Aholiab and Bezaleel preside over the second. If it must be said in respect of both that they lack place and consequence in a sequence of Masonic Grades, it may be added that there is some difficulty in making a choice between them, as to which offers the marks and seals of more especial in-consequence. We have seen that the Candidate in the first case personates Eliasaph, son of Leah, son of Levi, who seeks to be prepared for the service of the Lord and his people in the Tabernacle of the Congregation. In the Grade of PRINCE he represents Eleazar,

son of Aaron, as one who has been appointed for ministration unto God in the sacerdotal office. He is tested successively by fire, water, earth and air, without any logical reason at the root of these proceedings. Afterwards he is anointed and consecrated to the service of truth and virtue, receiving in this manner an inoperative and vacant status in a ceremony which is void of meaning, as it pretends to communicate that which is obviously not possessed by those who officiate. Be it remembered above all that the recipient has gone back on the Christian centuries; that there has been conferred upon him previously the accolade of a Prince Rose-Croix of Heredoon and Kil-winning; that he has been made *ex hypothesi* a priest for ever according to the ORDER OF MELCHIZEDEK, under the New and Eternal Covenant, or—in other words—that he has been signed in the Grade of GRAND PONTIFF with an official title of the Christhood. How should he be enrolled subsequently among the witnesses of the Old Covenant, now among the records of the past, a sacred memory only, apart from any spirit of life? What part has he henceforward in the offices of Aaron and his sons?

PRIVILEGES OF MASONRY

The inestimable privileges of Masonry are those of its symbolism, the study of which is recommended for our better instruction in the art of emblematic self-building. Our hidden mysteries are those of our relations to God, man and the universe, that we may be enabled to fulfil by Masonry the higher law of our being. The secret arts which we are pledged to conceal from the profane are those of that peculiar law of life in Masonry by which such ends are reached. Those who are outside the Lodge must come within it, if they wish to share in that life. It is incommunicable beyond the mystic circle, for the simple reason that it is life and not one of its substitutes. While therefore we are properly pledged concerning it we could not impart its nature except according to its law. In some of the old Mysteries—from which we descend indirectly—initiation and its sequels are thought to have meant real instruction in these subjects, in which case some of our suggestive intimations are reflections from this source.

PROVOST AND JUDGE

Some of us have officiated at many Ceremonies which contemplate the mortal remains of the Master-Builder. We have seen him very indecently interred; our respect and devotion have borne him to a more fitting place of sepulture. He was laid in one commemoration very near to the Holy of Holies, as if the Temple of Solomon was like

unto a Christian Church, encompassed by God's acre. But in the Grade of PROVOST AND JUDGE, which occupies the seventh rank in the series of the SCOTTISH RITE, we are told another story, for it is said that the remains were deposited beneath the footstool of the throne in the Chapter-Room, on the North side of the Temple. But—here as in other Degrees which are met with under various denominations and obediences—the heart has been removed from the body and placed in a golden urn. Nothing follows therefrom in the present instance, nor from other information in the Grade. The first Provosts and Judges were Adonhiram and Tito, to whom Joabert was added speedily as the confidant and favourite of Solomon. Their duty was to preside over the workmen and establish order among them; but they had also the plans of the Temple secreted in an ebony box, and hence it comes about that—as in the Grade of DISCREET MASTER—the Jewel of the Grade is a key, but in this instance it opens something—by the hypothesis at least. The Candidate personates Joabert, to little purpose enough: he is advised that a Provost and Judge should be ready to administer Justice everywhere and at all hours; but as it is defined further, in the recension of Albert Pike, that we cannot be just until we know the truth, the whole subject is left at a loose end, pending a settlement of Pilate's eternal question, which is not answered in the Grade.

Connected Grades.—The Grade of PROVOST AND JUDGE is followed by INTENDANT OF THE BUILDING, and this is the last ceremonial of the SCOTTISH RITE which is concerned with events in Jerusalem consequent on the death of the Master-Builder. The SECRET MASTER stands first in the series and commemorates the suspension of the work. It is also a Lodge of Mourning, like ARCHITECT in the EARLY GRAND RITE. In the end Seven Experts are appointed to remove the difficulties, from which point of view the Grade is in analogy with that of GRAND ARCHITECT. There is also PERFECT MASTER, which is a grade of Adonhiram, and he is commissioned—as we have seen—to design a suitable monument for the ashes of H ∴ A ∴ B ∴ and arrange the obsequies. The Grade of INTIMATE SECRETARY represents an episode which is nothing to the purpose of the series, but in the variant of SUBLIME MASTER it is connected with another funerary observance. As regards INTENDANT OF THE BUILDING it represents another device to supply the Master's place, but it has been dealt with at length already. In this manner the entire Grades of the SCOTTISH RITE lead up to those of ELECT MASONRY, which—as we know—are Grades of vengeance, in their original plans.

PSYCHICAL RESEARCH AND THE MYSTERIES

It has been suggested by more than one writer that those psychical researches which are a marked characteristic of the present epoch have brought us to the doors of the old Sanctuaries, which were depositories—*ex hypothesi*—of spiritual science in the far past ; that they have placed within our hands the keys by which they may be opened ; that we are pausing—so to speak—in the precincts of the temples, and can almost distinguish amidst the chorus of invisible hierophants the oracular utterances of antique initiation. Others—more direct in their methods—affirm that we have attained that point in our explorations regarding the undeveloped faculties and potencies of the human soul when the methods and direction of our further progress must be learned of those who were formerly adepts of that knowledge in which we have as yet taken the initial steps alone. The second proposition may be set aside for the conclusive reason that assuming under necessary reserves the exactitude of the claim on behalf of adept-attainments there are no intelligible memorials extant from which it is possible to derive instruction. The Oracles of Zoroaster may—for argument's sake—embody the whole process of the Sanctuaries, but we cannot recover the process by recourse thereto. With the first alternative we stand upon other ground, and its suggestion is that the phenomena of the hypnotic or mesmeric trance, of clairvoyance, of astral travelling, and the study of astral or akasic records, so-called, will open the sealed doors of the Mysteries.

The Antique Sanctuaries.—The meaning is not so much that in the psychic states under notice we can look back into the far past and see what was done in the antique sanctuaries, though this is possible by the hypothesis, but that we can deepen those states until we attain the degree which was reached in the old workings. In other words, outside all initiation, it is possible in this manner to reach the Grade of Spiritual Adeptship. *Negatur*. The psychic processes lead no one into spiritual truth or realisation of God Who is within. The figurative death of the Candidate in the Third Craft Degree does not symbolise a psychic state in which the images are multiplied, records of the past laid open or cosmic mysteries unveiled. It connotes in its posture and otherwise a suspension of all faculties by which there is communication maintained with external things, including the material mind ; and this in its turn signifies that state which is called mystical death by those who know it at first hand—the great mystics of all the centuries. It is said therein that *Spiritus ad Spiritum loquitur*,

signifying an intercourse between the soul and God, apart from all mediation.

The Ancient Mysteries.—The implicit in the minds of those who have offered the proposal to our notice is of course that the Ancient Mysteries were concerned with various *modus operandi* for inducing psychic states, and *a priori* the suggestion is feasible ; but in such case we can close once and for all the Book of those Mysteries as containing nothing to our purpose, because they do not belong to finality—the ends of being and of mind. Moreover, there are some of us who have traversed a more excellent path of symbolism, or—in other words—we know of Greater Mysteries.





QUALIFICATIONS

The true Mason is made in the heart before he is made in the Lodge. This is the great catholic qualification, and it goes much deeper than even the familiar answer to that pregnant question: "Where were you first prepared?" In the heart truly; but he who is not made also therein will never be made in the Lodge, though he may go through all the forms. So also, unless he is prepared in the heart there is no room adjoining the Lodge, however convenient, in which he will be prepared properly. Here are evident points; but over and above these there is another which is self-evident and cannot be gainsaid, though—so far—it has never entered into the mind of Masonry to conceive it. Whosoever is capable of election to the Kingdom of Heaven is a fit and proper person to be made a Mason. We dispose in this manner of several ineptitudes and crudities belonging to the dark night of the Goose and Gridiron, and the kind of exclusiveness which was practised at the Rummer and Grapes. In fine also we enable the Apple-Tree Tavern to forget a certain misdemeanour connoted by that Tree of Knowledge with which it was identified in name. *Pace* the four old Lodges who met at these historic houses, and *pace* the late Mr. Woodford who, in a memorable sentence, once bracketed together the woman and the lawbreaker in a common dis-

qualification, the maxim here laid down opens the doors to womanhood. It does not open them to minors because their time is not yet, nor to the *mens insana* because that—*qua mens insana*—is not capable of election to the Kingdom of Heaven : it belongs to another jurisdiction in other worlds of progress, where those who are disqualified here can earn their titles. I am concerned only with a question of principle and the logic of a free mind ; I am setting no axe to work. It must be indifferent to me whether women in the time to come are recognised or not as eligible, for there are other doors open by which they enter into the privileges of greater things. It must be recognised, moreover, that every free institution has the inalienable prerogative of deciding whom it will receive and whom it will deny ; but I detest the *profanum vulgus* of ridiculous and insincere explanations, like the appeal to Operative customs, where the question never arose and would be void of all present effect if it had. We have elected to be Speculative Masons : it is open to us as such to rule that our wives, mothers and sisters shall not share with us the advantages of our “ system of morality, veiled in allegory and illustrated by symbols ” ; but to affirm that there is any sound or tolerable reason why they should not is to stultify our own Masonic values. If our so-called “ system ” can make better men, it can make better women. As regards slaves and bondsmen, the question does not arise in this modern world ; but if it did, the persons to disqualify would be those who owned them as chattels. There is one more point of egregious nonsense—that a Candidate shall “ have his right limbs as a man ought to have ”—but the great War of the world has written a sufficient commentary thereon, and I presume that this rule is in the limbus from henceforth and for ever.

Religion and Morality.—Other qualifications fall into two divisions—Religious and Moral : (1) Belief in God and in resurrection to a future life—the latter not connoting physical resurrection—are conditions in the absence of which no person can be made a Mason. This is the rock on which Latin Freemasonry has split and its symbolic ships have foundered. The morality of Masonry has reference to a certain standard, and that standard is Divine. (2) The moral qualifications are that Candidates should be just, upright and of good report, free from mercenary motives in seeking admission and acting of their own free will and accord in so doing. As to most of these, it is obvious that God is the judge : our sponsors can testify only to the best of their knowledge and belief.

QUESTS IN MASONRY

We have seen that the old Instituted Mysteries are illustrations after their own manner of two time-immemorial folk-lore motives, being (1) exile and return and (2) quest. Times out of number they are married together in folk-lore, and so also in the Mysteries. Now, Masonry in all those departments and all those Rites which deserve a life in symbolism is—practically without exception—a Mystery of Quest. The CRAFT DEGREES lead up to and communicate a Quest of the Lost Word ; in the ROYAL ARCH, by its hypothesis, the research is crowned. In the Degree of MARK MASTER MASON there is a vestige only, but *petra illa admirabilis* is lost and sought and found : herein is the life of the working. There are also the Cryptic Grades—leading up to the ROYAL ARCH—where that which is lost on the surface is found in the hidden depths. Their maxim is therefore that of the wise Hermetists : *Visita interiora terræ*. The ROSE-CROIX is a great Grade of quest, which typifies the travail of the whole creation, seeking the Sabbath of its rest, the soul's travellings, the soul's ascent, the coming into Mansions of the Blest and the Blessed Vision of Union. In the RELIGIOUS ORDER OF THE TEMPLE there is also a quest of life—in pilgrimage, warfare and penance—the end of which is integration in the chivalry of Christ : the Ritual significance of this *Militia Templi* is greater than the Templars know. Again there are the GRADES OF ST. ANDREW in the Rectified RÉGIME ECOSAÏS, where the kind of quest is that which is fulfilled in work, as in *Ars Spiritualis Latomorum* ; but in L'ORDRE INTERIEUR of NOVICE and KNIGHT BENEFICENT it must be said that there is no quest : there is only that *finis qui coronat opus*, because the work is done and this its reward—namely, that life of service of which those only are capable who have graduated in the science of God. Hereof are the quests in Masonry and hereof also the attainments : if it must be said, they belong to the Lesser Mysteries. Master Masons and Companions of the ROYAL ARCH, Knights of the PELICAN AND EAGLE, Excellent and Perfect Princes, Illustrious Brethren and Inspectors General, acknowledging all your titles, it remains that there is another way, which is that of the Greater Mysteries. It is at once of exile and return, of quest at once and attainment, the path of a hidden life and the end in God. It is the way of Christ Mystical, and the highest heaven of symbolism has lent its stars thereto, until that state is reached—which is neither of space nor time—when all the signs dissolve, when—at once very far and near—there is *Vox clamantis in Paradiso*, and that which it utters is : *Ecce, Regnum Dei inius*.

In such state the voice is heard in the heart. This is the end of quest, and thereafter will be no more seeking without for that which is within. It is the end also of symbolism, ritual and the pageants thereof. In so far as such a state is adumbrated by any of the Instituted Mysteries—and I know of one Rite only—here is the point at which they dissolve utterly and take off all their vestures. The last words on the threshold of perfect stillness are and can be only: *Noctem quietam et finem perfectum concedat nobis Dominus Omnipotens.*





JEAN MARIE RAGON

I suppose that there is no more distinguished literary name in the annals of French Freemasonry than that of J. M. Ragon. He was, however, a native of Belgium, born at Bruges in 1781 or thereabouts, and initiated in that city in the year 1803. The event marked a point of departure in his career, and his activity is indicated by his share in the foundation—also at Bruges—of a *LOGE DES VRAIS AMIS*. By or before 1815 he was resident in Paris, for in that year he was founder-in-chief of *LES TRINOSOPHES*, a Lodge of considerable importance and one which must have owed much of its position to his zeal and the ability which marked his lectures delivered therein. Three years later he established a Masonic review, under the title of *HERMES*, devoted to the antiquities of Masonry and the investigation of its archives. This experiment evidently proved a failure, and the periodical was discontinued in the following year. In 1843 he collected his lectures into a volume, and they were published as a *COURS PHILOSOPHIQUE ET INTERPRÉTATIF DES INITIATIONS ANCIENNES ET MODERNES*, in two parts, for the second of which he was censured by the *GRAND ORIENT* on September 29 of that year. His works are numerous.

RAMSAY

The memorials of Andrew Michael Ramsay, Chevalier of the Order of St. Lazarus, are scattered all over these volumes by a sacred neces-

sity of the case, it being inevitable that the creator unawares of all that deserves the name in High Grade Masonry should move continually through the pageant of those Great Rites which are his. I would sometimes that the mythical RITE OF RAMSAY—to which every one testified in the past and which no one of all had seen—were truly a thing in being, the work of his heart and head. We should know then how the MYSTERIUM MAGNUM of Masonic implicits unfolded for him who wrote the TRAVELS OF CYRUS and has left us also in another memorial his understanding of the spirit of Fénelon. But it is doubtless better as it is, for he left open a great field to all competitors and established only on his own part the principles which should guide activity therein. I select the following points from his ever-memorable ORATION as sufficient for my purpose and because there is a more extended notice in my previous work : (1) The Masonic Order arose in Palestine during the Crusades, certain nobles and burgesses associating themselves together under solemn pledges for the restoration of Christian Churches in the Holy Land. (2) When these Brethren returned to their own countries, they established Lodges therein, the inference being that they had the same practical object at home as abroad, being the development of architectural art and its dedication to the sacred purpose of Temple building. (3) There came a time, however, when the Masonic Order was neglected in most countries, with the exception of Great Britain—and of Scotland most especially. (4) The Scottish nation preserved the Order in all its splendour, and in the year 1286 the illustrious MOTHER KILWINNING arose in the mystical shadow of Mount Heredom. (5) From this time forward “Great Britain became the seat of our sciences, the conservatrix of our laws and the depository of our secrets.” In accordance with this thesis the Grades of Masonic Chivalry centre their legends in Palestine and vary the myth of Masonic origins in a hundred decorative modes, springing from this one root ; the building myth reappears in several forms, but above all as a scheme for erecting a great Temple at Jerusalem ; the living source of the Order in all its developments is located in Scotland ; and KILWINNING is the fruitful Mother of all the Great Rites. Moreover, as Ramsay’s ORATION alludes to the Ancient Mysteries of Isis, Urania, Diana, so in the High Grades we hear of other roots than those of Palestine, of Masonry as the Daughter and last custodian of all the old illuminations. In fine, as the *Ars Latomorum* for Ramsay was a Christian Art and Mystery, so shine the great High Grades as Lamps in the Sanctuary of Christ. Hereof is the work of Ramsay.

A Biographical Note.—And now as to his external life the chief

points of fact can be drawn briefly together : (1) Born about 1681 at Ayr in Scotland, he was the son of a prosperous baker, who saw that he was schooled well in his native city and then sent to the University of Edinburgh. (2) In 1709 he became tutor to the sons of the Earl of Wemyss, but he was in the midst of religious problems and went presently abroad, where it came about that at Leyden he met an eccentric mystic of the day named Pierre Poiret. (3) Poiret was not among the luminaries of Divine Science, though he was not without certain lights, so it will be understood that Ramsay went further, and that quickly. (4) In 1710 he visited Archbishop Fénelon, a great mystical doctor, became his guest for a period and was soon under such auspices, reconciled to the Latin Church. (5) Later on he was appointed preceptor to the Duc de Chateau-Thierry and afterwards to the Prince de Turenne. (6) Being thus known and distinguished, he was made a Knight of St. Lazarus and was called by the Chevalier St. George, otherwise the Old Pretender, James III, to Rome, for the instruction of Prince Charles Edward and Prince Henry, the one destined to be a centre of Masonic romance as the Young Pretender, while the other became Cardinal York. (7) Dates are uncertain, but this event occurred about 1724; it is said, however, that the factions of the Eternal City offered no place of repose to the contemplative mind of Ramsay. (8) In 1728 he was living in England with the family of the Duke of Argyll, and the Oxford University conferred on him the degree of Doctor of Laws. (9) I do not know when he returned to France, but it was to spend the rest of his life in the family of his old pupil, the Prince de Turenne. (10) Andrew Michael Ramsay died on May 6, 1743.

Works of Ramsay.—(1) THE TRAVELS OF CYRUS; (2) LIFE OF FÉNELON; (3) HISTORY OF THE VISCOUNT TURENNE; (4) PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION, UNFOLDED IN A GEOMETRICAL ORDER, published posthumously in 1748. I have heard also of a LIFE OF THE PRINCE DE CONDÉ, but this is probably apocryphal, and so also is a RÉLATION APOLOGIQUE ET HISTORIQUE DE LA SOCIÉTÉ DES FRANCS-MAÇONS, by J. G. D. M. F. M., issued at Dublin in 1738 and burnt at Rome by the public executioner in 1739, as directed by the Holy Inquisition. I do not know why Kloss attributed this pamphlet to Ramsay. The ORATION has been printed several times.

RAWLINSON MSS.

These are preserved in the Bodleian Library, and they were examined with considerable care by R. F. Gould, who gives also some account of the collector's life. Dr. Richard Rawlinson was a son of Sir Thomas

Rawlinson, once Lord Mayor of London. Born in 1690, he graduated at St. John's College, Oxford, is said to have been ordained, and even consecrated in 1728. He became a Fellow of the Royal Society in 1714 and of the Society of Antiquaries in 1727. He died at Islington on April 5, 1755. His initiation into Freemasonry is fixed by Gould between 1726 and 1730, and his active life in the Order does not seem to have extended much further than 1738. In 1714 he edited some MISCELLANIES ON SEVERAL CURIOUS SUBJECTS, and in 1719 the posthumous work of Aubrey, entitled NATURAL HISTORY AND ANTIQUITIES OF SURREY, as also ASHMOLE'S HISTORY AND ANTIQUITIES OF BERKSHIRE, another posthumous publication. He has been accused of tampering with the documents which came into his hands; but the charge does not concern us. The papers under the name of Rawlinson preserved at Oxford are of interest for the period of Masonry, and a few may be called important. I append some particulars extracted from the Catalogue of MSS. in the Bodleian Library. They do not claim to be exhaustive, but the collection is available for all who have occasion to pursue the subject.

Rawlinson Collections.—I. MS. RAWLINSON, C. 136, 18th cent., 196 leaves.—Collections by Dr. Rawlinson, printed and MS., relating to the Freemasons; containing the Constitutions of the Freemasons, "copied from an old MS. in the possession of Dr. Rawlinson"; a List of Lodges in London, with the names of the members of some of them, paragraphs from newspapers, pamphlets (which are entered in the General Catalogue of the printed books in the Library), Forms of Summonses, etc. The details are as follows:—(1) Constitutions, Fol. 8; (2) Prayers to be used at the introduction of a new member, Ff. 1, 1b; (3) Short Charge to be given to new Brethren, Fol. 82; (4) Forms of Summons to Lodge Meetings, Ff. 5, 7, 26, 36–39, 51, 57, 64, 71, 171–2, 191–2, 195. II. MS. RAWLINSON, C. 918, 18th cent., 4 leaves.—The Book of the Provincial Grand Master of the Freemasons in the City and County Palatine of West Chester. The volume is blank with the exception of the first four pages, which contain directions for keeping a Record of Grand Masters and Wardens, with their arms, and of all General Orders. III. MS. RAWLINSON, C. 358, 18th cent.—Names of the Masters of the Temple, from Cotton, Nero E. vi, in the British Museum, fol. 26b. IV. MS. RAWLINSON, D. 1194, Fol. 44.—Memorandum by Richard Rawlinson of a Procession of Freemasons from Grosvenor Street to Mercer's Chapel, June 7th, 1738. V. MS. RAWLINSON, Part II, 18th cent.—Miscellanies in prose and verse by Robert Samber, containing (a) Masonic Signs of London tradesmen, Fol. 6; (b) Some Masonic Formulæ,

Fol. 4; (c) Song on Masonry, Fol. 80; (d) List of Lodges in London and of some in the Provinces, Ff. 16b-70, 94-104; (e) Rules of the Lodge held at the Three Tuns in West Smithfield, 1731, Fol. 137b; (f) Rules of the Lodge held at the Rose Tavern, Cheapside, Fol. 109; (g) Song about a Lodge-Meeting and one Alderman Perry, Fol. 148b; (h) Memorial from the Lodge held at the St. Paul's Head in Ludgate Street to the Grand Master Montague, respecting the carrying off the Sword of State, Fol. 150; (i) Orders of the Grand Lodge, Nov. 21st, 1724, Fol. 178; (j) The same 1734-35, Fol. 176; (k) Resolution submitted by the Committee for regulating the General Charity, Fol. 180; (l) Minutes of Meetings of the Charity Committee, March 30, 1736, and Dec. 8th, 1735, Fols. 187, 189; (m) Letter from the Grand Lodge to the Lodge at Calcutta, not dated, copy, Fol. 193; (n) Petition to the Grand Master from W. Reid, late secretary, Fol. 194; (o) Order for Masters' Aprons.

RECORDS OF OLD LODGES

Those Four Old Lodges which met together in 1717 for the foundation of the first GRAND LODGE are known in history by the taverns at which they were convened. The adoption of a particular style and title belongs to a later period. Outside the City and Westminster they were identified by the town to which they belonged—e.g. the LODGE OF KILWINNING, a House of Sacred Memories; the LODGE OF EDINBURGH; the glorious LODGE OF YORK. Their very names are part of our Masonic heritage. The history of the Four Old Lodges has been written by Gould, but Mr. A. F. Calvert has recently extended our knowledge concerning them in his work on THE GRAND LODGE OF ENGLAND. (1) GOOSE AND GRIDIRON. It is said to have had a marked Operative complexion and to have resented the tendencies represented by Anderson's CONSTITUTIONS of 1723. It was known subsequently as OLD LODGE OF ST. PAUL'S, then as WEST INDIA AND AMERICAN LODGE, but ultimately as the LODGE OF ANTIQUITY, under which title it is now No. 2 on the Roll. (2) RUMMER AND GRAPES. It appears in the ENGRAVED LIST of 1736, but was struck off the Roll in 1740. (3) APPLE TREE TAVERN. In 1768 it became the LODGE OF FORTITUDE, and is now represented by FORTITUDE AND OLD CUMBERLAND, No. 12, with the date 1723. See Gould's TIME IMMEMORIAL LODGES, in THE FREEMASON of May 5, 1900. (4) OLD HORN LODGE. It was erased in 1747, reinstated in 1751, taken over about 1774 by the SOMERSET HOUSE LODGE, and in 1828 it absorbed the ROYAL INVERNESS LODGE, when it assumed the title of ROYAL SOMERSET HOUSE AND INVERNESS, which it bears to this day, and is No. 4 on the Roll of GRAND LODGE.

Old Scottish Lodges.—There are four Lodges in Scotland which are known by their records and otherwise to have existed prior to the year 1600, namely, (1) MOTHER KILWINNING, (2) MARY'S CHAPEL, (3) MELROSE ST. JOHN, (4) ST. JOHN KILWINNING, Haddington. The following are of various dates prior to 1717: (1) ABERDEEN, (2) CANONGATE KILWINNING, (3) SCOON AND PERTH, (4) GLASGOW ST. JOHN, (5) CANONGATE AND LEITH, (6) OLD KILWINNING ST. JOHN, Inverness, (7) HAMILTON KILWINNING, (8) JOURNEYMAN, Edinburgh, (9) DUNBLANE ST. JOHN, (10) HAUGHFOOT LODGE, (11) ANCIENT LODGE, Stirling, (12) ATCHESON HAVEN, (13) DUMFRIES KILWINNING, (14) ST. JOHN'S, Kelso, (15) ST. NINIAN'S, Brechs, (16) ST. JOHN, Jedburgh. It would seem therefore that as traditionally, according to the general witness of the High Grades, so also historically the spring and fount of Masonry is in Scotland, and yet—as shewn otherwise—there is no evidence that any OLD CHARGES AND CONSTITUTIONS originated outside England. The HISTORY OF THE ANCIENT LODGE OF EDINBURGH—which is MARY'S CHAPEL—including its earliest records, has been written by David Murray Lyon, to whom also we owe a HISTORY OF THE MOTHER LODGE KILWINNING. Both are important Lodges on the historical side and one—as we have seen continually—is pre-eminent on that of the glory of legend. There are hallowed associations belonging to the LODGE OF MELROSE and that at Haddington is not without its nimbus. Among those in the second rank (1) the ANCIENT STIRLING LODGE has an important codex of the OLD CHARGES. (2) An account of the MEASSON CHARTER belonging to the LODGE OF ABERDEEN was published by W. J. Hughan in 1895. (3) The history of CANONGATE KILWINNING was written by A. Mackenzie, 1888. (4) The great Historical Lodge of SCOON AND PERTH has many memorials and among others there is the HISTORY OF Mr. D. Crawford Smith, 1898. (5) An account of GLASGOW ST. JOHN was issued by James Cruikshank in 1879. (6) FREEMASONRY IN INVERNESS, by Alexander Ross, 1877, is compiled from the Minute Books of OLD KILWINNING ST. JOHN and ST. ANDREW'S KILWINNING. (7) On the JOURNEYMAN LODGE at Edinburgh we have INCIDENTS IN THE HISTORY, by William Hunter, 1884, and a summary of its contents in THE FREEMASON OF February 2, 1907. (8) The story of the HAUGHFOOT LODGE is told by John Yarker in A. Q. C., Vol. XVI, pp. 177 *et seq.* (9) As regards Dumfries, Mr. J. Smith has written on ST. MICHAEL'S KILWINNING and the OPERATIVE LODGE, both pamphlets appearing in 1891, as also on the LODGE OF ST. ANDREW in 1901. (10) To his industry we owe furthermore the story of ST. BERNARD KILWINNING at

Kirkcudbright, 1904. (11) The ANNALS OF LODGE FORTROSE, at Stornaway, were compiled from the records by J. Campbell Smith and appeared at Toronto. (12) An account of the LODGE OF FALKIRK, by Thomas Middleton, appeared in A. Q. C., XXII, pp. 56, 57. (13) AITCHESON'S HAVEN LODGE has been always a centre of interest, but it should be noted that no such refuge appears in modern maps. It lay to the east of Musselburgh, between Levenhall and Morison's Haven in Midlothian. The Lodge was a party to the first of the St. Clair Charters. The earliest Minute Book begins in January, 1598. There is another in the Library of the GRAND LODGE OF SCOTLAND, dating from 1636 and ending in 1764. There is evidence of mixed membership as from 1672.

Swalwell Lodge.—Among English Lodges outside York and London, there is a talismanic attraction about the old SWALWELL LODGE, Durham, with its rumours of a BOOK M—like a reflection from the ROSY CROSS, its story of HARODIM workings, and claims to precedence in its particular province. Unfortunately most of my knowledge concerning it comes from John Yarker and is the usual mass of confusion. It was brought under the London GRAND LODGE in 1734. The Minutes are said to begin in 1725, but there came a time when it had to seek for a new Charter, which it obtained in 1771, with the number 61 on the Grand Roll. In 1794 it assumed the name of INDUSTRY and removed to Gateshead in 1845, where it now works, being No. 48.

Lodge Histories.—The following bibliographical notes are compressed of necessity into the briefest possible space for the assistance of those who have occasion to consult the published records of particular Lodges. The Lodges are arranged alphabetically, followed by the names of their historians and the dates of the printed accounts. (1) ALNWICK, W. J. Hughan, reprinted from A. Q. C. (2) ANCHOR AND HOPE, Bolton: G. P. Brockbank, 1882. (3) ANTIQUITY, Bolton: J. Newton, 1882. (4) ANTIQUITY, Wigan: J. Brown, 1882. (5) APOLLO, York: W. J. Hughan, 1889. (6) ARBORETUM, Derbyshire: J. Bland, 1908. (7) ALBERT EDWARD, Huddersfield: E. Sikes, 1900. (8) BANDON LODGE: W. J. Chetwode Crawley, A. Q. C. Reprints. (9) BRITANNIC: F. W. Shields, 1870. (10) BROTHERLY LOVE, Yeovil: W. B. Collins, 1910. (11) CAVEAC: J. P. Simpson, 1904. (12) CONCORD, Carrick-on-Shannon: Ab. O'Connor, 1897. (13) DERWENT: Arthur Carpenter, 1913. (14) DOMATIC: G. B. Abbott, 1886. (15) ECONOMY, Winchester: FREEMASON, February II, 1911. (16) ETRUSCAN: W. R. Blair, 1907. (17) FAIRFAX, Guiseley, Yorks: T. Woodhead, *n.d.* (18) FALCON, Thirsk: E.

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Charlesworth, 1910. (19) FELICITY: William Smithell, 1892. (20) FIDELITY, Leeds: Alfred South, 1894. (21) FIDELITY, Towcester: T. P. Darwen, 1912. (22) FORTITUDE AND OLD CUMBERLAND: R. F. Gould, 1900. (23) FORTITUDE, Bolton: G. P. Brockbank, 1888. (24) FRIENDSHIP, Yarmouth: A. E. Richmond, 1909. (25) FRIENDSHIP, Manchester: Nathan Heywood, 1901. (26) GLOBE: Henry Sadler, 1904. (27) GREY FRIARS, Reading: G. T. Phillips, 1912. (28) HALSEY: E. P. Debenham, 1904. (29) HARMONY, Faversham: Francis F. Giraud, 1900. (30) HARMONY, Fareham: W. Barrell, 1909. (31) HARMONIC, Liverpool: J. Hawkins, 1890. (32) HEN-GIST, Bournemouth: C. J. Whitting, 1897. (33) HONOUR, Wolverhampton: T. J. Barnett, 1896. (34) HOPE, Bradford: Charles Gott, 1894. (35) HOPE AND UNITY, Brentwood, Essex: John Ramsey, 1909. (36) HOWARD LODGE OF BROTHERLY LOVE, Littlehampton: Francis Thomas, 1898. (37) HOME LODGE: A. D. Brooks, 1901. (38) HUMBER: G. A. Shore, 1912. (39) HUDDERSFIELD: W. L. Wilmshurst, 1893. (40) JOHN OF GAUNT, Leicester: J. J. Thorp, 1897. (41) KIRKCALDY: Rev. H. Guy Sclater, 1909. (42) KNIGHTS OF MALTA, Hinckley: J. J. Thorp, 1899. (43) LEICESTER OLD LODGE: J. J. Thorp, 1898. (44) LION, Whitby: HISTORY OF FREEMASONRY IN WHITBY, 1897. (45) LION AND LAMB: G. Abbott, 1889. (46) LODGE OF THE MARCHES, Ludlow: T. J. Salwey, 1892. (47) LOVE AND HONOUR, Falmouth: W. J. Hughan, 1888. (48) LODGE OF UNIONS: R. R. Davis, 1885. (49) MAID'S HEAD, Norwich: W. H. Rylands, A. Q. C. Reprints. (50) MARQUIS OF GRANBY, Durham: W. Logan, 1886. (51) MENTURIA, Hanley: E. V. Greatbatch, 1894. (52) MERIDIAN, Cradock: A. E. Austen, 1896. (53) MIZPAH: W. H. Cole, 1908. (54) MOUNT MORIAH: J. D. Butler, 1904. (55) NEPTUNE: F. W. Golby, 1910. (56) NINE MUSES: Walter Webb, 1877. (57) NORTH YORK LODGE: A. Sockett, 1905. (58) OLD CHELTONIAN: the story of this Lodge appeared at Cheltenham, 1913. (59) OLD KING'S ARMS: A. F. Calvert, 1899. (60) OLD LODGE AT LINCOLN: W. Dixon, 1891. (61) ORIGINAL LODGE, Cowes: W. J. Hughan, 1890. (62) PERCY: George Cowell, 1902. (63) PHILANTHROPIC, Leeds: C. L. Mason, 1894. (64) PHŒNIX, London: Alexander Howell, 1894. (65) PHŒNIX, Hull: J. H. Ferris, *n.d.* (66) PHŒNIX, Sunderland: T. O. Todd, 1906. (67) POMFRET, Northampton: T. P. Dorman, 1910. (68) PRINCE OF WALES: Thomas Fenn, 1890. (69) PROBITY: H. Crossley, 1888. (70) PROSPERITY: C. E. Feity, 1884. (71) PRUDENT BRETHREN: Harry Guy, *s.v.* HISTORIC RECORDS OF, 1906. (72) ROBERT BURNS: Henry Sadler, 1910. (73) ROMAN EAGLE: A. A. Murray, 1908.

(74) ROYAL ALPHA: S. H. Clerke, 1891. (75) ROYAL CHESTER: John Armstrong, *s.v.* TIME IMMEMORIAL LODGE, 1900. (76) ROYAL INVERNESS AND SOMERSET HOUSE: G. B. Abbott, 1891. (77) ROYAL KENT OF ANTIQUITY: H. F. Whyman, 1910. (78) ROYAL LODGE: Gordon P. G. Hills, A. Q. C., XXXI, pp. 69 *et seq.* (79) ROYAL NAVAL: Canon J. W. Horsley, A. Q. C., XXIII, pp. 152 *et seq.* (80) ROYAL SUSSEX: E. A. T. Breed, A. Q. C., XVII, 37-55. (81) ROYAL UNION, Cheltenham: G. Norman, 1888. (82) ROYAL OAK: see J. Armstrong, HISTORY OF FREEMASONRY IN CHESHIRE, 1901. (83) ROYAL YORKSHIRE, Keighley: J. Ramsden Riley, 1889. (84) ST. ANDREWS: G. A. T. Wilson, 1894. (85) ST. DAVID, Edinburgh: FREEMASON, February 24, 1912. (86) ST. GEORGE, Doncaster: W. Delanoy, 1882. (87) ST. GEORGE, Exeter: Claude Penderleath, 1909. (88) ST. JAMES, Halifax: Austin Roberts, 1895. (89) ST. JOHN'S, Bolton: G. P. Brockbank, 1880. (90) ST. JOHN'S Enniskillen: J. L. Carson, 1895. (91) ST. JOHN'S, Sunderland: W. Logan, 1889. (92) ST. JOHN'S, Torquay: J. Chapman, 1894. (93) ST. JOHN BAPTIST, Exeter: A. Hope, 1891. (94) ST. JOHN BAPTIST, Bedfordshire: W. Austen, 1891. (95) ST. MARY'S, London: C. C. Adams, 1908. (96) ST. MARY'S, Bridport: A. M. Broadley, 1907. (97) ST. OSWALD, Pontefract: see E. Lord, FREEMASONRY IN PONTEFRAC, 1902. (98) ST. PATRICK'S, Newty: F. C. Crossle, 1895. (99) SALOPIAN LODGE: see A. Graham, HISTORY OF FREEMASONRY IN SHROPSHIRE, 1892. (100) SCIENTIFIC LODGE, Cambridge: A. R. Hill, 1892. (101) SHAKESPEARE, London, or RED APRON LODGE, See A. F. Calvert's RED APRON LODGES. (102) SHAKESPEARE, Warwick: S. W. Cook, 1912. (103) STRONG MAN: F. W. Driver, 1904. (104) SWAFFHAM GREAT LODGE: Hamon le Strange, A. Q. C., XX, 232-248. (105) THORNHILL, Huddersfield: W. A. Beevers, 1895. (106) UNION, Norwich: Hamon le Strange, 1898. (107) UNITY, Lowestoft: G. S. Knocker, 1914. (108) UNANIMITY, Stockport: J. Cookson, 1892. (109) WARRANT LODGE, No. 7: W. J. Chetwode Crawley, *n.d.* (110) WESTMINSTER AND KEYSTONE: J. W. S. Godding, 1907. (III) WIGAN GRAND LODGE, being the undisclosed Records of another English GRAND LODGE: E. B. Beesley, 1920.

Scope of Old Minutes.—As I have not taken all Lodge Histories for my province, I do not claim that this list is complete, and furthermore it is confined to the United Kingdom, not including the colonies. In conclusion, it is not to be supposed that the records of Operative Lodges, in the cases where they remain in evidence, contain anything which is in analogy with the living purpose of Emblematic Free-

masonry. That they are so few and far between is regrettable historically, but I am quite sure that prior to 1717 the Minutes—if they ever existed—of Masonic Meetings held at the Rummer and Grapes or Apple Tree Tavern would be of moment only on points of fact. So also the Spirit of Masonry is not to be looked for in the Minutes of Symbolical Lodges: they are not annals of a Rosicrucian House of the Holy Spirit. Yet they serve their purpose, and are sometimes things of great price among the local and temporal concerns belonging to the external body of the Craft.

MARCO DI REGHELLINI

To be born on the island of Scio in the Ægean Sea, with Smyrna on the East, Mitylene to the North and Samos lying South-by-East; to know that Lemnos is not so far away, while all Greece is westward: so ordered those stars which brought Marco di Reghellini into manifest existence about 1780, his parents being Venetians. But in August, 1855, there died at Brussels—in what is called a House of Mendicity—the author of *LA MAÇONNERIE CONSIDÉRÉE COMME LE RESULTAT DES RELIGIONS ÉGYPTIENNES, JUIVE ET CHRÉTIENNE*: so ordered those stars which withdrew Marco di Reghellini into the unmanifest world. He has been accused of theosophy by one who added—possibly as a rider—that he had very bold opinions; but I infer that a certain treatise—which few have heard of and no one has seen—comprehending an examination of the Mosaic and Christian Dispensations, was bold only in the sense of free-thought. Most certainly he was not a theosophist, as *LE RÉSULTAT* exhibits sufficiently. The latter was not his only work on *l'Art Sacerdotal et l'Art Royal*, and I would give something to consult certain *ANNALES CHRONOLOGIQUES, Littéraires et Historiques de la Maçonnerie des Pays Bas*, which seems to have appeared in parts between 1822 and 1829. Reghellini was a maker of many reveries, but his title in this case opens a vista of possible materials, to whatever use he may have turned them. There was also *L'ESPRIT DE LA MAÇONNERIE*, but its absence from all our libraries may not be so great a loss. This account is extended from pp. 135, 36.

RÉGIME ÉCOSSAIS

The title adopted by the *LOGE DE LA BIENFAISANCE* at Lyons for that signal transformation of the *STRICT OBSERVANCE* to which I have referred previously was *RÉGIME ÉCOSSAIS ANCIEN ET RECTIFIÉ*. The use of the term "ancient" does not authorise an adverse judgment on the score of insincerity. There was no material as yet for the evidential history of Masonry. We do not know definitely when

the great revision took place, except in the broad sense that it was subsequent to the appointment of the Martinézist Rose-Croix Willermoz as Provincial Grand Prior of Auvergne for the government of the STRICT OBSERVANCE in that Province, and this was in 1773. On the other hand, it was prior to the Convention of Lyons in 1778, held under the auspices of the LOGE, presumably for the main purpose of approving the transformation, which was ratified at Wilhelmsbad in 1782. Again we do not know definitely who rectified the Rite, except that it was done under Martinistic influence, of which there is the fullest internal evidence, and it is probable that Willermoz had an important hand therein. I have no doubt that in his opinion and that of his coadjutors they were recurring to Masonic first principles and that in this sense the RECTIFIED RITE was ancient. It remained also *Écossais*, conserving vestiges of the Aumont legend, though the Templar claim was abandoned. Moreover, the RÉGIME ECOSSAIS denoted more especially the two Grades of Saint Andrew. Behind them lay that which was called L'ORDRE INTÉRIEURE, being the Chivalry of the Holy City, and behind this—as I have indicated—in a much more hidden Sanctuary, were two ceremonial memorials, also mentioned previously, of which I can say only that they were of deep spiritual import and embodied the understanding of the Rite on the catholic Masonic subject. As regards the Novitiate and Knighthood I have spoken at reasonable length in THE SECRET TRADITION IN FREEMASONRY, and I do not propose to retrace the same ground, as the present encyclopædic work is not intended to replace that which preceded it. I shall say therefore only that the Holy City of the Grades is that which is built up in the life of the true Mason as a glory to God in the highest, is that into which he is built as a Living Stone, and that it is a city in the world which binds its freemen to the service in peace and goodwill not only of those within but of those who dwell without. And as I have indicated in the other work, it is the witness of Masonry to Christ “as the term of Masonic quest.” *Op. cit.* Bk. IV, § 7.

REGULATIONS

We have seen that the General Regulations were compiled by George Payne in 1720, he being Grand Master, and that they were printed in the first BOOK OF CONSTITUTIONS, 1723. When Anderson brought out his second edition of 1738 he made such alterations that he ended by printing both recensions, calling the amended version New and the original Old Regulations. Successive editions from that time forward have altered, extended, omitted, as required by changing

times and circumstances. It is not without interest to compare matters as they stood in 1720 with arrangements that obtain now, and in the following schedule I give the gist of Payne's compilation, which can be compared with any modern edition, entrusted to the hands of Masons at their reception, or with that which is now current.

General or Old Regulations.—(1) The Grand Master or his Deputy has the right to be present and preside in any Lodge. (2) The Master of any Lodge has the right to congregate Members at pleasure, and in his necessary absence the Senior Warden shall act as Master *pro tempore*, failing a Past Master of the Lodge. (3) A Book of By-Laws shall be kept by the Master or one of the Wardens. (4) No Lodge shall make more than five new Brethren at one time, nor any under the age of twenty-five—except by dispensation. (5) No man can be made member of any Lodge without notice of one month. (6) The consent of members to the admission of any one must be unanimous. (7) Every new Brother shall clothe the Lodge—i.e. present white aprons and gloves—and contribute to the relief of indigent Brethren, promising also to observe the Constitutions, Charges and Regulations. (8) Brethren shall not withdraw from the Lodge in which they were made or admitted subsequently, unless it becomes too large, in which case they must join another existing Lodge or petition to form a new one. But no recognition shall be extended to any Lodge formed in the absence of the Grand Master's Warrant. (9) Failing the submission of any Brother who shall have been twice admonished on account of misbehaviour, he shall be dealt with according to the By-Laws. (10) The majority of every Lodge shall be privileged to instruct their Master and Wardens before the assembling of GRAND LODGE. (11) All Lodges shall observe the same usages, as far as possible. (12) GRAND LODGE consists of the Masters and Wardens of all Lodges on record, with the Grand Master, his Deputy and the Grand Wardens, the same holding Quarterly Communications, and determining all matters by a majority of votes. (13) Apprentices must be admitted Masters and Fellow Craft only in GRAND LODGE. This Regulation is exceedingly long, dealing with the duties of Masters of Private Lodges, matters of charity, the appointment of a Treasurer, etc. (14) In the absence of the Grand Master, his Deputy, some Past Grand Master or Past Deputy, the chair shall be taken by the oldest Mason then filling the Chair of any Lodge. (15) In the absence of the Grand Wardens, the Grand Master shall order private Wardens to act *pro tempore*. (16) Grand Wardens and others shall first advise with the Deputy about all Masonic business, the Deputy to communicate with the Grand Master, (17) No

Grand Master or Grand Officer can at the same time be Master or Warden of a Private Lodge, but having discharged his Grand Office he returns to that post or station in his Lodge from which he was called. (18) In the necessary absence of his Deputy the Grand Master may choose any Fellow-Craft to act *pro tempore*. (19) Should a Grand Master render himself unworthy of obedience, a new Regulation shall be made to deal with the case, there being at present no precedent. (20) The Grand Master, his Deputy and Wardens shall visit all Lodges about town at least once during his Mastership. (21) On the death or incapacity of the Grand Master, GRAND LODGE shall be congregated forthwith by his Deputy; whom failing, by the Senior Grand Warden; whom failing, by the Junior; and in his absence by any three present Masters of Lodges. They shall send two of their number to invite the last Grand Master to resume his Office, whom failing the next last and so backward; but all failing then shall the Grand Master's Deputy act, or, in his absence, the oldest Master. (22) The Brethren of all Lodges in and about London and Westminster shall meet at an Annual Communication and Feast on St. John Baptist's Day or St. John Evangelist's Day. (23) When it is agreed to hold a Grand Feast the Grand Wardens shall make arrangements, assisted by a certain number of Stewards, whom the Grand Master shall appoint. (24) They shall report to the Grand Master and account to the GRAND LODGE. (25) A Committee of Private Lodges shall receive applicants for admission to the Feast, thus insuring that only true Brethren are present. (26) The Grand Master shall appoint Doorkeepers, to be at the command of the Committee. (27) The Grand Wardens or Stewards shall appoint sufficient Brethren to serve at table. (28) The Members of GRAND LODGE shall be at their place before dinner and with the Grand Master or his Deputy shall retire to receive appeals, prevent differences, deliberate on all that concerns decorum at the Grand Assembly, and consider any momentous affairs brought forward by particular Lodges through their Masters and Wardens. (29) The Grand Master and his Officers shall then withdraw, leaving the Masters and Wardens free to appoint a new Grand Master or re-elect the old one. The person chosen shall be called in and shall be desired to rule for the ensuing year, whether he accepts or not being made known after dinner. (30) Thereafter the Brethren may converse till the time comes to take their seats at table. (31) The GRAND LODGE shall be formed after dinner in the presence of all the Brethren. (32) If the present Grand Master has agreed to continue in Office a Member of GRAND LODGE gives account of his good government, requests him thereon to con-

tinue as their Grand Master and after he has signified consent proclaims him in due form. (33) In the contrary event the outgoing Grand Master nominates his successor, who, if elected, is proclaimed and the outgoing Grand Master instals him. (34) If a nomination is not unanimously approved a ballot shall take place and that man whose name is first taken out by the retiring Grand Master casually shall be Grand Master for the ensuing year. (35) When a Grand Master continues in Office he shall appoint or reappoint his Deputy and nominate his Wardens, to be approved by GRAND LODGE. If not unanimously approved, they shall be chosen by ballot. (36) In the unavoidable absence of a newly nominated Grand Master he cannot be proclaimed, unless the outgoing Grand Master—or some of the Masters and Wardens of GRAND LODGE—can vouch that he will accept Office. (37) This business finished, the Grand Master may allow any Fellow Craft or Apprentice to speak and propose anything for the good of the Fraternity. (38) Thereafter the Grand Master, his Deputy or a Brother by him appointed, shall address all the Brethren; and “after some other transactions that cannot be written in any language,” the Brethren may go or stay, as they please. (39) Every Annual GRAND LODGE has an inherent power to make new Regulations, provided that the Old Landmarks be carefully preserved and that such alterations be agreed by a majority at the third Quarterly Communication preceding the annual Feast. It follows from Regulations 18 and 37 that there was no MASTER GRADE in 1720: otherwise, in the first case a Master Mason would have been chosen to act as Deputy and in the second would have been given an opportunity to speak. Further as regards No. 18, the Grand Master could not appoint the Master of a Lodge because of Regulation No. 17, which seems, however, to be abrogated by Nos. 14 and 15.

REINCARNATION AND MASONRY

The idea of re-embodiment, and more especially that form which restricts the mode of its operation within a single planet of the solar system, occurs definitely in only one Masonic Rite—as it happens, being that of MEMPHIS. A so-called Indian Catechism is attached thereby to the Second of the Craft Degrees, and supposes an amicable debate between Reason and Divine Wisdom. It affirms that the souls of men are distinguished from those of other animals by rationality, including a knowledge of good and evil. The souls of good men are liberated from their bodies by death, and being absorbed in the Divine Essence are no longer reincarnated on earth. But the souls of the wicked remain clothed by the four elements and—after a period of

punishment—assume new bodies. Those who are neither wholly good nor wholly bad suffer in proportion to their guilt, after which they ascend into heaven, to receive a temporal reward for their good actions and then reassume flesh. That participation in the Divine Essence which is the recompense of real virtue does not depend from a doctrine of pure pantheism, as the terminology seems to indicate ; for it is said that “the soul is plunged in eternal felicity,” implying preservation of identity. Presumably the catechism is called Indian, because it is thought to reflect doctrines of eastern psychology, concerning which, however, no real knowledge is exhibited.

RELAXED OBSERVANCE

The best monograph on the STRICT OBSERVANCE, its connections and its counterblasts, is in the colossal work of Gould, and it is in most respects excellent. The section here referred to may be cited in opposition to those who have called the production uncritical throughout. It is *chaos magnum infirmatum* and confusing as such, but it is analytical and closely reasoned. According to Gould, the apostles of the STRICT OBSERVANCE were accustomed to stigmatise any other Masonic system as *Observantia Lata*, translated and understood as Lax Observance, *Observance Relâchée*. In this case the denomination applied could be only *Observantia Laxa vel Relaxata*. Setting this aside, Gould's statement seems to be derived from MacKenzie, but no authority is quoted in either case, and we have no evidence before us as to how or when the designation was actually used. French writers have applied it to an alleged schism in the STRICT OBSERVANCE which arose in Vienna about 1767 ; but Gould points out acutely that what was established in that city at that time was a “Spiritual Branch of the Templars,” otherwise a Clerical Chapter—*Clerici Ordinis Templarii*—the founder and promoter of which was Johann August von Starck. So far from being a schism, it was an independent system grafted upon the STRICT OBSERVANCE, for the purpose of turning that great “comet of a season” to the purposes of Latin Catholicism, to which Starck had a strong leaning. On this subject Kenneth MacKenzie furnishes two accounts which are mutually exclusive.

RELIGION AND FREEMASONRY

There are certain recurring questions, of importance within their proper measures, which imply something beyond their own field, and that which they imply belongs very often to the psychical and intellectual fact of their existence—how it is, for example, that they have not been determined years or centuries ago—and the singular want

of realisation which characterises certain subjects and a number of real interests. This illustrates the difficulty with which large bodies of intelligent persons penetrate to the root and foundation of their own concerns and principles. We know that in a very true sense Freemasonry is a living moral and intellectual force in the lives of many thousands of people who—taking them altogether—are men of understanding and education. It would seem almost impossible antecedently that such as these should still be discussing at this date the Religion of Freemasonry and what is to be held concerning it, assuming that there is a religious side. The figurative and symbolical system which passes under this name has been in existence—on the most restricted hypothesis—for something over two hundred years, while the more particular form under which we are acquainted with it is marked in an especial manner by that memorable meeting at the Apple-Tree Tavern in 1717, when the GRAND LODGE OF ENGLAND was founded. And yet the Religion of Freemasonry remains a matter of debate, on which thoughtful people take sides and on which more or less learned people continue to write.

Masonry Universal.—A beginning is made commonly with the familiar adage that Freemasonry is universal and admits, or is prepared to admit, all good and true men, “provided they believe in a Supreme Being.” There is a sense in which this has been the departing point of all the rival considerations in English-speaking countries from that time which is called “immemorial” in the terminology of the Craft, when it signifies usually anything that is sixty years old and upward. For example, the Premier Conclave of the RED CROSS OF CONSTANTINE is time immemorial because it existed previously to the present Grand Jurisdiction located at Mark Masons’ Hall; but its history prior to the year 1860 is for those who can find it.

Latin Freemasonry.—As regards the alleged universality and the assumed condition of membership there uprises the body-general of Latin Freemasonry, which—if challenged on the subject—would hold that Freemasonry is universal since it receives all honourable men, whether or not they believe in a Supreme Being. It is obvious that neither contention is precisely true, nor can an institution be termed universal accurately which is thus divided against itself, more especially when those of Theistic persuasion have cut off communion with the free-thinking and agnostic branches. It will be seen also that under such circumstances the Religion of Freemasonry must be a keen question of debate. It becomes complicated when we remember that original Operative Freemasonry, the hypothetical source of all, was Catholic as well as Christian; but the CONSTITUTIONS adopted by

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GRAND LODGE in 1717 were so muddled in expression that it appeared doubtful whether any form of faith was required on the part of a Candidate.

Belief in God.—In 1738 NEW CONSTITUTIONS were promulgated, these being Deistic in character and thus requiring belief in a Supreme Being. There arose soon after that host of inventions denominated High Grades, the most important among which were militantly Christian in character. These facts will indicate that the Religion of Freemasonry is not only an unsettled question but one the determination of which offers grave difficulties. Intelligent and experienced persons, not to speak of many who are scarcely within that category, will continue to raise the point and settle it after their own manner. A very usual course is to affirm that true Masonry is neither a religion nor consisting of religious aspects and supposing religious experience. A more muddled point of view is scarcely within the range of conception. In such case, why does it insist on that root of contention, faith in a Great Architect of the Universe? Why does it require an intellectual adherence to the notion of resurrection to a future life—however resurrection is to be understood? Why are its Rites in all Degrees and under all systems in reality neither more nor less than pageants of prayer and aspiration? Can the Third Degree of the Craft, apart from religion, teach a man how to die—as it claims to do? What does the lesson of the Mystical Lecture in the HOLY ROYAL ARCH, by its own claims, impress on its members concerning the ROYAL ARCH DEGREE? The answer is (a) that it inspires its members with the most exalted ideas of Deity, and (b) leads to the practice of the purest and most devout piety. What is this but religion? And what is reverence to the incomprehensible Jehovah? Is it less of the root-matter of religion than the search for the Lost Word in the Grade of ROSE-CROIX, which Word is Christ, or the finding of the Key-Stone in the Honourable Degree of MARK MASTER MASON, which Stone is also Christ, as the Ritual indicates in recurring Apocalyptic extracts? There is a fund of inconsequence which characterises a great many good people under our various obediences who pass for serious, and they would—I presume—be astonished beyond words if they were told that apart from religion Masonry has no title to existence, because its much-lauded “system of morality” is either a gate which leads to religion or a gate which leads nowhere.

RELIGIOUS ASPECTS OF EARLY FREEMASONRY

There was a time in Western Europe—let us say, in France and England, for example—when the performance of any external ordin-

ances of religion, in so far as they were imposed upon the individual as apart from the community—and apart therefore from the public ceremonial of religion in the ecclesiastical life of the Church—was distressed by no reluctance, by nothing, or very little, that is understood nowadays as the reticence of the religious temperament. In a word, the **Sacramental Mystery** of Religion was not thought to be commonised or belittled by its open acknowledgment. If we turn to the old romance-literature of the Middle Ages, especially to books of chivalry, we shall find the religious sentiment and its public expression wholly natural and unforced, permeating ordinary life at every turn and entering into its minute details. To us at the present day, the forms—trivial in themselves—which prevailed even at greeting and parting—as equally in a hundred kindred accidents of the moment—assume spontaneously the aspect almost of religious exercises, so that the characteristic of human existence was really an inherent sanctity, rough as it appears, and was in many other respects. Without any formal thought on the part of those who made use of such conventions, and also without any sense that they were conventions, something hallowed the round of the hours. The fact is more conspicuous possibly among the better classes of the period; it is exhibited to us especially by the Institutes of Chivalry, and yet it was in no sense limited to these.

Immanence of God.—If one sought to state the position in metaphysical terms, it was a direct result of that sense of the Immanence of God which stands out so clearly at some periods when the mind is unobscured by extraneous issues of knowledge. It was accompanied by much that was inexact in opinion as to the precise nature of the interpretation of things material by spiritual things, and in this way no doubt many causes of obscurity arose which it would be wrong to minimise, though they served often to intensify even when they mis-directed the sense. It would be impossible also to deny that, being formulæ of speech and conduct, connoting habits of thought and word and action, they followed the course of conventions and for want of the spirit of life on their own part could do little to permeate the life of those who used them. It remains, however, that an immediate interference of the hand of God was recognised, not alone in the conduct of the world but in the daily affairs of individuals.

Religion and Trade.—That it was recognised in commerce is made evident to this day by the archaic forms of our bills of lading. Indeed every trade may be said to have had its surface-colouration of religion, whether or not it had also—as occasionally it did have—its particular Mystery. Any religious aspect was of course distinct from the Mystery in all that concerns object. There can be no question

that the first office of a Trade Mystery was to keep trade secrets within the groups of the fellowship, as the second was consolidation for support and profit in common. In many cases the religious aspect was a natural outcome of the temper of the time, and it is by reference to this disposition that we can look also for a simple explanation of the fact that the Mystery itself assumed on occasion something of the guise of religion. It took such form of necessity, but as vesture and not essence. The imposition of duty, in particular, was always an act of religion and an appeal to its high sanction. For example, when—in order to increase solemnity, with a view to impress on a Candidate the importance of obligations about to be administered, some kind of ceremonial was adopted—it was frequently religious in character—within certain limits. At the same time the Mystery was a Craft Mystery, and its religious aspect was the recognition of a bond subsisting between duty and religion. If there was one Trade Guild in which—from theoretical conditions—a more profound tincture of religion could be assumed, it would be that of architecture. It was the craft which above others was most pursued under the influence of Church patronage, under the guidance of monastic orders, and it had as a chief object the erection of cathedrals, churches and conventual houses.

Gothic Architecture.—Those whom the genius of Gothic architecture has possessed sufficiently to confer upon them—as it were—the freedom of the spirit of that architecture, will understand me well enough when I speak of its religious character, outside all that can be explained merely by the association of ideas. It is difficult to suppose that the artists in stone who planned and executed the great triumphs of Gothic building-art were themselves wholly unfamiliar with its spiritual message. Those achievements are as sacraments to us at this day, and in some measure and proportion they must have been sacramental also to their makers.

RESURRECTION AND REBIRTH

There is one form of Sacramentalism which characterises the highest Orders of Initiation, and is found—at least as an implicit—in all their Grades. It is usually overlooked because it is easy to miss the great things unless they are in patent evidence and are written—so to speak—in the starry heavens. It is comprised in the simple statement that all true initiation is concerned with communicating, by the mediation of symbols, a new life, the pageant of an inward generation. It proclaims, in other words, to every Candidate that “except a man be born again” he shall not enter—that is, essentially

and truly—into the Secret Kingdom of the Rites. There are of course lesser Orders, Assemblies and Confraternities which, having little or no inheritance from the past, are neither built upon nor offer any trace of that sacramental life which is understood in the idea of rebirth. But it is met with—by implication—or otherwise under many conditions ; and among all the Holy Houses which can be held to count as such there is scarcely one where we shall not find it enshrined, sometimes visibly on the surface, sometimes far below the common plummet of the interpretation of symbols. It is not by this alone, but it is by this above all that all are interconnected, as by one root belonging to a great tree of concealed life and brotherhood.

A. Mystery of Initiation.—It is this which makes the Mystery of Redemption in Christ a Great Mystery of Initiation and Attainment. It is this which makes Masonry a mirror not only of all the Instituted Mysteries which went before it but of some which once subsisted concurrently, and also the elder sister of a few that are still among us—less obvious than she but less unconscious on the surface of their proper geniture and pedigree. It is in the consideration of this thesis that the depth and height of the Masonic Message to Humanity finds a natural utterance and can hence be put forth most simply. It is by no means the only witness here and now among us ; could I speak of all—but some of them are in a sacred cloud of hiddenness—it might not prove the greatest of all, but it is of all most obvious, the nearest at our doors and the most universally diffused. It can stand as a pattern or illustration at large of the others, for which it testifies as well as for itself, and hence for the present purpose it can be held to include them.

Symbolism of Rebirth.—In the light of that experience which is brought away from the chief Degrees of Masonry, let us consider therefore the idea of Rebirth. Those who have failed to gather fruit of knowledge concerning it within the circles of initiation will remember at least the words of him—a great Apostle and Master—who has told us that we do not put into the earth that which will come forth out of earth, but that we sow something which is natural to reap what is spiritual in a due season. It follows also from St. Paul that we sow what is dead, but that we look for something which is alive, and will live indeed for ever. Now, certain Schools of Symbolism and several Secret Orders teach, and have long taught, that a sacred and highly symbolic object—which varies in each Confraternity—once entered into the region of death, with sacramental accessories in the Legends of certain Rites, whereby the conditions of death and even of corruption are made indubitable ; but that something issued forth sub-

sequently and is found to be alive. It is not exactly the same, for even in the symbolic order a substitution has occurred, and this is really a vital point of the Mystery.

A Legenda Magna.—Let it be remembered that in the great sacramentalism of the *Legenda Magna* of Christendom a place of rest was prepared for One Who was a Man of Sorrows and acquainted with infirmity, after the payment of the last farthing exacted by His enemies, while that which emerged upon the third day was manifested as the Lord of Glory. There are certain Grades on the continent of Europe which in spite of their comparative antiquity—so far as HIGH GRADES go—and their great historical importance are scarcely names in England: therein the Mystery now in question is presented to the Candidate as the final evolution of the traditional history in the THIRD CRAFT DEGREE. I have referred to it at length in these pages, and it will be enough if I remind my readers that he who was Master Builder under the ægis of the Old Law rises under the New Law as Christ. The Christ of Nazareth rises in the power of the Word made flesh, but the Candidate at a memorable moment in Masonic Ritual is raised, and it is not in his own power. His story is to continue thenceforward like that of Craft Masonry itself, which is left at a loose end and requires a sequel to complete it. But this sequel—as we shall see—is not the ROYAL ARCH, which is an intermediate or sub-Grade, a preamble to the Most Sacred Mysteries of True Christian Masonry.

Death and Resurrection.—The death on the Cross was mystical in the sense that He of Whom it is said, in the Apostolic *Symbolum, passus et Sepultus est*, was by the same great hypothesis the Lord of Life. The Candidate passes also through a figurative death, and the only kind of resurrection which is possible to him at the epoch ensues thereafter. It is sometimes understood as a crude dramatic presentation of natural decease, followed by physical resurrection, as this is expected to take place at the last day and for the purposes of a general judgment. In accordance herewith the ROYAL ARCH offers some clumsy and ineffective symbolism on this subject. It is all far from the real purpose of the Mysteries, and especially of that Mystery which is in Christ. We have heard that He is the firstfruits of them that have risen—a reference not to something postulated as taking place near or far in the future—at a hypothetical end of the world—but to something actual and present, and this is therefore not material but spiritual. Christ is the firstfruits because man can be born again. The resurrection is like another rebirth, and the risen life which follows it in the order of human attainment is symbolised by that mystical period of forty days which intervened between Easter and Ascension Thursday.

Life Mystical.—The passage of the soul from a sacramental death into a mystical and immortal life is the subject of all those old Mysteries which know nothing of material resurrection. For the present we must regard Egypt as belonging to another category, out of compliment or deference to the present findings of scholarship. Interpreting the word in its broadest sense, regeneration is root and branch of the Instituted Mysteries, and—however deeply implicit—of Masonry in common with all. It has been said by one of the Masters that

“The Divine Spirit of a man is not one with his soul until after regeneration, which is the beginning of that intimate union which constitutes what is called mystically the marriage of the Hierophant. . . . When regeneration is fully attained, the Divine Spirit alone instructs the Hierophant.”

Communion with God.—I believe that this calls for translation into another form of language, but the fact is sufficient for my purpose that it presents regeneration as a beginning and not the end of a process. Those who having experienced it proceed on the path which it opens and walk thereafter through another world of life, even as the Entered Apprentice—from the moment of being made a Mason—receive the freedom of a new world of experience, wherein it is open for them to travel far and wide. We are dealing with veridic experience in both cases, but the doctrine of the New Birth is one of awakening from material life into that of the soul, and the realm of travel is therein. It is of practice rather than of doctrine: more truly there is a doctrinal theory of the work which becomes profitable only when it is applied. The term of application and of practice is communion with God, a recovery of that state which, on the hypothesis of all the Mysteries, was once enjoyed by the soul and to which it must return for the attainment of its end of being.

Immemorial Experience.—I have spoken of the new birth as it is intimated in the symbolism of Instituted Mysteries, but have made it obvious by various allusions that it is not confined thereto, nor is it peculiar to one creed or one ecclesiastical system. It has been insisted upon in every age and experienced among all peoples, though it has not been called invariably by the same name. Even among savages of Africa I have heard somewhere that there is a tradition concerning regeneration. It is known to the Latin Church and to the followers of Calvin, for the Master taught this mystery. It was experienced by Newman at the age of fifteen, and the author of *NATURAL LAW IN THE SPIRITUAL WORLD* speaks of having witnessed its visible and physiological workings. It pervades the literature of Christian doctrine, but it was acquired *ex hypothesi* in the far past—

by means of ascetic processes and otherwise—throughout the Oriental world. It has been sought otherwise in the sacramental application of supernatural grace, and by free, conscious, determined self-direction towards the absolute standard of perfection followed in paths of love. I have intimated that the change which it comprises has received many names, from that of conversion, so long familiar among us, and made subject to the commonising effect of universal handling, to the high-sounding equivalent which we have borrowed from the Greeks—namely, palingenesis. What is this process, so indefinable in its nature, so curiously, though appropriately named, and so inscrutable in its workings, as those who are acquainted with it affirm? It is a quickening, a manifestation, an unfoldment of some new quality of conscious life, which is at once turned to God and derived from Him. It is a new form of perception, to which a new order of the world and a new spirit therein reveals itself and unfolds. The soul no longer looks in some remote future “to see the good things of the Lord in the Land of the Living” but moves and has its being among them. Before we can understand, however dimly and within measures of material mind, what is intended by a new life we must have within us the potentiality at least of regeneration immediately below the surface of our daily life. This is what is meant by the Spirit blowing “where it listeth” and so also by the statement which recurs often, that initiation of itself cannot impart the faculties upon which alone its process works, whensoever it works vitally.

The Soul's Experience.—In this manner I return to my starting-point, having made a designed digression, the purpose of which is to shew that the Mysteries in their highest understanding portray matters of experience belonging to the life of the soul on its Godward side, that they deal in old truth and not in vain images or fond inventions. To sum up therefore, regeneration is the root and branch of any true and living system of initiation, while at the same time the symbolism, the *mise-en-scène* of the Mysteries—as, for example, the symbolic birth in the lunar ship—is only the drama of regeneration. It is not of course regeneration itself, which may be defined shortly as a beginning of correspondence with the original fountain of experience.

RITE DES ÉLUS COHENS

There was a period in the latter part of the eighteenth century, and more especially in France, when the evolution of High-Grade Masonry embraced within the circle of its concern the chief branches of occult science. We have seen otherwise that Rites were established in which the symbolism and procedure of Alchemy were illustrated and ex-

plained, while more than one among these laid claim to a peculiar knowledge concerning this Mystery. For the most part, however, they were instituted to incorporate persons having a common interest and to place at the disposal of Lodge, Chapter or Conclave whatever individual discoveries within the circles might be made from time to time. They were therefore circles of research, not of attainment, whatever their external pretensions. So also there were Grades for those who were inclined to the study of Astrology, while systems were devised to elucidate under the pretext of Masonry, sometimes in a practical manner, the phenomena of Animal Magnetism, Somnambulism and Clairvoyance. The so-called EGYPTIAN RITE of Cagliostro bore this complexion, though it had other and wider aims. Finally, there were Grades which belonged in one sense or another to the multifarious concern of Magic. Most of these inventions were of an exceedingly puerile kind, and speaking on the basis of research into their now obscure byways, it is difficult to understand how they were tolerated even for a moment, above all in Paris—perhaps in that day the most enlightened city of Europe.

Martines de Pasqually.—But though this criticism is of wide application it must not be supposed that it obtains everywhere. As the great hosts of High Grades are negligible for the most part—and in the majority even worthless—but a few items shine forth as stars in the emblematic firmament, and are not for an age but for all time in Masonic Ritual, so in those particular sections which belong to the occult Order there is one Rite which emerges, at once peculiar in its claims and important in respect of its brief history, because of the personalities connected with it. This was the RITE OF ELECT PRIESTS—otherwise, *des Élus Cohens*, the last word being corrupt Hebrew, as it is supplied with a French plural. It appears to have had a SOVEREIGN TRIBUNAL at Paris in the year 1767, at the head of which was that mysterious, magnetic personality, Don Martines de Pasqually. He himself is first heard of at Toulouse in 1760, furnished with a hieroglyphical charter and the title of Inspector-General. About 1762 he proceeded to Bordeaux, where he instructed certain Brethren, and laid, apparently, the real foundations of his Rite.

Grades and Rituals.—To what extent he may have been the actual creator of his own Grades and their Rituals must be left an open question in the present state of our knowledge. That they do not come before us, so to speak, ready-made, like Minerva from the brain of Jupiter, is shewn by the fact that in the autumn of 1768 he was working towards their completion, seemingly amongst many distractions. That in their root-matter they were not of his own

invention would follow from a statement made by himself, in which I am disposed to register my personal belief—at whatever value may attach to it. He testified as follows, on the occasion in question: “I have never sought to lead anyone into error or otherwise deceive those who have come to me in good faith, that they might share in certain knowledge which has been handed down to me by my predecessors.” It has been suggested that those predecessors were Brethren of the Rosy Cross, which is by no means impossible, having regard to Rosicrucian activities at and about the time; but evidence is wanting on this point.

Spiritual Meanings.—The Rite itself, as we know it, made use to a certain extent of Masonic symbolism, subject to a particular unfolding of its inward spiritual meaning. It will be seen how far it differs from Masonry—more especially in the Craft and its immediate dependencies, where interpretation does not extend beyond the simple matter of ethics. While the Apprentice of the Emblematic Order is instructed to act always as a moral man and a Brother, the Novice of the Elect Priesthood was—at least by the hypothesis—taught (a) the knowledge of the Great Architect, (b) the spiritual emanation of man from a Divine Centre, and (c) his direct correspondence with his Master. The distinction thus established leads to another which is neither of symbolism nor instruction of the intellectual kind. It separates as such the RITE OF ELECT PRIESTS from anything that is called Masonry in the recognised acceptation of the term. Masonry is circumscribed always within measures of symbolism, figurative procedure and Emblematic Ritual hereunto belonging. Pasqually came forward under warrants of another kind.

A Magical Rite.—As a man of interpretation, he was unquestionably in the chain of the mystics, but in his practical work he was a magus, and his Rite was a Magical Rite. However much it may have been “veiled in allegory and illustrated by symbols”—so far as liturgies are concerned—behind all this there lay a very remarkable form of occult procedure, by the hypothesis concerning it and actually—on the faith of the records. It may have taken place only in the inner circles—that is to say, in the highest Grades of the Order—but there were certain ceremonial workings which produced actual results, according to the available records. It seems to have differed considerably in method as well as by intention utterly from extant processes and formulæ of the thing called Practical Magic, yet it had sufficient analogies with this to shew whence it was in part at least derived. It is possible, indeed, to identify the actual sources up to a certain point. They are scarcely of our concern here. The purpose in view was not

one of communication with either good or evil spirits belonging to the dubious hierarchies of occult literature and undertaken for the trumpery—if not evil—concerns with which we are all acquainted by the reports of Grimoires and so-called Keys of Solomon. It was, according to one of its descriptions, “the acquisition—by bodily, psychic and spiritual purity—of powers which enable man to establish relations with invisible beings, called angels by the churches, and to attain thereby not only the operator’s personal reintegration”—or restoration of the bond of living union between the human and Divine—“but also that of all his disciples who are persons of goodwill.”

The Unknown Philosopher.—It was more, however, than this, and was actually designed to manifest within the circle of assembly a Being, Who is described after a veiled manner as the “Unknown Agent charged with the Work of Initiation” and “the Unknown Philosopher.” But He was believed unquestionably to have been a manifestation of the Christ of Nazareth—whether in visible form, after the manner of materialisation, or only to clairvoyant eyes the records do not specify. though an incident of a subsequent period implies the former, as we shall see. The depositions affirm that He came among the Brethren as a Teacher, and—if we may judge by the literary remains of Pasqually, as a reflection of things so received—that which He taught was a hidden meaning and wisdom behind the letter of Christian Doctrine.

Sanctuary of the Rite.—The instruction was reduced into writing, for it is said that “the Agent dictated,” and in this manner it became available for a period within the Sanctuary of the Rite—presumably the centre at Lyons. It has been said that a part of the record was incorporated subsequently by Louis Claude de Saint-Martin into his first work, entitled *DES ERREURS ET DE LA VÉRITÉ*. This is possible in respect of the spirit, on the assumption that we are dealing with genuine archives of the Order. Something—that is to say—may have been reflected of the ideological and doctrinal kind, but of the letter nothing. Saint-Martin’s work is far too individualistic in style for there to be any mistake on this score. As a young man and a member of the circle he would have been influenced, and in this connection we may remember that he wrote usually under the pseudonym of the “Unknown Philosopher.” He stated at a much later period his certitude: (a) that a great power was manifested in the presence of Pasqually; (b) that it was the power of the “Repairer,” or Christ; and (c) that there was every token not only of the Christ-Presence, in the sense of the Divine Man of Nazareth, but also of the Divine

Word. This is high testimony on the part of a distinguished and saintly witness, who is unimpeachable on the score of good faith, whether or not it may be possible to accept his verdict as to the actual source of communication.

Order of Martinism.—The evidence otherwise rests upon certain archives which came—it is thirty years since—into the possession of the SUPREME COUNCIL of the ORDER OF MARTINISM. There seems no real question as to their general authenticity, and a mass of similar material has been said to be in private hands. So far as it has been made public we are indebted to the zeal of the late Dr. Gérard Encausse, who was President of that Order. Unfortunately he was not a man of critical mind and was not a safe guide on matters of research, or on inferences drawn from facts. Independent writers in France, who have had access to other memorials and by no means challenge his own, have thrown a curious light on some of his views and findings. There seems no question, however, as to the end of the story.

Sovereign Tribunal at Paris.—The RITE OF THE ELECT PRIESTS had not only its Sovereign Tribunal at Paris, its active centres at Bordeaux and Lyons, but Lodges in various places were in some way attached thereto, when Martines de Pasqually was called to the West Indies on personal business—*pour aller recueillir une succession*—on May 5, 1772. He died at Port-au-Prince on September 20, 1774. In this manner the medium of communication, magus, or whatever he may be called, was removed from the Rite. The Rituals thereunto belonging and certain very curious catechisms attached to the Grades remained, but the phenomena within the secret circle passed into suspension. The most active members of the Order seem to have regarded it as in a state of paralysis, and even thought that its extinction was at hand. The body-general of Elect Priests at Lyons went over to the RITE OF THE STRICT OBSERVANCE, Willermoz—perhaps the most active among the disciples of Pasqually—becoming Provincial Grand Master of Auvergne. All this notwithstanding, the ORDER OF ELECT PRIESTHOOD did not perish utterly till it was swallowed up in the Revolution; according to the archives, Willermoz himself began to develop some of his master's powers, and they are said to have reached their culmination in the year 1785.

The Unknown Agent.—The result was that the Unknown Agent reappeared within the circle. Presumably his instructions continued, but in the early part of the year 1790 one-half of the dictated record is said to have been destroyed by the Agent Himself—as it would appear, in visible person and not by mediation of a clairvoyant. He “desired to prevent it falling into the hands of the emissaries of Robespierre,

who were making unheard-of efforts to secure the whole." There was seldom an occult story with a more apocryphal air ; but so it stands in the records—if Papis is a faithful witness. Here ends the history of the Elect Priests, for the Revolution was raging already, and—as I have mentioned—it engulfed the Rite. Enough has been said to justify a general conclusion that it was something which belonged to itself, having neither precursors nor successors in the great field which is covered by the name of Masonry.

Psychical Phenomena.—And now as regards the phenomena affirmed to have been produced : it is stated that they occurred in full light, while the manifestations were sufficiently substantial to handle and destroy documents. We may draw circles and inscribe Divine Names therein, may light ceremonial tapers and burn consecrated incense, may observe certain fasts and wear certain ritual-clothing, may clear and sanctify precincts, may " accompany and terminate the séances " by " most ardent prayers," and may submit ourselves utterly to " the will of heaven "—all of which was done by the adept-priesthood—but séances remain séances. My personal certitude is that whatsoever took place in the secret workings of Pasqually's Rite was in virtue of psychic powers possessed by him or his pupils, and that these powers were identical with those with which we have been familiar for nearly seventy years under the name of mediumship. Moreover, as is also the case in phenomena of the modern denomination, Pasqually could by no means invariably command his gifts, and there was one occasion when his complete failure caused him to be regarded as an impostor in a Lodge at Toulouse, from which he was driven forth in disgrace.

A Disciple of the Rite.—The Abbé Fournié was another disciple of the Rite, who offers a still more signal instance of continuous or recurring mediumship, and we have the advantage of his personal record in a printed book. I have said elsewhere that he was filled at an early age with " an intense desire for a demonstration of the reality of another life and the truth of the central doctrines of Christianity." He came to know Pasqually and was brought within his occult circle, though it is possible that he did not attain the Higher Grades, and was therefore a stranger to the experiences of the " Unknown Agent." He describes himself as a simple, unlettered man : " I have no knowledge of human sciences, without being for such reason opposed to their culture. I have been a student at no time. The only books which I have read are the Holy Scriptures, the IMITATION of our Divine Master Jesus Christ, and the Book of Prayers in use among Catholics under the title of PETIT PAROISSIEN." Presumably he was not therefore a

priest, but only belonging to the diaconate, though he held the courtesy title of Abbé. He became more and more consumed with a desire of God, more and more haunted with the dread of annihilation.

The Master's Voice.—Two years after the death of Pasqually, he heard his Master's voice in the evening, and—turning round—saw him with his own eyes. "With him," the Abbé adds, "were my father and mother, both also dead in the body." The conversation which they held together "might have passed between man and woman under ordinary circumstances"—shewing that it was an example in advance of the identical phenomena which occur under the modern name of Spiritualism. The manifestations continued, and a day came when he saw the Christ of Nazareth on the Cross of Calvary, afterwards in the Resurrection State of Easter, and finally in the Glory of Ascension. He saw Mary, the Mother of Jesus, and other persons. As regards the visions generally, he says: "I have beheld them during entire years; I have gone to and fro in their company; they have been with me in the house and out of it; in the night and the day; alone and in the society of others; together with a being not of human kind; speaking one with another, after the manner of men."

Christ-Visions.—The inspiration following on the Christ-Visions enabled him to write his one book with extraordinary celerity. It should be added that he lived to a great age, and died probably in London. The work itself is a pious memorial, rather of the nature of reverie, and there is nothing sufficiently distinctive to demand quotation. So also there is nothing in the Abbé's experiences to distinguish them from natural vision and the phenomena common to mediumship. The apparitions of the Divine Master were unquestionably of that picture kind with which we are familiar, as much perhaps in these days as in the old annals of Christian seership.

The Unknown Agent.—As regards the Unknown Agent, that final destruction of documents is sufficient of itself to determine in the negative any question of identity with Him Whom we call Christ and to forbid us regarding seriously the claim that this was a being "charged with the work of Initiation." Such an ambassador from beyond would have found other ways of dealing with alleged devices of Robespierre. Moreover, the whole scheme was frustrated otherwise, and came to nothing in the end—after the manner of so many missions from the world unseen. The Unknown Agent expounding Mysteries of God, man and the universe, reminds me—amidst many distinctions—of that other Divine Master and Christ of Palestine Who guided St. Catherine of Siena through long years, speaking the language of

the Vatican. These things are veridic as experiences, but the difficulty concerning them is just this—that while some of them are good and some wholly admirable within their own measures, they cannot be that which they seem or that which they may claim to be.

RITE OF MIZRAIM

The following particulars of this Grade-System are based in the main on Ragon, who, notwithstanding his loud and recurring condemnation of all Rites outside the Craft, was a grand dignitary of the Order and had an active part in its working at one period of his life. He had therefore every means of knowing the content of the scheme, and his enumeration can be accepted on better grounds than usual. I have checked them, however, by a special Tyler of the Rite which was printed in England some years ago under the auspices of John Yarker, and by other sources of knowledge.

FIRST SERIES: SYMBOLICAL

CLASS I.—(1) APPRENTICE. (2) COMPANION. (3) MASTER. These are the Craft Grades, but they are said to follow the peculiar working of the SCOTTISH RITE, meaning that adopted by the SUPREME COUNCIL of the Thirty-third Degree for France.

CLASS II.—(4) SECRET MASTER. (5) PERFECT MASTER. (6) MASTER BY CURIOSITY, otherwise Intimate Secretary. (7) PROVOST AND JUDGE, otherwise Irish Master, or alternatively Master in Israel. (8) ENGLISH MASTER. The Grades in this Class which correspond by their titles and numbers to others of the Scottish Rite offer variations therefrom.

CLASS III.—(9) ELECT OF NINE. (10) ELECT OF THE UNKNOWN, otherwise Elect of Perignan. (11) ELECT OF FIFTEEN. (12) PERFECT ELECT. (13) ILLUSTRIOUS, otherwise Illustrious Elect.

CLASS IV.—(14) SCOTTISH TRINITARIAN. (15) SCOTTISH COMPANION, or Fellow-Craft. (16) SCOTTISH MASTER. (17) SCOTTISH PANISSIÈRE, a term of doubtful meaning, unknown to the French Academy in 1814. An unauthorised recension of the Grades substitutes Scottish Parisian, but it is more probably a blunder than a correction. (18) SCOTTISH MASTER, differing from No. 16. (19) SCOT OF THE J. J. J., an allusion to the three following words: Jourdain, Jaho, Jochim. They appear to be without meaning. (20) SCOT OF THE SACRED VAULT of James VI. (21) SCOT OF ST. ANDREW, having variants from the Twenty-ninth Degree of the ANCIENT and ACCEPTED RITE, as also has No. 20, compared with No. 14 of that Rite. The word which I have translated *Scot* is *écossais* in French,

and though used here as a substantive there seems no warrant for it in that language.

CLASS V.—(22) LITTLE ARCHITECT. (23) GREAT ARCHITECT. (24) ARCHITECTURE. (25) PERFECT ARCHITECT: Apprentice. (26) PERFECT ARCHITECT: Companion. (27) PERFECT ARCHITECT: Master. (28) PERFECT ARCHITECT. (29) SUBLIME SCOT. (30) SUBLIME SCOT OF HEREDOM—translated from the English.

CLASS VI.—(31) GRAND AND ROYAL ARCH, otherwise Royal Arch simply: compare the Thirteenth Degree of the ANCIENT AND ACCEPTED RITE, which is Royal Arch of Enoch. (32) GRAND AXE, otherwise Grand Arch, identified by Yarker with Interior Temple or Grand Ark. (33) SUBLIME KNIGHT OF CHOICE, Chief of the First Symbolical Series; otherwise Key of the First Series and Sublime Knight of Election. The variations from corresponding Rituals of the ANCIENT AND ACCEPTED RITE are confined for the most part in all the Symbolical Series to the Batteries, Passwords, etc.

SECOND SERIES: PHILOSOPHICAL

CLASS VII.—(34) KNIGHT OF THE SUBLIME CHOICE, otherwise Sublime Election. (35) PRUSSIAN KNIGHT, or Knight of the Tower: compare the Twenty-first Degree of the SCOTTISH RITE. (36) KNIGHT OF THE TEMPLE. (37) KNIGHT OF THE EAGLE. (38) KNIGHT OF THE BLACK EAGLE. (39) KNIGHT OF THE RED EAGLE. (40) KNIGHT OF THE WHITE EAST, or—according to Kenneth MacKenzie—White Knight of the East; but this is a mistranslation. (41) KNIGHT OF THE EAST: compare the Fifteenth Degree of the ANCIENT AND ACCEPTED Series.

CLASS VIII.—(42) COMMANDER OF THE EAST. (43) GRAND COMMANDER OF THE EAST. (44) Architecture of SOVEREIGN COMMANDERS OF THE TEMPLE—sometimes called Architect simply. (45) PRINCE OF JERUSALEM: compare the Sixteenth Degree of the ANCIENT AND ACCEPTED.

CLASS IX.—(46) KNIGHT ROSE-CROIX of Kilwinning and Heredom, otherwise Sovereign Prince Rose-Croix: compare Perfect and Puissant Prince Rose-Croix of the Eighteenth Degree, A.: and A.: R.:. (47) KNIGHT OF THE WEST. According to Yarker, CLASS IX begins with this Grade. (48) SUBLIME PHILOSOPHER. (49) CHAOS THE FIRST: Discrete. (50) CHAOS THE SECOND: Wise. (51) KNIGHT OF THE SUN.

CLASS X.—(52) SUPREME COMMANDER OF THE STARS, otherwise Sovereign Commander. (53) SUBLIME PHILOSOPHER: compare No. 48. (54) MINER, being the First Grade of a Series termed Clair-

Maçonique by Ragon. This seems untranslatable, and Yarker substitutes Key of Masonry. Other alternatives have been offered, but they involve mistranslations. (55) WASHER: Second Grade of the Key of Masonry. (56) BLOWER: Third Grade of the Key of Masonry. (57) FOUNDER OR CASTER: Fourth Degree of the Key of Masonry. The titles of these Grades are references to working procedure in Alchemy or stages of initiation and advancement in that Mystery. The suggestion is that Alchemy is the Key of Masonry, but this is in nowise borne out by the RITE OF MIZRAIM at large. (58) TRUE MASON-ADEPT—involving also an attainment in Alchemy. (59) ELECT SOVEREIGN. (60) SOVEREIGN OF SOVEREIGNS. (61) GRAND MASTER OF SYMBOLICAL LODGES, otherwise Lawful Master. Compare the Twenty-first Degree of the A.: and A.: R.:. (62) Most High and Most Powerful HIGH PRIEST-SACRIFICER, otherwise Very High and Very Powerful. (63) KNIGHT OF PALESTINE. (64) GRAND KNIGHT OF THE BLACK AND WHITE EAGLE, otherwise Knight of the White Eagle. (65) GRAND ELECT, Knight Kadosh, Grand Inspector, otherwise Sovereign Inspector and alternatively Sovereign Grand Inspector or Grand Elect Knight Kadosh. Compare the Thirtieth Degree of the A.: and A.: S.: R.:. (66) GRAND INQUISITOR COMMANDER, Chief of the Second Series—otherwise Grand Inquiring Commander—which is a weak way of translating proffered by MacKenzie—or Grand Judge.

THIRD SERIES: MYSTICAL

CLASS XI.—(67) KNIGHT BENEFICENT. (68) KNIGHT OF THE RAINBOW. (69) KNIGHT OF THE BANUKA—otherwise Kanuka, otherwise Hanuka. According to Ragon, Hanuka is a title given to the old Jewish Feast of Lights. The alternative Hinaroth is called by Yarker a Culdee word, signifying Fire. (70) MOST WISE PRINCE—ISRAELITE.

CLASS XII.—(71) SUPREME TRIBUNAL OF SOVEREIGN PRINCES TALMUDIM. (72) SUPREME CONSISTORY, otherwise Sovereign Prince Zadkim. (73) Supreme Council General of SOVEREIGN PRINCES GRAND HARAM, otherwise Grand Haram simply.

CLASS XIII.—(74) SUPREME COUNCIL OF SOVEREIGN PRINCES HARAM, otherwise Grand Prince Haram. (75) Sovereign Tribunal of SOVEREIGN PRINCES HASIDIM, otherwise Sovereign Prince Hasid.

CLASS XIV.—(76) Supreme Council of GOVERNOR GRAND PRINCES HASIDIM, otherwise Sovereign Grand Prince Hasid. (77) Supreme Grand Council General of GRAND INSPECTORS INTENDANT, Regulators General of the Order, Chiefs of the Third Series. Several minor variations occur in the different lists.

FOURTH SERIES: KABALISTIC

CLASS XV.—(78) Supreme Council of SOVEREIGN PRINCES OF THE SEVENTY-EIGHTH DEGREE. (79) Sovereign Tribunal of SOVEREIGN PRINCES OF THE SEVENTY-NINTH DEGREE. (80) Supreme Council of SOVEREIGN PRINCES OF THE EIGHTIETH DEGREE. (81) Supreme Council of SOVEREIGN PRINCES OF THE EIGHTY-FIRST DEGREE, otherwise Supreme Consistory General, etc. (82) Supreme Council of SOVEREIGN PRINCES OF THE EIGHTY-SECOND DEGREE. (83) Grand Tribunal of ILLUSTRIOUS SOVEREIGN PRINCES OF THE EIGHTY-THIRD DEGREE. (84) Supreme Council of SOVEREIGN PRINCES OF THE EIGHTY-FOURTH DEGREE. (85) Sovereign Council General of SOVEREIGN PRINCES OF THE EIGHTY-FIFTH DEGREE. (86) Supreme Council of SOVEREIGN PRINCES OF THE EIGHTY-SIXTH DEGREE. According to MacKenzie, the titles of Grades included in Class XV are known only to the possessors, which is obviously untrue, seeing that Ragon had long since published full particulars concerning them, while Woodford in England had given the bare names, following Ragon.

CLASS XVI.—(87) Supreme Grand Council General of GRAND MINISTERS CONSTITUANT OF THE ORDER for the First Series: SOVEREIGN GRAND PRINCES OF THE EIGHTY-SEVENTH DEGREE. (88) SUPREME COUNCIL OF THE EIGHTY-EIGHTH DEGREE: otherwise Grand Ministers Constituant of the Order for the Second Series. (89) SUPREME COUNCIL OF THE EIGHTY-NINTH DEGREE: otherwise Grand Ministers Constituant of the Order for the Third Series. (90) SUPREME COUNCIL OF THE NINETIETH AND LAST DEGREE: otherwise Absolute Grand Sovereign, Supreme Power of the Order. It appears from Ragon's TYLER that the Orient of Naples adopted certain variations in arrangement and Official Secrets for the last Four Grades of the Rite.

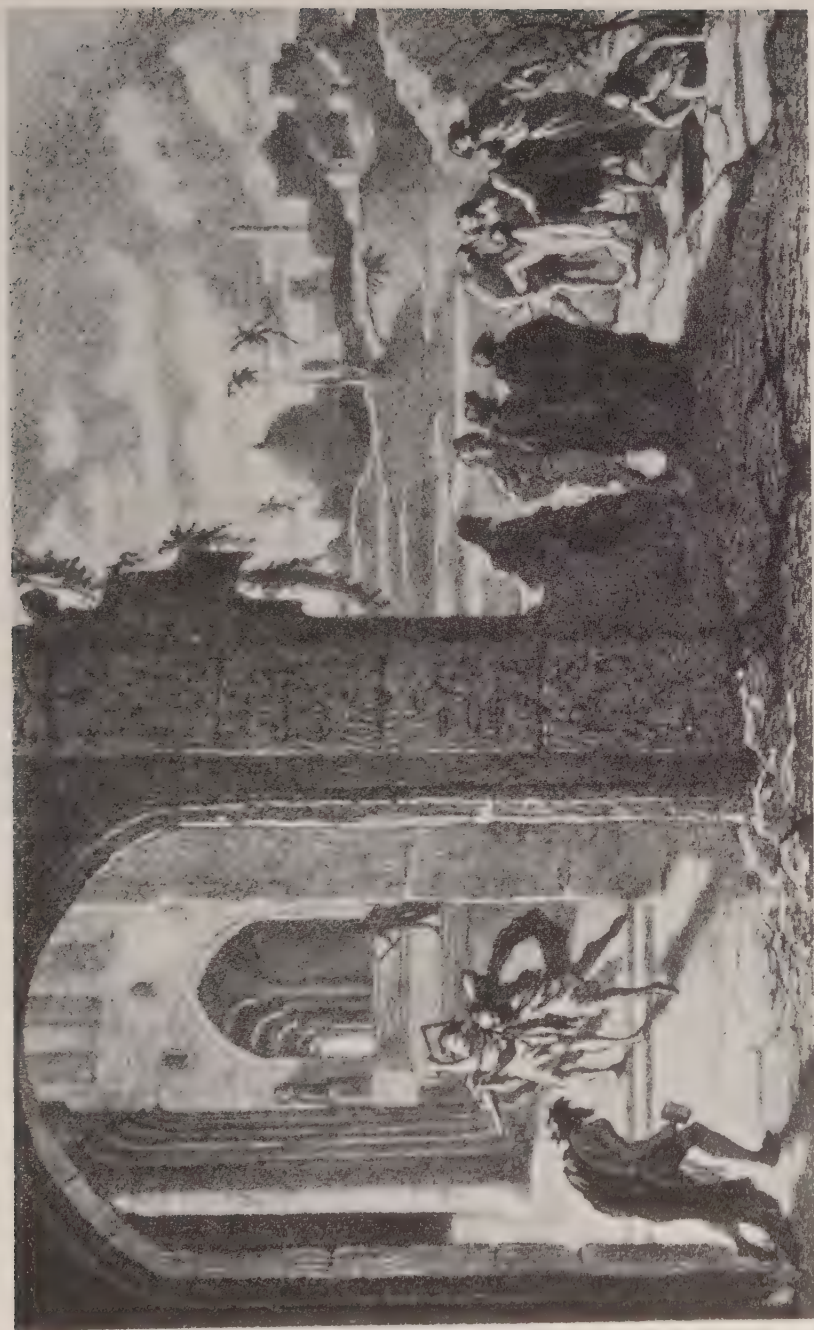
RITE OF THE BLACK EAGLE

In the collection or system of the METROPOLITAN CHAPTER OF FRANCE the Seventy-sixth Grade was entitled CHEVALIER DE L'AIGLE NOIR; in another great garner of Rituals—being that of Le Morge—it is said by Thory to be included under the combination-title of GRAND INSPECTOR, GRAND INQUISITOR AND GRAND ELECT; it constitutes further the thirty-eighth Grade of the RITE OF MIZRAIM; it would appear also to represent the ROSE-CROIX HERMÉTIQUE mentioned by Ragon. These things are names only, but I suspect that the last may lead us direct to that which I have termed in my

sectional heading the RITE OF THE BLACK EAGLE, a system of three Grades, which I transcribed long ago from French originals in manuscript belonging to the second half of the eighteenth century. They are all exceedingly bizarre, partly in respect of procedure and for the rest in the elements which they combine, a medley of Christian doctrine, philosophical Hermeticism in the terms of figurative alchemy and a loose kind of Kabalism. I believe that they may represent the first three Grades of that SCOTTISH PHILOSOPHICAL RITE which is noticed elsewhere and which in this case was made up from several sources—as suggested otherwise by the names and titles of all its component parts. However this may be, the RITE OF THE BLACK EAGLE is so militantly distinct from the rank and file of High Grades that I propose to notice it at length. The distinction, however, is not intended to signify of necessity and *per se* an evidence of innate value.

First Grade.—The Officers or Celebrants of the First Grade were the Grand Master, Grand Prior and Grand Warden. An elaborate transparency or tracing-board depicts: (1) The copse of acacias which grew in the vicinity of the spot where the body of the Master-BUILDER was very unskilfully interred by his assassins; (2) a cloud descending from heaven to conceal the place, so that the assassins might be unable to find it; (3) nine candlesticks, by allusion to the Nine Elect Masters who were sent in search of the Master, as ordained by Solomon the King; (4) the place of entombment; (5) the sun and moon which enlightened successively the Brethren who went on the quest, so that neither cloud nor darkness hindered them; (6) the Blazing Star, which shone over the grave of the Master; (7) the triangle—inscribed with the initial letter of the Great Name of Mystery—which appeared when the body was exposed; (8) the eagle which guarded the grave for the space of nine days and which took flight with the legendary branch of acacia when the body was found.—It will be seen that we are in the presence of remarkable symbolical materials. The predominant colour of the Chapter-draperies and clothing is black, relieved by white, gold and red. Between the Pillars of the East is a great black eagle, having the Sun on the right and the Moon on the left side.

Pageant of the Grade.—The Candidate is prepared in a Chamber of Reflection by being stripped almost to the skin. A short, blood-coloured garment is then put over him and he is given a pair of slippers, after which he is left in solitude, the door being guarded by two Brethren, having drawn swords. His preparation is reported in the Chapter, and the whole assembly passes in procession through the



THE DEATH OF HIRAM

Chamber with drawn swords and so back to their places, with the exception of the Chief Officers, among whom the Master cries out that the innocent man has perished while the criminal still lives. This alludes to the Candidate, whom the guards bind with his arms behind him, and he is then led to an apartment draped throughout in black and lighted by a single lamp, obscured by fumes of sulphur. Clothed only in a bloodstained apron, one of the Brethren has assumed the attitude of a corpse. The eyes of the Candidate are unbound and he is told to contemplate the remains of one who has perished on a false suspicion, remembering the punishment which shall be visited on his own guilt. He is again left alone, the guards being still on the watch without, in case his condition should demand their aid or in the event of his attempting to escape. A second procession, headed by the Master, approaches in a short time, to ascertain whether he has remained unmoved during the ordeal. He is again hoodwinked, and then it is announced by the Warden that he has proved to be more unfortunate than guilty, that the great criminal is he who has suffered already, but that an accomplice has been found who must also die. He is under arrest already, is charged, condemned and executed in dumb show. All depart, with the exception of the Grand Prior, who again unbinds the eyes of the Candidate and leaves him with the supposed corpse, returning after a space, once more replacing the hoodwink and so leading him to the door of the Chapter, into which he is introduced as a worthy Mason who desires to become a KNIGHT OF THE BLACK EAGLE. He is praised for his fortitude, is pledged on the Holy Gospels and receives the Secrets of the Grade, together with its proper insignia.

The Grade Expounded.—An instruction by way of Catechism explains the ceremonial procedure, as for example: (1) That the Chapter is hung with black to illustrate the impenetrable obscurity which must cover the Mysteries of the Grade; (2) that the Pillars are white, to signify the candour of the chivalry; (3) that the gold of their chapters and pediments represents the purity of the Order; (4) that their number is twelve, by allusion to the Sacred and Mysterious Names inscribed on the Pentacle of Solomon; (5) that the clothing of the Brethren is black, to commemorate their grief for the murder of the Master-Builder, but is relieved with white in token of their innocence concerning it, while it is embroidered with red as a symbol of his blood poured out; and finally, (6) that the Battery of six knocks has reference to the six modes of pronouncing the Sacred Word kabalistically: but these modes are not to be disclosed in this Grade.

Second Grade.—The Officers and the general arrangements are identical in the Second Grade, but the Brethren are addressed in the Opening as Princes who dwell in the Zodiac, and they are counselled to be precise in their work of developing the three kingdoms of Nature. The Candidate is placed in the West and affirms his anxiety for further instruction on the significance of his previous experience. He is shewn the method of passing from West to East by the steps of the four elements, and takes the Pledge of the Grade on his knees, before the Throne of the Master.

Grade Symbolism.—The rest of the procedure is expository, and in the first place—as regards the Tracing Board—is as follows: (1) It depicts the Chapter itself in the form of an oblong square, the greater extension being from East to West, because the sun never leaves the tropics and because antique science never attained the poles. (2) The grand circle in the centre of the diagram represents the Zodiac and its twelve signs encompass a dead body, being that of the Master-BUILDER, whom the Great Work must bring back to life. (3) This is effected by the divine virtue of a Pentacle which vitalises dead matter. (4) The sun signifies the end and object of the Rosy Cross attained in the Quest of that Sun of Life which insures the happiness of man in the present world and also in the world to come. (5) The Blazing Star represents that stage of the work when the Matter assumes colour. (6) The fire on the altar signifies the elementary fire which purifies the three kingdoms of Nature.

Hermetic Parables.—In the second place, the Master proposes such an instruction of the Candidate that he shall discover by his own efforts the principle of life hidden in the heart of matter and known under the name of Alkahest, being a spirit of the four elements extracted from the three kingdoms of Nature. But in the Catechism which follows the heads of the consideration are these: (1) That the Brethren must accompany the Sun in its journey through the twelve Houses of Heaven; (2) that these Houses are governed by twelve Sacred Names; (3) that twelve Spirits operate therein by the will of the Supreme Being; (4) that the power of the Divine Name inscribed on the Grand Pentacle is that which moves the Universe, and those who can pronounce it kabalistically shall have at their disposition the forces which dwell in the four elements, and will possess all virtues possible to man; (5) that the KNIGHTS OF THE BLACK EAGLE are called Brethren of the Rose-Cross in commemoration of the Rose Nobles made by their Brother Raymond Lully, a great Mason, the coins in question having a Rose on one side and a Cross on the other; (6) that the work upon base metals for their transmutation into gold

is performed by the Balance of Solomon, the use of which has been known to many ancient and modern philosophers ; (7) that Solomon made use of the square of $5=25$, the square of $3=9$, the square of $2=4$, the cube of $2=8$ and the square of $4=16$, the numbers in question being said to represent weights ; (8) that whosoever would be initiated into the Kabalistic Art must be like unto the Master-BUILDER, who chose death rather than betray the secrets committed to his charge.

Practical Questions.—When the Chapter is Closed in the Second Degree, the Master asks whether the work has progressed and the Matter has assumed form. He is told that the elements are joined, the seven planets are shut up within the Sanctuary and are covered with a white veil.

Third Grade.—In certain observations prefixed to the Third Grade it is affirmed that the Mason proceeding from Grade to Grade in the Order cannot fail—if properly instructed—to realise that the work must be other than raising edifices to the True God or the practice of moral virtues. So sublime an institution must have originated with a different intention. It is built in reality on that high philosophy which was known and practised by Solomon, who initiated certain favoured persons into the most hidden kabalistic secrets. These were the Masons of old, but they transmitted their knowledge to Brethren of later ages in types and hieroglyphs. Those who can interpret them truly will prolong their days and will not be corrupted by vice. The ORDER OF KNIGHTS OF THE BLACK EAGLE possesses the key of all, as transmitted by a Rabbinical doctor named Naamuth, who was chief of the synagogue of Leyden in Holland.

Drama of the Grade.—The procedure of the Third Grade is a servile copy of the First, including the simulation of death by one of the Brethren, and the hoodwinked Candidate is caused to touch the prostrate figure with his hand. Circumambulations follow, during which he who counterfeits death slips secretly away, leaving a bullock's heart in his place, which the Candidate is required to stab. He is then led to the door of the Chapter, bearing the heart on the poniard, and this constitutes his title of admission as positive proof of fortitude. He is thereupon duly pledged, entrusted and clothed with the insignia of the Grade. The Tracing-Board exhibited is similar to that of the Second Grade, and the Candidate is taught that he must dwell from month to month in each of the Houses of Heaven, awaiting the beneficent visitation of the life-giving Star of Day. It appears for a moment as if there were some work which he must learn to perform on himself ; but we hear immediately after of the four elements and

of a matter which is to be regarded as dead. It is represented figuratively by the dead body of the Master-Builder, destroyed by bad workmen. The Philosophical Work is its restoration to life, by means of the Tree of Life, signified by the branch of acacia. Among the "instruments" mentioned as belonging to the art and essential thereunto are the before-mentioned Balance of Solomon and Kabalistic Pentacle, comprising all celestial virtues, being a faithful copy of that original which was carried by the Jewish king, the Master-Builder and other Masons of far-off time. The mind of the Candidate is directed also to the region of the Setting Sun and to the mystical Mount Hebron in that quarter. The two Pillars of Emblematical Masonry are said to be raised thereon. That which signifies Strength represents the matter of the work, while that which corresponds to Beauty typifies the work accomplished; but the text is exceedingly corrupt at this point. It is said that the Grade of ENTERED APPRENTICE is comparable to the beginning of the work; in that of FELLOW-CRAFT the Mason sees the beauty of the elementary matter; and he becomes Master when he has designed upon his tracing-board the fixed path of the Sun. The Black Eagle appears to denote the fixed state of the matter, which in itself is formless. When form is impressed thereon it assumes various colours in successive stages, until a brilliant sun is manifested—meaning the change of the matter into gold. The successive stages are the Houses of Heaven referred to previously, through which the formless matter must be passed, that it may attain form and beauty. The birth of the Sun, or the fulfilment of the term of the work, is represented by the Blazing Star, and it is said that the Morning Star which heralds the birth of the Sun is accompanied by the silver freshness of the Moon. The Rough Ashlar represents the matter in its chaotic state and the Perfect Ashlar—or pyramidal Cubic Stone—is the same matter when the perfect form of gold has been impressed thereon.

Alchemical Propositions.—These considerations are elaborated further in a Catechism attached to the Grade. (1) It is explained that gold is not a metal, physically speaking, seeing that it is all spirit and is an emblem of Divinity because it is incapable of corruption. (2) It is produced by an intimate alliance of the six metals—Lead, Tin, Iron, Copper, Mercury and Silver, each of which contains a seed. (3) Raymond Lully was one of those great philosophers who accomplished the marriage of the spouse with these six virgins, and the Messiah was begotten therefrom. (4) As regards the Alkahest referred to in the Second Grade it is composed by effecting an alliance between the four simple elements extracted from the three kingdoms of Nature.

RITE OF THE PHILALETHES

Among the several claimants to a general reformation of Masonry, a most particular interest attaches to the RITE OF THE PHILALETHES, which was founded in 1773 by Savalette de Langes, in conjunction with many prominent Brethren, and at one time some twenty Lodges seem to have been under its obedience. It was to some extent an eclectic system, and drew from various sources. Among those which have been cited as chief in respect of their influence are the RITE OF THE STRICT OBSERVANCE, but more especially as it was transmuted at Lyons by the so-called ELECT PRIESTHOOD of Martines de Pasqually; the RITE OF THE ELECT PRIESTHOOD; the RITE OF THE ILLUMINATI OF AVIGNON, its connections and transformations. From these sources it is believed to have derived something of concern in Alchemy, a certain tincture of Swedenborgian doctrine, curiosity in theurgic practices, a glimpse of the Secret Tradition in Christian times as it passed through the channels of Israel, and lastly a distinct leaning towards elements of chivalry in Masonry, including those which embodied the Templar claim. But the allocations are exceedingly doubtful, and some of the systems mentioned are of later genesis than the Rite. In any case, it attracted many cultured persons and counted distinguished names on its long Roll of Membership. I must be content with mentioning those of Court de Gebelin and Jacques Cazotte. It was instrumental also in organising the historical Convention of Paris in 1784, at which many princes, prelates and men of learning met together to discuss the true nature of Masonic science, its connection with occult arts and knowledge, and the pretensions of its manifold Orders. The RITE OF THE PHILALETHES itself acquired at the time unquestionably no little added distinction by reason of this Convention, but it proved inadequate to support its design for a world-wide Masonic reformation, the real nature of which by no means emerges in the records, and though its system was interesting, as I have said, and characterised by as much learning as could be expected at the period on the speculative subjects involved, the disintegration of the Society itself involved that of its ambition soon after the death of Savalette de Langes, which took place in the year 1788.

Grade Content of the Rite.—The following Grades were added to those of the Craft: (1) ELECT; (2) SCOTTISH MASTER; (3) KNIGHT OF THE EAST; (4) ROSE-CROIX; (5) KNIGHT OF THE TEMPLE; (6) UNKNOWN PHILOSOPHER; (7) SUBLIME PHILOSOPHER; (8) INITIATE; (9) PHILALETHES, otherwise SEEKER FOR

TRUTH. The Grade of UNKNOWN PHILOSOPHER connotes Martinism, which was a predominant element in the whole system.

RITE OF THE STRICT OBSERVANCE

As conceived and evolved in the mind of the Craft and its more immediate connections—like the ROYAL ARCH and the MARK DEGREE—Freemasonry is a democratic institution, which elects its own rulers. The Order of the Temple, and some other systems of Masonic chivalry, are also elective in character. There is no need to say that this has been a rule of constitution from the beginning of GRAND LODGE history. It has obtained also in several continental countries in respect of the Craft and of such appurtenances thereto as are recognised to be part thereof by the various Grand Obediences. France is a typical example. France, however, was the seminary-in-chief, and—so to speak—the forcing-house of the High Grade movement; and among the systems which arose in this manner—onward from the year 1740—many were irresponsible in jurisdiction, while a few made wide and arbitrary claims as to precedence and even government over the entire Masonic Order. While the principles of equality and fraternity were attractive novelties to the aristocratic classes in France, it has been suggested that the Grades of Chivalry were either due to, or at least were fostered by, a desire on the part of the *noblesse* to have something peculiar to themselves and something that was privileged like them. There may be a certain truth in the notion, but there were far too many interests at work for us to recognise one like this as predominant.

Sovereign Jurisdictions.—There were claimants to particular learning and authority arising therefrom, usually of an occult order, and out of this came all that may have held by derivation or pretence from the BROTHERHOOD OF THE ROSY CROSS. There were claimants to particular revelation, and among these must—I think—be included Martines de Pasqually and his strange RITE OF THE ELECT PRIESTHOOD. Above all there were those which put forward—as I have said—under one or another form—a claim to sovereign jurisdiction. With his alleged title of Inspector-General, Pasqually is not free from a suspicion of this kind, but for the most part he had other business in hand. He would have sought, at the highest, a kind of pontifical supremacy, because he believed himself to be in touch with exalted sources of instruction in the spiritual world. But the EMPERORS OF THE EAST AND THE WEST, styling themselves Sovereign Princes among Masons, Substitutes-General of the Royal Art, Grand Wardens of a Sovereign Lodge located hypothetically at Jerusalem, had a material ambition before them, and might have done better

regarding it but for the multitude of claimants and the vast cloud of Grades.

J. G. von Hund.—There was one among all which for more than a decade of years seemed to pause on the threshold of complete and unexampled success ; and this was the famous RITE OF THE STRICT OBSERVANCE, founded in Germany by Johann Gottlieb von Hund about 1754. He claimed to derive his knowledge and authority from Unknown Superiors, to whom implicit obedience was due, and this accounts largely for the success of his system. It appears to have been his mode of expressing the fact that he had been initiated more than twelve years previously into a Masonic Order of the Temple, and had been deputed to spread it. On the whole, it is possible that there was some truth in this statement, but the existence of Templar Grades in 1742 is highly speculative, as there seems to be no evidence beyond legends attached to the Grades and that which follows from a general claim that the Knights Templar continued to subsist in secrecy after their proscription and spoliation in the days of Philippe le Bel.

Chevalier Ramsay.—When the Chevalier Ramsay pronounced his celebrated oration in the GRANDE LOGE PROVINCIALE D'ANGLETERRE—between 1736 and 1738—there is nothing to shew that Grades of Chivalry were in being. The possibility to which I have alluded, and by which the *bona fides* of Baron von Hund can be saved perhaps in part, is that an Order may have existed in embryo—many things were brewing at the period under the Masonic ægis—and that he may have had some kind of a reception almost apart from Ritual. An old report that he was admitted by the CHAPTER OF CLERMONT has no foundation, for the very good reason that it did not exist at the period, nor indeed until twelve years later.

Knight of the Red Feather.—Whatever took place was at Paris, and—according to our deponent—in the presence of a certain Knight of the Red Feather, whose identity was not to be revealed, but who—in the belief of Baron von Hund—was the Young Pretender, Charles Edward Stuart. This has led to a notion that the RITE OF THE STRICT OBSERVANCE came to birth and grew up in a Jacobite interest, to which all its subsequent history offers no countenance. Personally, I incline to the opinion that von Hund was mistaken or had been deceived on the point of fact : otherwise it carried no political consequences in his mind. For himself it seems clear that he had no Jacobite concerns. His story as a whole does not strike us as deliberate and unvaried invention, and if it had this starting-point in actual occurrence we can begin to see how the whole unfolded in the course of the twelve years intervening between his reception and activity on his own part.

The Unknown Superiors.—From those who by the hypothesis empowered him to spread the Rite he expected further instruction, which did not come, and he made his own beginning in the last resource. In this case the Unknown Superiors were the less or more strange and unaccountable people who gave him his knightly Grade and then passed out of sight, having more serious business in hand at that period, supposing that they were really Jacobites. They were to be obeyed without question for the most effectual of all reasons, that von Hund could not appeal to them: meanwhile, he acted as their mouth-piece, from the moment that he founded the STRICT OBSERVANCE on his personal responsibility in Germany. Its system was his own creation, including the Rituals, subject to any help which he may have received from coadjutors of the ordinary kind among German Masons.

German Templar Provinces.—The most that he derived from his predecessors—if anything—was a Roll of the German Templar Provinces and a List of Grand Masters. Evidence is wanting for the transmission of either, but a document corresponding to the second is—I believe—in the custody of the GRAND PRIORY OF HELVETIA. It transpires from the Rituals that the Master who succeeded Jacques de Molay was Pierre d'Aumont, the Templar Prior of Auvergne, and that he took the proscribed Order to Scotland. This is the central Legend of the Rite, and—I believe—the earliest distinct formulation of the thesis that Knight Templary, after its formal suppression, was perpetuated in secret under the veil of Masonry. If von Hund received and did not manufacture the List it came out of one of the French High-Grade mints, from which there had issued previously the chivalric materials of Ramsay's Oration, or which that epoch-making discourse had brought alternatively into existence.

Mythical Foundations.—From this tentative working hypothesis it would follow that the RITE OF THE STRICT OBSERVANCE rested of course on mythical foundations, but in this leading characteristic it did not differ from Speculative Masonry at large and all its developments. It proved a great success, almost from the period of its institution in 1754. There were times when it seemed likely to absorb everything. It spread from Germany into France and made rapid progress in Italy; it was established in Switzerland, and even penetrated into Russia. The two explanations are (a) the fascination of the Templar claim, and (b) the mystery concerning those Unknown Superiors by which it pretended to be ruled. At that period the origin of Masonry was in the great darkness, so far as Europe was concerned: all claims were possible, and the most sensational was most eligible for general favour.

Doom of the Rite.—But the rock on which the ship of the Rite in fine foundered was precisely that of the Unknown Superiors, because no evidence could be adduced concerning the persons to whom the implicit obedience was due. Their spokesman could point to no one behind him whose traces it was possible to follow. A Masonic Convention was held at Altenburg, where Baron von Hund told his story of initiation and appointment, but appealed only to his knightly honour. The years passed on and reached the date 1776, being that of his death. The persecution of persistent inquiry into the ground of his claims had driven him previously into retirement. Another Masonic Convention, held this time at Brunswick, had led in 1775 to further difficulties, from which nothing could extricate the Rite, and these had been complicated by the pretensions of an important competitor, named Starck, who claimed a more intimate alliance with the Unknown Superiors than had been attained by von Hund himself.

Death of von Hund.—The papers left by the deceased chief included nothing of real importance, but they tended to confirm the fact that he had been admitted to something at Paris having a royal prince at its head. One would have said that the end was near, but the Order had struck its roots deeply. The great LODGE OF PHILLETES had taken the system into its heart. It was established also at Lyons, an important Masonic centre, and a disciple of Martines de Pasqually was Provincial Grand Prior of Auvergne. Pasqually was dead also, and his ELECT PRIESTHOOD were attracted so strongly by the German system that it looked like replacing their own. I have searched all available memorials, and have come to the conclusion that they ended by marrying Martinistic teaching to the STRICT OBSERVANCE, eliminating the Templar claim and producing the whole along high spiritual lines. A Convention was held at Lyons, and this work was approved.

Transformation of the Rite.—The result was (a) two GRADES OF ST. ANDREW, of peculiar symbolical importance; (b) two Grades of Chivalry, being NOVICE and KNIGHT OF THE HOLY CITY; (c) two Hidden Grades, embodying the inward history of Masonry *ab origine symboli*. The STRICT OBSERVANCE had worked (a) BLUE MASONRY, i.e. the Craft Degrees; (b) SCOTTISH MASTER; (c) NOVICE; (d) TEMPLAR KNIGHT, said to have been divided—possibly at a later period—into four classes, sections, or sub-grades. But this is not warranted by such Rituals as I have seen. The Convention of Wilhelmsbad was that out of which the Chivalry of the Holy City is supposed usually to have borne, but it seems to have ratified only what was done previously at Lyons.

Knights Beneficent.—The French Revolution followed, and the STRICT OBSERVANCE is often said to have been swallowed up. But we hear of it subsequently under the rule of the Prince de Cambacérès, the French Grand Master in the days of Napoleon I. This is for a brief period only, and its story is to be distinguished from that of the Knights Beneficent which had been taken for custody to Switzerland during the evil days. The original Rite is believed to have perished utterly, but the system as it was reborn at Lyons is at work to this day under the obedience of the GRAND PRIORY OF HELVETIA.

Historical Position.—In conclusion, the historical position of the STRICT OBSERVANCE is more simple than may seem at first sight. It is said that Baron von Hund testified on his deathbed to the truth of the story which he had told at Altenburg, and if we accept it, subject to errors of impression and inference on his own part, there were certainly Unknown Superiors in the far distance behind him, but he was left to his own resources and proceeded on his own initiative. There was in this case a root of fact in his system with a great superstructure of invention erected thereon or developed by himself therefrom. But it is to be observed that the Grades of his Rite make very little claim upon history in the way of manufactured legend, and although it cannot be denied that the Rite embodies a false claim: (a) in respect of the Templar survival and succession, and (b) in respect of predominance over the whole of Masonry, there are many who are partisans of neither side who will be disposed to point out that it compares rather favourably with the circumstances under which Craft Masonry emerged from its cloud of darkness in those years that succeeded immediately the foundation of the First Grand Lodge of 1717.

Templar Grand Masters.—The Roll of Templar Grand Masters—which no one has seen in England—is no worse than the fraudulent charter of Craft succession produced by James Anderson; the general Templar claim of the STRICT OBSERVANCE is a colourable romance of history when placed side by side with the ineffable mendacities which passed for literal Craft history in England during the eighteenth century, not to speak of forged documents, like the Charter of Cologne *et hoc genus omne*. It is true that imposition on one side is not an excuse for condoning it on another, but those Masonic writers who condemn the STRICT OBSERVANCE in no measured terms should remember that *ab origine symboli*, in all Rites and Systems, modern Masonry is rooted in historical fable.

The Secret Tradition.—There are elements, however, in Craft history which can be taken to indicate not literal facts but the legendary

mode by which the Secret Tradition was supposed to be perpetuated, and these legends are very old. Enoch, Moses, Solomon and Zerubabel, Prince of the People, are signposts in the path of this Tradition, and when Solomon's Temple is spiritualised, I understand it only as a House of Doctrine, to which the theosophical literature of later Israel is a witness at large. The Masonic Legends of the Sacred Temple, centred in the ROYAL ARCH, represent a revival in that doctrine. So also the Templar perpetuation in secret, under the ægis of Masonry, seems to embody the idea—now seven hundred years old—that the greatest of the Christian chivalries brought from East to West some elements of SECRET DOCTRINE which the spiritual rulers of Christian Israel at Rome and Avignon were not able to tolerate, because it imperilled their own position—at least in their opinion. Now, there is a Secret Doctrine which is of vital importance; it is a doctrine of experience; and however Masonry in any of its Rites and in nearly all of its aspects may have come upon intimations concerning it, the fact remains that it is this and this only which constitutes its living interest, its title to a place among the religious activities of this day.

Clerical Knights Templar.—I have mentioned Johann August von Starck on two previous occasions. He was born at Schwerin in 1741 and died, I believe, at Darmstadt in 1816. As regards external and professional life, (1) he graduated at the University of Göttingen; (2) went to St. Petersburg in 1763 and taught in a public school; (3) became director of schools at Wismar in 1767; (4) was called to the chair of theology and the post of court chaplain at Königsberg in 1770, so that he must have entered the Lutheran ministry at some previous date; (5) became chief preacher to the Court at Darmstadt in 1781, a post which he held till his death. These matters are mentioned to shew that he was a man of position. In respect of his Masonic career, (1) he is said to have been made a Mason in a French Military Lodge, *tempus* 1761; (2) joined the STRICT OBSERVANCE about 1764; and (3) was a founder of the Lodge of the THREE LIONS at Wismar in 1767. To this was attached presently a SCOTS LODGE and Starck added later on an entirely new Masonic departure, termed a CLERICAL CHAPTER. It was the beginning of his personal conspiracy against the STRICT OBSERVANCE. The claims were (1) that the original Knights Templar were divided into two classes, military and sacerdotal; (2) that the Clerical Branch possessed the inner knowledge of the Order; (3) that it had been perpetuated in secret; (4) that Starck was its present ambassador; (5) that it was superior to the Secular Branch; and (6) that if recognised by Baron von Hund, the treasures of its knowledge should be opened to him and his Rite.

These claims and the undertaking arising therefrom were from first to last mendacious, and their motive is to be sought in the allegation of clerical superiority. The ambition of Starck was obviously to possess the Rite. As I am not giving the history of the OBSERVANCE at full length, I can state only the fact of the conspiracy, which came to little at the end. Von Hund lent a willing ear, hoping that his own claims would at length be justified; a Convention at Kohlow in 1772 entered into a concordat with the so-called Clerical Branch, and it took part in that at Brunswick in 1775; but none of its promises were fulfilled for obvious reasons, and—after the death of Hund—at another Convention of the Order, held in 1778 at Wolfenbüttel, the concordat lapsed. Although a CLERICAL CHAPTER OF KNIGHTS TEMPLAR appears to have existed at Darmstadt in 1792, it has practically no history. Starck is said to have superposed several High Grades on those of the Craft, but not the least reliance is to be placed on any published lists. He has been accused further of being connected secretly with Latin Catholicism in Paris, of introducing it into his Templar system, of restricting his Candidates to members of that faith. The evidence for all this is wanting; it is obvious that he lived and died officially in the bosom of the Lutheran Church, though the witnesses who make these statements claim to trace in his writings a disposition towards the Roman Communion. Among his literary memorials those which concern our subject are (1) APOLOGY FOR THE ORDER OF FREEMASONRY, 1778; (2) DESIGN OF THE ORDER OF FREEMASONRY, 1781; ANCIENT AND MODERN MYSTERIES, 1782; and—if the attribution is correct—(3) the notorious anonymous work entitled SAINT NICASIE, 1785, which is confessedly written by one who had belonged to the STRICT OBSERVANCE and the putative Clerical Branch, the claims of which are maintained.

RITE OF UNKNOWN PHILOSOPHERS

Statutes of the Unknown Philosophers.—(1) The Roll of Membership shall be drawn from all nationalities, wheresoever there is a holy religion, wheresoever virtue is known and reason followed. (2) They shall be divided into various groups, with a defined locality for each, and no member shall be integrated otherwise than into the group of his proper district. (3) There shall be no rigid or arbitrary limit of membership, it being remembered always that true philosophy scarcely comports with a multitude. (4) The Roll of Membership shall be kept by the Senior Associate or Chief of each district and shall be complete for that district, according to date of reception. (5) Persons of all conditions and all religions are eligible for admission, so only

that they love virtue and confess the Sacred Mysteries of Christian Faith, the atheist and idolater being consequently and hereby excluded. (6) While Jews shall not be rejected, in view of that respect which is due to the Old Law, they shall be admitted but rarely and in cases only of assured probity. (7) The sole object of the Association being ministry to the poor and afflicted, there shall be no qualification in respect of social status or birth. (8) The discussion of matters of religion shall be and is hereby forbidden. (9) The principles of the Great Work are unfolded in the Philosophy of the Order, and it is held that the Grand Architect of the Universe will illuminate on these mysteries those only who have purified their hearts from all evil intention. (10) Those only who have ceased to be blind concerning the Mysteries of Faith may look for the light of the Order on the Mysteries of Philosophy. (11) Priests and monks shall be received seldom and with difficulty, but those especially who belong to the so-called mendicant orders, the exception to this rule being a great scarcity of suitable candidates otherwise. (12) The same rule obtains in respect of slaves, and generally of all persons who are at the beck or call of others, because philosophy postulates freedom and desires those only who have attained mastery over themselves, are in a position to work when they please and can devote their time and fortune to enrich philosophy by their discoveries. (13) Kings, princes and other sovereign rulers shall be received but rarely, and a like reservation is made in respect of high-born persons who are unfortunately of mean estate, because ambition is the dominant passion of all these classes, excluding active charity and general good-will towards man. (14) The exception shall be in respect of those who are distinguished manifestly by virtue, displayed in all their conduct, whether public or private. (15) In all cases and classes the first qualification shall be that of moral worth, it being understood as most desirable that each Candidate should profess the Christian Religion and be a zealous practitioner of faith, hope and charity. (16) The second is a true desire to penetrate the secrets of chemistry, according to the admirable operations of Hermetic Science, above all avoiding sophistic experiments and the false recipes of charlatans. (17) An essential condition is silence, that typical characteristic of a true and perfect philosopher. (18) As regards manner of reception, he who has been himself admitted can receive others in turn, paying heed to the requisitions of the present Statutes, consulting his own patron and doing nothing apart from his consent. (19) When an Associate of the Order is approached by a postulant, the mind and character of the latter shall be subject to special observation, and he shall be kept in suspense for a period until

he has proved his capacity, unless indeed he is a person of known reputation. (20) In consulting his own patron an Associate shall not disclose the identity or name of a postulant, unless desired expressly by the latter, for the title of Unknown Philosophers implies that members are unknown to one another as well as to the world without. They are protected in this manner from traitors within the camp as well as from those snares which are so frequently laid for philosophers beyond the temple-gates. (21) The patron of an Associate who has a postulant under his eye shall pledge him to furnish accurate particulars after which the case shall be submitted to the assembly, meaning to the other Associates who are known to the senior patron, and their advice shall be followed. (22) The chief or elder of a colony shall be exempt in respect of this regulation and others of the same nature. (23) The headship or prerogative of such a chief shall lapse if the number of Associates in a given locality shall become diminished to a single assembly in an entire colony, and after his death there shall be no successor appointed unless and until the accession of membership necessitates division into several groups. (24) When all preliminaries have been observed, the reception of a postulant takes place as a solemn and religious public function, in a consecrated place conformable to the faith of the Recipient. The Light of the Eternal is invoked; the Postulant is pledged to observe the Statutes of the Order and maintain inviolable secrecy; to obey the laws of the land, keep faith with his king and the brethren; and should he enter into possession of the Stone he shall make use thereof according to the constitution of the Company. In return for these undertakings his patron pledges himself and the body-general of Associates, giving assurance of their friendship, fidelity and affection. (25) The words of the Order are then whispered in his ear, with the name of Magnesia—communicated in the Language of the Sages—being that of the true and only matter of which the Philosophical Stone is composed. (26) The new Associate assumes a Kabalistical Name, drawn either from his own or that of an ancient philosopher. He imparts it to his patron, and it is registered in the Roll of the Order. (27) The new Associate may also, at the discretion of his patron, be required to prepare an autograph schedule, reciting the things which have passed and the pledge which he has taken, in return for which he can demand a copy of the present Statutes signed with the Kabalistical Name of his patron, and it shall be his evidence of integration in the living body of the company. (28) He shall be at liberty to transcribe the Table of Kabalistical Signs and Characters used in the Art, together with their interpretation, by which means he will be in a position to prove others and obtain recognition

from them. (29) Finally, he may transcribe also the Kabalistic Roll of membership. (30) At the will and discretion of his patron he shall have the other documents placed at his disposition, on condition that his subscriptions are paid and that he shews himself an exact observer of these Statutes. (31) As regards knowledge derived from sources outside the Order a new Associate shall be free to reserve or communicate them at his own choice. (32) His duties thereafter are the study of the books of the Order and those of other approved philosophers, either in private or with some of the Brethren, it being understood that speculation and reading are uncertain—apart from practice. (33) He is counselled to withstand weariness and restrain impatience, seeking consolation in the fact that all his Brethren are at work with him and for him, while his own labours must redound to their profit. (34) Year by year, on the anniversary of his reception, he shall offer the Holy Sacrifice to God, if he is Catholic and Roman by faith, as an act of thanksgiving, and to obtain light and knowledge from the Eternal. (35) Those of another faith shall proceed in like manner, according to the rule of their religion. (36) Members shall abstain from sophistic operations on metals, holding no commerce with charlatans, as there is nothing more unworthy of a Christian philosopher and seeker after the truth. (37) Those who are as yet inexperienced in the Mysteries of Fire may work upon minerals, vegetables and animals, and may even experiment in the depuration of metals, as these things are sometimes needful in the activities of the Order ; but it is expressly forbidden to join metals with metals, for this is an evil work. (38) It is permissible to visit the laboratories and conventions of vulgar chemists, provided they are persons of repute, to undeceive them when they are in error, with modesty and in a spirit of charity, but taking care at the same time never to say too much, depending mainly on negative arguments, drawn from the writings of initiated philosophers. (39) It is permissible to promote a desire for integration in the Order in the case of persons who love wisdom and probity, and who are drawn to Hermetic Science by valid curiosity and not by greed. The fact of one's own membership shall not be disclosed, however, save with the consent of one's patron, for to act otherwise would be to forfeit the title of Unknown Philosopher. (40) Brethren who are acquainted with one another should meet from time to time, to talk over matters of the Order, personal studies, reflections and experiments. Such discussions should be followed by a meal in common, at which the rules of sobriety must be observed most strictly. (41) It is permissible also to correspond with one another in writing, the name and nature of the one essential thing being always concealed and

communications being signed only with the kabalistic name of the Associates. Prudence may dictate further the use of secret ciphers, hieroglyphic characters and allegorical terms. Such correspondence may be extended to the most remote places, using patrons as intermediaries of communication. (42) Should it be seen that one of the Associates is failing to observe the Statutes, or maintain the standard of honour, he shall be warned in charity and with modesty, above all by his patron, and it shall be the duty of him who is corrected to hearken with good grace and docility. If he prove contumacious, let him be denounced to the Brethren of the same group or colony, that they may be on their guard against him. (43) Whosoever succeeds in bringing the work to perfection shall notify the fact in an undated letter addressed in a disguised hand to the chiefs and elders of the colonies, so that those who are unable themselves to see this favoured Associate may be inspired to persevere on their own part. He shall be at liberty to select those Brethren whom he desires to share in his discovery, and is pledged inviolably hereby and herein to take his own patron into his confidence—unless he has proved himself unworthy—and also those Associates who seek him out; but this only if they have kept the Laws of the Order, have shewn themselves discreet, secret and incapable of putting a grace so great to any evil use. (44) The mode of communicating the secret shall be at the discretion of him who possesses it, but the most expedient is to assist by advice the independent work of others, rather than to make a gift of the powder or explain its manufacture categorically. (45) Those who become instructed after this manner cannot transmit the secret to others till the consent of their instructor has been obtained. (46) The use of this great treasure shall be regulated in the following manner: a third shall be consecrated to the building of new churches or the repair of old ones, to the erection of public institutions and other pious works; a third shall be distributed to the poor, oppressed and afflicted; and a third shall be appointed to the personal use of the owner, for himself, his relations and friends, care being taken to do nothing that shall promote ambition in others or vanity in oneself. (47) The Statutes affirm further that he who accomplishes the Great Work and will not share his knowledge with Associated Brethren will be compelled ultimately—as if in virtue of some obscure fatality—to publish it before the face of the world.

Great Arcanum.—Two things are obvious respecting these regulations: (1) that notwithstanding the implied acquaintance with the mysterious First Matter, veiled under the name of *Magnesia*, the ORDER OF UNKNOWN PHILOSOPHERS was not an Order of Adepts in possession

of the Great Arcanum but of those who were on quest thereof and hoped to profit by combination as also by a community of interests and an undertaking to make a common share of important discoveries ; (2) that although *ex hypothesi* members were acquainted with each other only under sacramental names, their personal identity, style and title were known of necessity, or they could not have corresponded together, and a prospective patron, moreover, could be acquainted with his postulant only under ordinary designations on both sides. In so far as the UNKNOWN PHILOSOPHERS were incorporated otherwise than on paper it was under the ægis of Baron Tschoudy, and if—as I believe—he made also their Statutes, the fact would indicate that at least in his strong personal belief, he was acquainted with the *prima materia* of Hermetic science. So also was Thomas Vaughan, but in both cases they failed to proceed further.

RITE OF ZINNENDORF

The Masonic history of Johann Wilhelm Ellenberger von Zinnendorf, whose birth took place at Halle on August 11, 1731, has been given already in brief. I recur to it again, on account of (a) his connection with the STRICT OBSERVANCE, (b) his importations from the SWEDISH RITE and certain serious problems imbedded therein, but above all (c) by the fact that on November 30, 1773, he concluded an agreement with the GRAND LODGE OF ENGLAND, in virtue of which all Masonic Lodges in Germany were placed under his charge, with the partial exception of a PROVINCIAL GRAND LODGE at Frankfurt, which was given the alternative of maintaining its previous position during the life of its existing Grand Master. The arrangement came to an end in 1780, but in the meantime Zinnendorf was not only Grand Master of an organisation describing itself as the GRAND LODGE of all German Masons but the King of Prussia had become its protector. The Grand Master of Sweden denounced his system, declaring that his Swedish Warrant was spurious, though it appears to have been granted by Count Eckleff, who to all intents and purposes was the founder of the SWEDISH RITE. This notwithstanding his rule extended not only over numerous Lodges under his direct jurisdiction, but over Provincial Obediences in Austria and even in Russia. Moreover, he maintained his position till his death in 1782. The RITE OF ZINNENDORF—which has been said, in the absence of all evidence and against all likelihood, to have combined the visions of Swedenborg with the vestiges of Pernety's Hermetic Illuminism—was arranged as follows : I.—CRAFT OR BLUE MASONRY : (a) APPRENTICE, (b) COMPANION, (c) MASTER. II.—RED MASONRY : (a) ÉCOSSAIS APPRENTICE

AND COMPANION, (b) MASTER ÉCOSSAIS. III.—CAPITULAR MASONRY :
 (a) FAVOURITE OF ST. JOHN, (b) CHAPTER OF ELECT MASONS.

rites and ceremonies of the Essenés

This is an American imposture and a variant of "clandestine" Masonry. I have seen two printed workings, one being that of the Orient of New York, the other that of Illinois. There are three Degrees which are a more or less slavish copy of the Craft, but I presume that no Masonic qualification is required. Why the whole has been fathered on the Essenés passes understanding. There is no claim made upon the past, and there is no connection with an American Order of Essenés which is said to be a religious sect.

rites and their message

Every man of imagination and every spiritual aspirant has been conscious at some stage in his experience of a divine passion for Rites. It may have drawn him to the elaborate ceremonials of one or other of the great Christian Churches, or it may have taken him to those Secret Societies which—amidst strange solemnities and immemorial symbolism—hand on from age to age in almost every country the moving traditions of initiation. Sometimes the Rites have lost their deeper meaning; sometimes only a comparatively trivial significance attaches to striking ceremonies: occasionally the great sign can scarcely be said to signify. But even the outward pageant draws the man of desire, much as he may regret the hollowness within it of which he is conscious in his heart. There are, however, certain Orders in which symbolical procedure is married to great objects. It may be difficult to enter these, it may be difficult even to hear of them; while it must be added that some also may enter them without attaining their term. We must take into the Mysteries of Initiation nearly all that we desire of initiation—in the sense that it must be at least latent within us. Most of the Secret Societies, like the Churches, are for various reasons in a condition not precisely of decadence but of something which—for the world at large—approaches arrested ministry. This notwithstanding, it is possible for the really prepared neophyte to find what he wants in the one as it is possible for any devout person to receive a true leading and communication of supernatural grace in the other. Of course in the last resource the outward sign is always and of necessity insufficient; it is apt also to become worn by usage; but this disability is shared in common with the whole external economy, and for the same reason. It can be seldom indeed that the ROSE-CROIX Mason of twenty or

thirty years' standing assists at the RITE OF PERFECTION with the same sense of spiritual zeal and awakening that he experienced at the beginning of its ministry to his own need and nature.

Ministry of Sacraments.—Throughout the centuries the great fathers and teachers of the Church Mystical have sounded in the ears of their disciples the doctrine of the insufficiency of outward things ; but at the same time they have recognised, nor has any school of thought so strongly insisted on the sacramental importance of all that by which we are encompassed externally. The Church Mystical is made up of numerous confraternities, to each of which there is assigned, or by each has been created, a certain characteristic tissue of symbolism, wherein their peculiar instruction has received an outward shape and vesture. In this manner we have the symbolism of doctrine itself, which is delivered always—because it can be delivered only—by way of economy or approximation—a sign communicated to the mind in substitution for something signified, yet analogically in relation thereto. We have further the symbolism of those literary forms which are assumed by mystic thought, and in the schools of Christian Mysticism some of these have been elaborated to an extraordinary degree—as, for example, the symbolism of spiritual nuptials or of the Christ-Life in the soul. We have again the symbolism of pregnant Rite and Ceremony, while there are yet other veils and emblazonments which will occur to the reader who has explored in these fields.

Mode of the Sacraments.—The truth is that ideas of the absolute order are conceived only by representation, which is the mode of symbols and sacraments. There is in the soul of every true man an undoubted desire to overreach this ministry of representation and to obtain an immediate experience. It is in this sense that man and his best interpreters, the mystics, are conscious of the inadequacy of the several external orders—as, for example, the Church and the World, whereby man is initiated and advanced till the time comes for his translation from the symbolical death of this material life, and for his raising out of the Lesser Mysteries into the Grand Mysteries of the Ineffable Degree. But the great teachers who are immortal are not for such reason infallible, and their lessons of inefficiency have more often than not been drawn from a sense of the methusis and aberration which outward things produce in humanity at large, because humanity has—for want of any proper criterion—accepted their ministrations indiscriminately.

The Sense of Symbolism.—The awakening to the sense of symbolism is the first awakening from this sense of intoxication, and the

initial gift which it bestows upon things without is the tincture of a great significance, behind which there is almost an infinite diversity, an unmeasured depth and wealth. They are a source of inspiration to the poet, to the seer a spring of prophecy, to the mystic a great font of correspondences, by which he forges the strong chains of union binding all worlds together. There is hence no warrant for affirming the insufficiency of external objects as regards the ministry of their symbolism ; but undiscerning and simple sense fails to distinguish the ministry amidst the chaos of its appeal, while—as already said—there is a stage at which the tutored and consecrated mind can no longer rest content with the law of symbolic representation : it is a veil upon the face of reality. Whether in this life there is a field for the satisfaction of desire which is thus stimulated only the mystics can tell us, and the consideration of this question exceeds the limits of a work dealing with the peculiar sacramentalism of certain Instituted Mysteries. The fact that an answer is not sought generally in the one direction where it may be possible to find it may account for the supreme sadness, apart from all passion of the mind, which in fine settles down upon thought in the highest places, striving after that Infinite which eludes us.

rites or Mysteries of Mithra

In their ultimate development the Mysteries of Mithra have been represented by modern scholarship as practically equivalent to a planned illustration of pagan theosophy in competition with that of Christ, by those who believed that, if put forward with all its highest adornments, it might yet hold the field. But on the manifest side Christianity ascended the imperial throne and the images of the old gods were buried in the ruins of their temples. On the inward side the mystery of redeeming love, the resurrection and the life in Christ were gospel-tidings to a sated world, in comparison with which the brilliant spectacles of the ancient cultus in all forms and variations, or the Mysteries behind the cultus, might raise up iridescent Bows of Promise but had nothing substantial to deliver. As it arose and developed in the near East, long centuries before the birth of Christ, there was an exoteric Mithra-Worship, exceedingly elaborate in its nature, as well as an inward or Mystery side. We are concerned only with the latter, and with this not indeed in its original form—a deep below the deep hidden in the twilight of the past—but as it comes before us in the West during the first few centuries of the Christian era. Mithra was originally the God and Lord of Heavenly Light and is represented on the monuments as a young man who, with face averted, plunges his sacrificial knife into the heart of a Bull.

Doctrine of the Mysteries.—It appears from the testimony of Porphyry that the Mithriac Mysteries depicted—perhaps in one only of their points, episodes or Degrees—the descent of souls into generation and their emancipation or ascent therefrom, by which they were delivered from the law of metempsychosis, one of the doctrines being that human souls “are clothed in bodies of every kind.” Such an ascent connotes readily enough the idea of regeneration, which has been called the Secret of the Rites. These were celebrated in caves, considered as an image of the world, and hence having two gates. That on the northern side symbolised the way of coming in, namely, by the law of generation; that on the southern side represented the way of going out and following a path of ascent from the life of humanity on earth to the life of the celestial gods. It will be seen that this is in close analogy with the mythos of the Garden of Pausanias, to which I have referred previously. Celsus, as quoted by Origen, speaks of souls going down and up through the planetary spheres and says that in the Mithriac Initiation this is represented by “a ladder with seven gates and at its summit an eighth gate,” corresponding to Saturn, Venus, Jupiter, Mercury, Mars, Moon and Sun, the eighth and last being presumably that of the soul’s deliverance.

The Seven Degrees.—As regards the stages of initiation and advancement through which the Candidate passed, St. Jerome speaks of Seven Degrees in which seven symbolical names were confirmed, being (1) Raven, (2) Griffin, (3) Soldier—i.e. in the sacred militia of the invincible god, (4) Lion, (5) Persian, (6) Runner of the Sun, and (7) Father, through which—as through the planetary spheres—the soul at length attained the Region of the Blessed. St. Gregory Nazianzus speaks of purifications by water, fire and fasting at the beginning of the ordeals; of a kind of baptism—involving complete immersion, according to Tertullian—and a seal set in the forehead; of a crown presented at the point of a drawn sword, but this was to be rejected by the Candidate with the words: “My crown is Mithra”; of anointing with oil; and finally of investiture with armour and a wreath of olive. As recounted by St. Jerome the ceremonial which followed these preliminaries by no means inspires confidence, presupposing as it does seven successive caverns: (1) in total darkness, unless riven by lightning, and therein reverberated the cries of wild beasts, who fell upon the Candidate, but they were only masquerading *adepti*; (2) a cave of reverberating thunder; (3) another of storm-driven waters, which had to be crossed by swimming; (4) a place of severe fast; (5) a dreary and terror-stricken desert; (6) an icy region; (7) a place of light, in which the Mysteries were consummated and

the secret teaching was imparted. With all this imputed mummery we may compare the Greek Mithriac Ritual translated by Mr. G. R. S. Mead and regarded by him as representing the innermost Rite, performed by the Candidate alone. It contains the Prayer to be recited by "the Father," or Adept of the Seventh Grade, the exercises which accompanied each and the visions which—*ex hypothesi*—were supposed to follow thereon. The last of all was that of the God himself, a vast, transcending presence, "with golden locks, in flower of age, clad in a robe of brightness" and wearing a golden crown. Mr. Mead presents a personal interpretation of the procedure, acknowledging its speculative character. See ECHOES FROM THE GNOSIS, Vol. VI, 1907. For myself and for the present purpose, I am content to take the text as it stands, the only Mithriac Ritual which has survived the process of the centuries.

Mithriaca and Masonry.—Among Masonic commentaries on the Mysteries of Mithras, I observe that A. G. Mackey speaks of a Mithriac death, "just as there was a Cabiric death in the Mysteries of Samothrace"; but I have not found the evidence. There were also some papers on Mithriac Worship in THE FREEMASON of 1898. They are anonymous and embody an attempt to institute idle and arbitrary Masonic correspondences.

JOHN ROBISON

The MEMOIRS of Barruel appeared almost simultaneously with the PROOFS OF A CONSPIRACY of Robison, whose work has the natural advantage of being contained within the compass of a single volume. It lies open to many strictures, but it has been the fashion to vilify it without analysis or criticism. Perhaps the worst thing that could happen would be for it to fall into the hands of an intelligent non-Mason, who has chanced already upon the mouthing ruffianism of MacKenzie and Woodford, with both of whom may be compared the sane and tolerant condemnation of Gould, who knew perfectly well, and admits—at least, implicitly—that the charges brought against continental Freemasonry had a solid root in fact, much as they have been coloured and highly as they have been exaggerated in various briefs for the prosecution. Professor Robison, Abbé Barruel and Counsellor Eckert would all repay reading at the present day, especially by a student who could be at the pains of checking them one against another. The two first authors wrote with no notion that each had a competitor who was covering the same ground. The complete distinction between them in style and treatment only serves to bring out the analogies of their intent and the practical identity of their conclusions—whatever their value, Eckert of course was far later in the field, as it

was the Revolution of 1848 and not the French Revolution that inspired his pen. He had every opportunity of profiting by both his precursors.

THE ROSE IN SYMBOLISM

One into another the gods and kindred symbols of the Eastern mythologies melt "like shadows in a dream." And thus it is that here—as in so many departments of human imagination—we find the same thing everywhere, yet always with a certain difference. Buddha is not Indra, but they have characteristics and offices in common, while some things in legend and doctrine which are told of the one are told also of the other. For example, the same allegorical story ascribes to both of them an identical death—in so far as death is possible to immortals. Both had robbed some figurative garden of a flower. That flower does not need seeking, for it was the Rose—ever sacred and mystical. The surface meaning of the legend may be of an obvious order, because in all mythologies the Rose has been a flower of love and a talisman embodying that kind of seeming fatality which works in love. But this is not the only, much less the ultimate significance; and in some of those deeper meanings which it would be possible to unfold from the story any wayfaring man might be liable and quick to err—supposing that he quested. It happens sometimes with such old-world apologues that there is meaning within meaning, as there is petal within petal in the Rose itself. Apart from this multiplicity, the myths of the Rose are not less numerous than the varieties of the flower with which modern horticulture is familiar, although the flower of the Mysteries is not itself the multiplex personality of the garden, but a simple bloom of five petals.

Garden Mysteries.—There were gardens of old as now, but the enclosure, too often famous for its conventions at this day, if not its vulgarities, was celebrated then for its mysteries, which are numerous in mythologies; and the Rose stood chief among garden mysteries, as it is still chief among the adornments and fragrance of the *parterre*. The suggestions which attach to it are not less profound than those which have been connected with the fir-cone, but these are more sombre in character, as if instinct with "sad experience." Indeed it may be said that the *Abiegnus* is a sacrament of knowledge and sorrows, while the Rose has been related always to sacraments of joy, since it is love—radiant, enchanting, innocent, prior to the experience of good and evil. For this reason, to rob the garden of its flower, or to scatter the petals of the Rose was to profane the Mysteries; and this again was to unveil sacred things to the vulgar—that crime of Prometheus, as indeed of the son of Noah.

Buddha and Indra.—In this way we begin to understand, after another fashion, the kind of spoliation attributed to Buddha and Indra, and the reason of the punishment that it involved. Both after their own manner were saviours of man, and to save man is to initiate humanity; in a word, it is to make known the Mysteries, to communicate the fire from heaven. Although this is a divine act and those who perform it are gods, in some mysterious way it is done at the peril of the gods, and hence they die mystically. The pantheon changes when the revealers come forth, and the revealers perish, that they may be assumed subsequently and re-enter the pantheon after another manner. There is then a new heaven, corresponding to that new earth which has been made or attempted by their revelation.

A Garden of God.—Without proceeding any distance into paths of etymology which—by their difficulties—connect rather with a crown of thorns than a garland of roses, it may be mentioned in this connection that the name Nazareth, by the testimony of St. Jerome, signifies a flower, and that it was situated in the district of Carmel—otherwise, the Garden of God. It will be seen, therefore that there was no intention among the makers of symbols to exclude the most sacred mission of revelation from the most usual drift of the floral legend; and there are strange fables which tell us that Jesus of Nazareth was Himself a flower, a flower plucked from a garden and afterwards crucified, that is, put up or extended on a cross, thus providing a significant explanation of an emblem which has become familiar in Christendom—namely, the combined Rose and Cross.

The Rose of Sharon.—Here is the whole meaning of that beautiful sequence of allegory expressed in the typical symbols and Ritual of the Masonic GRADE OF ROSE-CROIX—the Rose of Sharon uplifted on the Cross of Calvary; and it is more especially to Brethren of the Eighteenth Degree—conventionally so-called in the numeration of the Accepted Rite—that this brief study is addressed.

Rose Colours.—Another legend—which deals with the colours of the Rose—narrates how the red variety sprang from the embers of a fire which had been kindled at Bethlehem for the burning of a saintly maiden who had been accused wickedly, and in answer to whose anguished prayer the fire was quenched miraculously, while “its brands originated the first Red Rose that ever man saw.” There are many slighter explanations, from all of which it seems to follow that the original Rose of Legend was simple white and that it became red—after some miraculous manner—for the increase of its meaning and mystery. It became red, for example, from the spilling of the blood of Adonis, who on this and other considerations seems to have been

regarded always as a sacrificial victim. Obviously the same effect might be held to follow from a certain accident to Venus, as she hastened to the relief of Adonis. But the red colour is referred also to the libation of some Olympian nectar by Cupid in the midst of his dancing. That generous drink overflowed the Cup of Mysteries and the Rose came up on the ground fertilised thereby. In any case, the transformation is at its best a work of love, and the primeval white of the flower represents more especially the condition of maidenhood—that of *virgo intacta*.

The Rose of Silence.—Now, the same symbol seems frequently to contain an antithesis of its most characteristic meaning. Though the Rose connects, as we have seen, more especially with the Revelation of Mysteries, for which reason Apuleius—whose *GOLDEN ASS* belongs to the literature of betrayal—depicts himself as being given Red Roses to eat; yet the flower—taken generically—was sacred to silence and to Harpocrates, the god of silence. There is a reference to this symbolism in the *GRADE OF ROSE-CROIX*. But it is more correctly the White Rose which is so attributed, and the underlying notion was probably the reluctance and reserve of virginity. At the same time—if in another order of symbolism—it is the virgin invariably and only who breaks the seals by which the Great Mysteries are protected, and this notion is as old as the Legend of Eden, which of course is also a Garden Legend. Under the same order of ideas the Rose became a preservative or talisman against intoxication, because of the temperance and restraint belonging to the root-notion of virginity. And so finally it was taken for a funereal symbol, the last episode in the grand reserve of humanity, being that which takes it into æonian silence.

The Rose of Eden.—The Egyptians, who congregated about their dead all symbols which belonged to the idea of death, made use of the Flower of Silence for embalming purposes. All this is to touch but lightly on matters which might serve very far purposes of research. The legendary history of the Rose remains to be unfolded fully, though it has offered an opportunity of speculation to many writers. One point more may be mentioned in conclusion: the ministry of the Rose in legends here noted increases the significance of those myths with which it is connected; and this is the proper office of all symbols. When we are told that Eve sinned through plucking Roses, and that in Mexican Antiquities these flowers are said to have been termed “the fruit of the tree,” we know that the makers of such a fable are suggesting and bodying forth “the forms of things unknown”; and since the old myths are generally truths under a veil—as distinct from idle fictions—we can say with Alfred de Vigny, at least in one sense, that legend is truer than history.

ROSE-CROIX

Chef d'œuvre as it is of the old RITE OF PERFECTION, the GRADE OF ROSE-CROIX is not a perfect Grade, though *ex hypothesi* it confers perfection. It contains, however, great and significant intimations. I could wish that it might be possible to set out the scheme of procedure, and thus indicate at what points it speaks to the Candidate with a most eloquent tongue of symbolism and where the voice flags. It will be understood that in these words I am concerned only with the Grade as it is conferred under the obedience of the SUPREME COUNCIL of England and Wales, and of those other Supreme Councils that are united in using the one form of this Ritual which is alone of consequence, being concerned with the finding of Christ as the True Word in Masonry. It must be stated that there are follies and abominations of philosophical ROSE-CROIX Grades, Deistic ROSE-CROIX Grades, and other devices which are part of an apostasy in symbolism. They are all indifferently false in doctrine and fictitious in Masonry. The true Grade is concerned with the search, suffering and attainment of those who have come out of Craft Masonry demanding a better title than that which distinguishes Brethren who have been raised to a substituted Masterhood in the kind of light which only makes darkness visible, and have found no lasting profit in reunion with companions of their toil whose position is no better than their own.

The Rock-Hewn Sepulchre.—To these it is shewn that the way of the Cross and Calvary, of Gethsemane and the Rock-hewn Sepulchre is the way of Resurrection and Ascension into Blessed Mansions, where the Word is not found merely but the soul is united therewith, world without end. This is the Word of Life, as distinguished from that which I have called elsewhere a Word of Death in Craft Masonry. Those who can follow this ROSE-CROIX quest with an open eye of mind, those who can attain its term by a living realisation in the heart will see that they have travelled in their search round six circles, which represent the creative period of a world of Masonry—ENTERED APPRENTICE, FELLOW CRAFT, MARK MASON, the Crypt below the Temple, and the HOLY ROYAL ARCH, after which there is the Sabbath-Rest at the end of the Eighteenth Degree, in which the time of quest is swallowed up in that end attained.

ROSICRUCIANS

It is more than one hundred years since that the historical origin of Emblematic Freemasonry was first referred to the BROTHERHOOD OF THE ROSY CROSS, which is supposed to have disappeared from the

horizon at the very time when the Masonic Fraternity first began to diffuse its light in public. I do not propose to consider this question in the present work, further than has been done already under other headings, as e.g. the influence of Hermetic Schools. The evidence—such as it is—has no particular bearing on Rosicrucianism *per se*, which has been used largely as an uncritical synonym of Hermeticism. The latter consisted of many schools, in which the **BROTHERHOOD OF THE ROSY CROSS** was one only, whatever its place in the series. With the whole problem of this organisation, as it was in the beginning, as it developed subsequently, as it stands at the present day, I am proposing to deal separately, together with its direct and indirect connections, in a new book on the subject. It will be sufficient to say here that when Elias Ashmole is called—as Masonic writers have called him—a Brother of the Rosy Cross, it means only, within the measures of the evidence, that he was a student of Alchemy, for there was a misdirected opinion in the past that every alchemist belonged to this Order—or otherwise that it was a synonym for Alchemy and alchemical research. When it is said that there was a meeting of Rosicrucians in London at or about the time that Ashmole was made a Mason, it means only that a sort of alchemical association, composed of like-minded persons, met occasionally together for the discussion of their common interest. There is nothing to shew that they were incorporated even as a body of scholars.

The English School.—The Ghost Clubs at the present day would most probably offer a correct analogy of their particular integration and their activities. Incorporated occult or mystical schools cannot be said to have had any place in England during the seventeenth century: if there were any, they have left no record behind them, except in so far as Freemasonry is to be counted among them. There are certainly traces of Rosicrucian influence, and some of them are marked, but they are not of an ordered character, as if a definite sodality were at work. Fludd may have been a Rosicrucian, but if so he stood practically alone in England, and had no following. He is a likely instance, and so also is Thomas Vaughan, but the latter expressly denied any such connection. Eirenæus Philalethes would be another *persona grata* on any hypothesis of the subject, and he confesses that he was bound by a vow; but similar testimony is borne by other alchemists, concerning whom no such presumption could be made by any one acquainted with Rosicrucian history.

The German Legend.—There is, however, one point to which I must call attention before leaving the subject. If I may assume acquaintance with the German Legend of the Rosicrucian Order—

first made public in the earliest years of the seventeenth century—I would ask my readers to recur for a few moments thereto. Let them remember how Christian Rosy Cross went eastward on the quest of wisdom; how he attained a certain proficiency in some of those Mysteries which were treasured *ex hypothesi* in the East; how he returned finally to Europe, bringing a record of his travels; and how he attempted a reformation of arts and sciences, only to meet the derision which—more especially at that period—attached to efforts of the kind. He was moved in the end to adopt a resource which has been not unusual, presumably, among the custodians of unrecognised knowledge; and the new birth of time—if I may borrow for a moment the phraseology of Francis Bacon—was committed to the faithful and loving care of a Secret Society which he founded, under the name of Rosicrucians. The Brethren of this Order drifted apart from one another on various missions belonging to the general dedication, and it is said that in the course of time other associates were received, who do not appear to have participated in the full knowledge of the Founder's men of election, and were unacquainted with his person, as also with his resting-place—when the hour came for him to pass from this life. It was discovered ultimately by a seeming accident, as in the case of the Master-Builder of Masonic legend.

House of the Holy Spirit.—Certain investigations, which are veiled by a pretext of repairing a House of the Holy Spirit, uncovered the Sepulchre which had been made for himself by Christian Rosy Cross, and therein he proved to have been "very decently" interred. There is a full and significant account of the whole procedure and its reward given in a Manifesto of the Fraternity. It is of course a symbolical account, and its meaning has received earnest consideration from students following different lines of research and producing different results. However this may be, our purpose at the moment is to know that the tomb was opened, and among all that was discovered thereby was the body of the Master, but in a condition which suggests that—in some sense—it had become immortal and incorruptible. In other words, that which had been put under the altar had undergone the change of the altar. We might have expected that the tomb of Christian Rosy Cross would have been empty, like the rock-hewn Sepulchre of Christ on the morning of Easter; but we are not exactly in the same field of symbolism. The sacramental analogy belongs to an earlier epoch of the great Christian mythos—being the mystic death of the Sepulchre.

Resurrection of C.: R.: C.:.—But we know that Hiram was meant to rise as Christ in one of the pregnant Grades of Christian

Masonry ; so also there are Secret Orders, possessing an inheritance from the past, which celebrate at this day the Resurrection of C. :. R. :. C. :. as the chief development of their Rites. It follows that there is a very intimate and significant analogy between the higher symbolism of Masonry, as developed outside the Craft, and Ritual-procedure—so far as this can be traced—in Rosicrucian circles. It does not prove that one was derived from another, but only that they had a similar concern in symbolism. That they reacted one upon another at various periods of development is no matter of speculation. There is a mass of unpublished material to shew that about the year 1777 the last transformation of German Rosicrucianism was drawing on the Masonic Fraternity to recruit its own ranks, like other secret societies imbued with kindred aspirations. A Masonic qualification in Candidates was the first title for admission.

Hidden Doctrines.—We have further to remember that the Rosicrucian Mystery was one of Divine Rebirth, such indeed as we meet with—though under many veils—in the ceremonial of Masonry. It sought also that hidden knowledge which Masonry and several early aspects of the Secret Tradition in Christian times supposed to have been lost with Adam. In a word, the mystical character of the Fraternity founded *ex hypothesi* by Christian Rosy Cross cannot be questioned by criticism. Unfortunately it had many imitations in the past, as it has at this day, to confuse research, while there is evidence also that on many occasions it lost sight of its own real or highest purpose.

ROYAL ARCH

The Holy Order of the ROYAL ARCH—that strange and pregnant Ceremonial which stands apart from all else in Masonry—is an oracle, by the hypothesis, which answers every question arising out of the Craft but is silent on its own genesis and the source from which its authority is drawn. It is said to be no separate Degree but a completion of the MASTER GRADE. So far as a certain discovery is concerned, it is such indubitably ; but the circumstances and place of the finding are unintelligible in the absence of a general preamble to the whole quest, as provided, for example, by the ROYAL MASTER and SELECT MASTER Grades. There is nothing in the THIRD DEGREE to suggest that any precious objects were laid in a place of concealment : on the contrary, the genuine secrets had living custodians. It follows that in the ROYAL ARCH we are entering a new field of Masonic Symbolism, a new thesis on the preservation and perpetuation of the Secret Tradition, postulating antecedently a traditional history which is not comprised in the Craft. It follows also that, as now known and worked

among us, the ARCH never formed part of the Third Degree. The ROYAL ARCH OF ENOCH and the CRYPTIC GRADES which I have mentioned are not of course the original preambles, prefatory points or acts, but they indicate the fact of a prototype now unknown which filled the great lacuna in time and symbolism between the Masonic conception of the First Temple under Solomon and the undertaking to erect the Second under Zerubbabel, which is the subject-matter of the ROYAL ARCH. They indicate also a logical preoccupation throughout, being (1) foresight concerning a possible need to come, (2) preparation made thereto and (3) the coming of the need, for Zerubbabel and his company returned indeed out of exile into the land which was theirs, but the science of the old Temple was not treasured up in their hearts.

Historical Traces.—It is regrettable that Masonic research during recent years has failed—not indeed that investigation has been wanting—to throw light upon the origin and early history of the ROYAL ARCH. I can do nothing therefore but summarise familiar knowledge of the past. (1) In the year 1743 it is on record that the ROYAL ARCH was carried by two EXCELLENT MASONS during the course of a ceremonial procession in a Lodge at Youghal, Ireland. This is the earliest allusion, but it is a reference to the name rather than the Grade, while that which was actually carried is another question. (2) In his SERIOUS AND IMPARTIAL INQUIRY, already mentioned, Dassigny speaks on report of a meeting held by Master Masons at York “under the title of ROYAL ARCH MASONS.” His book was published in 1744. (3) He speaks also of “that excellent part of Masonry” being worked in London and of “a Brother of probity and wisdom” who had attained thereto unmasking an impostor who claimed to have brought it from York. (4) We know also that Laurence Dermott became a Royal Arch Mason in 1746, that the Minutes of the “Ancients” GRAND LODGE refer to the Degree in an entry of March 4, 1752, and finally that it was actually conferred on December 22, 1753, in the FREDERICKSBURG LODGE, Virginia, U.S.A., holding from the “Ancients” in England. This evidence does not warrant us in supposing that the ROYAL ARCH originated in York or in Ireland, though it may be noted that the “Ancients,” who are always connected with early ARCH workings in London, were originally an Irish Masonic colony, according to Mr. Sadler. In Ireland, however, the ROYAL ARCH is not concerned with the building of the Second Temple but with its repair by Josiah.

A Note on its Deeper Aspects.—The beauty, sublimity and importance which have been attributed to this Degree have suffered, as

usual, in the hands of successive generations of muddled revisers, by whom the Holy Order has been commonised successively, till at the present day it has lost all aptitude in expression, all logic in reasoned forms, and that spirit which is the life of ceremony. It offers in the course of its lectures an illustration of antiquity by an amazing citation from the "Universal Prayer" of Pope. Yet these and other ineptitudes of the bourgeois mind are like the whitewash of a Puritan period, concealing but not destroying the pictured saints on the walls of our old churches: the original design of the Ritual can be discerned still beneath them. It illustrates another of the quests which are universal in the Mysteries of Initiation, and the soul's passage in the course of that research as if through shrouded regions of an under-world.

The Divine Word.—As Orpheus in pursuit of Eurydice, the Candidate for Exaltation goes down to recover the buried sense of the Divine Word, the lost secrets of the Science of Masonry spiritualised; and—also like Orpheus—he is in each case put off with an inevitable shadow, for he returns bearing in his hands that which he possesses already in heart or head. It sounds like folly on the surface, but it is rather a profound allegory on which the history of spiritual experience is a prolonged commentary. It shews that man does not escape easily from the sacraments, and that he does not elude his shadow by reversing his position in the sunlight. In a higher order of symbolism, it shews also the immanence of a second sense in the letter of the word, or as Paracelsus says, that "he who eats a crust of bread" communicates in the elements of all the starry heavens. These lessons might be varied, and there is one also of a different kind which follows from the symbolism of the ROYAL ARCH. There is perhaps no need to say that it has not entered into the heart of expositors of Masonic Ritual. While the Legend of the THIRD DEGREE gives account of an event which made the building of the First Temple impossible as it was planned at first, the action of the ARCH ceremonial concludes with a preparation of the ground for the Second Temple, so that as far as Craft Masonry is concerned the true Temple has never been erected except in the heart of the Mason. The reason is that the original scheme of human experience became voided by an event which appears under the parable of a fall of man, and was replaced by another and lower form of experience.

Kabalistic Symbolism.—Those who are acquainted with late Kabalistic symbolism will understand me if I refer to the three-headed serpent, represented by the three murderers of Hiram, and to its ascent in the Tree of Life as far as DAATH, or Science, represented by the Master-Builder, so that knowledge was cut off from the source of

life. Hence all the soul's legends, with her sorrows and aspirations, and all the clouded sacraments and elementary education of the material world. Such are the real indications of the ROYAL ARCH exhibited by mystic thought, as *in sanctas ac venerabiles manus*. It cannot be said that I have derogated from any dignity which may remain with it after the process of its modern editing because I shew that its synopsis of an unfinished experiment can in no wise be said to complete the scheme of Masonic initiation. To advance this is to rave, and the GRAND LODGE which first affirmed that Masonry consists of THREE DEGREES, and the HOLY ROYAL ARCH pronounced judgment on its own incompetence to deal with the matter of symbolism. Those who may think otherwise have mistaken a part for the whole. But they have erred, in common with many sequences of the Lesser Mysteries. The eye is not satisfied with seeing, but the limit of the eye's range is too often its measure of the great world.

ROYAL ARCH OF ENOCH

We have seen that this Degree was included in its system by the Council of EMPERORS OF THE EAST AND WEST, and—whether *ab origine symboli* or not—it is in this connection that we hear of it for the first time. It was taken over with others from the Council by the ANCIENT AND ACCEPTED SCOTTISH RITE and by the Rites of MEMPHIS and MIZRAIM. It should be understood by those who are unversed in Masonic Ritual that it is substantially distinct from the so-called completion of Craft Masonry which is denominated the Holy Royal Arch. At the same time, there is a central point of analogy, and at least in one modernised version—being that of the ANTIENT AND PRIMITIVE RITE—the particulars of procedure have been edited to create a superficial resemblance. The true root of correspondence is the concealment and ultimate discovery of a Sacred and Omnific Word, but the times and circumstances of both events differ in the two Grades. In that with which we are dealing, the Patriarch Enoch—according to one codex—placed the Great Secret, engraved on a stone of white porphyry, in the bowels of the earth, while according to another it was inscribed on a triangle. In the ANTIENT AND PRIMITIVE RITE there is an elaborate Historical Discourse which reflects at a far distance and with considerable distortion some elements of the Secret Tradition in Israel, as embodied in the ZOHAR, and elsewhere. There is in particular a description of two Pillars, respectively of brass and granite, erected by Enoch, the first engraved with “the rudiments of the arts and sciences,” and the second with an account of the subterranean place in which the Sacred Word had been concealed.

Motive of the Grade.—The original French codex has suffered many variations at the hands of successive editors and has even changed its name. In one of the reformed systems of ÉCOSSAIS MASONRY it was split up into three points, being (1) MASTER MASONS OF THE ROYAL ARCH, (2) EXCELLENT ROYAL ARCH MASONS, and (3) MOST EXCELLENT MASONS OF THE ROYAL ARCH, recalling the original division of the Rite referred to Zerubbabel into (1) EXCELLENT MASON, (2) SUPER-EXCELLENT MASON, and (3) HOLY ROYAL ARCH. As there is no question whatever that this Rite or Order is of English and most probably of York origin, or that the fact of its existence can be traced historically by and before 1740, I am certain that the ROYAL ARCH OF ENOCH was planned upon it, in order to provide a more ancient history for the peculiar symbolical discovery with which all versions are concerned. According to the English ROYAL ARCH the precious treasure brought to light in the days of Zerubbabel was concealed in those of Solomon, but according to the Enochian version it was hidden before the Flood and was found in the reign of Solomon. Later on a secret school revealed it to other nations.

Enoch and the Secret Tradition.—The ROYAL ARCH OF ENOCH is an important memorial of the Secret Tradition in Israel and its perpetuation through successive custodians. By the hypothesis of the symbolism it deals with the first experiment in placing the tradition on record, so that it should resist the destroying hands of fire and flood. It is not only entitled to a place in any logical scheme of the High Grades, but is essential to their proper development. There is no need to say that the extant versions are exceedingly faulty, as the work of persons imperfectly acquainted with the Tradition. The Quest of the Delta in the earliest French codex seems to offer the best material for reconstruction, since it reflects least of all from the ROYAL ARCH of Zerubbabel. The recension of Albert Pike is somewhat encumbered but is a favourable specimen of his work on the SCOTTISH RITE. The SACRED ARCH of the ANTIENT AND PRIMITIVE RITE is at once pretentious and illiterate in the sense which is attached to those words when such a maker of codices as the late Mr. Yarker is concerned. There are several French versions of various dates and claims.

ROYAL ARK MARINER

The proofs of design in Masonry are unsearchable in character and kind. That providence which from time immemorial has decreed that the peculiar Mystery of Folly which is denominated ROYAL ARK MARINER shall be worked only in a Lodge of MARK MASTER MASONS has seen to it likewise that the Volume of the Sacred Law shall be

opened at the prophet Isaiah, for the beginning of a mummery concerned with Noah and the Flood. It may be said that this is a simple anachronism, and—moreover—the codices differ. I will speak of one which has been consecrated by its inclusion among the Forty-seven Degrees of the EARLY GRAND RITE. This honourable Scottish Obedience has ingarnered not only many curiosities from scattered and unknown sources but has laid claim upon things at work under other and much more public auspices, not excepting the ROYAL ARCH and the MARK DEGREE itself.

A Lodge of Royal Ark Mariners—according to the version which prevails in this system—is Opened by Noah, Japhet and Shem, as Master and Wardens, to commemorate the mercy and providence which preserved the Ark and its occupants from the destroying waters of the Flood. This is a clear issue at its value, even if the value prove a minus quantity. But when the Candidate—in the guise of a distressed Mason, whose name is Noachida—enters the sacred precincts, there is a lapse of memory on the part of the Master, and he prays to that Great and Eternal One Who was long-suffering and patient aforetime with rebellious children “in the days of our father Noah.” There is a moment when the Ark is symbolised in terms similar to the Ark of our salvation mentioned in the HOLY ROYAL ARCH. It is the Grand Ark, of which God is the Commander, the True Ark, in which “good and faithful servants shall find rest and safety,” while “storms overwhelm the ungodly” and “the wicked shall perish.” In fine, it is that Ark of Safety which shall shelter the elect “by the grace of the Spirit” when the earth shall be tried by fire and judged by fervent heat. It might be spiritualised with equal efficiency in a schoolboy’s exercise; but these are the moments of the Grade. There is one quaint touch at the end, when the Ark is said to be moored, meaning that the Lodge is Closed.

Ark and Arch.—Following a procedure in other parts of Scotland, the ROYAL ARK MARINER counts first in a ROYAL ARCH series, which includes FUGITIVE MARK, LINK AND CHAIN, JACOB’S WRESTLE, the ORDER OF THE SCARLET CORD and that other called BROTHERLY LOVE. They are mentioned in their proper places, and of the series as a whole it may be said that they are an attempt to interconnect things which have no bond of union, either in the natural or symbolical order—unless the common frivolity of all deserves to be called a bond.

ROYAL MASTER

Whatever the historical position of the AMERICAN RITE, there is no question that the Additional and High Degrees incorporated under

that denomination are all prior to the year 1779, and some of them considerably earlier. The ROYAL MASTER ranks eighth in that system, and it is included in the English Obedience of the ROYAL AND SELECT MASTERS. It is also the Seventeenth Degree of the EARLY GRAND SCOTTISH RITE, and it is instructive to compare the variant forms of the Ritual under these jurisdictions. In the last there is a mere skeleton of procedure, which like so many other component parts of the system—as now or recently extant—has been constructed evidently for communication in written form and not for working, being much too brief. In the present instance it must be admitted that the reduction makes for clearness and obviates those glaring inconsistencies which characterise the larger recension. We are spared, for example, the affront offered to our reason by a Thrice Illustrious Master in the days of King Solomon, reading at considerable length from the BOOK OF REVELATION; we are saved from the intellectual confusion consequent on a successor of the Master-Builder assisting to Open the Council, while another officer personates that Master in the First Point of Reception, and his quondam successor appears as an ordinary Craftsman in search of the Master-Word. He conducts the Candidate, who follows the same quest. They are informed that this Grand and Omnific Secret will not be communicated until the completion of the Temple. In virtue of what consideration or for what other reason the Candidate—who thus receives his quittance—is entitled to the distinction of a ROYAL MASTER is the only Mystery of the Grade. He receives, however, the Official Secrets and ranks henceforth as such. The Ceremony closes thereafter with a further citation from the APOCALYPSE by the representative of Solomon the King.

Historical Discourse.—Amidst these egregious details there are certain curious points in the Signs, Tokens and Words which would be interesting to trace out, more especially as regards their source, were this possible in the present place. The so-called Historical Lecture contains, moreover, a reference to the Daughter of the Voice, the Kabalistic BATH-KOL, which seems to indicate that the maker of the Grade had been dipping into the APPARATUS IN LIBRUM ZOHAR of Knorr von Rosenroth. The ROYAL MASTER has otherwise its place among the preliminaries leading up to the subject-matter in chief of the ROYAL ARCH, as it expresses an intention of the Keepers of the Secret Tradition to prepare a place of concealment for certain Mysteries of Divine Knowledge, lest time or circumstances should remove the living custodians. It is the First Degree proper of CRYPTIC MASONRY and that of MOST EXCELLENT MASTER, by which it is sometimes preceded, does not belong to the series. The principle of selec-

tion which governs certain Rites is deficient in the critical faculty, as in that of arrangement.

THE ROYAL MYSTERY

THE ANCIENT AND ACCEPTED RITE has its ROYAL SECRET, that of MEMPHIS its ROYAL MYSTERY. Both are numbered thirty-two in their respective systems and the original source of both is the twenty-fifth and last Grade of the EMPERORS OF EAST AND WEST. The titles conferred under the various Obediences are sometimes Illustrious Sovereign Prince, sometimes Sublime Prince, but the reduction of MEMPHIS as the ANTIENT AND PRIMITIVE RITE gives KNIGHT OF THE ROYAL MYSTERY, with No. 19 for a place in the series. By the hypothesis of its procedure the Grade is one of comparative religion, and the Candidate in a quest after truth is led round the Camp of the chivalry from tent to tent. The first is adorned with the Banner of the Lion of Judah: he hears of the faith of Israel and of the coming of Messiah. Over the second hangs the Banner of the Cross, and he is told of salvation in Christ. The doctrine of one God and Mohammed as his prophet is preached where waves the Banner of the Crescent at the third tent. The fourth is that of Confucius, invested with the Chinese Banner, and he gathers some chips of doctrine from the workshop of "the best of men." He proceeds thence to the "hereditary priests of Brahm" in the fifth tent, and is told of the Brahmin trinity, with the history of creation according to the dream of Ind. But the sixth tent is that of the followers of Buddha, and the message of the Light of Asia is echoed by one who has heard it transmitted from the last of many mouths. Disciples of Zoroaster occupy the seventh tent and preach the doctrine of the sacred Zend Avesta concerning Ormuz and Ahriman. The faith of old Peru has survived in the eighth tent, where the glorious Sun is celebrated as an emanation of the First Cause and the parent of mankind. There is lastly the ninth tent, which is the wigwam of the Indian, and the story told therein is that of the great Manitou, who dwells across the broad water and opens happy hunting grounds to the soul of the Red Man. Much after this manner might Peter Parley have talked about pagan faiths, though he would probably have betrayed a bias which is absent here.

Religious Beliefs. On the strength of such visitation the Candidate is assumed to have studied different religions and gained lessons of wisdom which have taught him to respect his brothers, even in their opinions. He finds everywhere "a belief in one Supreme Being and a future state." The counsel is therefore charity and tolerance towards all. The Sublime Grand Commander insists at length hereon, after

which the mantle of expatiation falls upon a Knight of Eloquence, who is of opinion that ancient Greece learned from "the aged Copts the secrets of their science and virtues." He touches generally upon the Ancient Mysteries, which "embraced all the sciences," as well as the arts of polity. But he is drawn especially towards "the Essenian sect," because "it is reasonable to conclude that the founders of the Essenian Societies were Egyptian priests." Essenes and Therapeutæ were succeeded by the Ascetics, a species of Jewish monastic order devoted to a contemplative life. Christianity came to enlarge the circle of initiation and there came also its monks—in succession to the Jewish ascetics. The Christian Coptic monks are the lineal descendants of Egyptian priests and Essenes. There arose also Gnostics and Manichees, and the disciples of these sects existed in the twelfth century as Templars, Lollards, Ghibelines and Albigenses. It is on the authority of the Knight of Eloquence that "nothing is better authenticated" than this. But the last message of all is that "eventually the philosophical sects took the name of Rosicrucians, and so became Freemasons." It is unwise to assume responsibility by the explanation of vacant titles, but I presume that this is the ROYAL MYSTERY, and it will be seen that it embodies one of the familiar reveries concerning the origin and history of the Royal Art.

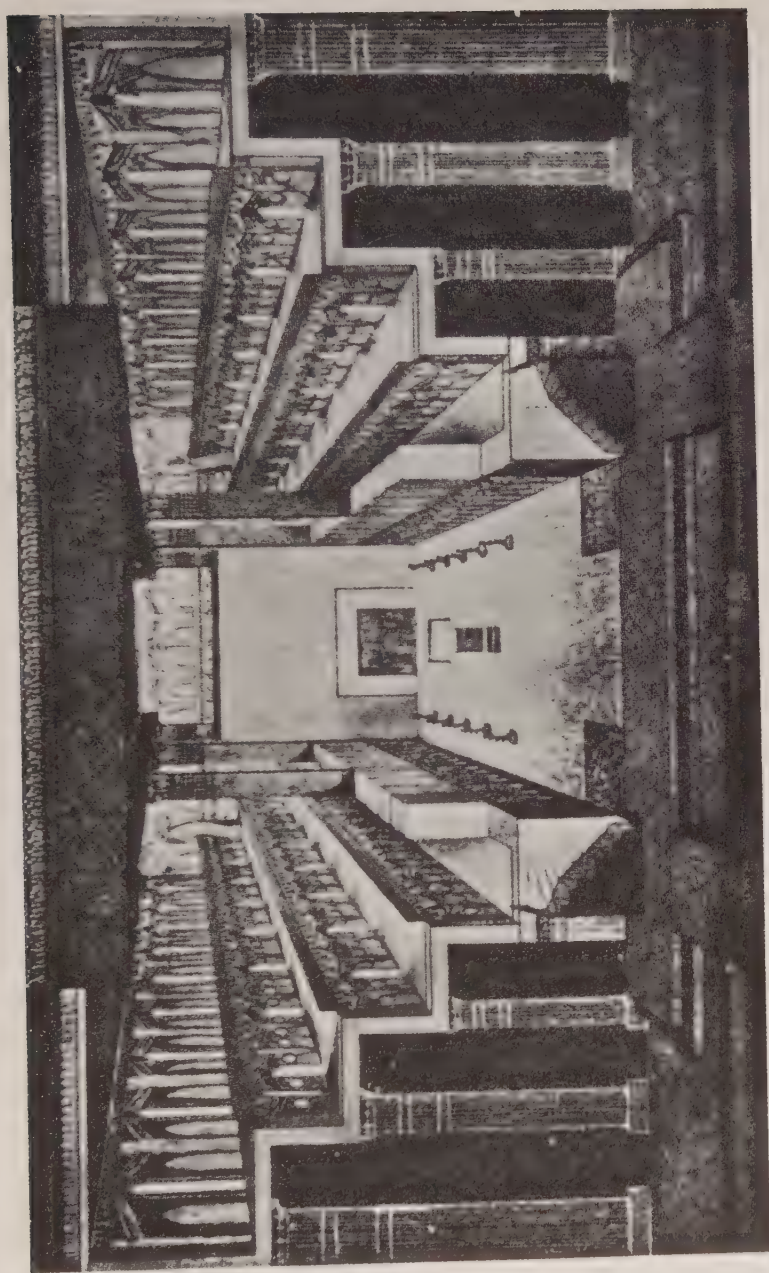
ROYAL ORDER OF SCOTLAND

I have stated in my SECRET TRADITION IN FREEMASONRY, Vol. I, p. 400, that the ORDER OF HEREDOM cannot be later and may be even somewhat earlier than the ORATION of Chevalier Ramsay, delivered in or about 1737, in which case it is tenable that he drew therefrom. My reference is, however, to the first part or Grade, for that which follows is later. This indication must be held sufficient on the external side. Passing now from historical questions to the content and message of the Grades, I propose to present a conspectus of the Christian interpretation offered by the ROYAL ORDER as a light upon the Craft Degrees. The claim is: (1) That the highest and most sublime Degree of Masonry is the ROYAL ORDER OF HEREDOM OF KILWINNING; (2) that it was established originally on the summit of Mount Moriah in the Kingdom of Judea, but subsequently at Icolmkill, and later still at Kilwinning, "where the King of Scotland first sat as Grand Master"; (3) that it was designed "to correct the errors and reform the abuses which had crept in amongst the Three Degrees of St. John's Masonry." As a matter of fact, I believe that it is true—both literally and in the spirit—to say that it reforms and corrects nothing; but in respect of essence, symbolism and procedure it lifts up Masonry from a simple

system of morality based on natural religion into a Mystery of Perfection attained in Christ.

Lost Word.—The Candidate enters the Chapter by the right of his status as the seeker after a Lost Word, from which it follows that he is no longer satisfied with certain gifts conferred previously upon him by way of substitution, and is therefore proceeding further. The action throughout is mainly by way of interlocutory discourse and questionings exchanged between the Officers, with occasional appeal to the Candidate. In so far as it differs from this we are not concerned with its performance. So also where several explanations or reasons are offered on the same point I select those only which have a bearing on the proper purpose in view.

Pageant of Symbolism.—(1) A Chapter of the ROYAL ORDER is constituted by nine Brethren, because there are nine Orders of Angels in the Celestial Hierarchy. (2) A perfect Lodge is constituted by seven Brethren because God established creation in six days, resting on the seventh day, "when He declared all things to be perfect," and because there are Seven Spirits standing before the Throne of the Lamb. (3) The rulers of a Lodge are three, because there are Three Persons in the Blessed Trinity. (4) The Perpend Ashlar represents the Son of Man, being that Stone which the builders rejected, but which became the Head of the Corner. (5) The great objects and sublime principles of Masonry are the characteristics in chief of Christ: Brotherly Love, because He laid down His life for the Brethren; Relief, because He relieved them from bonds of sin and death; and Truth, because He is Truth itself and its Giver. (6) The consecrated and holy Mount Moriah had its equal in Calvary, whereon the Messiah was offered up for the redemption of the world. (7) So also the equal of King Solomon's Temple is the Mystical Temple of Christ's body, meaning the Christian Church. (8) In the Middle Chamber thereof Freemasons look for a place by virtue of Faith, Hope and Charity. A reference is implied also to the Heart of Christ Mystical. (9) The Broached Thurnal represents Divine Grace penetrating the heart. (10) The Trestle-Board is the way of salvation laid out in the Holy Gospels. (11) That Star which led the Eastern Magi to behold "the blessed face of the Redeemer" was the Star of Shekinah. (12) The indented line signifies the Church of Christ. (13) The Sun is the Light of Revelation and the Moon is the Law of Nature. (14) After these explanations the Candidate attains the object of his quest, but whether he fares better than a Candidate of the ROYAL ARCH I must leave to those who are in possession of both Degrees. (15) His quest is described otherwise as that of a Holy Rock, or Mount of Adornment,



INTERIOR OF SOLOMON'S TEMPLE

where he is said to have heard "the voice of the Lamb" and to have seen a great Church in a great City. (16) The Church was cruciform, in length from East to West, in breadth from North to South, in height immeasurable, in depth also unfathomable. (17) The voice of the Lamb is the voice of the Grand Architect, and this Architect is Christ. (18) The Brethren of the ROYAL ORDER are workers at the building of this Church, in the hope of a kingdom which is not of this world. (19) Hereof is the promised coming unto Mount Sion, the Heavenly Jerusalem, the Church of the First-Born, "and to Jesus the Mediator of the New Covenant." (20) It is testified also that the Candidate and those who are with him have seen in the Middle Chamber the three Great Lights of Masonry, which are the Natural, Mosaic and Christian Laws. (21) They are led by a Blazing Star, appearing in the East. (22) The place to which they are led was and is a Cabinet of Wisdom, in which every Brother of the ROYAL ORDER takes his seat, and this Cabinet is an Ox's Stall. (23) Those whom they meet therein are "a most glorious Brother" named Joseph, his "most holy Spouse" Mary, and "the ever-blessed Word" Jesus. (24) The Word was lost on Calvary, "when the Saviour descended to the infernal den," and was found when He rose triumphant over sin and death.

Second Degree.—Such is the message of the ROYAL ORDER within the measures of the First Degree, and of the Second I shall say little, except that it is a Grade of Knighthood, very slight in procedure and exceedingly trivial in character. It was established to remind Brethren of the Tree that bore the Rose of Sharon and the Lily of the Valley: it is therefore a Chivalry of the Rosy Cross. Its members are taught to put their "whole belief and trust" in Jesus, the Son of God, hoping—by virtue of His death—to obtain remission of sins and to receive eternal life.

Christ and Hiram.—I should add as regards the Order at large that it implies and intimates without unfolding the identity of the Master-Builder with Christ and of his immolation with the sacrifice of Calvary.

RUSSIA, POLAND AND HUNGARY

It would appear to be of general agreement that in 1731 or 1732 there was an English Lodge somewhere in Russia. Whether it was at Petrograd or Moscow is a moot point and so also is the identity of the English Master. He may have been General James Keith or Captain John Philips: it signifies little, as the story is obviously mythical. We hear also of an English PROVINCIAL GRAND LODGE in 1740, but it is like the story of Peter the Great having been initiated in England. We may be approaching firmer ground with Thory, who mentions a

Lodge SILENCE at Petrograd in 1750 and the NORTH STAR at Riga. In 1762 a Templar RITE OF MELESIUS sprang up, founded by a Greek Mason and superposing four High Grades on those of the Craft. It seems to have lasted for twenty years; but in 1765 there came the STRICT OBSERVANCE, carrying for a period victorious banners as usual. It was followed in 1771 by the SWEDISH RITE, having also Templar elements. A year later an English Provincial Grand Master was appointed and many Lodges are said to have sprung up under this obedience; but in 1724 they went over to the SWEDISH RITE, and in such manner it would seem that a Swedish PROVINCIAL GRAND LODGE arose. In 1782 this organisation declared its independence and assumed the title of a NATIONAL GRAND LODGE, though there is nothing to suggest that it abandoned Swedish working. In 1794 Masonic activity practically ceased at the instance of the Empress Catherine, and Paul I laid his interdict on all Masonry in 1797. One account says that his successor Alexander renewed the interdict in 1801, another that he removed the ban, nominated a Grand Master and even decided to become himself a Mason. This is according to Thory. Masonic activity was reborn, mostly under the Swedish system, though the Grand Lodge ASTRÆA, founded in 1815, worked nothing but Craft Grades. In 1822 the Order was definitely suppressed, and the decree against it was maintained up to the time of the recent revolution. As to what may have occurred since no one can surmise.

Poland.—The BULL of Pope Clement XII suppressed whatever sporadic Masonic activity may have existed in Poland prior to 1739. There is said to have been a Lodge of English foundation at Warsaw in 1736. In 1742 we hear of other foundations, but most of them seem to have lapsed quickly. A Lodge of the THREE BROTHERS is connected with the year 1744, is reported to have become a GRAND LODGE in 1769, but to have accepted a Charter from England which gave it of course merely a provincial status. The first partition of Poland followed in 1772, but a year later the STRICT OBSERVANCE arrived on the scene; the French GRAND ORIENT made a bid for recognition and so also the ROYAL YORK of Berlin. Competitions and feuds followed. In 1781 a Lodge called CATHERINE OF THE POLE STAR accepted an English Warrant as a PROVINCIAL GRAND LODGE. The second partition intervened in 1792 and the utter dismemberment of Poland in 1794. Masonry was suspended, but when Warsaw became a Grand Duchy under Napoleon the POLE STAR resumed work and a NATIONAL GRAND ORIENT appeared in 1810. Within eight years it is said to have had thirty Lodges under its obedience; but Masonry

was suppressed in the Duchy *circa* 1821, and in 1823 a Russian edict forbade all Secret Societies. Mr. Gould considered that the Czar was amply justified.

Hungary.—The STRICT OBSERVANCE was the first Masonic Rite to enter Hungary, about 1760, and there is a report of several Lodges working under foreign Constitutions in 1783. We hear nothing further till 1870, when seven Lodges are said to have met at Buda-Pesth and constituted a GRAND LODGE OF HUNGARY. A GRAND ORIENT followed on its heels, and in 1886 they combined their forces under the title of SYMBOLIC GRAND LODGE OF HUNGARY. In 1917 the Hungarian total of Lodges was said to be ninety-one.

Other Countries.—(1) A GRAND ORIENT AND SUPREME COUNCIL OF GREECE was organised in 1898, a number of more or less irregular Lodges which had subsisted since 1809 seeking in this manner to acquire a certain status. (2) A NATIONAL GRAND LODGE OF ROUMANIA was incorporated in 1880 by a combination of twenty Lodges, the antecedents of which are unknown. (3) We hear of a SUPREME COUNCIL in Serbia, dating from 1912, but only four Lodges—all probably at Belgrade—seem to have been in activity immediately prior to the War. (4) Mr. Gould tells us that there were Lodges at Aleppo and Smyrna in 1738, and the *Bureau International de Relations Maçonniques* mentions a GRAND ORIENT OF TURKEY as established in 1908.





SACRAMENTALISM

The material of the Mysteries is about us : it is another mode and aspect of that by which we are encompassed in our daily life. I have said that there are many sacraments, but the whole world is sacramental in the nature of that evidence which it produces through the senses to the soul. An Instituted Mystery which claims to veil a given system of moral, spiritual or mystical truth in allegorical recitals or pageants, and to illustrate it by symbols, confesses thereby its sacramental nature, even if the makers of Emblematic Masonry knew not what they did. From all that we have learned concerning them and from all that it is possible to infer, they knew little in the sense of realisation, and I do not question that when the Craft Grades began to be formalised those who were concerned in the business were worthy protestants of their period, having two stereotyped sacraments about which they understood very little in the sense of experience. So also at this day the ordinary Worshipful Master in the chair of Solomon does not dream that he is seated there to administer a body of instituted sacraments, and by the extent of his inhibition herein we may measure the kind of loss which befalls the spirit of Masonry in the great mass of its Lodges.

Signum et Signatum.—Initiation in its true understanding should recall us by the assistance of certain high conventions to a

sense of our place in the sacramental universe. The conventions in question are allegories, symbols, types, permeated on all sides with spiritual meanings. In unfolding those meanings to his mind the Neophyte should be led to see that analogous messages are communicated by all that surrounds him in Nature, from star above him to stone beneath his foot. If he learns in this manner that it is he who within his own measures is Hierophant of the Mysteries of Nature, he may go one step further and recognise that only in so far as the external order is received and understood within us can we participate therein: so only it subsists for us. So far as it is independent of ourselves in respect of knowledge it is no concern of ours: it exists therefore only in proportion as it is known. In this sense the universe is within, even as a landscape in a looking-glass. The kingdom of this world may manifest the Kingdom of Heaven in such a glass of vision, and it will be God Who reigns therein. He who has attained this region of experience is no longer Neophyte or Adept: he has been raised to the state of epopt. He has followed otherwise the path of saints and has reached the term thereof.

SACRAMENTS AND SYMBOLS

All men receive communication from the world and each other by means of sacraments and symbols: so also they communicate on their own part after the same mode. Our inward thoughts expressed to ourselves only in the hiddenness of the soul's silence lie as much within this universal manner of representation as the forms of speech uttered by the lips. So also the messages of Nature reach us through the representative or symbolical channels of the senses. The history of what we term supernaturalism is—from one point of view—a recurring and ever available witness to the impermanence of sacramental ministry, but that to which it bears witness in reality is the occasional interpenetration of another world of sacraments. While there is thus a continual abrogation of that supposed law of continuity which was once regarded as the sole guarantee of safety from intellectual confusion, this is not because the sacraments cease but because there are several sacramental orders. When the sacraments are said to be representative, or *signata* in analogy with *signa*, they are affirmed to be valid as such, within their own measures. I beheld a sapphire sky on a cloudless day and so receive the testimony of a reality without me addressed to a reality within, and the validity of this witness is not reduced one iota if I reflect that a change in the physiology of the organ of sight would transfigure the whole field of vision, making—so far as I was concerned—a new heaven and a new earth. The

reality without would still testify, although through altered media, and still I should receive the witness. When the time comes for me to lay aside this physical body, I look—through the channels of a psychic vesture—to receive the communications of another sacramental system, and these also will be valid within their proper measures.

Instituted Sacraments.—I have spoken so far concerning the universal principles of sacrament, but there are those of an instituted kind. No hierarchic religion has ever subsisted without its great body of typology and symbol, variously unfolded in dogmatic teaching and rite. Their most valid and eloquent illustration is to be sought in the Seven Sacraments of the Catholic Church. The matters of these sacraments belong to the natural order ; by virtue of their place in the universe and by their ministry to man therein, they have been *ab origine* the channels of natural grace. But by virtue of a high convention they have been raised out of this degree and have been offered to those who believe as channels of a grace understood as above Nature, their vivifying principle residing in the faith of the communicant. The *salutaris hostia*, the *vinum ineffabile*, the *oleum sanctum perfusum*, convey nothing to the infidel : it is the faith which makes them sacraments for us. The absolution of the priest in confession absolves efficaciously from sin in proportion to the vital faith of the penitent in the Sacrament of Penance : he goes away therefore in peace, but the validity of this peace is in proportion to the resolution in his heart to sin no more. After precisely the same manner the doctrines of the Catholic Church are doctrines of salvation—for those, that is to say, who can take them into the heart and translate them into grace in life. The efficacy of all the sacraments is within us and not without us : it is the question always and only of a vital correspondence between the intent of sacramental institution and intent on the part of the recipient. It comes about in this manner and for this reason that super-efficacious grace in the soul of the communicant can raise the sacraments themselves above their normal field of grace and operation in the normal mind of the Church. It is so also with the great Rites. A more plenary world of grace opens its possibilities and prospects for those to whom the Mass is typical of Divine Substance communicated to the soul of man than for those who can make no journey in their hearts beyond the literal significance of *Hoc est enim corpus meum*. We are therefore the measure of the sacraments as well as their efficacy, and herein lie the living deeps of meaning behind that solemn counsel which exhorts us to receive them worthily.

Sacramental Orders.—The Instituted Mysteries which are not those of Churches, the Masonic Orders and those within and above them are sacramental like the Churches, and to receive their sacraments worthily is the higher understanding of what it is to be a good Mason or a truly illuminated Brother of the ROSY CROSS. The meaning of the THIRD DEGREE does not lie within the measures of its comprehension at the time when it was worked in taverns, nor is the mind of Masonry at large represented adequately or decently by the mind of the Goose and Gridiron or the fatuities of Anderson's CONSTITUTIONS. He alone is a Master Mason who understands in the light of other and greater Myteries what is implied by figurative death and being raised from the tomb of transgression; he only is a Perfect Mason and Prince of Rose-Croix who was seen what light in the darkness shines from the seventh circle and at what point in what centre he can look to be united with Emanuel; he and no other is exalted in the ROYAL ARCH who knows that the Quest of the Word is a Quest of Life, that the Word is Life and how it is uttered therein. To be "word-perfect" in the Rituals of Masonry is to have attained their most valid, that is to say, their highest meaning. So is the Word restored.

SAGE OF TRUTH

The title is a little disconcerting because it does not readily produce an intelligible notion—not even when it is complicated further by the variant of Knight-Sage. This is the sixteenth Degree of the ANTIENT AND PRIMITIVE RITE and is presumably identical with No. 37 of the RITE OF MEMPHIS, as revised for American use in 1856, when it was called KNIGHT ADEPT OF TRUTH. Both may be compared with No. 77 of the original nomenclature, being PRINCE OF TRUTH, and No. 37 of the revised series of 1862, which was KNIGHT OF SHOTA, otherwise ADEPT OF TRUTH. The Grades of Truth are, I believe, peculiar to MEMPHIS; but as a canon of criticism on the subject or as an answer to the question of Pilate they fail to break new ground. The SAGE OF TRUTH remembers that "truth is God" and reposes on that brief but pregnant dictum. There is no action whatever. In certain recitals between the Officers, the Candidate learns (1) That the distinctions of birth and fortune, opinion and belief are frivolous; (2) that all men are equal; (3) that man is the slave of necessity; (4) that liberality is a question of deportment and not of the gift; (5) that death is less terrible than it is thought to be; (6) that the moral law is universal—with other platitudes which do not always stand for common truths. In a discourse by the Supreme Grand Commander the Recipient is told how the ten numerals can

be extracted—after a fashion—from a perfect square divided into four squares by a perpendicular and horizontal line. He hears also concerning the Magi and the Roman pantheon. In the Charge after reception he is assured that the Degree is of the highest antiquity, and that its main object is "to render more perfect and draw man nearer to the Divinity from Whom he emanated." The forms are "few and simple," but they "recall the origin and arrangement of the Universe." There are other affirmations concerning it which are so remote from the content of the Grade that it reads like a Charge in Bedlam. This is Yarker on the highest peak of his particular Darien—a sorry spectacle of pose in tatters of thought.

SAINT-MARTIN

Standing at that point where two strange paths of life and thought and research divide once and for ever, Louis Claude de Saint-Martin said to Martines de Pasqually, his theurgic teacher: "Master, can all this be needed to find God?" The adept in Transcendental Masonry and practical occultism answered: "We must even be content with what we have"; and I have regarded this always as a memorable maxim, the force and application of which are with us in most of our daily ways and continually in the world of thought. The consequence was that instructor and pupil found their ways divided. It was a memorable parting, an ever memorable talk which led thereto, and it has a message to us amidst the psychic and mystic activities of the present day. I do not know whether there has been previously a stage of human development on more than a single plane where the distinction thus created was so important in its application to ourselves or where it was being illustrated more fully—though all unconsciously—in numerous types of mind.

The Finding of God.—Like so many of us here and now, Saint-Martin—then at the beginning of his public career, young, zealous and accomplished—had come already to know that which he desired, namely, "the finding of God." But about the way to this goal—also like many of us—he was not in a state of certitude. The fact is made evident by his question whether this and that are necessary, while his interlocutor told him virtually that there was no other path but one. It was a reference to the occult path, and it cast Saint-Martin back upon himself, so that he had to reconsider what is meant by the finding of God. He did not question henceforward any master outside himself, but began to look into his own nature, his inward being, and there saw—since he could not do otherwise—that the quest did not lie in this direction or in that of the external world, but in his own consciousness.

He had heard already that God is within, as we have heard also from time immemorial ; but he had to learn that which it means, as we have to learn ourselves.

Throne of God.—He saw that so long as he postulated a Deity on a Great White Throne facing a crystal sea, and speculated whether he could bridge the intervening distance between earth-bound man, living in the light of the material sun, and this Paradise of Dante—place of the Blessed Vision and Heaven of thrones and palaces—he was planning an impossible journey, because consciousness, as here embodied, does not reach other worlds by travelling through an intermediate space. But if the Throne of God is within us, then the journey is in ourselves only and not through stellar distances. It is a travel undertaken in the region of realisation—most great of all mystery words. We hear much at this day of unexplored fields within us, under the name of subconsciousness, but little if anything of that alternative realm which I should call the supra-consciousness, supposing that I were so unwise as to rectify one unphilosophical catchword by another. There is neither height nor depth, nor are there any other spatial relations in the conscious self ; but there are grades of realisation ; and the so-called depth and height of the Mystery of the Knowledge of God are a grade *ne plus ultra* which we have most of us failed to take because of the urgency of the sense-life and the multiplicity otherwise of the trivial and distracting business in which we are immersed through an overweening concern in the external.

Saint-Martin and Pasqually.—So far I have been creating what may be called a distinction only between two personalities of a period, both of whom are remarkable and both attractive in their way. It was in the great and spacious days of a thousand activities in France, prior to the French Revolution. Martines de Pasqually was travelling—as we have seen—with a Masonic Rite, possibly from a place beyond the Pyrenees, possibly from elsewhere, he being regarded generally as of Spanish origin, though he was of French birth. Saint-Martin was a gentleman of Touraine, somewhat over thirty years when instructor and pupil met. Let us take from another witness a short account of the one that we may be able the better to judge what it meant to the other when he decided to try a fresh path. The Abbé Fournié—who has been mentioned also elsewhere—says of Pasqually that his daily exhortations were towards unceasing aspiration to God, growth in virtue and zeal for universal good. Here is a question of fact, because the witness—by all that we know concerning him—spoke with the lip of truth. His inference was that such words of counsel were compar-

able to those of Christ, though apart from all accent of authority claimed for himself by the speaker.

The Rite of Pasqually.—Now, we know that the Rite of Pasqually, though it made pretensions of a kind common at the period in respect of antiquity—which can be taken symbolically perhaps—and also to superior position in comparison with all other Masonic Orders, had no concern in an art of building symbolised. We know further its real concern, and long years after Saint-Martin had detached himself from all such ways and processes he bore testimony that he had been present at “communications” where “every sign indicative of the ‘Repairer’ was present.” We know also that for him the Repairer signified Christ. The question which arises is how in the face of such testimony came he who bore it to choose another path, more especially when he put on record the fact that he and his leader were only “beginning to walk together” when circumstances of private life caused Pasqually to leave his circle of initiates. The answer to this question is found elsewhere, when Saint-Martin says: (1) “I cannot affirm that the forms which shewed themselves to me may not have been assumed forms”—a difficulty which still besets the phenomena of Modern Spiritualism; and (2) I have received by the inward way truths and joys a thousand times higher than those I have received from without.”

A Memorable Mystic.—It happened therefore that he followed his own course and became not so much the foremost as the only memorable mystic of his country in that day. He occupies a permanent and high place therein. At that most unmythical of all periods, the first half of the nineteenth century, he was recognised by Chateaubriand as a man of extraordinary merits; by Comte Joseph de Maistre as “the most instructed, the wisest and most eloquent of modern theosophists”; by his contemporary, Mme. de Staël, as a writer with “sublime gleams.” The philosopher Cousin testified that never had Mysticism possessed in France “a representative more complete, an interpreter more profound and eloquent, or one who exercised more influence than Saint-Martin.” Joubert said that his feet were on earth and his head was in heaven, while even the brilliant critic Sainte-Beuve, far as he was from all such deeper interests, affirmed that he calls for study. Lastly, an open and not too scrupulous enemy of all that savoured of mystery and mystical association—the Scottish anti-Mason, Professor Robison—relates that Saint-Martin’s first book was a Bible—or Talmud at least—for French High Grade Masons on the eve of the Revolution.

Persons of the Period.—In the most interesting of all literary periods which had ever been seen in France, amidst great awakenings

to the messages of Instituted Mysteries and possibilities of the soul in its manifestation, Saint-Martin stood alone in respect of his dedications and their appeal. Mesmer, and the varied tribe of his followers, were about him on one hand. There was Court de Gëbelin, a distinguished archæologist for his period, discoursing of Egypt and its wonders, discovering vestiges of immemorial antiquity in Tarot cards, found among peasantry by an accident. There was the brilliant *littérateur* Cazotte, who will be remembered always in his own country as the author of *LE DIABLE AMOUREUX*, a romance with such prodigious intuitions of an occult kind that he is said to have been accused by adepts of betraying those Mysteries into which he had not been initiated. There was Cagliostro, whom the mystic distrusted with all his heart; and although that comet of a season, the Comte de St. Germain, had long since vanished from the horizon, the dazzlement of his memory remained. There is reason to believe that Saint-Martin knew most of these, and besides them there were his personal friends, many of consequence in their way. There were Rudolph de Salzman, a mystic like himself; the Russian Prince Galitzin, who confessed that he became really a man only when he knew M. de Saint-Martin; the Comte d'Hauterive, following the occult path, but discerning under his friend's influence a horizon beyond it.

Jacob Böhme.—On the more curious side of theosophy Saint-Martin connects naturally with Pasqually, in the sense that the teaching of the latter passed through the alembic of the mystic's mind, issuing under I know not what transmuted forms, but in a way that made them his own after a particular manner. I have noted elsewhere the influence of Jacob Böhme, whose writings came into his hands in much later life, and there are certain rare translations of his works which bear on their titles the name of the "Unknown Philosopher"—that is to say, of Saint-Martin—whose zeal for a "beloved author" had led him to render them into French. They are *AURORA*, *THREE PRINCIPLES*, *FORTY QUESTIONS*, and *THREEFOLD LIFE OF MAN*: one is surprised faintly that they have not been republished in France.

Mysticism.—But it is neither to Pasqually nor Böhme that one owes Saint-Martin as a mystic. The one had little to offer beyond the freedom—for those who could win it—of the region of astral forces; the messages of the other, from however deep a centre, came to the French theosophist long after he had found his own way and had placed his experience somewhat fully on record. He had two counsels: (1) To explain material things by man and not man by material things—descending into ourselves for this purpose; and (2) to establish

correspondence between the soul and the Divine by the active path of works. So far as schools are concerned, he was essentially a Christian Mystic, though to all intents and purposes he had left the official churches. The Life of Christ was for him the history of regeneration in the soul of each individual, and in one of his books he has traced all its stages.

Visions and Auditions.—In this connection two points call to be marked regarding this mystic, and one of them—so far as I am aware—has not found previous expression. The mystics who have been also men or women of vision in the psychic sense may have been the rule rather than the exception. Herein was a beginning that may have helped them somehow—I know how scarcely—to open those doors which give entrance to the inward light, into that state where they realise that no true soul rests satisfied with the visions and auditions, so-called in the theological science of Mysticism. Saint-Martin, in the presence of the Repairer, recalls such experiences. But the experiences of sanctity in the world of psychic phenomena are presumably one thing, while conventional occult phenomena are another; and Saint-Martin seems the sole instance on record of a great mystic who began his career amidst occult and magical practices. Here is the first point; and the second is that albeit he saw the dangers, uncertainties and manifold deceptions of the phenomenal path, and although he left it for ever, he always bore testimony to the zeal, the sincerity, the capabilities and high dedications of that master whom he followed therein—when occasion called thereto.

The Message of Saint-Martin.—Seeing that they are still few, those who love and understand Saint-Martin are—within and without Masonry—a little company apart, which might be compared to a secret church, or rather to a hermit's chapel, in a place very far withdrawn from those many ways which are trodden in the study of exotic Christian literature. It is my proposal to consider briefly whether he is fitted only to remain—as one may say—a local devotion, or whether—if better known—he would have a wider appeal: in other words, whether there is anything in his message which is sufficiently catholic to become a common concern of those whose quest is the attainment of peace in light on earth and of God in the Kingdom. When some plenary knowledge, declared and demonstrated among us, has “made the pile complete” of mystical literature, I suppose that we shall be rich indeed if we find that ten per cent of the vision on the part of each individual seer proves vital in respect of the end; and I am assured in my heart that—as things stand now among us—the most precious gift which could be made, even by a writer with purely

intellectual warrants, would be an entire restatement of the root-matter of everything from which quest and attainment depend.

Message of the Mystic.—Saint-Martin might not suffer more than other Sons of the Doctrine from the consequences of an expert sifting ; but he would share to the full therein. He is better represented to the sympathy of an informed reader in the condensation of summary rather than by his collected works. The originals of these are very scarce, but some of them have been reprinted, and those therefore who choose can judge for themselves on the question. I have attempted in an earlier work to present a precursor's philosophical portrait, in part *fait par lui-même* ; and I have not entered into the life of letters for the purpose of reproducing in another form—by way of shorter or longer recension—that which I have written already. But there is something that remains over from my original study ; and I have indicated it already as a settlement of the question whether he has a message at this day for us and for our salvation, being so much more than arises from a simple presentation of his life and his doctrine in substance. We have seen that he was a Frenchman of his period ; that he belonged to the noble class ; that he worked from this point of vantage, preaching the knowledge of the inward life by word of mouth, by his presence, by personal contact among his peers in Society, but also—and for us above all—by his books, which are fairly numerous.

Gallican Mysticism.—He was dedicated utterly to the great cause at his heart, and if he was not the Galahad of Gallican mysticism he was at least the Perceval, a man of blameless life and “glorious, great intent.” Were I in search of a key to his character, and also to his personal influence, I should say that he was one to whom the atmosphere of sanctity was as air to the nostrils of man's body. He was not a saint in the sense of palm or aureole, nor perhaps in another sense, because the great heights are above high thinking and most of the high acting ; but he was one who loved holiness for its own sake, and who—after his proper manner—was an illuminated and Christian philosopher in the best sense of this expression.

A Character Key.—He was also “high-erected thought, seated in a heart of courtesy” ; and when a disposition of this kind is turned towards God and the realism of things divine ; when it can and does say that “in the interior man we shall behold the all,” it is about this time that the “gay, licentious crowd” begins to remember Jerusalem, and to turn thereto—or almost. I have perhaps exceeded my intention, but here is a key of character which—for those who choose to go further—opens a very wide door, even into a garden of exotics. Now,

Saint-Martin's own key is contained in that pregnant word—Purification. The Knight Galahad was born with "a fire in the heart and a fire in the brain" of God's love; and we can read in the great, chaotic romance called *Tristram of Lyonesse* how his touch itself purified. Much as he had realised, Saint-Martin could teach us only to search and to pray for purity of heart, addressing ourselves to Him *Qui labia Isaie propheta calculo ignito mundavit*. Like Sir Bors, he had been in the Spiritual City and had returned again to Logres. He carried this word in his mouth, and of his commentary thereon I will give—as a decorative specimen—one luminous dictum, which tells us how

"The universe is a great fire lighted from the beginning of things for the purification of all corrupted beings."

A Literate Mystic.—It will be seen that Saint-Martin, within the limits of his literary understanding—all haste and negligence accepted—was an occasional lover of the phrase, and he must have paused at times to take pains, or he could scarcely have produced his results. He is indeed the most literate and finished of professed mystics, of those to whom—except in momentary flashes—the sense of form and expression never dictated anything, but the spirit and the matter everything. There is evidence that he loved his own books, which is to be counted to him for righteousness. He would have affirmed—I suppose—if questioned, that he came hither to write them, and write them he did, as one who was performing the will of God to the utmost extent of his power. He had indeed a great and holy reverence for all that he accomplished in connection with the business of his mission.

Desire and Love.—We may note as an instance his proud renunciation regarding the necessity of books in the last resource. All his instruction made—and was intended to make—for that direct experience after the attainment of which our ships can be burnt and our ladders cast down, since the soul never goes back. But he knew—in his heart he knew—the remoteness of that millennium to which he deferred his dispensation concerning their necessity. When would mankind understand, for example, the key which he gave to his *L'Homme de Désir*—that key which could be wrought only by the desire of man? I hold—as one who has been called to a work that does not differ, in paths that are the same, or parallel—I hold that of such love there come the sweetness and light which make the path even as the aisles of a church leading to a great chancel, and the way clear—even to a sanctuary within.

Love and Knowledge.—It is of the accidents only, but I think also that an age which like our own has awakened so vividly to the sense

of expression and form—should other dispositions concur—might be drawn with chains of roses by his *grande manière*, his occasional skill and his curious clouds of enchantment.. So also—as they come to know him—they might conceive the kind of detached affection which he ought to inspire. Though he wrote as a man of desire, though this is the categorical description which he would have given at need of himself, the quality of peace which had come into his heart was so utterly apart from passion that it is not easy to regard him as an apostle of love and therefore the master of the last secrets. He is proportionately hard to know well—or, at least, it is hard to recognise the fact if one is actually well-knowing him. He says, indeed, that “love is more than knowledge, which is only the lamp of love”; that it is “the helm of our vessel”; that it is “possible to dispense with science, but not with love”; that as love began, and as it now maintains, so it will fulfil all. And yet—as it seems to me—these are the words of one “who hath watch’d, not shared the strife”; and though there is evidence in his outward life that he had strong, lasting affections, I think that he spoke of love as one who had seen but had not entered the Promised Land. Perhaps after all it was with his best friends even as it was with his books: they were part of the cause or the work—they in it and it in them. There is no affection more salutary than this can be in the word’s restricted sense, but it is not that for which we are all looking with our whole souls.

Insight of Saint-Martin.—Again, however, there is no testimony to compare with that of a man of insight concerning the insight which he has put into writing; and it is on the basis of his own appreciation of that which he placed on record that—if I did not know it otherwise—I should say that his intuitions were good, and so were his friendships. I think, in fine, that he treated his own personality with the respect which was due to his vocation, and the man who knows how to do this in the true manner has the seals of his own sanctity and moral goodness in his very hands. These things, however, are titles to consideration but not the warrants that we are seeking; and though they are part of our subject, they are not its marrow or essence.

Concerning His Message.—It is necessary to point out in the next place that the question whether Saint-Martin has a real and living appeal to us at this day does not depend upon his message having come to him *ex hypothesi* by way of revelation. This kind of thing was in the air at his period and he lived and breathed amidst it, as large sections among us do also at this day. The better class of spiritual minds escaped then, as they escape now. If a man arose from the dead—and in a sense there are many resurrections—he would

not with facility convert us to false doctrine. Such a resurrection would be only a question of fact, very interesting of course as something displacing certain centres of accepted physics, but did the risen being testify in opposition to great things of which we know otherwise, there are some of us who would remain unmoved—by him or by an angel either. We are on the side of angels, on the assumption that in their turn they are on God's side, like the mule of Perceval. I should demur strongly regarding any premature firstfruits of resurrection which could not recite *Credo in unum Deum*, and I should reject with no second thought the testimony of one who claimed to have searched the Universe and returned affirming that he had found no God.

Saint-Martin and Secret Tradition.—But further, the appeal does not depend on whether Saint-Martin derived his doctrine from a tradition transmitted in secret or from his own excogitation. Such a tradition has been passed on through Christian times, and we know that the French mystic did enter one circle of super-Masonic initiation and was influenced thereby, while he owed little comparatively to books, nor is it traceably from book-sources that his vocation arose. An old Lutheran work on the pleasures and advantages of self-knowledge, by a writer named Abadie—who is scarcely a name in England—influenced him at an early period. I know this book, and it accounts for as much as nothing in the genesis of Martinism. It may have led him to think—so many trivialities give leading of this kind—but it never opened the path along which he travelled so far in after years of life. So also his familiarity with Jacob Böhme—an event of mature age—came much too late to do more than confirm him, though it is impossible to disregard and would be unfair to reduce its influence. He has told us that he would have written *LE NOUVEL HOMME* differently had he then known the Teutonic philosopher; but he refused either to revise the work or to indicate such modifications as he claims to have had in his mind; while we have fair warrants in other ways for deciding that it would have suffered no root-change. Böhme helped him to see that there were greater deeps and heights in *L'HOMME DE DÉSIR* than he knew when he put it into writing, while *LE MINISTÈRE DE L'HOMME ESPRIT* contains nothing which could not have been developed in the natural course out of his own implicits. In summary, his debt to books—since in obscure and secondary ways it is inevitable that he owed something—is comparable along certain lines to the debt which he owed to his initiation; but the latter is better in evidence because it is much more direct.

Saint-Martin and Occult Science.—As we have seen, the initiation which he attained was of the occult order, but Saint-Martin drew

nothing therefrom which the ordinary mind is likely to connect therewith. He did not issue from its sanctuary as an adept of secret sciences: he took therein—so far as we can tell—no predisposition towards these. It was a time when there was every variety of overt claim offering and producing all grades and stages of conventional and simulated adeptship. There were also some masters of the lesser kind in evidence. While Saint-Martin was a Hermetic philosopher in the spiritual and mystical sense, while he used some of the Hermetic terminology, he denied the first principles of physical alchemy and derided the end thereof. As to all its methods and concealments, his words are words of scorn. Of astrology one would hardly suppose that he had heard, by which I mean that it had not entered into his consciousness. The curative and psychic science of animal magnetism was at its zenith, under the auspices of that Anton Mesmer who invented or recovered its process. Saint-Martin served a period of apprenticeship therein, and he loathed it ever afterwards in all its ways. From Mesmer he shrank, and as regards the professional *illuminati* of his day, it is enough to note that he was not to be seen in the same street with the prodigious Count Cagliostro—his shadows or his alternatives.

The Practical Ways.—We have seen, however, that his circle of initiation followed practices which recall broadly those of ceremonial magic, though with far other intent than is connoted by Grimoires and Arbatels. We have seen also that they were not without their results. But in the midst of all the actual workings there comes a message to us and to our posterity in the ways of mystical life. Saint-Martin was in the midst of the prodigies, and the result of all was that he issued therefrom, once and for ever renouncing the so-called practical ways for the inward path. Such was his decision upon Art Magic, the Higher Magic, and all that we should now include under the name of psychical science. This is one message of Saint-Martin, and such lesson is still needful and eloquent in our day, which has so many points of comparison with the years more immediately preceding the French Revolution. We also are encompassed by the quakings and upheavals of intellectual dissolution, while the astral workings are more prolific and more striking than they were in France of the eighteenth century.

The Old School.—It is to be noted, however, and this makes the lesson more valuable, that Saint-Martin did not come out from the RITE OF ELECT COHENIM as one who denounced or denied. Never thereafter did he speak except with respect concerning the way of his initiation—as I have shown earlier in this study. He believed

that Martines de Pasqually had exceptional gifts, and when he referred to these it was always as if there lay behind them those graces which alone can justify their possession. He himself had found a more excellent way, but having profited by the instruction he did all honour to the source. He recognised that his early teacher differed from most of the period in respect of the horizon embraced by his practical art. He admitted his own debt to him in another sense, for he derived from Pasqually some part of that theosophical instruction which appears in his first work, *DES ERREURS ET DE LA VÉRITÉ*. But it was the least part of his system, which grew in light, grace, and the sense of sanctity in proportion as it receded from any phase of novelty or variation in doctrine, and treated only of the science of the inward life, regarded as the way of Christ in the soul, with all the worlds of thought arising therefrom.

A World of Grace.—The soul in phenomenal manifestation may at times arise in beauty ; the soul may arise in power and confuse the doctors in official temples of knowledge : these things are good. But in its higher research the soul appears only as a world of grace unfolded in holiness, and for ever and ever it opens to be explored further in the light of the Divine Presence. For God is within, and so only we enter the way of reintegration, of union and beatific vision. Hereof is the echoing counsel which we can bring away from the works of the French mystic, and it is on this ground that I regard him as having a message for us at the present day. He did not have all lights, and some of his lights are clouded. His tacit acceptance of the French Revolution may tend to alienate some, but these are few ; his dubious and contradictory voice upon the mission and importance of the Church can please neither its friends nor enemies ; but he expounded in intelligible language of theosophy the whole scheme of Divine Revelation as a symbolical and mystical picture of the great drama which was to be enacted in the soul, and later mystics have reflected therefrom—sometimes without realising from whom they derive. In so far as Jacob Böhme covered this ground antecedently, Saint-Martin owed nothing to him, having not at that time come under his influence. Hereof are his titles, but others will be found in his books.

Divine Union.—I do not think that he had all the secrets which are conveyed, even intellectually, regarding Divine Union, but he did dream and did in part know that it is here and now. We have seen also that from the beginning he was on the quest of God. With him also the desire of reunion was a memory of the past as well as a presentation of the future. All honour to him in his aspirations as a man

of desire and with all the strength of our hearts let us hope that he attained his term.

The Inward Way.—There is a word to add by way of conclusion, lest some should think that there is little consolation in being dissuaded from the so-called practical paths—since these are idle—if there is now no direct teaching concerning the inward way, except that which can be gathered by one's own work and from the holy men of old in the memorials which these have left. The answer is that there are still some channels open—out of the beaten tracks—and those who have ears to hear can learn in these how the mystery of sanctity is not only behind the veils of Christian doctrine but behind the phenomenal veils of psychic life. Its shadows are also in the pageants of Instituted Mysteries, which are not apart from Masonry, though they may not belong thereto. And they are in Masonry itself.

Concluding Words.—It remains to say that although Saint-Martin was a man of noble birth he was not of the titled nobility, and not therefore a marquis, as he is called frequently. He entered the army in his youth, and is even said to have received the Cross of St. Louis for some unrecorded military service. He passed—personally unscathed—through the Reign of Terror within the walls of Paris. As regards his philosophical propaganda, he reaped no profit therefrom and he desired no distinction. He passed early into comparative retirement, calling himself *le philosophe inconnu*, though he was in truth known everywhere in his own country. His books have been translated into several European languages, and we have seen that they are entitled to a decisive place in the history of mystical philosophy. Those who are acquainted with his correspondence, published long after his death—if they possess the required insight—will be able to trace his inward progress and attainments, and will see that he realised—intellectually at least—the one end of every true Initiation. I have given this unusual space to a study of his personality and dedications because he is a singular and indeed solitary instance of one who stood apart from Masonry and yet exercised a great influence thereon. When the STRICT OBSERVANCE was transformed at Lyons, Martinism was the touchstone applied to it. The Secret Grades which lie behind it are permeated with Martinistic elements. Its abiding presence will be found in the memorable RITE OF THE PHILALETHES, of which the work entitled ARCHIVES MYTHO-HERMÉTIQUES—connected with this Rite—remains to testify. Finally it seems historically true to add that Martinism passed into Russia hand in hand with Masonry and the Rosy Cross.

THE SAT B'HAI

So far as I have been able to ascertain, this invention has been dormant for over fifteen years, except in so far as part of its materials may have been worked into the so-called ORDER OF LIGHT, as re-constituted at Bradford. I suspect that Kenneth MacKenzie had a hand in its earlier activities—such as they were—for he bore false witness concerning it by presenting its mythical history as literal matter of fact, and by creating an impression that it was spread widely over the world. By the hypothesis of its title, it was royal as well as oriental, and the words *Sat B'hai* signify Seven Feathers, in allusion to "a sacred bird which always flies in groups of seven." It began to be heard of in England during the seventies of the nineteenth century, and an important Officer of the Order once gave me the benefit of his knowledge on two salient points: (1) That the Rituals were compiled by Yarker, in conjunction with a dignitary of the ORDER OF LIGHT, and (2) that their whole story is spurious. As appears, however, by an Epitome in my possession, the SAT B'HAI is connected with the name of Portman, and it would appear therefore that he borrowed the services of Yarker to make up the Rituals, as he obtained similar assistance from the Chevalier Robert Palmer-Thomas to produce those of the original ORDER OF LIGHT.

A Rite on Paper.—The work of compilation being finished—in so far as it was finished—there is not the least reason to suppose that the Rite was spread otherwise than by the mode of communication, in which case it is a Rite on paper only. A putative historical lecture communicated to Candidates after taking the Obligation affirms that "the Order was revived in 1845, in the ancient city of Prag, the modern name of which is Allahabad in India, by seven Brethren," who "scattered immediately, and six having perished, the seventh migrated westward, carrying with him the Red Ribbon of the Order and the Bell—three thousand years old—which once tinkled on a Tibetan altar." The Ribbon was woven in a perfect circle and signified unity, while the Bell represented vigilance. It was inscribed with myterious figures. The SAT B'HAI consisted of Seven Degrees, but two others were superposed thereon, belonging to a still more obscure invention—namely, the ORDER OF SIKHA. Of this the first Grade consisted of one person, referred to under the title of Apex and described in the lecture as "a myth or name only." The second included two Sponsors, who were "the real rulers of the combined Orders."

Seven Grades.—The Second or Inferior ORDER OF THE SAT B'HAI had Seven Grades in progression downward, thus: (1) ARCH CENSORS,

(2) ARCH COURIERS, (3) ARCH MINISTERS, (4) ARCH HERALDS, (5) ARCH SCRIBES, (6) ARCH AUDITORS, and (7) ARCH MUTES. The three last Degrees were open to all and any, Masons or non-Masons, male and female. Those above could be conferred on Master-Masons only. The combined Orders were said to symbolise universal cosmogony, as illustrated by the nine incarnations of Vishnu, with intimations concerning a tenth, "belonging to the ultimate destruction, when the White Horse shall stamp with its lifted hoof." In this manner it was claimed to represent or reflect pure Brahminism.

Temple of the Rite.—It is to be questioned whether there was Ritual development beyond two Degrees, for schemes of this kind are apt to remain in embryo after the zeal of an initial effort. In any case, the materials in my hands do not extend further. Five apartments were required by the hypothesis of the first—an arrangement which indicates at once the unworkable nature of the proposal. They were (1) a vestibule for Candidates; (2) a room for Scribes, Auditors and Mutes, or members of the first three Degrees; (3) The Temple of Initiation; (4) an apartment reserved for Gurus, meaning pupils of masters; (5) that of the Masters, which was to be illuminated brilliantly. The Ritual indicates no procedure corresponding to this clumsy distribution, nor any means of distinguishing Masters within the higher circles or pupils from members of lower Grades. The Temple of Initiation discovered Brahma in the East, Vishnu in the South and Siva in the West, corresponding respectively to birth, life, death, and the resurrection which follow thereon, otherwise creation, preservation and destruction.

"Brahma is the Architect, the Preserver and Regenerator of the Unity. Vishnu is the periodical Redeemer. Siva is the Babylonian Bel, identical with the Sun-god I A O, and is represented by Lithoi or Pillars."

Incarnations of Vishnu.—The documents are illiterate in character, as would be expected under the presiding genius of a person like Yarker, and the epitomes which he appears to have issued give no means of deciding whether the Officers personated the gods or whether these were exhibited on tracing-boards, with the devices and symbols ascribed to them. The Incarnations of Vishnu signified "Deity in its descent as Spirit into matter and back again"—so do the documents elegantly express the notion. They were explained thus to the Candidate :

"(1) Incarnation as Fish or Draconian Figure, meaning that the earth was a long trail of fire-mist before it assumed the ovoid shape.
(2) Incarnation as Tortoise, signifying potential life and separation

from the First Cause. (3) Incarnation as a Boar, meaning 'Nature emanating from itself'—but why a Boar should typify this, or a Tortoise stand for potential life, the deposition does not indicate. (4) Incarnation as a Lion-Man. (5) Incarnation as a deformed dwarf, who—on considerations which pass comprehension—signifies spiritual and physical perfection attained on earth. (6) Incarnation as a Man-Monkey—enlightened but not spiritual. (7) Incarnation as Perfect Manhood—Rama Chandar. (8) Incarnation as Krishna, the Sacred Red Dragon, wearing the three-peaked mitre. (9) Incarnation as Buddha or Sakyamuna. The tenth incarnation is still to come, being that of a Warrior on a Milk-White Steed, waving over his head the Sword of Destruction and having in either hand a Discus composed of rings encircled one by another—an emblem of revolving cycles."

Second Degree.—The incarnations of Vishnu are well known, as also the Avatar which is to come, but this explanation, which is a medley of cosmology and theogony seems peculiar to the Rite. The Second Degree shewed Krishna in the East and seven planets revolving in seven circles; Buddha in the South; and Jesus, or the "coming Buddha," in the West. In what sense the Christ of Nazareth is to come does not appear, and it would be precarious to suggest that Brahminism, in the opinion of the Rite, is explained and completed by Christianity. The metaphysical teaching of the Grade claims to unfold the true nature of man and his variations.

"Man is dual, fire and water, i.e. true self and reversal of true self. In the spirit condition thought and bliss are one, but in the opposite mode man is dualised and lives alternately in a state of dreaming and waking. . . . In the *Tatva Bodha* and other works man is a prismatic trinity consisting of a material body, an astral body and a body of causation, . . . which are watched by the Infinite Spirit in ecstasy, and these four enfold each other. The centre is ecstasy, in which the individualised spirit leads a trance-life. The sphere of transition or Lethe is that in which the Spirit . . . emerges into reversed knowledge . . . extrinsic to itself. . . . That knowledge which it possessed in the state of ecstasy was within itself: it knew and experienced all things intuitively."

Master of the Rite.—This extract offers a confused vestige of Eastern Theosophy expressed in confusing terms. It remains to be said that the mysterious individual referred to under the title of Apex and described as a myth or name was an Anglo-Indian colonel, according to that Officer of the Order who termed its story spurious. The said colonel was the original possessor of the Bell, which had been obtained with other loot in Delhi, after the Indian Mutiny. The mascot passed on the death of the colonel into the possession of his widow, who refused to part with it. If all this happens to be true—which is by no means certain—it would seem to follow that the Anglo-

Indian invented the SAT B'HAI, unless some one invented the colonel, his bell and all. In any case, the SAT B'HAI never possessed one of its alleged insignia. It had, however, the useful resource of a supposed Unknown Superior, though with a futility peculiar to itself his chair was acknowledged to be empty. The SAT B'HAI offers a serviceable instance of ambition yoked with incapacity in unscrupulous makers of Rites and Degrees, and that which transpires here for the first time concerning it will enable readers to estimate the calibre of Kenneth MacKenzie, when he dilates upon the light which it casts on true Freemasonry.

SCOTLAND

Something, as opportunity arose, has been said in previous studies about Scottish Masonic romance, its consecrating legends, its initiations and their Holy Houses. The purely historical side has also its great talismans, as we have seen in the RECORDS OF OLD LODGES, respecting MARY'S CHAPEL, MOTHER KILWINNING, SCOON AND PERTH, ATCHISON'S HAVEN and the other Operative Sanctuaries, which now are and have been for many generations Temples of the Speculative Art. The Craft is the root-matter as always, but a part only of Masonic light in Scotland. I have not seen the MARK DEGREE worked anywhere as I saw it once at MOTHER KILWINNING. I have never heard stories of High Grades as I heard of them among rain-worn hills of Ayrshire, when I talked with mechanics and shepherds gathered about the glowing hearth of a tavern in the town of Ayr. I heard of Priestly Orders in the dour shadow of the Kirk, of Templar Priesthoods and of things yet stranger, some records of which otherwise I have reached since in ordinary paths of research. As in York so in Scotland, there must, I think, have been things lying buried in the vaults which made the transition from Operative to Speculative Masonry a more easy matter than might appear on the face of things.

Early Workings.—The vestiges of early workings or customs can be collected briefly together: they include (1) the prayer to God; (2) the swearing or "purging" of Brethren, to insure impartial judgment when they sat as Operative Courts; (3) the Festival of St. John the Evangelist and its solemn keeping; (4) the glove-money or "clothing of the Lodge," which I have mentioned elsewhere; (5) the Oath at entry; (6) the trial of skill, in virtue of which only an Apprentice was passed to Fellow Craft; (7) the ruling of a Lodge by its Warden; (8) the communication of the Mason's Word, described in 1678 as "a secret signal" and as old as the Tower of Babel, or at least the time of Solomon; (9) the ruling of Lodges according

to old Constitutions, but no extant document is earlier than the second half of the eighteenth century, nor does it appear to be of Scottish origin; (10) the custom—e.g. at Aberdeen—of holding Lodges in the open fields whenever it was fair weather; (11) the reception of non-Operatives and gentlemen, at least from the year 1600 and thence onward; (12) the predominance of such Geomatic, Theoretical or Honorary Members over the Operatives by the end of the seventeenth century, the Lodge of Glasgow excepted.

The Grand Lodge.—We have seen that in 1721 Desaguliers visited MARY'S CHAPEL, and in 1723 a copy of Anderson's CONSTITUTIONS was presented to the LODGE OF DUNBLANE. These are the first records of London Speculative Masonry being brought to the notice of Scotland. The next instance belongs to 1735, being, says Mr. D. Murray Lyon, "the admission of a Master Mason under the modern Masonic Constitution" at the Lodge of CANONGATE KILWINNING. On October 15, 1736—as we have seen otherwise—the GRAND LODGE OF SCOTLAND was founded at MARY'S CHAPEL and a Grand Master was elected. On this occasion only about thirty-three per cent of the Scottish Lodges were represented, and years elapsed before the Grand Obedience could be called a representative body. KILWINNING, MELROSE, HAUGHFOOT, GLASGOW ST. JOHN, DUNDEE, SCOON AND PERTH were among those which maintained independence for a longer or shorter period. Communication was established between the GRAND LODGE OF SCOTLAND and that of London in 1740.

Roll of Grand Masters.—(1) 1736, William Sinclair of Roslyn; (2) 1737, George, Earl of Cromarty; (3) 1738, John, Earl of Kintore; (4) 1739, James, Earl of Morton; (5) 1740, Thomas, Earl of Strathmore; (6) 1741, Alexander, Earl of Leven; (7) 1742, William, Earl of Kilmarnock; (8) 1743, James, Earl of Wemyss; (9) 1744, James, Earl of Moray; (10) 1745, Henry David, Earl of Buchan; (11) 1746, William Nisbet of Dirleton; (12) 1747, Francis Charteris, Earl of Wemyss; (13) 1748, Hugo Seton of Touch; (14) 1749, Thomas, Lord Erskine; (15) 1750, Alexander, Earl of Eglinton; (16) 1751, James, Lord Boyd; (17) 1752, George Drummond, Lord-Provost of Edinburgh; (18) 1753, Charles Hamilton Gordon; (19) 1754, James, Lord Forbes; (20) 1755-56, Sholto Charles, Lord Aberdour; (21) 1757-78, Alexander, Earl of Galloway; (22) 1759-60, David, Earl of Leven; (23) 1761-62, Charles, Earl of Elgin; (24) 1763-64, John, Earl of Kellie; (25) 1765-66, James Stewart, Lord-Provost of Edinburgh; (26) 1767-68, George, Earl of Dalhousie; (27) 1769-70, Lieut.-General Sir Adolphus Oughton; (28) 1771-72, Patrick, Earl of Dumfries; (29) 1773, John, Duke of Atholl; (30) 1774-75,

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David Dalrymple; (31) 1776-77, Sir William Forbes, Bt.; (32) 1778-79, John, Duke of Atholl; (33) 1780-81, Alexander, Earl of Balcarres; (34) 1781-82, David, Earl of Buchan; (35) 1784-85, George, Lord Haddo; (36) 1786-87, Francis Charteris, Lord Elcho; (37) 1788-89, Francis, Lord Napier; (38) 1790-91, George, Earl of Morton; (39) 1792-93, George, Marquess of Huntly; (40) 1794-95, William, Earl of Ancrum; (41) 1796-97, Francis, Lord Doune; (42) 1798-99, Sir James Stirling; (43) 1800-01, Charles William, Earl of Dalkeith; (44) 1802-3, George, Earl of Aboyne; (45) 1804, George, Earl of Dalhousie; (46) 1806-7, Francis, Earl of Moira; (47) 1808-9, Hon. W. R. Maule; (48) 1810-11, James, Earl of Rosslyn; (49) 1812-13, Richard, Viscount Duncan; (50) 1814-15, James, Earl of Fife; (51) 1816-17, Sir John Marjoribanks, Bt.; (52) 1818-19, George, Marquis of Tweeddale; (53) 1820-21, Alexander, Duke of Hamilton; (54) 1822-23, George William, Duke of Argyll; (55) 1824-25, John, Viscount Glenorchy; (56) 1826, Thomas Robert, Earl of Kinnoul; (57) 1828-29, Francis, Lord Elcho; (58) 1830-31, George William, Baron Kinnaird; (59) 1832, David, Earl of Buchan; (60) 1833-34, Marquis of Douglas; (61) 1835, Viscount Fincastle; (62) 1836-37, Lord Ramsay; (63) 1838-39, Sir James Forest, Bt.; (64) 1840, George William, Earl of Rothes; (65) 1841-42, Lord Frederick Fitzclarence; (66) 1843-45, Lord Glenlyon; (67) 1846-63, George, Duke of Atholl; (68) 1864-66, John Whyte Melville; (69) 1867-69, Francis Robert, Marquis of Breadalbane; (70) 1870-73, Fox Maule, afterwards Earl of Rosslyn; (71) 1874, Sir M. Shaw-Stewart, Bt., and so forward to the present Grand Master, who is Brigadier-General R. G. Gordon-Gilmour of Craigmillar.

SCOTTISH GRAND COUNCIL OF RITES

We have seen that the EARLY GRAND RITE of Forty-seven Degrees was divided formerly into three Governing Bodies, being (1) THE EARLY GRAND MOTHER CHAPTER OF THE HOLY ROYAL ARCH IN SCOTLAND; (2) THE GRAND ENCAMPMENT OF THE TEMPLE AND MALTA IN SCOTLAND; (3) THE SCOTTISH GRAND COUNCIL OF RITES. The last had charge of the Green and White Series of the EARLY GRAND SCOTTISH RITE. It conferred in respect of so-called Green Masonry: (1) PRINCE OF BABYLON; (2) PRINCE MASON; (3) KNIGHT OF THE BLACK CROSS; (4) KNIGHT OF BETHANY; (5) KNIGHT OF THE WHITE CROSS; (6) KNIGHT OF PATMOS; (7) KNIGHT OF DEATH; (8) KNIGHT OF THE ROSY CROSS; (9) KNIGHT OF THE BLACK AND WHITE EAGLE. The White Series included: (1) PRIESTLY ORDER OF THE TEMPLE, OR WHITE MASON; (2) PRIEST OF THE SUN; (3) PRIEST

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OF ELEUSIS ; (4) MOTHER WORD, OR ROYAL SECRET. The Orders of the Temple and Malta were the qualifications for these Degrees ; but having regard to the fact that the Green and White Series were superposed upon Red and Black Masonry in the EARLY GRAND RITE this is only a variant presentation of the obvious fact that Members of Higher Grades must have passed through the Lower Grades previously.

Officers.—The Council consisted of its Officers, members of the Forty-seventh Degree, and the three First Officers of each subordinate Council—if any, presumably. The Officers were the Sovereign Grand Master of the Rite, Past Grand Masters (if any), the Deputy, Conductor and his Assistant, Examiner, Chancellor, Expert, Keeper of Records, Standard Bearer, Sword Bearer, Ushers and Sentinel. Out of this body-general there emerged an executive branch, consisting of the Grand Master, Grand Chancellor and Grand Keeper of Records, together with such Brethren as were elected to serve thereon. It was termed a Triplite Council. An Annual Meeting for election of Office-Bearers was held on St. Andrew's Day, and there were other Meetings during the year as required.

Grand Mother Chapter.—It is obvious that the COUNCIL OF RITES was in reality the head of the whole EARLY GRAND RITE. The GRAND MOTHER CHAPTER had nominal control over (1) FUNERAL MASTER ; (2) FELLOW CRAFT MARK ; (3) MASTER'S MARK ; (4) ARCHITECT ; (5) GRAND ARCHITECT ; (6) MASTER OF THE BLUE ; (7) PAST MASTER ; (8) ROYAL ARK MARINER ; (9) FUGITIVE MARK ; (10) LINK AND CHAIN ; (11) JACOB'S WRESTLE ; (12) SCARLET CORD ; (13) BROTHERLY LOVE ; (14) ROYAL MASTER ; (15) SELECT MASTER ; (16) MOST EXCELLENT MASTER ; (17) EXCELLENT MASON ; (18) SUPER-EXCELLENT MASON ; (19) HOLY ROYAL ARCH. The Officers of the MOTHER CHAPTER were the Grand Principals Z, H and J, Depute Grand Principal Z, Grand Scribes F and N, Grand First, Second and Third Sojourners, Grand Captains of the Veils, Grand Standard Bearer and Grand Janitor. It should be noted that the ROYAL ARCH does not occupy the same position in respect of the Craft Degrees as obtains under the constitution of the GRAND LODGE OF ENGLAND.

Grand Encampment.—The title in full was SUPREME GOVERNING BODY FOR THE ORDERS OF KNIGHTS OF THE TEMPLE OF ZION AND THE HOSPITAL OF ST. JOHN OF JERUSALEM, NOW CALLED KNIGHTS OF MALTA IN SCOTLAND. It had control, nominal or otherwise, over the following Degrees : (1) KNIGHT OF THE RED CROSS OF ROME AND CONSTANTINE ; (2) KNIGHT OF THE HOLY SEPULCHRE ; (3)

KNIGHT OF THE CHRISTIAN MARK ; (4) KNIGHT OF THE HOLY AND ILLUSTRIOUS ORDER OF THE CROSS ; (5) PILGRIM ; (6) PALM AND SHELL ; (7) KNIGHT TEMPLAR ; (8) MEDITERRANEAN PASS ; (9) KNIGHT OF MALTA. The EARLY GRAND RITE was of course superposed on the Craft Degrees and these were embodied in its numeration. As regards the 45th, 46th and 47th Degrees I have not ascertained their titles, though I have a note of the Official Secrets. I have spoken of the Rite throughout in the past tense, as nothing has been heard of it since the Grades of the Temple and Malta were absorbed, as we have seen, by the CHAPTER GENERAL OF SCOTLAND.

SCOTTISH PHILOSOPHICAL RITE

This has been mentioned in connection with the so-called ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING, on which it is said to have been based. The current rumours concerning it are a mass of confusion, while all the dates are dubious and some certainly mythical. It is said to have been established at Paris in 1776, or several years—as we have seen—before the supposed parent Rite came into existence. Its activities were suspended, according to the same story, in 1792, but it resumed work after the Revolution. It is quite possible that it was a post-Revolution creation, more especially as another story says that its Mother Lodge was established—presumably at Paris in 1805—by an amalgamation of the CONTRAT SOCIAL with a Lodge of ST. ALEXANDER OF SCOTLAND. The qualification for membership at this time was the Degree of MASTER MASON—according, it is added, to the Rite of 1776. But it does not appear that it had Craft workings during any period of its career. The Grades of the Rite have been classed in the following order : (1) KNIGHT OF THE BLACK EAGLE OR ROSE-CROIX, in three Points, which seem to have been regarded as three separate Grades for purposes of enumeration ; (2) KNIGHT OF THE PHŒNIX ; (3) KNIGHT OF THE SUN ; (4) KNIGHT OF IRIS ; (5) TRUE MASON ; (6) KNIGHT OF THE ARGONAUTS ; (7) KNIGHT OF THE GOLDEN FLEECE ; (8) GRAND INSPECTOR PERFECT INITIATE ; (9) GRAND INSPECTOR GRAND SCOTTISH MASON ; (10) SUBLIME MASTER OF THE LUMINOUS RING. Neither the Academy of the last name nor the Rite which is represented as its development had any certain existence before 1815, when it appeared at Douai. An ACADEMY OF TRUE MASONS connected with the name of Pernety, as we have seen, had several of its Grade titles. MacKenzie stultifies himself by contradictory information under different headings, and Woodford who mentions it in one place, promises to speak of it in another and forgets his pledge.

SCOTTISH RITE

The first point to establish is that the ANCIENT AND ACCEPTED SCOTTISH RITE belongs to the year 1801 and originated in America—at Charleston in South Carolina, as we have seen in my brief memoir of Dr. Frederick Dalcho. The second point is that it was provided with a fraudulent Latin Charter or Constitution under the name of Frederick the Great, to which document sufficient consideration has been given in my notice of the Masonic Lord of Prussia. There is not the least reason to suppose that the pious invention was manufactured in Charleston, and it may have antedated considerably the year mentioned above. We shall probably never know where or by whom it was produced. The antecedent history of the Rite takes us back to the COUNCIL OF EMPERORS and its memorable system of Twenty-five Degrees. On August 27, 1761, being three years after its foundation, this Council is alleged to have granted a Patent to a certain Stephen Morin, by which he was licensed “to multiply the Supreme Degrees of High Perfection and to create Inspectors in all places where the Sublime Degrees are not established.” I do not know whether this Patent has been challenged on the score of authenticity: if the word “multiply” is to be understood otherwise than in the sense of “disseminate,” it condemns itself, while the authority to “create Inspectors” is otherwise evidence against it, for the COUNCIL was formed of Sovereign Prince Masons, Substitutes General, Grand Wardens and Sublime Commanders, but not of Inspectors and still less of Inspectors General. I have very little doubt that the Charter was part of a fraud in the making and that to the direction from which it emanated we may look with some confidence for the birthplace and parentage of the Constitution of Frederick the Great. We have to remember that from about 1760 and onward various Masonic adventurers were travelling with magnificent diplomas, and I fail to see why this dubious document should be regarded as more tolerable than the rest.

Stephen Morin.—However this may be, Stephen Morin went on his way and arrived at St. Domingo, where he began to establish a Rite which was presumably that of Perfection and appointed various Inspectors. He did the same in Jamaica and further gave powers to Isaac Da Costa as Deputy Inspector-General for South Carolina. Da Costa is said to have established a GRAND LODGE OF PERFECTION at Charleston in 1783, and here for the time being the story ends. Morin disappears from the scene, as he may have done years previously to the last date, and the subject sleeps till 1801, when we hear of a

SUPREME COUNCIL established in the same city by Frederick Dalcho, John Mitchell and certain other Masons for the propagation of a Rite comprising Thirty-Three Degrees, the List of which is as follows, and may be compared with the COUNCIL OF EMPERORS.

Content of the Rite.—I. SYMBOLIC LODGE.—(1) ENTERED APPRENTICE. (2) FELLOW CRAFT. (3) MASTER MASON. These are not worked by any SUPREME COUNCIL in English speaking countries: they are the qualifications for further advancement. II. LODGE OF PERFECTION.—(4) SECRET MASTER. (5) PERFECT MASTER. (6) INTIMATE SECRETARY. (7) PROVOST AND JUDGE. (8) INTENDANT OF THE BUILDING. (9) ELECT OF NINE. (10) ELECT OF FIFTEEN. (11) SUBLIME ELECT, in America SUBLIME KNIGHTS ELECT OF THE TWELVE. (12) GRAND MASTER ARCHITECT. (13) ROYAL ARCH OF ENOCH, in America KNIGHT OF THE NINTH ARCH, or ROYAL ARCH OF SOLOMON. (14) SCOTCH KNIGHT OF PERFECTION, in America GRAND ELECT, PERFECT AND SUBLIME MASON. III. COUNCIL OF PRINCES OF JERUSALEM.—(15) KNIGHT OF THE SWORD OR OF THE EAST, in America KNIGHT OF THE EAST. (16) PRINCE OF JERUSALEM. IV. CHAPTER OF ROSE-CROIX.—(17) KNIGHT OF THE EAST AND WEST. (18) PRINCE ROSE-CROIX. V. COUNCIL OF KADOSH.—(19) GRAND PONTIFF. (20) GRAND MASTER OF ALL SYMBOLIC LODGES. (21) NOACHITE, or PRUSSIAN KNIGHT. Compare EMPERORS. (22) KNIGHT OF THE ROYAL AXE or PRINCE OF LIBANUS. (23) CHIEF OF THE TABERNACLE. Compare EMPERORS. (24) PRINCE OF THE TABERNACLE. Compare EMPERORS. (25) KNIGHT OF THE BRAZEN SERPENT. Compare EMPERORS. (26) PRINCE OF MERCY. (27) KNIGHT COMMANDER OF THE TEMPLE. (28) KNIGHT OF THE SUN or PRINCE ADEPT. (29) GRAND SCOTTISH KNIGHT OF ST. ANDREW. (30) KNIGHT KADOSH. VI. CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET.—(31) INSPECTOR INQUISITOR COMMANDER. (32) SUBLIME PRINCE OF THE ROYAL SECRET. VII. SUPREME COUNCIL.—(33) SOVEREIGN GRAND INSPECTOR GENERAL.

Present Diffusion.—The spread of the SCOTTISH RITE in all countries was rapid and its success almost phenomenal. It overcame even the ineradicable jealousy and intolerance of the French GRAND ORIENT. I have mentioned elsewhere its great debt to Albert Pike, but the foundations had been laid previously. I append the geographical distribution of its SUPREME COUNCILS, preceded by their dates of formation: 1801, Southern Jurisdiction, U.S.A. 1804, France and its dependencies. 1811, Spain. 1813, Northern Jurisdiction, U.S.A. 1817, Belgium. 1824, Ireland. 1829, Brazil. 1830, Peru. 1833, Columbia. 1842, Portugal. 1845, England and Wales.

1846, Scotland. 1856, Uruguay. 1857, Argentine Republic. 1859, Cuba. 1860, Mexico. 1861, St. Domingo. 1865, Venezuela. 1870, Paraguay. 1871, Guatemala. 1872, Greece. 1873, Switzerland. 1874, Canada. 1876, Italy. 1899, Chile. 1907, Egypt. 1912, Serbia. 1913, Holland.

SECRET CHURCH

There are few considerations more fruitful for the student who is prepared spiritually than a study of the Instituted Mysteries in all ages and countries. He is led further and further through vistas of the soul and her aspirations, her struggles also and attainments. It is an encouragement and a recompense which awaits everywhere—that is to say, from any point of departure—a Postulant of the various Orders, who having first conceived intellectually the term of adeptship goes in search of the light within him. He shall return after long travelling, having described no barren circle of research, *portans manipulos suos*. The travail of his days will have been nowhere in subjects foreign to the implicits of his own mind and heart. This is equivalent to saying that the Rites of Initiation are certain formulæ of consciousness whereby that which is hidden within him—so to speak, subsistently—is educed and manifested. He becomes that which he knows, at least in part and so far as he can realise in his own nature, or translate his grade of knowledge into the grade of life. As an offset to the common life of conventions, this is as much as can be expected in these days from any office of the sanctuaries. It is as much as they are empowered to give, for they give nothing automatically. The message is always: “He that hath ears to hear, let him hear.” It is possible thereafter that such a Postulant may be asked to try one journey more, but this time it will be in a region of first-hand experience, when he will discover for himself the truth of that dictum—belonging to old Alchemy—which certifies that it is vain to attempt the practice till a working theory has been laid down. The possession of this he will owe to those things by which he has been guided heretofore.

A Holy Assembly.—The path that he will be called to follow henceforth and possibly for ever is that of the Holy Assembly. Whether he succeeds or fails, he will learn what high reason warrants everything that may have been said from time to time in these pages to shew that the mystical life—which is the life of the Instituted Mysteries reduced to their daily practice—leads us on from the life of the Church. But it will be understood that there is not any question here of the official headships in religion which renounce and disdain one another, exclude and overreach each other, and circumscribe an alleged

catholicity within the separatist bounds of rival orthodoxies. The true and real Church is a spirit and a life, a bond of integration in Christ through the life and the spirit of Christ. The Holy Assembly which I have mentioned is of those who are so integrated. It is a House not made with hands, and, indeed, is that House of which we hear words at a distance in certain efficacious and inspiring prayers of the MARK DEGREE. We are united in that Holy Assembly to those who have elsewhere shared our labours. This is the testimony of religion, of that Church Mystical of which the Head is a Mystical Christ. It is the testimony also of Masonry, not alone of the MARK DEGREE but the ROSE-CROIX, nor less of the ROSE-CROIX than the ROYAL ORDER, while it uprises to greet and to welcome even in such "sad removes" as the RED CROSS OF CONSTANTINE. Hence, I think that with Martines de Pasqually we must even be content with what we have, whatever our personal opinions of the grand obediences and supreme pontificates, of those who speaking *ex cathedra* have long since ceased to say anything which signifies in Divine Realism to the one purpose of the soul, of those other Wardens of the Gate, Keepers of Sacred Mysteries who know nothing of the Mysteries and have no ears to hear. *Quod tenet nunc teneat donec de medio fiat.* These notwithstanding, we may not be the less assured that the higher knowledge of even Masonic Orders does not differ from the higher understanding of the Faith, or either from that end which in all time has been the chief concern of man.

SECRET DOCTRINE OF THE UNION

There is a sense—though partial and external—in which the life of sacramentalism is a life of sorcery, for man appears to be sustained, developed and advanced as if under terms of enchantment. He is as one who is given, for example, a white stone, who is told that it is the Bread of Angels, and he receives it as Angels' Bread. He is given the natural pageantry of a highly coloured world, full of tinctures and emblazonment; it is offered to him as reality; he has accepted it as reality accordingly for myriads of years. And finally, since the sphere of Ritual is also a sphere of sorcery, on proceeding to initiation he is given the symbol ABRACADABRA, with the secret variants and substitutes thereof, and is told that it is the True Word. In a deeper aspect, however, we know that sacraments—which are neither two only nor seven, but a thousand times ten thousand, a multitude which no man can number—are outward signs of inward grace and channels for the communication of grace. An immanent reality testifies behind the glorious pageant of the outward world; we have seen that he who is

properly prepared to eat a crust of bread may partake—with Paracelsus—of all the stars and all the heavens; while some of the Instituted Mysteries which work in Ritual convey to those who can receive the hidden gospel of the soul's path in God, from the life of separation to the mystical life of union. Greatest among all the Instituted Mysteries working in the open world are those of the Greek and Latin Rites; but there are Secret Orders which convey their Divine Message under less heavy veils.

Churches and Secret Orders.—The true seers have beheld everywhere the same Star in the East and have come everywhere to adore Him Who is to be born. They have found the same way to the same end, and this way is, as it can be only, one of sanctification; but it is of another kind than is intimated by the occult aphorism *Vel sanctum invenit, vel sanctum facit*. The call of the Adept and Master is a peculiar call to sanctity, the work of being made whole in God. It must not be thought that the means of sanctification in the Secret Orders—as, for example, the Rosy Cross—differ at the root from the means within the Churches. The developments differ, the root is one, and the Churches have all the means. In both cases they can dispense them only by way of ordinance and symbol; in both cases the difficulty is that always of their translation into life. Masonry, as a kind of shadow or reflection of the chief Instituted Mysteries, is of course in the same difficulty, but is less conscious of the hindrance because it is less in a state of awareness respecting its own vocation.

The Masterhood.—Adeptship, the state of Epopt and Master, may be described shortly as the condition of a Secret Conclave within the Universal Church. It enjoys a specific illumination which is beyond the needs and measures of religious people at large. It concerns the essential life of religion behind the externals of dogma and the translation of the cosmic Christhood into the personal life of each individual soul. The modern world is moving, however, less or more unconsciously, towards a wider scheme of initiation along these lines. It has in a certain sense emerged from the old religions and is not yet in a condition to return, bringing life and immortality to transfigure them.

Rites of Union.—The Secret Doctrine of the Union is foreshadowed by all its Rites. At this point a question arises as to what is involved precisely in the idea of union with God. If we accept the philosophical doctrine of Divine Immanence, there is a sense in which that union exists always. The grace of life is a continual manifestation of God within the soul of every individual man, and to this extent there is a certain natural or elementary condition of union between God and

the soul, for in Him we live and move and have our being : it is almost as if the eternal life were but an analogical extension of the process by which we breathe and are nourished. The mystical state of union is the awareness of God in our life—we in Him and He in us—and the sense of union deepens as we grow in that interior knowledge. There are deeper states, but it is beyond my province to speak of them in the present work.

Progress in Union.—The first stage or beginning of progress in Divine Union lies—on this basis—in the realisation of our dependence on God and the vital import of those relations which subsist between God and the creature. Herein stands the gateway of moral law, about which we hear so much in Craft Masonry : except through this it is impossible to enter the road, and yet it is the gate only. The second stage comprehends direction of the will and is a consequence or development of the first. It has been said that the integration of good wills in the Absolute is in fact the Mystic City. If we cannot in this life aspire to penetrate the centre, it is possible for each one of us to be joined with its activity by the transfiguration of motives and redirection of the will. The third state may be as that of desire in love, and this is founded on intimations which connote a kind of fore-knowledge, because he that serves the law shall live by the law, and he that lives the life may know of the doctrine, while the will to fulfil the law and live the life, long before its fruition, kindles the hint of the doctrine, so that desire for the House of the Doctrine begins to eat up the heart. It is after these three preliminary stages that a soul passes the threshold and so enters upon grades of real experience, which are shadowed forth in the secret Orders by revelation in symbols. They are thus suggested to the prepared heart in following the path of initiation, or the heart—independently of initiation—suggests them to itself, and is thus its own initiator. Mystical experience of this order may be defined provisionally as a substantial realisation of Divinity by means of loving intuition. Such realisation abides in the life of the mind as a lamp uplifted by love, and in its preliminary stages is that certitude which is assured to all dedicated people in a lesser or greater proportion. Thereby are they enabled to affirm that God indeed is ; that He recompenses those who seek Him out ; that the soul cannot die ; and that graces of a supernatural order are communicated to those who can respond. Beyond such grades are deeper states of love, in which the soul becomes love, or otherwise That which it seeks, and experiences things which—according to St. Paul—it is not lawful, meaning that it is impossible, to utter.

SELECT MASTER

The second of the proper CRYPTIC GRADES counts third in the English Obedience and ninth in the AMERICAN RITE, while it forms the Eighteenth Degree in the inextricable medley of the EARLY GRAND SCOTTISH RITE. In any logical arrangement the Grades in question should precede that of the HOLY ROYAL ARCH. The Grand Council of England and Wales has been placed, however, in an illogical position by the fact that GRAND LODGE recognises none of the so-called High Grades and it has been almost compelled therefore to exact the ROYAL ARCH as the qualification for a series which is really preliminary thereto. The AMERICAN RITE belongs to an undiscerning epoch in matters of this kind. As regards the EARLY GRAND RITE, it follows the proper sequence, in so far as it makes the ROYAL ARCH succeed the CRYPTIC GRADES, and it places also the Grade of MOST EXCELLENT MASTER at the end of the Cryptic Workings.

The SELECT MASTER is of considerable importance as introductory to the ROYAL ARCH. The Candidate is *ex hypothesi* a friend and confidant of Solomon, and when he hears that the secret workings foretold in the Grade of ROYAL MASTER are now going forward he is anxious to have a share in the labours. He is told, however, that a selection has been made already and that he must therefore wait upon opportunity. It comes through an error in the guarding, so that he is able to enter the *adytum* and to look upon the secret receptacles of the Hidden Mysteries. The Historical Lecture explains how these were deposited at a later period, and included—according to one of the recensions—(a) the embalmed heart of the Master-Builder, (b) the crown of King Solomon, and (c) certain coins which had been minted during his reign. The last have obviously no place in Masonic symbolism.

SHIBBOLETH

The word is pure Hebrew, and in the noun masculine form—שבל— it signifies, among other things, a channel, flood of water, and an ear of corn. It has a similar significance in the noun feminine form of שבלה. See JUDGES xii. 6, where certain Ephraimites who deny their nationality are required to pronounce the word *Shibboleth* and betray themselves by answering *Sibboleth*, for they "could not frame to pronounce it right." See also PSALM lxi. 16: "Let not the water-flood overflow me"; ISAIAH xxvii. 12, "From the channel of the river"; and GENESIS xli. 5, שבע שבלים = "Seven ears of corn." In Talmudic Hebrew שבוול = Spikenard. It does not signify plenty, except in the figurative sense ascribed to ZECHARIAH iv. 12:

הזיתים שבלו = "The branches of the olive trees," about which it has been said that they were as full of berries "as an ear of corn is of grains." The notion seems quite arbitrary.

GEORGE SMITH

The career of this worthy but incautious Mason was chequered to an unusual extent, passing through high rank in the Order to disgrace and ultimate expulsion. It would be none of my concern to speak of it at this late day, were it not for his one contribution to our subject—**THE USE AND ABUSE OF FREEMASONRY**. The date of his birth seems uncertain, like that of his death, but it is known that he was born in England. Under circumstances which are also clouded he entered the Prussian army, and was made a Mason in Germany. On his return to England he obtained a military appointment at Woolwich, and wrote on military subjects. He was also active in Masonry, being (1) Master of the **ROYAL MILITARY LODGE** of Woolwich for four years, (2) Provincial Grand Master of Kent from 1778, (3) Junior Grand Warden of the **GRAND LODGE** in 1780. In 1783 he published the work which I have mentioned, and so closed the brighter part of his Masonic life. Towards the end of that year he was in trouble on a charge of making Masons in a clandestine manner in the prison of King's Bench, with the assistance of another member of the **ROYAL MILITARY LODGE**, which claimed to be an "itinerant Lodge," moving with the regiment to which it belonged, and held therefore, in the view of Captain George Smith, to have the power of making Masons anywhere. The Lodge was erased in 1784, though the alleged delinquents seem to have escaped censure. But in November of that year he was cited to appear before the Committee of Charity to answer a charge of forging a Grand Lodge Certificate, recommending distressed Brethren. He ignored the summons, and the charge being held proven, he was "expelled the Society."

SOCIETY OF GORMOGONS

A considerable amount of knowledge, at once curious and useless, has been accumulated on this puerile and ridiculous counterblast to Freemasonry, which has been described by one English writer as a formidable rival and which caused the German historian Kloss to manufacture three portentous hypotheses in explanation of its existence. I think, on the whole, that Kenneth MacKenzie was right in dismissing it from consideration in a few lines, and that Mr. A. F. Calvert has been equally well advised in passing it over with scarcely an allusion in his work on **THE GRAND LODGE OF ENGLAND**.

Proclamation of the Rite.—The Gormogons were first heard of in 1724 by an announcement in *THE DAILY POST*, which made known to all who were concerned (1) That the Ancient and Noble Order was founded by the first Emperor of China many thousands of years before Adam; (2) That its Œcumenical Volgee was the great philosopher Confucius; (3) That it had been brought recently to England by a Mandarin; (4) That he had admitted into its Mystery several gentlemen of honour; and (5) That he proposed to hold a Chapter at the Castle Tavern in Fleet Street, at the request of some persons of quality. The condition of entrance on the part of any Mason was to renounce his "Novel Order." For the rest, the advertisement or proclamation registered—as a point of fact—that the Grand Mogul and the Czar of Russia had already been received into this Honourable Society, and—as a point of intention—that the Mandarin would set out presently for Rome to initiate His Holiness, when it was believed that the Sacred College of Cardinals would come bodily within the ranks. One would have said that the announcement was only a heavy jest—and typical as such of the period. This, however, was not the case. The Society was either established in due course, and that quickly, or it had come previously to existence. In the month following other newspapers reported that eminent Freemasons had renounced or "degraded themselves" from their Order, and had become GORMOGONS. In December several journals printed as news of the day a rumour that at the Castle Tavern "a peer of the first rank, a noted member of the Society of Freemasons, hath suffered himself to be degraded as a member of that Society, and his leather apron and gloves to be burnt, and thereupon entered himself as a member of the SOCIETY OF GORMOGONS." It is of general consent that this peer was the notorious Duke of Wharton, who for a brief period had figured as Grand Master of Masons and had done what lay in his power to compromise the Order. The GORMOGONS were still meeting—how frequently or occasionally there is no knowing—in the year 1731, according to the press of that date, while an extant medal of the Society suggests by its inscription that it had not passed utterly out of being in the year 1797.

Views of Kloss.—It may be added that the hypotheses of Kloss are (1) That the Œcumenical Volgi was the Chevalier Ramsay, (2) That the whole thing was a Jesuitical plot, and (3) That the GORMOGONS were precursors of the schismatic or so-called ANCIENT MASONS, for none of which does there appear to be a shadow of likelihood in reason or of foundation in fact.

FAUSTUS SOCINUS

The Socinian origin of Speculative Masonry was first hazarded by Abbé Lefranc in *LE VOILE LEVÉ POUR LES CURIEUX*. It has been repeated periodically from mouth to mouth as a kind of cheap accusation on the part of Roman Catholic writers, but the evidence—such as it is—has remained within the covers of his own impeachment, for those who echoed the opinion have done nothing to sustain it on their own part.

SOLOMON

The reign of Solomon was a reign of peace in Israel: the Temple was built in peace, and the Divine Presence dwelt in the Blessed Sanctuary, a gage of peace to men. The peace of God is the presence of that light which is He, and in its proper understanding the light of a Masonic Lodge is light of His indwelling Spirit. The Master of the Lodge is *Vicarius Salomonis*: he communicates the light of Masonry and his chair is a chair of peace: he is the spirit of goodwill towards all. The work of the Lodge is at once for the glory of God and the good of men. By the hypothesis of its symbolism, the Lodge of MARK MASTERS is one of operative working, whereof Adoniram is the prototype on the traditional side of Masonry. The Master of a MARK LODGE is his representative and works therefore in his name. A Chapter of ROYAL ARCH Masons is concerned with the Second Temple, which was built under the auspices of Zerubbabel: for this reason the procedure of the ARCH recalls that Prince of the People, and he is its President, on behalf of whom—and so only—his Deputy acts throughout. So do all Lodges and Chapters recall their great originals, and it is the same in the High Grades. The prototype of every Preceptor in the ORDER OF KNIGHTS TEMPLAR is Jacobus Burgundus Molay. In the RED CROSS OF CONSTANTINE the Christian Emperor of Rome presides over all the Conclaves. There are, however, ideal chivalries, apart from historical headships—as, for example, that of ROSE-CROIX. In a deep spiritual sense the *Rex Sapientissimus* of every ROSE-CROIX Chapter is Christ, while it is He and no other who should be understood as ruling the KNIGHTS BENEFICENT OF THE HOLY CITY, for the City and its Chivalry are His. The Secret Tradition makes Solomon prefigure the Messiah, as Craft Masonry prefigures the High Grades. The fulfilment of all is Christ, and the Holy Houses of Masonry are images of the Mansions which are above.

SOVEREIGN COMMANDER OF THE TEMPLE

My information concerning this Grade is derived from French sources in manuscript, but there are several variants of the title in High Grade collections, e.g. ARCHITECTURE OF THE SOVEREIGN COMMANDER OF THE TEMPLE, No. 44 in the RITE OF MIZRAIM; SOVEREIGN GRAND-COMMANDER OF THE TEMPLE, No. 27 in the RITE OF MEMPHIS; KNIGHT OF THE TEMPLE, No. 13 in the reduced ANTIENT AND PRIMITIVE RITE of thirty-three Degrees, where the Chief Celebrant is Sovereign Grand Commander of the Temple; KNIGHT COMMANDER OF THE TEMPLE, No. 27 in the ANCIENT AND ACCEPTED RITE. The Grade now under notice is moderately distinct from these and is possibly their prototype. It is militantly Christian in character.

Reception.—In the Ceremony of Reception the Candidate enters in his undergarments only, with eyes bandaged and his hands tied behind him. After various circumambulations he is placed at the East. At the first Battery of the Master his hands are loosened, whereby and wherein he is delivered from the yoke of servitude and henceforth has no human equals except in the Sovereign Court of the Temple. The application of this statement is to be understood no doubt within the measures of Masonry: it is one of the recurring High Grade claims to precedence. At the second Battery he is restored to light and pledged. At the third Battery he is clothed ceremonially and receives the Official Secrets.

Questioning.—A Catechism attached to the Grade explains (1) That the Battery, being twenty-seven knocks, signifies the Twelve Tribes of Israel, the Twelve Apostles and the Holy Trinity; (2) that the three circumambulations have reference to the Triple Unity; (3) that the red and white clothing alludes to the purity of the Son of God and His Prècious Blood poured out for mankind; (4) that the black which borders the red Apron represents sorrow for the blindness of mortals. The Grade has almost obviously no meaning beyond the insolence of its claim. The alleged privileges of Commanders of the Temple included the right (1) to remain seated and covered in ordinary Lodges at the North of the Master; (2) to come in and go out at pleasure; and (3) to have seven votes at all ballots. Whether the "ordinary Lodges" admitted these claims is another question.

SOVEREIGN GRAND INSPECTOR-GENERAL

The Ritual of this Grade has suffered the characteristic transformations which have characterised all important divisions of the SCOTTISH

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RITE. In view of its importance as the head and crown of the system I shall endeavour to trace its developments, though not indeed from the beginning, for I have no evidence before me respecting the original codex, though there are certain reasonable inferences which can be drawn concerning it. Among these is the probability that in some form and under a variant denomination it anteceded the year 1801, when the SUPREME COUNCIL of a Rite of Thirty-three Degrees was first established at Charleston, U.S.A. Seeing that the SCOTTISH RITE was only incidentally Templar, it seems incredible that a Templar element should be introduced wittingly at the beginning of the nineteenth century, had the Ritual been composed at that period; but if—as is most probable—the directing centre at Charleston was not especially creative in 1801, it was probably content, like other makers of unwieldy and mammoth systems, to ingarner from far and near and to be content with what was got in such manner. They happened in this case upon a Templar Grade, and took it for better, for worse. I will speak of its claims—in the first place—as they appear in the text published by Ragon about 1860.

Reception.—The Reception is a vestige of procedure, comprising (1) The admission of the Candidate, whose Masonic qualifications are those of KNIGHT KADOSH and PRINCE OF THE ROYAL SECRET; (2) his triple circumambulation of the Supreme Council, which appears to be without object; (3) the test of courage which is applied to him, whereby he is called upon to plunge both hands in molten lead, but the vessel presented before him contains quicksilver at its own natural temperature; (4) the Obligation which is imposed upon him, the same being exceedingly long; after which there is (5) the dramatic moment of the Grade, when he is married with a gold ring to the Order, his country and his God, after which (6) he receives the insignia and (7) the Official Secrets. The insignia include a sword, which is to be used only in his own defence, in that of his country and the Order, and against those “sanguinary criminals” who were the murderers of Jacques de Molay. With the exception of a certain password, this direction constitutes the Templar element in the ceremony of advancement. It raises that inevitable question of sub-surface intention which obtrudes in so many Templar Grades. Who were the successors of the murderous scoundrels? Where was it likely or possible that the “lethal weapon” of the Candidate could be raised against them? On what throne, in what chair did those sit in the eighteenth century and later as successors of Philip the Fair and Clement V? It is easy and too easy to say with the clerical enemies of Masonry, or for that matter with those Masons who have come forward occasionally in

militant hostility to Templar Rites, that they were King and Pope. Against this it has to be remembered that each Candidate was most especially pledged to obey all laws and orders of the Government to which he belonged. In any case, by the hypothesis of the Grade, there were traitors somewhere, and on these vengeance was to be taken. There was also a definite enterprise in view, and the Eternal God, Who is Father of Life and Light, was petitioned to strengthen the chivalry that it might overcome those who were in arms against it. These are intimations of the Opening.

Questioning.—In a Catechism attached to the Grade, the objects of the proposed vengeance which snorts at every point of the Ritual are shewn to be the **KNIGHTS OF MALTA**, because “after the destruction of the majority of Knights Templar by Philip the Fair in conjunction with Pope Clement V, their rich possessions were assigned to the **KNIGHTS OF ST. JOHN OF JERUSALEM, now KNIGHTS OF MALTA.**” It is said of these unlawful possessors that “they have refused to make restitution of that which was wrested from us by injustice and cruelty,” and “we have therefore determined to regain them by force, when our Order has sufficient numerical strength to undertake the enterprise.” Hereof is the kind of “light and life” which are communicated to the body-general of Masonry throughout the universe by the “Sublime and Illustrious Order.” But if ever there were camouflage in Ritual it is surely here. The **KNIGHTS OF MALTA** at the period were an honorary remnant holding their title from the papacy and having no possessions as such. The supposed descendants of the Templars had forborne to appeal for restitution and knew well enough that they would be fools for their pains in so doing. Moreover, as Princes of the **ROYAL SECRET**, they had made a feature of proclaiming that they were at peace with the rival chivalry.

History.—Such is the Grade which according to the same Catechism was established by Frederick the Great, “to regulate our hatred and our campaigns against the **KNIGHTS OF MALTA.**” The pseudo-historical discourse enlarges on this subject, and says that the Prussian King collaborated with Prince Louis de Bourbon. It is a notable document containing mendacities in every paragraph, but so preposterous in character that they sound like a record of delirium. A time is anticipated when sovereigns will combine together for the purpose of making war on the detested chivalry, and then it will be the privilege and glory of Grand Inspectors-General to join with these more earthly potentates at the head of the body-general of Masonry for the recovery of the Isle of Malta, and apparently of Jerusalem also. The Holy City—so far as the discourse is worded—would appear also to be groaning

under the yoke of the execrable descendants of the execrable KNIGHTS OF ST. JOHN. On the day when the Thirty-third Degree attains this end of being "the Order will then assume a real title." I suppose again that there is some method behind the madness, but I make no claim to the possession of a key. It must be confessed that the whole scheme has a certain aspect of conspiracy, continually presenting itself and as frequently eluding the mental grasp. I am quite certain that it was never conceived by Charleston and that Charleston was in my own position when it decided to take it over—that is, without a key to its meaning. It would have been in the same situation of course with Pasqually's super-evocation Rituals, or with the ultra-spiritual developments in Grades of the ROSY CROSS.

Grand Orient.—When the Thirty-third Degree passed for a period into the hands of the French GRAND ORIENT, it made short work of the Ritual as to all the salient points. The Templar element was struck out, the Catechism was lopped like a redundant branch, the Historical Discourse went also into the limbus, with all the claims in respect of Frederick the Great and his Masonic headship. The mysterious enterprise was transformed into a spiritual combat for God and the chivalry—*Deus meumque jus*. The pledge was one of faith towards God, King, country and the Order. The ring was a gauge of the alliance contracted with the body-corporate of Inspectors-General. The numerically exalted Grade became assuredly most innocent of hands and clean of heart, guiltless above all of any inward meaning, but as much without life or purpose.

J. M. Ragon.—Among documents of the Grade, Ragon presents a fragment under the title of PRIMITIVE ENGLISH GRAND INSPECTOR, but without any explanation concerning it, except that he has drawn from an unknown *Tuileur-Expert*, which claims to derive on its own part from "a sound source." There is not the least reason to suppose that any Grade of GRAND INSPECTOR ever originated in England, but otherwise the extract is too slight to offer any materials for our judgment. Whether it was Templar in this alleged form is itself an open question. I can say only that there is a record of sorrow in the chivalry, that it is in great fear of unwelcome intrusions, that it confesses to a design in view, which seems to be the vindication of despised virtue and outraged or persecuted innocence. There is also the notion of a crusade against vagrant vice and crime emboldened by impunity. Ragon expresses an opinion that the criminal projects of Templar vengeance were voided by the Revolution of 1789.

SPURIOUS CHARTERS

It must not be supposed that Freemasonry has a more considerable wealth of doubtful and unauthentic documents than will be found in other great movements, making a claim on the past and having certain roots therein. As a matter of fact, they are comparatively speaking few. The Operative records are nearly all genuine, though scholarship has not been able to legislate in every case with a certain voice on the question of dates. The Speculative Craft which came into manifestation in 1717 laid no claim on memorials, and when the time arrived to produce some Laws and Constitutions it set to work quite frankly, making many changes in previous customs and earning in this manner not a little hostility in Lodges outside its obedience. When it produced the Speculative Rituals there is no doubt that they were designed to be accepted as of old use and wont, but this is another part of the subject and not a question of Charters. The four chief fabrications which it is usual to cite under the style and title of Spurious Charters are (1) the Charter of Cologne; (2) the so-called York Charter, otherwise Charter of Edwin; (3) the Latin Constitution of the SCOTTISH RITE, otherwise of Frederick the Great; and (4) the Charter of Larmenius, otherwise Charter of Transmission. The last is not in reality a Masonic document and has been considered at some length already. The Charter of Frederick the Great has been dealt with in like manner.

The York Charter.—It contains Constitutions and was published in German by Krause, who gives its early history as follows: (1) a document preserved in the city of York, *apud reverendam summam societatem architectonicam*, meaning the York GRAND LODGE, written on parchment in old English; (2) translated into Latin, apparently in 1805; (3) rendered into German from Latin by one Schneider of Altenberg in 1808; (4) which version was used by Krause. The facts against the document are (1) that no such Charter is extant in the archives of YORK LODGE; (2) that it is not in the York inventory extant in 1777; (3) that it is not mentioned in the Surtees Society's List of the Fabric Rolls of York Minster. Furthermore, it claims to embody the Constitutions adopted by a General Assembly of Masons held at York, 926 A.D., and yet—as Findel points out—it was not referred to by Mr. Francis Drake when he made his historical speech before the York GRAND LODGE in 1726, though it would have been of vital importance to his case. These are the negative points, and they are sufficient to condemn the document if they stood alone; but there is one of a positive kind which is final on the whole question.

The term NOACHIDA is used in the document and this was not merely unknown at the supposed period but for centuries after. It was used by Anderson in his second BOOK OF CONSTITUTIONS, and Kloss is justified in concluding that the Charter was fabricated after 1738.

Cologne Charter.—It appears to myself that a great deal of unnecessary debate has taken place about this document in the past. The accounts of it are everywhere in Masonic handbooks and histories, so that it can be dismissed here in a few words. The Charter of Cologne purports to belong to the year 1535 and the cipher writing decodes into the Latin tongue. It is transparently spurious and betrays itself in almost every paragraph, but the points that are sufficient to my purpose are (1) that it affirms the Masonic Order to have "existed in Palestine, Greece and the Roman Empire, even before the Crusades"; (2) that in particular it was in Palestine when the Knights Templar went thither; (3) that it refers to Elect and Most Elect Masters as Degrees *ab origine* of the Fellowship.

Other Impostures.—(1) The LOCKE MS. claims to have been written by the hand of King Henry VI and is in the form of a catechism. It is almost universally rejected as a peculiarly clumsy forgery and appears to have been produced between 1738 and 1753, when it appeared in the GENTLEMAN'S MAGAZINE, being prefaced by an equally fraudulent letter from John Locke. (2) The MALCOLM CANMORE CHARTER was manufactured approximately about 1806 to support a claim of the GLASGOW FREEMEN OPERATIVE ST. JOHN'S LODGE to precedence over other Lodges in Scotland, notwithstanding the rights of KILWINNING, based on the EGLINTON MS. of 1599, not to speak of other ancient Masonic foundations in Scotland. It was variously referred to 1051, 1057 and 1157 A.D. (3) THE STEINMETZ CATECHISM and the controversy arising therefrom is of no moment to English Freemasonry. It was first published by Schneider in his work on the BOOK OF CONSTITUTIONS of the Lodge ARCHIMEDES at Altenburg and may be consulted by English readers among the appendices to the HISTORY of Findel. Those who maintain its authenticity refer it to the Middle Ages, but it is relegated to the eighteenth century by the opposing camp, with whom Gould appears to agree.

SPURIOUS RITUALS

It is customary from a Craft standpoint—in view of wrested obligations—to characterise all records of Ritual procedure, whether written or printed, by the qualification of spurious, and the designation tends to pass over to the High Grades, where the same reasons do not operate,

and the fact notwithstanding that some of the Grand Obediences issue to their members authorised copies of the Ceremonies. The only really spurious Rituals are catchpenny publications purporting to represent the substance and letter of specific Degrees, which, however, are distorted almost out of recognition or are reflections derived at second hand. The feeling abroad on these subjects appears different from that of Great Britain and is indeed typical of an error in the opposite direction. One sees in French and in Spanish the Rituals of almost any given Grade, not only printed *in extenso* but in such a manner that what are called the official secrets are conveyed in plenary form; and these are not booksellers' or hawkers' speculations, but appear less or more under the authority of the several Rites. It may be hoped that a day will come when the necessity of printed Rituals will be recognised explicitly by the Craft, in place of being used everywhere without recognition. It will not only make for sincerity, but may lead to some protective scheme by which they will be less obviously at the mercy of any inquisitive buyer and less continually in the second-hand book-market.

SUBLIME CHEVALIER DE LA ROSE CROISSANTE

The Eighteenth Degree of the ORIENTAL RITE OF MEMPHIS bore this title, according to the Constitution of 1861, but it appears to have been interchangeable with that of Chevalier de Rose-Croix, of which it is a variant. It is provided with a historical legend, according to which it belongs to the highest antiquity and originated in the city of Thebes. It has been described as divided into three emblematic classes, being respectively (a) the Sanctuary of Masonic Secrets, corresponding to Prayer, Obligation and Baptism; (b) the Sanctuary of Hermetic Secrets, which answers to Alliance, Union and Joy; (c) the Sanctuary of Theosophical Secrets, connected with Humanity, Invocation and Light. It was pretended that advancement from one to another class was granted only as a reward of merit; but in reality the three classes were points in a single Ceremony, necessitating three apartments characterised as Temples, precisely as in other obediences.

An Order within Masonry.—The ROSE-CROIX Grade is in the proper understanding an Order within Masonry and is not correctly allocated as a Degree in a series. In the RITE OF MEMPHIS it is denominated a *Maçonnerie*, as something that stands by itself, upon its own basis and within its own measures. The object of its institution is described as a liberation of the elect from vulgar errors by means of philosophical studies, stimulation of desire after moral perfection,

beneficence and the practice of all virtues. In the First Point, the Candidate is subjected to a prolonged examination by way of question and answer, in the course of which he learns : (a) that human life is a sacred and inviolable gift ; (b) that wisdom has its root in self-knowledge, for there is divinity in our inward nature ; (c) that the true education of man is of that kind by which he is prepared for immortality ; (d) that the human spirit is an emanation of the Sovereign Intelligence ; (e) that God is pure spirit, and can be attained only in thought.

Seven Virtues Typified.—When this examination is finished the procedure reflects that of the ROSE-CROIX Grade as it is worked in England under the ANCIENT AND ACCEPTED RITE, but is much more elaborate in character. The attainment of the three theological virtues is followed by the ascent of a ladder of seven steps, corresponding to Patience, Moderation, Temperance, Modesty, Prudence, Mildness and Candour, by the help of which virtues the Candidate is taught to overcome egotism, pride and ambition, and so is prepared for the vision of truth unveiled, which closes the Second Point with the following golden counsels :

“ Thou who wouldst pursue gloriously the career of a Mason, be emancipated from all material conceptions ; make symbols thy study, for allegory is the voice of wisdom ; purify thy heart ; utter the word of life in all the regions of the universe ; teach those who are about thee how best to love one another ; lead back into the true path those who have forsaken virtue ; instruct the ignorant and soothe those who suffer.”

Sense of the Symbols.—In the Third Point the Sovereign Chapter hears a catechetical instruction recited by the Most Wise President and the Chief Interpreter. It is partly historical and in part an explanation of symbols. Initiation is defined correctly as representing birth into a new life and in L'ORDRE DE LA ROSE CROISSANTE it seeks a point of union between all religious beliefs and between all human beings, seeing that there is one vital essence, one only spiritual nature, and one Divine Breath. The Red Cross is an emblem of life to come, while the Rose placed thereon signifies the interblended joys and sorrows, pleasures and pains of man's terrestrial lot. On the historical side it is said that the original *Frères Rose-Croix* had their Sanctuary in the East, that they came West in the twelfth century for the propagation of secret sciences, they being Hermetic philosophers. The Rite founded in Germany by Christian Rosenkranz (*sic*) seems to be regarded as an independent creation, though drawn from the same sources. There was also—it is said—a ROSE-CROIX ALCHEMIQUE at

Padua in the thirteenth century, which, in addition to experiments in metals, proposed to discover the Lost Word by means of Oracles—that is to say, by the operations of animal magnetism.

Defects of the Grade.—While the MEMPHIS version of the ROSE-CROIX Grade is not without features of interest, its prolonged recitations are fatal to that dramatic element which is so essential to symbolism, presented in the guise of Ritual; its *mélange* of philosophies, represented by inchoate extracts, and its chips of doctrinal thought from a variety of religious sources result in an eclecticism of the most vague and uncritical kind. In a word, it is a product of its period and is without much title to consideration at this day, while on the historical side its inventions are of the clumsiest order. The hand of the rogue in history should at least be a skilful hand.

SUBLIME DIRECTOR OF THE GREAT WORK

As the last working Grade of the RITE OF MEMPHIS, bearing the number 90 in the mammoth sequence of the system, perfection may well be claimed for this the final development and message. But it is in the point of numeration alone that the quality is affirmed to reside, because a right angle is an angle of 90 degrees. It completes also the geometrical division of the system, which—as we have seen otherwise—is classified in three series, comparable to the three angles of a right-angled triangle, and *ex hypothesi* embracing the whole Masonic Science. The DIRECTOR or SUBLIME MASTER OF THE GREAT WORK is therefore he who has ascended the whole ladder of the Rite and acquired all its Mysteries. The Rite is the Great Work in the generic sense of the expression, and in the individual or particular sense its incorporation in the mind of the Candidate is the *Magnum Opus*, so far as he is concerned. The extent to which this obtains may be gathered from the Catechism of the Grade, for the question being as to what is the first need of humanity a remarkable answer follows—namely, that the first need is the existence of the Order—an almost sublime audacity. The second is the Order's conservation, and the third research into the basis on which it reposes. Apart from assurances like these, it does not appear within the measures of the Ritual itself that the Candidate—having come so far—is destined to obtain so much as his travail might lead him to expect.

SUBLIME ELECT

In what is called the THIRD ELECT GRADE we have met with a mythical institution of Christian Chivalry, deriving its manufactured tradition from the days of Solomon. On the hypothesis it is introduced

by two Grades of Vengeance which are in close analogy with ELECT OF NINE and ELECT OF FIFTEEN in the SCOTTISH RITE. These last do not call therefore for more particular description ; but they have also a supplement, termed SUBLIME ELECT in the English nomenclature of the RITE, SUBLIME ELECT KNIGHT and SUBLIME KNIGHT ELECT OF TWELVE under other jurisdictions. There is little correspondence between this ECOSSAIS sequel and the THIRD ELECT GRADE in the codices with which I am acquainted, and it must be mentioned therefore apart. The chief point of junction lies in the fact that it is a Masonic Order of Knighthood, being such a chivalry as we can connect with the reign of Solomon. We are reminded thereby that in other days than those of the eighteenth century, Caxton printed a History of Troy in the form of a mammoth knightly romance, full of quests and errandries. In a French recension belonging to the first half of the nineteenth century the Lodge is called a GRAND CHAPTER and the Official Elects are Twelve, with the King of Israel ruling them as Thrice Puissant President. It becomes obvious therefore that it is no longer a Christian Grade belonging to Crusading times. Like its cousin many times removed, the work begins at midnight, and as no sun shines therein it ends at break of day. How it is so long protracted is a little difficult to say, since the work is almost *nil*. The story is that Solomon chose twelve from the Companions Elect of Fifteen, placed them over the Twelve Tribes of Israel and gave them a new charter with a new title. Their duty was to report on the work performed by the Tribes in connection with the Temple and to discharge the dues thereon. It will be seen that this is *nihil ad rem electam* and that there is no *res* whatever. This notwithstanding, *ex hoc nihilo* Pike made an abortive attempt to produce something.

SUBLIME ELECT OF TRUTH

The motto of this Rite is *Lux in Tenebris*, and the same is communicated in two Grades, one of which is called KNIGHTS ADEPT or CHERUBIM, and the other is properly the Grade of SUBLIME ELECT, called also Grade Final of Masonry and therefore a *ne plus ultra* in super-Masonic terminology. It is further a Sovereign Council and the Master is Chief thereof. As seen in the section on Elect Grades, the Rite is said to have been established at Rennes in 1776, but according to its own testimony the event took place in 1748. From the history of High Grade Masonry and from the content of the Rite, I make no question that the witness is false, but do not propose to debate the point, more especially as no person is likely to affirm its

truth. The quality of light in darkness communicated in the sense of the Rituals will appear as we proceed. They are important after their particular manner, and the Headship appears to have illustrated its conviction on this part of the subject by issuing Patents for the Constitution of Councils without demanding fees. The sole dues were for Certificates of the Second Degree, fixed at the nominal sum of ten francs. The Masonic qualification for admission was the Grade of ROSE-CROIX.

Laws of the Order.—I will deal first of all with certain Rules and Regulations arising out of Statutes and Ordinances appertaining to the two Grades. (1) The privileges claimed for Adepts and Elect Brethren are recited in familiar terms, and include power to remove and suspend any officers of a Blue Lodge, not excepting the Master, as also jurisdiction upon differences arising in lower Degrees. (2) The Adepts were entitled to initiate and advance up to the Grade of ROSE-CROIX and Elect Brethren up to and including that of ADEPT in the Order, "but only on condition that there is no regular Lodge in the place where they propose to act." (3) The Sovereign Council of the Order was located at Rennes, and consisted of nine members. (4) Patents for the constitution of subsidiary Councils could be granted only "on the written demand of a Regular Sov. Chap. of R. ⚔. and must be presented by a Deputy who was qualified for reception into the two Grades of the Order." (5) Subsidiary Councils must not exceed seven members, but there was power of co-option under certain circumstances which do not call to be specified. (6) There was also a provision for the establishment of Sovereign and Subsidiary Councils in other countries with which France was at peace. (7) The chief qualification for Candidates was their superiority to all prejudice, in connection no doubt with which (8) It was forbidden to "persons in the Church"—meaning Ecclesiastics presumably. (9) Though the Order, properly speaking, consisted of two Grades, a Discourse in the second speaks of a preliminary Grade of ROSE-CROIX, of which a Sovereign Departmental Council was established at Paris. It appears to have been the sole intermediary for proposed Candidates. (10) This Sovereign Chapter is specified as in session on November 21, 1804, and I conceive that it was about this date that the Order came into existence. There is not the least reason to suppose that it established Councils anywhere outside Paris and Rennes, or that it existed for any considerable period.

First Grade.—As the Grade of KNIGHT ADEPT is claimed valiantly to be *avant-dernier de la Maçonnerie* at large we know at once how it stood in the minds of its authors and where we are likely to stand

concerning it. The expectant heart of the student fails, however, at the very beginning on being ushered into the presence of Adam as Chief of the Lodge, with Brother Truth as the Master of Ceremonies and the auditors figuring as Cherubim. We are spared notwithstanding the instruction of older days, that the First Man was actually the First Mason and that the First Lodge was held in the Garden of Eden, nor have the unofficial Brethren any enforced analogy with a most exalted Choir in the Hierarchy of Blessed Angels. Whether actually in Eden or not, Adam would appear to be remote from earth and its activities, for he asks compassionately the time thereon and concerning the progress of mankind. While the sun shines at the zenith in the Lodge of the Adepts, it seems to be night always on earth, and as to advancement therein the human race persists in following vulgar prejudice, founded on fraud and falsehood. The Lodge is opened for the purpose of rescuing one or more individuals from this clouded state, and it is closed to go forth in the world and awaken therein a desire for truth, regarded as the sole source of all perfection.

Grade Procedure.—The Candidate enters hoodwinked, desiring to pass out of darkness, to put away the old man, to renounce prejudice, and to behold the light. He is told that, if properly prepared, he can look upon that truth unveiled which has always enlightened Sage and Mason, when liberated from all superstition. His eyes thereupon are unbound; he is instructed in the nature of truth, after which he is embraced by the Master, decorated with the insignia of the Grade and receives the word ADONAI. It will be seen that the procedure is characterised by great simplicity, but whether it is a seal of wisdom will depend upon the quality of teaching.

Grade Instructions.—Attached to this First Grade is the Discourse mentioned therein, and the heads of its communication follow. (1) The Bible in the Lodge of an ENTERED APPRENTICE is not of religious acceptance as understood by Adepts, but it comprehends the Natural Law to which they confess, which moreover is graven in the heart, and in fine it is the first of books. (2) There has been placed within ourselves by God all that is needed to enlighten us in the search after truth and happiness. (3) The Alliance with God is in the Law graven on the heart. (4) The Blazing Star is an image of the Mason who by attaining perfection penetrates the darkness of error: it is also the Light of Truth. (5) The lower Grades of Masonry are superstitious—at least on the surface. (6) The Word supposed to be lost in the Third Degree was never possessed, and the legend illustrates the devices of those who would enslave others: it typifies the manner in which vulgar ignorance clings to empty words. (7) The Grade of

PERFECT MASTER—which in the version referred to is concerned with the disinterment and re-burial of the Master-Builder—signifies in the symbolical corpse the man who is dead to reason and buried in darkness and error. (8) The **ELECT OF NINE**—otherwise **ENGLISH MASTER**, according to the system under notice—should teach us that the punishment of our sins is within us. (9) The **ELECT OF FIFTEEN**—otherwise **IRISH MASTER**—instructs us how to overcome passions and sit as our own judges. (10) The **ELECT MASTER** tells us that though many may be initiated into the First Mysteries few are worthy of the Last. (11) The Grade of **ARCHITECT**—otherwise **LITTLE ARCHITECT** or **PETIT ÉCOSSAIS**—imposes sacrifice of possessions, mistrust of unworthy Brethren, enlightened zeal and mildness opposed to fanaticism. (12) The Grade of **SECOND ARCHITECT**—otherwise **ÉCOSSAIS** or **FAVOURITE**—expounds the analogy between Masonic and Natural Law. (13) The Grade of **GRAND MASTER ÉCOSSAIS**—otherwise **GRAND ARCHITECT**—in which the Candidate is supposed to have ascended to the Third Heaven—refers therein to the Abode of Truth, since she was driven from earth; and the depicted Baptism of Christ by St. John Baptist is an emblem of the true Mason reborn in the light of Truth, confessing one God and suffering no superstitious worship. (14) The Grade of **KNIGHT OF THE EAST**—otherwise of the **WORD**—presents Cyrus, who is an emblem of Truth, and Zerubbabel, who is the man bred in prejudice. The lion in the dream of Cyrus signifies fanaticism. The sword given by Cyrus to Zerubbabel is that of Truth to combat Error. (15) The first Temple of Solomon is Natural Law, and the second is to be built with the same material. (16) The initials **L. : D. : P. :** are those of the words *Liberté de Passer*.

Grade Catechism.—There is also the inevitable Catechism, containing an exposition of various Masonic emblems, of which some are universal in the Craft, some peculiar to individual High Grades, and a few reserved to the Rite under notice. (1) The **Compass**=Justice. (2) The **Square**=Tendency to one end in virtue of manners—a statement to which I can attach no meaning whatever. (3) The **Level**=Equality and Immovable Justice. (4) The **Perpendicular**=Rectitude, Contemplation and Isolation from mere Prejudice. (5) The **Rough Ashlar**=Vice to be corrected and Passions to subdue. (6) The **Pillars**=Firmness and Adornment. (7) The **Coffer**=an Emblem of Secrecy. (8) The **Key**=Gift of penetration for attainment of Truth. (9) **Flaming Heart**=Purification and Zeal. (10) **Circles, Squares, and Triangles**=Immunity, Immutability, Divinity. (11) **Vescica Piscis**=That nothing is impure in the eyes of God, that modesty is part of the morality of Nature, but that its sole

intent is to check the abuse of that which in itself is pure. (12) Light passing through Globe filled with Water=Value of well-directed passions, as earth is fructified by water.

Fundamental Principles.—The cardinal counsels of the Grade—described as those of an honest and active life—are (1) Fraternal love ; (2) Scepticism in respect of everything which eludes mathematical demonstration ; (3) Prudence, which teaches us to do nothing of which we may possibly repent hereafter ; (4) Implicit confidence in the Fatherly Goodness of the Supreme Being, Who has written in our hearts that the unfailing path of earthly happiness is to do good and avoid evil, were there even no life to come.

Second Grade.—The Second Grade, or that of SUBLIME ELECT, beyond which there is no *Liberté de passer*, because it is the *ne plus ultra* and *Grade final de la Maçonnerie* is destitute of all ceremonial, and almost of formal procedure. There is no pledge ; the Candidate simply comes in ; and the Chief of the Sovereign Council enters at once on his Discourse, which may be reduced under the following heads. (1) The disciples of rational philosophy have left all graven images and all superstitious forms of worship. (2) They recognise that there is analogy or identity between Pagan and Christian Mysteries. (3) They look upon the Divinity as Creator and Prime Mover, inaccessible as such to the sorrow, wrath, or passions of men. (4) They practise the maxims of universal morality, of religion graven in the heart. (5) The violation of this original law is the probable origin of superstition. (6) The despair of man has made inexorable gods and his weakness has made intercessors. (7) The philosophers—meaning apparently the Keepers of Masonic Tradition *ab origine symboli*—deferred outwardly to the objects of public veneration for the maintenance of public order. (8) They found refuge in an asylum which they denominated the Temple of Solomon. (9) They received Postulants into the Lesser Mysteries therein, seeking to penetrate the mind and character of each. (10) They advanced to the Last Mysteries those only whom they found to be emancipated from all vulgar prejudice. (11) The four lower and the seven superior Grades of Masonry furnished them with the knowledge of men. (12) The little minds were drawn by the *mise en scène* and trivialities of ceremonies, hieroglyphics, traditional histories and whispered secret words. (13) Such was the twofold object of Masonry in its ordinary Grades, of which four belong to a Lower and Seven to a Higher Order.

Claims of the Order.—The Discourse goes on to speak of the Sublime Order and the Grades comprised thereby. That of Rosæ-

CROIX is the last character-test applied to the Initiate, and "if he has succumbed to the prestige of superstition he is left for ever on the Mount of Heredom." It appears, however, that the Grade of CHEVALIER ADEPTE is also—in some sense—a symbolical test, for the story of Adam in Paradise is another story of "a capricious God." It is better to be truly man than a KNIGHT ADEPT of the Order. This notwithstanding, the Grade is a preparation and expounds in an ingenious manner all Masonic emblems.

Ne Plus Ultra.—The final Grade belongs to the primitive religion of equality. There are neither signs nor grips; the doctrine is good faith and humanity; the ceremonies are *les regards réciproques*. The Word is Nature; the only worship is that of natural law, of one God and love of the Brethren. Nature bears witness to the Supreme Being as her Architect and Creator, but He is neither to be understood nor conceived. Our duties towards Him are those of gratitude and conscience. If there are others, He will make them known in due season. The only worship of this God is that of the heart: its discipline is love of our country and the regimen is natural law.

A Deistic Order.—The last message, final revelation and Master Key of the whole Masonic Science is therefore a cheap Deism, formulated in the lowest terms of commonplace. The ambition of the system and its claims is above all things overweening, but the capacity is comparable to that of a charity schoolboy, as schools of charity stood at the beginning of the nineteenth century. I do not propose to offer any word of commentary on the explanations of Masonic emblems, as it seems to me that they expose their own values. I have said that this Order of Sublime Election is important after its own manner, the reason being that it was a considered experiment on the Masonic mind of its age, and the experiment proved a failure. In the aftermath of Voltairian philosophy, encyclopædism and the French Revolution, there was room and to spare for a reduction of universal Masonic ceremonial and symbolism within the measures of simple theism, but an explanatory system self-superposed on the Order must have something of genius to recommend it, and this had none. Without inspiration and without lights, it perished of its tepid dullness. I feel certain that Paris never heard of its Sovereign Council of Rose-Croix of Heredom: it lived and died at Rennes. As regards the Grades upon which it reflected its *Lux in tenebris*, that of ELECT OF NINE, otherwise ENGLISH MASTER, corresponds to nothing which I have found under these titles, and the same observation applies to ELECT OF FIFTEEN, identified with IRISH MASTER. Nor do I know of an Ecossais Grade in which the Candidate ascends

to the Third Heaven, or even to a Masonic substitute for this exalted state. It should be added that the references apparently are not to isolated Grades but to an ordered Rite of some kind. I have not met with one which is formed on the particular sequence.

SUBLIME HERMETIC PHILOSOPHER

When the RITE OF MEMPHIS was reduced to thirty-three Degrees under the name of ANTIENT AND PRIMITIVE RITE the Grade which I am about to review was renamed KNIGHT HERMETIC PHILOSOPHER, with characteristic awkwardness. It figured as SUBLIME HERMETIC PHILOSOPHER in the original classification of 1839, being No. 40 of the series. In the revision of 1856 it became HERMETIC PHILOSOPHER, and formed one of a SENATE OF HERMETIC PHILOSOPHERS. In the classification of 1862 it retained the same number but recovered the qualification of Sublime, while its particular Class had attained the title of AREOPAGUS. The Ritual is characterised by grave consciousness of its own serious intent, and as regards the work of Hermetic Philosophers it is said in the Opening that it is always in progress and suffers no interruption except for the repose of the labourers. The Candidate expresses his desire to be admitted into the Philosophical Academy, and is tested respecting his progress in that study of the Hidden Mysteries of Nature and Science which was recommended to him at an early stage of his Masonic experience. The proficiency is supplied by his Conductor, who answers on his behalf, and the Mysteries themselves prove—as might be expected—very cheap MEMPHIS substitutes: (1) The qualities of heat, dryness, cold and moisture ascribed to the seven planets; (2) the so-called power of numbers. On such qualifications is the “high Masonic dignity of the Grade” attained, and the recompense which awaits the Candidate is comprised in (1) the heads of an instruction on alchemical notions, and (2) a panegyric of the RITE OF MEMPHIS. The first is by way of explanation concerning the Hermetic Cross. It affirms that alchemy was cultivated by the Egyptian priests, and thereafter borrows from the Hermetic Catechism of Baron Tschoudy; there is also a disquisition on the four elements of old physics. The second says that the Order is founded on religion, science, knowledge and virtue. The proceedings conclude with the “allegorical discourse of the Degree,” to which it bears no relation whatever. It describes the arrival of Abel at “the celestial dwelling,” where he demands pardon for Cain or permission to return and console him. There was joy in the Blessed Hierarchy, and “God looked kindly upon the sinner.” It might serve better if only it were better told, but it would remain *nihil ad rem*.

Masonic Sublimities.—I think, on the whole, that a gleam of sanity came upon the revision of 1856 when it struck out that word *Sublime*, but even so the Candidate does not issue from his experience a Hermetic Philosopher unless he entered as such.

SUBLIME MASTER

A Grade under this title once existed in the archives of the SCOTTISH PHILOSOPHICAL RITE and it is possibly from this source that it was drawn into the great collection of that *chaos embrouillé* which is called the RITE OF MEMPHIS. It ranks as fifth in the series, following DISCREET MASTER. It would appear to be identical with No. 6 in the RITE OF MIZRAIM, where it is called MASTER BY CURIOSITY, and as such would be in close analogy with INTIMATE SECRETARY, No. 6 in the ANCIENT AND ACCEPTED RITE. In respect of the first part it is substantially and almost literally identical with the so-called ENGLISH MASTER of the EARLY GRAND RITE; but the complaint laid against Solomon by the King of Tyre is suppressed, and his presence in Jerusalem has come about at the express invitation of the former, "to assist us with his counsel in the performance of those Rites and Ceremonies" which must characterise the fit interment of the Master-BUILDER. The "favourite" of Solomon, having been effusively forgiven for his indiscretion, or "error of curiosity," in seeking to protect his master, in case of need, against an unknown stranger, is invited to assist at the obsequies—as one advanced to the Honourable Degree of SUBLIME MASTER—and witness an alliance to be established between the two kings. The alliance passes out of sight, but the burial takes place in due ceremonial form, a mausoleum having been erected in the second apartment of the Chapter. According to the moral exhortations which form part of the proceedings, (1) respect is due to the dead because the body is the sanctuary of the soul, and "our mortal members are the fit instruments of an immortal mind"; (2) the four sides of the obelisk are indicative of the virtues which should adorn every SUBLIME MASTER, namely, Reverence, Truth, Justice and Purity; (3) the opposites to these are the vices of the ruffians who destroyed the Master-BUILDER, namely, Ignorance, Falsehood, Envy and Egotism.

Historical Discourse.—The so-called History of the Grade affirms (1) that the SUBLIME MASTER is a Son of God, and as such entitled to Divine Love; (2) that he perceives the intimacy between Divine and Human Nature, or God and man; (3) that God is his soul; (4) that the doctrine of immortality is taught plainly in the Grade; which (5) "is a solemn initiation into the relations of God with man." I

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regret that I have failed to find the full complement of this theosophy at large in the ceremonial, but a certain reverential spirit obtains throughout. It remains insufficient, however, to justify the Grade as such. It is comparable to the Lodge of Sorrow in the EARLY GRAND RITE, which against all reason in symbolism advances a Candidate to the Grade of ARCHITECT. The occasion is unsuited to advancements in both cases. Moreover, if it be worth while to point out, it is only under an imbecile obedience that a mourner for the death of an architect becomes himself an architect by attending a Lodge of Sorrow or attains "the Honourable Degree of SUBLIME MASTER" by witnessing the supposed interment of a Master-Builder. Assuredly there were many fools of Masonry in the days of the making of Grades—meaning France of the late eighteenth century. JACOB'S WRESTLE is called SUBLIME MASTER by the EARLY GRAND RITE, which is folly also, because a Candidate does not attain to that height by hearing that a patriarch of old proved himself strong against God; but it is not an inappropriate title for Jacob, who by the hypothesis of his story attained so strange a mastery.

SUBLIME MASTERS OF THE LUMINOUS RING

It appears that Baron Grant of Blaerfindy was a member of the CONTRAT SOCIAL Lodge, and had they happened to remember his name, I suppose that the makers of vision who saw Jacobites everywhere in Masonry would have said in the old days that he was at work assuredly in the Stuart cause. One happens to know nothing about him, nor of anywhere to look for knowledge, unless it be to Kenneth MacKenzie, who says that he was Chief of the PHILOSOPHICAL RITE, which was introduced at Paris by the Lodge just mentioned in 1775. But as it appears by the same authority that the CONTRAT SOCIAL was not in evidence prior to 1776, when it was founded "for purposes of instruction," we are in a difficult but not unusual position over the instructions from this source. He says further, that an ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING was introduced by Baron Grant in 1780, but where does not transpire. A certain consequence of doubt being occasioned in this manner, it was introduced for a second time by the same personage thirty-five years later, and then at Douai—in 1815. Meanwhile it had been forming, apparently, the eighth Degree of the SCOTTISH PHILOSOPHICAL RITE, which—as we have seen—was an alternative designation of the CONTRAT SOCIAL itself, and was part of its self-ascribed position as a Mother-Lodge.

SUBLIME PRINCE OF THE ROYAL SECRET

The alternative title is **MOST FAITHFUL GUARDIAN OF THE SACRED TREASURE** and the Candidate is saluted as a **KNIGHT OF ST. ANDREW** in the formula of the accolade, while his dignity in its final reduction is that of **PRINCE MASON**. As such, it must be distinguished from the Forty-fourth Degree of the **EARLY GRAND SCOTTISH RITE**, which bears the same denomination. In the **COUNCIL OF EMPERORS** it appears to have been a generic title common to all Grades above **GRAND ELECT**. The Ritual is extant under several forms, representing as many obediences: two of them have been considered at length under **MOTHER WORD**, or **ROYAL SECRET**, in the collection of the **EARLY GRAND SCOTTISH RITE**, and **KNIGHT OF THE ROYAL MYSTERY**, in that of the **ANTIENET AND PRIMITIVE**. It constitutes at the present time the Thirty-second Degree of the **ANCIENT AND ACCEPTED RITE**. The prototype of all codices is the Twenty-fifth and last Degree of the **EMPERORS OF THE EAST AND WEST**, being **MOST ILLUSTRIOUS SOVEREIGN PRINCE OF MASONRY, GRAND KNIGHT SUBLIME COMMANDER OF THE ROYAL SECRET**. On account of the position which it held in this memorable sequence, and because of its important place in the **SCOTTISH RITE**, I propose to consider it at length, making use for this purpose of the Ritual published by Ragon, who drew from manuscript sources and at a time when the French Consistories are said to have possessed only an incomplete Tyler.

Historical Pretensions.—The Grade is Templar, and as we shall see in due course that it is destitute of symbolical importance or vital message of any kind, I will speak in the first place of the claims which it makes on history. There is that which concerns the Grade itself, and according to this it was reorganised by Frederick II of Prussia. This is part of a pretension put forward—as we have seen—by the **ANCIENT AND ACCEPTED RITE** as regards its entire curriculum and supported by Albert Pike, whose name is great in American Masonry but negligible from any critical standpoint. The pretension is rejected in Germany, and notably by the **GRAND LODGE OF THE THREE GLOBES** at Berlin. It is scarcely worth discussion, as we have seen already. There will be no need to say that it was foisted upon the original **RITE OF PERFECTION** during the course of its transformation into the **ANCIENT AND ACCEPTED RITE**: the **COUNCIL OF EMPERORS** knew nothing of German influence and much less of German rule: at whatever date its long sequence of Grades attained completion, the Chair of the Commandant-in-Chief in a Lodge of **PRINCE MASONS** was never occupied by a Master who represented the King of Prussia.

Royal Art Origins.—Secondly, there is that claim which is made in respect of Masonry at large and *ab origine symboli*. (1) It is advanced that the Royal Art took its rise in Crusading times. (2) The Soldiers of the Cross had failed to drive the Saracens out of the Holy Land, and under the auspices of Godfrey de Bouillon they determined to veil the Mysteries of the Christian Religion by the aid of emblematic figures. (3) The expectation was to maintain the military devotion by this means and to provide a safeguard against incursions of the enemy. (4) The Temple of Solomon was selected as symbol in chief, and the Brethren who were incorporated by the scheme were known as Master Architects. (5) Their particular activity was in connection with the building of churches, they providing the plans and directing the labours. (6) It follows that the Mysteries of the Order belonged solely to religion, and the discourse under notice insists on this fact. (7) The secret of their symbols was imparted with great discrimination and a succession of Grades was devised as part of a winnowing process. (8) They were originally seven in number, by allusion—as it is said—to the six days of creation and the day of rest thereafter; to the six years occupied by Noah in the building of the Ark and to the year which he passed therein; to the similar period employed over the Temple of Solomon and to the year in which it was dedicated. (9) The Grades are not specified by name, but they would appear inferentially to have been understood as APPRENTICE, COMPANION, MASTER ARCHITECT, PERFECT ELECT, KNIGHT OF THE EAST and KADOSH, followed by the ROYAL SECRET, like an end and Sabbath of all. (10) The religions and Christian concern of the whole hypothetical system is indicated further by the following explanations: (a) That the three assaults suffered by the Master-Builder represent the three indictments of Christ by the High-Priest Caiaphas, Herod and Pilate; (b) that the Master-Word which was lost by the death of the Master was identical with the mystic exclamation uttered by Christ in His agony: *Eli, Eli, lama sabachthani*—here translated as: “My God, my God, have pity upon me; forgive my enemies”; (c) that the three assassins of Hiram represent Judas Iscariot; and that (d) the symbol of the acacia has allusion to the Cross of Calvary, which was made of this wood.

Ramsay's Oration.—At the root and in some of its developments this traditional history is taken from the celebrated Oration of Chevalier Ramsay, which—as I have said elsewhere in this work—was the turning-point in Masonic history and saviour of the Society at large; but it was of course matter of poetic romance and not matter of history. Like other makers of Masonic legend, Ramsay evidently

regarded history as a great field of hypothesis, a further contribution to which was a pious act.

The Grade Allocution.—For the historical discourse summarised above there is substituted an historical allocution in a copy of the Ritual preserved in the archives of the GRAND ORIENT of France. The inspiration of Ramsay is replaced in this case by that of Baron Tschoudy. It is said : (1) That the Magi—who were ancestors of Masonry—left Egypt, A.M. 3095, and went to Jerusalem, taking with them the annals of the Order ; (2) that they studied the Mysteries of Nature and practised all virtues till the year 4074, when Jerusalem was destroyed by Titus ; (3) that they retired into Scythia and the Thebaid, where they continued to prop gate their doctrine ; (4) that St. John the Almoner (550–619) was one of their initiates, and became Grand Master ; (5) that, as apostles of the true light, they joined the Crusaders under Godfrey de Bouillon and regained possession of their temple when Jerusalem fell into the hands of the Christian army ; (6) that Baldwin II became Grand Master of the Order, and instituted the GRAND KNIGHTS OF ST. ANDREW, or PRINCES OF THE ROYAL SECRET ; (7) that he entrusted to their care the Sacred Treasure of the Order ; (8) that the members of this chivalry were chosen from the Grade of KADOSH and were proclaimed Princes of Masonry ; (9) that when the Holy City came once more into the hands of the infidels all Masons were driven out, losing the greater part of those precious archives which had come under their charge ; (10) that they commissioned a deputation of eighty-one Brethren to Upsala, who deposited the remnant of the archives in the Crypt of the THREE CROWNS ; (11) that when the Prince Masons were finally expelled from Palestine they removed the hidden treasure and repaired with it to Scotland ; (12) that the said treasure was again committed to the charge of eighty-one members, who remained in Scotland to guard it, while the rest were scattered abroad ; (13) that before parting they bound themselves by a solemn pledge to win back their temple at Jerusalem and the lost sacred treasures ; (14) that the Princes of the ROYAL SECRET are descendants of these ancient PRINCE MASONS and that those who are admitted among them must be vowed like these.

The Lost Archives.—It follows that the Most Faithful Guardians of the Sacred Treasure are watchers over lost archives, for the chivalry has not yet entered into the rifled patrimony which it possessed once in Jerusalem, while as to those who had charge in Scotland, they have passed beyond the ken, where no man challenges. Without wishing to be ultra-serious in the criticism of transparent fiction, I specify this

point to indicate the bad art of a legend which makes void the Grade that it is supposed to explain and justify. It seems obvious, however, that this alternative allocution is a late addition to the Ritual, as shewn by the Upsala incident, which is an unnecessary and indeed a clumsy artifice adopted to forge a link with Germany, in consonance with the imposture concerning Frederick the Great.

Grade Object.—By the hypothesis therefore the Princes of the ROYAL SECRET are in quest of their lost treasure, as Craft Masons are in quest of a Lost Word. The Ritual, however, is devoid of this motive. To reach Jerusalem is indeed the aspiration of the chivalry, and at the close of the pageant the great transparency of the Grade presents the Holy City; but the affirmed object in view is to restore its ancient glory by rebuilding the Temple “which the most wise among kings on earth erected to the glory of Him Who is King in Heaven.” It is from this point of view that we may now look briefly at the procedure of the Grade itself.

Grade Procedure.—It is a work to be performed in darkness, that is to say in the night hours, for so only can the design of restoration be realised, owing to the vigilance of enemies. The symbolical time of the Grade is therefore five hours after sunset, and the kind of hostility expected is that of infidels, by whom the chivalry has been despoiled. A Candidate is a possible new arm of defence brought forth by Providence, and his qualification is that he has worked during the watches of the night at the building of a new Temple. As an illustration of the Templar element, he affirms that his name is KADOSH, the scion of an Order which has been proscribed unjustly for more than five centuries. We are therefore in the presence of a familiar ambition of Masonic Knights Templar, which is to build a Temple of some kind at Jerusalem. It is to be noted in this connection that there is no Templar element in either of the traditional histories, and hence I conclude that neither one nor the other belonged to the Grade originally.

Trials of the Grade.—The intent of the Candidate is now a journey to the East, where he hopes to attain that apex of glory from which the Valiant Princes were cast down. He is delivered to the examination of the captains of various companies composing the army of the knighthood, and as in the Grade of MOTHER-WORD is taken for this purpose from point to point of a nine-sided camp, to be tested successively under the various Banners on the Official Secrets of (1) the Grade of MASTER, (2) PERFECT MASTER, (3) INTENDANT OF BUILDINGS, (4) PROVOST AND JUDGE, (5) ELECT OF NINE and ELECT OF FIFTEEN; (6) GRAND ARCHITECT, (7) SUBLIME MASON, (8) KNIGHT

OF THE SWORD and (9) PRINCE ROSE-CROIX. But within the Nonagon is a Pentagon, in the charge of five Princes, by whom he is tested subsequently on (1) the Grade of GRAND PONTIFF, (2) GRAND PATRIARCH, (3) THE KEY OF MASONRY, (4) THE ROYAL ARCH and (5) KNIGHT OF THE SUN. In fine the Grand Commander himself proves the Candidate in respect of the Grade of KADOSH. He has thus produced his titles and is pledged in view of his further advancement.

A Picture Pageant.—Beyond the Lodge of Reception there is an apartment termed the Consistory, and in the procedure which follows this is visited and left ceremonially on five several occasions, representing five epochs in the history of the Order. On the first occasion there is inspected a great transparency depicting the Port of Naples, on the second that of Malta, on the third Rhodes, the fourth Cyprus, and on the fifth the Port of Jaffa, as the key or threshold of Palestine. It will be seen that the visitation goes backward through the centuries and commemorates the partial spoliation of the Knights Templar by the Order of Malta. As stated already, the last transparency of all represents the Holy City, which is displayed in the Lodge of Reception. In this manner the chivalry, having been refreshed by precious and sacred memories, is prepared in the hypothesis of the Grade to march against the enemy, amidst prayers of pardon for its persecutors and aspirations that in their repentance they may find a refuge among Princes of the ROYAL SECRET.

Problems Stated.—This completes the procedure, and is followed by the accolade of the Grade, the official explanations and catechism. It will be seen, as I have said, that it is a Grade apart from symbolism, but it is one at the same time which prompts very curious speculation. What lies behind the proposition to build a Temple at Jerusalem? What signifies the reiterated design of recovering ravished possessions? Who are those enemies which are supposed to encompass the chivalry on all sides? These signify something that remains in concealment, or the elaborate pageant of the Ritual is an incredible mockery. There are several possible answers, but let it be established in the first place that there is a concealed mystery, which is presumably the true sacred treasure. It is said in the Catechism of the Grade that something remains to be learned, namely, an essential point which will be disclosed ultimately to the Candidate. It is kept now in reserve, because it can be shared only by thirteen of the Brethren, and he has been received too recently to be one of that mystic number.

Various Solutions.—The possible answers are three: (1) For the first, Revolution constitutes the Key-Word, and it is an old charge

that the Templar Grades of Masonry were centres of a great conspiracy against the Throne and the Church. This charge lapses, not alone because there is no evidence forthcoming to support it, but because the history of Templar Rites is its contradiction from first to last. The most prevalent of all—being that of the STRICT OBSERVANCE—was as little concerned with Revolution as it was with Jacobite aspirations. (2) For the second there is a spiritual or ethical interpretation of the whole programme, and as to this the Charge of the Grand Commander before the accolade is given informs the Candidate that his travels from port to port should teach him that no labour must be spared in order to arrive at perfection. He is presented subsequently with a sword which is said to be that wielded by Godfrey de Bouillon against the enemies of the faith, and he is therefore never to forget what is imposed upon him by the laws of an all-merciful God, or the government under which he resides. From this point of view the Jerusalem which he seeks is not on earth but in heaven, and the lost treasures of the Order are those of the soul fallen from its first estate, while the Temple is a spiritual edifice to be erected in the heart. I do not think that the Grade-Ritual tolerates this construction. (3) The third explanation is that of J. M. Ragon, who follows and develops two doubtful intimations which occur in certain notes on the Ritual in the manuscript from which he drew. It is said (*a*) that the Ring of Profession is not given to the Candidate in those cases where the Grade is considered a step towards Hermetic Masonry, for then it belongs properly to a later stage; and (*b*) that the catechetical indication of something to be learned subsequently, together with certain additional clauses, should never be put to those who are not intended for advancement in another order of knowledge. The clauses in question deal with three symbols which appear in the Lodge of Reception, but which I have not had occasion to mention: they are a crow, dove and phoenix. It is said that the black plumage of the crow signifies penalty, disorder, death; that the white feathers of the dove bear witness to the regeneration of beings; and that the phoenix rising out of flames and beginning a new life is an emblem of Nature perfected, according to an universal theory and an illimitable power. On this foundation Ragon builds the hypothesis that the ROYAL SECRET is that of the Philosophical Stone; that the crow represents the matter of the alchemical work in the stage of putrefaction, while the dove is the white elixir and the phoenix signifies the perfect fulfilment of the red state, the flames being red out of which the renewed bird arises.

Another Light.—It is quite possible that in one of the Masonic

systems the Grade with which we are dealing may have been followed by alchemical Grades, but not in the RITE OF PERFECTION and not in the SCOTTISH RITE. If the Catechism formed part of the Ritual *ab origine* the clauses under notice would have been interpolated to serve this purpose, which notwithstanding, it is abundantly evident that the PRINCE OF THE ROYAL SECRET is neither itself alchemical nor a tolerable or rational introduction to a sequence of Hermetic Masonry. On the surface and in the spirit of the Grade, such a suggestion is ridiculous and betrays itself. It belongs to Templar Masonry and to nothing else in the whole world of reverie. I am sure that there is a sub-surface intention; but it is not political revolution, not a vague and elusive scheme of ethical perfection and not transmutation of metals. The proposition of a temple to be built offers the only logical construction and testifies openly to a concealed religious intention. It may have been the substitution of natural for official religion, and the Candidate is said in one place to have been purified from the stain of prejudice; but for want of sufficient evidence we must leave it an open question. It may have been to promote Deism or some new or antique heresy: we do not know; but the explanation of the Grade and its purport is most assuredly *aut religio, aut nihil*.

SWEDENBORG

The position of Emanuel Swedenborg is that of a great psychic, who saw in a glass of singularly ordered vision and heard also in the same lucid state. Out of that which he heard and saw there issued his doctrinal system, which is remarkable at once for its originality and for its reflection of certain aspects belonging to Kabalistic theosophy. I believe that there is no evidence of his acquaintance with the written tradition of Israel, though he is likely to have gleaned something concerning it at second hand. He connects with Masonry only in a mythical sense. There is not the least reason to suppose that he belonged to the Order, but the kind of concern in his writings produced by Masons like Abbé Pernety led, unwarrantably enough, to the belief that he was himself a member, while this in its turn offered an opportunity to Rites manufactured in his name. Findel was a victim of deceptions on this score, and Reghellini, who incorporated with his own reveries every fable which he met with, represents Swedenborg as instituting a Masonic reform. He owed something probably to some brief allusions of Thory in ACTA LATOMORUM. These uncritical authorities were naturally followed by the still more uncritical Ragon, with whom the Swedish seer becomes the recognised founder of a Masonic system. When the story came over to England

there is no need to say that it lost nothing in the hands of Oliver. But the capstone remained to be laid, and this was reserved to an American, Samuel Beswick by name, who in 1870 had not only discovered Swedenborg as one of the great Masonic leaders of the eighteenth century but knew precisely when and where he was made a Mason. There are two Rites which pass under the name of Swedenborg, and as regards the first its Grades have been variously enumerated, e.g. (1) APPRENTICE, (2) FELLOW CRAFT, (3) MASTER NEOPHYTE, (4) ILLUMINATED THEOSOPHIST, (5) BLUE BROTHER, (6) RED BROTHER. This is a reflection of Chastanier's RITE OF ILLUMINATED THEOSOPHISTS, to which I have referred elsewhere. The second was manufactured in Canada *circa* 1860 and is a dull, laborious, interminable version of the Craft Degrees, recast on an astronomical basis. It might be attributed more reasonably to Dupuis or Volney, as no element of the Swedenborgian system can be found therein.

SWEDISH RITE

A characteristic cloud of confusion rests upon the origin of the Swedish Masonic system. It has been affirmed, for example, that Baron or Count Carl Frederick Scheffer was initiated in the French CLERMONT LODGE on September 10, 1737, being seventeen years before that Lodge came into existence. On November 25, 1737, the Earl of Derwentwater conferred upon him two Scottish Degrees, and then or a little later Baron Scheffer received from the same source a patent to constitute Lodges in Sweden. Against all this it is stated by Ragon that Scheffer was appointed Provincial Grand Master of Sweden by the GRAND LODGE OF ENGLAND on April 15, 1736. The date appears early, and we know that Ragon is not to be trusted in the absence of authorities, whom he quotes seldom or never. On the other hand, Yarker—who is not to be trusted either—says that the patent of Grand Lodge was granted on March 2, 1770, and this seems late. Other accounts substitute the SCOTTISH GRAND LODGE for that of England. The licence in any case and at any time would have covered the Craft Degrees only, while the Swedish system comprises twelve in all.

Nine Degrees in a Sequence.—Now in or about the year 1759 we hear of a Swedish Mason, a certain Count Eckleff, who was concerned with the custody of nine Degrees in a sequence, as follows: (1) WORKING APPRENTICE; (2) MASTER'S FELLOW; (3) MASTER; (4) SCOTTISH COMPANION-APPRENTICE; (5) SCOTTISH MASTER; (6) KNIGHT OF THE EAST; (7) KNIGHT OF THE WEST; (8) TRUE INITIATE OF ST. JOHN; (9) ELECT. According to Gould, this sequence was the

basis of the Swedish system. The appearance of the latter in its present form—or in one approximating thereto—has been assigned to the year 1770, and the content is as follows: I. ST. JOHN'S LODGES.—(1) APPRENTICE. (2) FELLOW. (3) MASTER. It is affirmed that they are open to Christians only, and Solomon is regarded as a type of Christ. It is possible therefore that they are of great historical as well as other importance, containing elements now excluded from the Craft in England. II. ST. ANDREW'S LODGES.—(4) SCOTTISH APPRENTICE. (5) SCOTTISH FELLOW. (6) SCOTTISH MASTER. III. CHAPTER DEGREES. (7) KNIGHT OF THE EAST, otherwise Prince of Jerusalem, said—but on doubtful authority—to be an "apocalyptic Degree, in which the Celestial Jerusalem and its Twelve Gates are represented." (8) CONFIDANT OF SOLOMON, otherwise Knight of the West, having alleged Templar elements. (9) CONFIDANT OF ST. JOHN, otherwise Commander of the Temple or Knight of the South. IV. CHAPTER DIGNITARIES OF THE RED CROSS—*ad honorem*, meaning Grades of advancement conferred as titles of honour. (10) CONFIDANT OF ST. ANDREW, otherwise Perfect Templar. (11) KNIGHT COMPANION OF THE RED CROSS. (12) VICAR OF SOLOMON, otherwise the King of Sweden as Grand Master in perpetuity of the whole Order. Whether this is simply a title which carries no significance beyond an empty name or whether the King is and must be a Mason can be left open questions.

Eckleff and Von Hund.—The source of Count Eckleff's system, outside his own invention, has been said vaguely to have been French High Grades, but this is a cloak of our ignorance. The question is part of the mystery which attaches to the rise of Templar Rites. Everything points to their origin somewhere in France, and we have two important developments emerging in complete independence, much about the same time, namely, the STRICT OBSERVANCE and the SWEDISH RITE, both referred and one laying claim distinctly to a French source. I shall always believe that Baron von Hund's story had a ground in fact, but he was left—as we have seen—to his own devices. Count Eckleff is likely to have derived his Templar root in the same way from the same people and fell back like his German *confrère* on resources within himself. It comes about in this manner that Swedish Templar Rituals and Swedish traditional history are different to those of the OBSERVANCE. Certain official documents of the GRAND LODGE OF SWEDEN were published in 1892 and 1898; they are evidence for the existence of a Lodge in Stockholm, so far back as 1735, but they are not of any real help in the direction where it is most needed.

Norway.—Norwegian Masonry is part of Danish history up to the year 1814, when it passed under the rule of Sweden. The first Lodge is said to have been founded in 1745; there was another at Trondhjem in 1780 and a third at Bergen in 1786. A GRAND LODGE of the Tenth Templar Province was created in 1891 and divides—or so did until recent years—Masonic jurisdiction in Norway with a PROVINCIAL GRAND LODGE instituted in 1882 by the GRAND LODGE OF THE SUN at Bayreuth. It is said to work a modified form of the FESSLER RITE, but it is very difficult to bring statements of this kind to book.

SWITZERLAND

The early history of Freemasonry in the Swiss Republic is one of rival obediences, the jealousies consequent thereon and suppression by law. The last episodes may be taken in order at once and so removed from the field. (1) In 1738 the magistrates of Geneva issued an edict which put an end to Lodge activities for a considerable number of years. (2) In 1743 the Great Council of Berne closed all the Lodges in the canton under its jurisdiction, but the order was disregarded. (3) In 1745 it issued another edict, which took effect for over fifteen years. (4) In 1770 the magistrates of Lausanne forbade Masonic Convocations. (5) In 1782 the Council of Berne again suppressed the Lodges. (6) All Masonic activity was suspended practically in Switzerland during the French Revolution and thereafter till 1803. And now as to the various colonisations of the Republic: (1) Freemasonry appeared at Geneva under English auspices in 1736, or thereabouts. (2) In 1737 an English PROVINCIAL GRAND LODGE is said to have been established; but the BUREAU INTERNATIONAL DE RELATIONS MAÇONNIQUES at Berne seems to know nothing concerning it. (3) In 1739 an English Lodge was working at Lausanne and is held to have founded other Swiss Lodges, assuming the title of HELVETIC ROMAN DIRECTORY: but the last point is doubtful. (4) When the edict was removed from Geneva, Masonic activities were renewed and extended into German Switzerland. (5) In 1768 the Lodge UNION OF HEARTS was created at Geneva, and many years after the Duke of Kent was initiated therein. (6) In 1769 ten Lodges are stated to have combined for the foundation of an INDEPENDENT GRAND LODGE OF GENEVA, working the Craft Grades according to English Masonry. (7) In 1775 the Lodges of Berne and the Pays de Vaud reopened and transferred their allegiance bodily to the STRICT OBSERVANCE. (8) About 1785 the French GRAND ORIENT invaded the country and a certain number of existing Lodges passed under its obedience. (9) A GRAND ORIENT of Geneva was established

in 1789 as a counterblast to this activity and entered into relations with England. (10) Geneva was ceded to France during the wars of Napoleon and Masonry therein became an appanage of the French GRAND ORIENT. (11) In 1810 the Chevalier de Glaire founded a GRAND ORIENT NATIONAL HELVÉTIQUE ROMAN at Lausanne. (12) In 1818 there was an English PROVINCIAL GRAND LODGE at Berne. (13) In 1822 Berne and Vaud created a NATIONAL GRAND LODGE OF SWITZERLAND. (14) On July, 24 1844, the GRANDE LOGE SUISSE ALPINA was established at Zurich, uniting all the competitive Obediences of Blue Masonry, and it continues to reign supreme. Over and above this the great outstanding fact of Swiss Masonry is the RÉGIME ECOSSAIS ANCIEN ET RECTIFIÉ at Geneva, forming with L'ORDRE INTÉRIEUR the epoch-making transformation of the STRICT OBSERVANCE, according to the Conventions of Lyons and Wilhelmsbad, as we have seen at length elsewhere.

SYMBOLISM AND ITS ULTIMATE

The World of Symbolism is a world of many resurrections, and within their law and their order one among them is not only of all the highest but is most sacramental of all ; it is catholic, indefectible, an unfailling channel of grace and truth. There can be no need to indicate that I speak of the mystical life which was led in Palestine by that Great Master Who was neither Hiram nor another. Those who can enter into the comprehension of this Mystery, and in fine of that which is veiled by the Divine Resurrection of the first Easter Morning, will have no need of Masonry or of any other instituted systems ; and if ever what is known in the most secret of all Sanctuaries could be proclaimed *urbi et orbi*, from the housetops of universal aspiration, their office would pass for ever, because in place of looking through a glass, and that inversely, like the Lady of Shalott, we should look straight at the Towers of Camelot. As it is, the Rites aid us to see in a reflected manner, and some among them are more lucid than others.

Masonry and the Mysteries.—I have described Masonry as a mirror of instituted initiation, for it has no title to consideration as anything but a glass of vision. It is the most proximate and available of the illustrations which are placed about us here and now, and its reflection is tolerably complete, as of great things by little. But it is in the shadows and dereliction of the crassness of its own conventions, of stilted and confused imagery, of deductions which do not follow and the peculiar abominations of its wording. Looking at these stains upon its charter, there is little wonder that it has not succeeded in completing the house which it set out to build, and it is only as some-

thing very far away that it recalls—sometimes almost by antithesis—that which is the Mystery of all in exaltation, nearest indeed of all but least comprehended. And yet such is the root of things that the Raising of the Masonic Candidate can be understood only in the Resurrection of Easter.





TEMPLAR PRIEST

Writing in his accustomed headlong manner, apart from any references, Yarker affirms that all Templar Encampments of the eighteenth century in England, Ireland and Scotland had a Grade under this title, but it has been abandoned long since. He gives also a summary account of the Ritual content, by which it appears to have been based on a doctrine of mystical architecture conceived by Robert Fludd, when he affirmed, on Scripture authority, that "Wisdom hath builded her house and hath hewn out the Seven Pillars thereof." To this the Kentish philosopher added the following counsel: "Let us go up to the mountain of reason and build a Temple of Wisdom thereon." The Grade of Templar Priesthood had accordingly Seven Travellings, Seven Passwords, Seven Manners of Refreshment, Seven Sigils and Seven Characteristic Symbols. It claimed the year 1686 as that of its revival, thus antedating the Calmet story concerning Viscount Dundee. Compare ROYAL ARCH KNIGHT TEMPLAR PRIEST.

TEMPLE

The Masonic Temple is in the form of a great cube, and the official explanation can be read in all the Rituals. It is macrocosmic in character, so that the Temple is a symbol of the universe, a type of manifestation itself. As such, it is a continual subject of reference in these volumes.

A Note on Symbolism. If taken in the literal sense there is nothing more void of purpose than a solemn commemoration of the Templar work of old, but it is possible to look at the whole subject under another and emblematic light. When I see from my stall in the Preceptory how the Knights of the Order of the Temple are set to keep guard over an empty sepulchre, which is at the same time a most sacred place, I am reminded of our beautiful Christian Churches—Greek, Latin and Anglican—each after its own manner full of grace and truth of the official and external kind, but each wanting something which seems to one the pearl of all. It is as if the Holy Graal had been taken up from their altars and carried—as its German legend tells us—into the far East. In other words, they have the symbols—not the life—of the Mystery that is truest and holiest in this world.

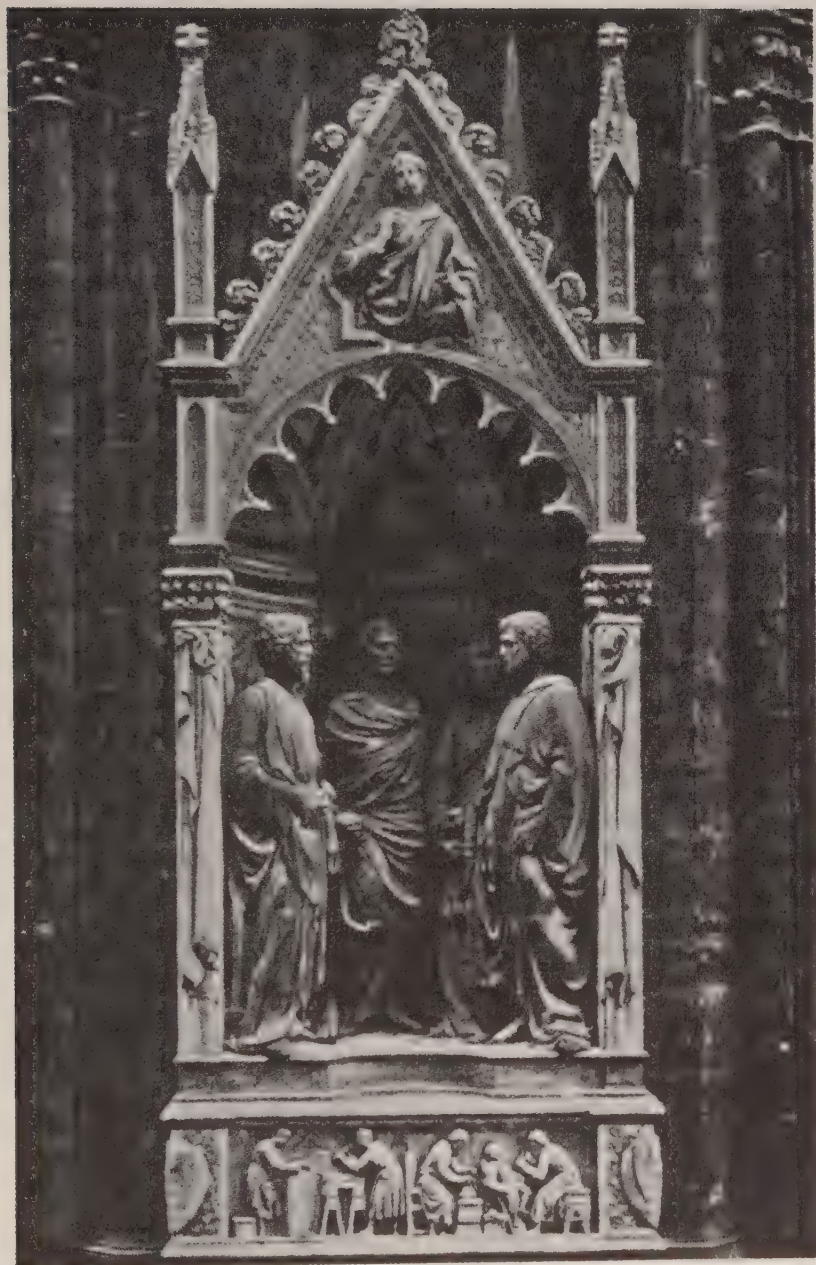
TEUTONIC KNIGHTS

We have seen that Albert Pike reconstructed one of the ANCIENT AND ACCEPTED Grades so as to connect the Teutonic Knights with Masonry. The attempt proved abortive and was altogether inexcusable in the nineteenth century, having regard to the fact that the yoke of its chivalries was more already than the Order could afford to bear. The Teutonic Knights have no connection with Masonry even in the dreams of the past, and the peculiar, clumsy and un-symbolical Teutonic Cross which is a decoration in certain Grades should on grounds of logic in history be taken out of the way. The chivalry began as a work of devotion and mercy under German auspices at Jerusalem for the relief of German pilgrims. The records of its service grew; the Order also extended and wealth poured in upon it, as well as royal patronage. After the siege of Acre it quitted Palestine for ever and transferred its activities to the German fatherland. Wars against heathen Prussia and wars against Polish aggressions fill the pages of its history for a long subsequent period. There came a time, however, when the Knights were excommunicated by Pope John XXII, but in their remote stronghold of Marzburg any edict of the Vatican was virtually a dead letter. Ultimately they received Prussia, within its limits of that period, as a fief from the Kings of Poland. At the beginning of the sixteenth century their Grand Master, the Margrave of Brandenburg, embraced the reformed religion, which appears to have broken the chivalry, though its lease of existence dragged on till the days of the Emperor Francis II, who vested the office of Grand Master in his own person. This was in 1805, and four years later the first Napoleon abolished it altogether for the time being. It remained, however, in Austria as an appanage of

the crown, much like the Spanish ORDER OF CHRIST. Whether or not it has dissolved altogether in the crucible of the Great War there are no means of knowing. It was a turbulent chivalry, and we can dispense profitably with High Grade myths concerning it.

TRADITIONAL HISTORIES

The leading Traditional Histories of Masonic Rites and Grades have been cited in the sections set apart to these. The Legend of the THIRD DEGREE stands forth among all as the only one which makes for symbolical greatness, while among many which are pseudo-historical rather than sacramental myths the most curious and important are those which are concerned with the maintenance and perpetuation of the Secret Tradition. Outside these are various scattered memorials, but the greater part are unimportant and would not repay enumeration. A. OPERATIVE LEGENDS: (1) The story of Naymus Græcus is found in several of the MS. CHARGES AND CONSTITUTIONS: it tells how a "curious Mason" of this name had been at the building of Solomon's Temple but came afterwards into France, teaching the science of Masonry. (2) This legend merges into a story of Charles Martel, who appears as Charles Marshall, Carolus Morter or Marcel and Carolus Secundus, a great protector of the Craft, in which he had become proficient by the help of Naymus Græcus. (3) There is the story of St. Alban, which we have met with otherwise, who was converted by St. Amphibalus of Caerleon-on-Usk, and he loved the Masons well, giving them a Charter and Rule. He appears in nearly all Operative Legends. (4) The Four Crowned Martyrs are also of constant recurrence, beginning with the REGIUS MS. Their story presents them as four working Masons who suffered martyrdom at Rome under Diocletian for refusing to sculpture a statue of Æsculapius. They became patron saints of the Operative Guilds, including the German STEINMETZEN. (5) Pythagoras himself appears—but under the name of Peter Gower—as a prototypical Master of the Craft, who acquired proficiency in his travels by the constant visitation of Lodges and on his return into Greece established a Lodge at Crotona. B. LEGENDS OF SOLOMON AND HIS PERIOD: The Jewish traditions are almost innumerable and those of Islam furnish a considerable quota. Others of Masonic invention have been cited for the most part in considering the Grades to which they belong. (1) There are those in particular which are concerned with the visit of the Queen of Sheba, but I have mentioned two of them already, and a third is in certain secret workings. (2) The Masonic Legends of Hiram, King of Tyre, Hiram Abiff and Adoniram have been also



THE FOUR CROWNED MARTYRS

given, with those of the three assassins and the Elect Masons who pursued and brought them to justice of one or another kind. (3) There remain, however, two obscure and indeed negligible stories concerning the Master-Builder. According to one, before he went up to Jerusalem, Hiram Abiff was acting as an agent of the King of Tyre, and in this capacity he purchased precious stones from an Arabian merchant. Having been told that they came from an island in the Red Sea, he proceeded thither and found others in great abundance, including the topaz, with which the King of Tyre adorned his temples and palaces. (4) The second belongs to the worst kind of Masonic invention, and represents the Master-Builder as wearing a Masonic jewel of a very obvious kind. It was found subsequently on his body and sent to King Solomon, who had thus ocular evidence that his great architect was dead. C. CHRISTIAN LEGENDS: The allusions to St. John the Baptist and St. John the Evangelist as the patron saints of Masonry are very numerous, and we have seen that the latter was made Grand Master of Masons, according to one fable. St. Andrew is a familiar figure in connection with Écossais Degrees. I do not know that the Festival of St. Thomas is observed by any Lodge, excepting MOTHER KILWINNING, but one story says that he was chosen as the patron of architects and builders. I have met with this reference only at second hand. It has been shewn elsewhere that the greatest of the Christian Grades have no traditional histories.

TRUE SCOTTISH MASTER

The Grade which I have seen under this title in a rare French manuscript is presumably a variant or alternative title of MAÎTRE ÉCOSSAIS in the RITE OF ADONHIRAMITE MASONRY. It belongs at least to that sequence and has therefore a connection with the MARK—indeed one of an intimate kind, so far as a particular event is concerned. It may be related also to ÉCOSSAIS DES TROIS J J J INCONNUS, which figured in the collection of the METROPOLITAN CHAPTER OF FRANCE and was incorporated subsequently into the RITE OF MIZRAIM. I have followed the quest of Rituals wheresoever it has been possible, in every quarter of the world of Masonry, but I have not exhausted their scheme. I have been taught also to mistrust the common lists which separate things that are identical because of variations in title and confuse things that are distinct in virtue of traditional groupings. A day will come, I hope, when the treasures of Masonic Libraries over the whole continent of Europe and throughout the United States will yield their contents to a great act of collective research, and I would that I might live to take part therein, or at least to see the harvest. As an unaided

individual I can offer only a gleaner's work, but I have sifted to the best of my ability the chaff from the wheat and have plucked out some tares from among the ears of corn which others have garnered previously.

Legend of the Grade.—According to the legend of a TRUE SCOTTISH MASTER, the body of the Master-Builder was interred in the Holy of Holies, thus offering a marked contrast to a well-known episode in the chief English legend. Thereafter Solomon appointed Seven Experts to replace him, and placed Adoniram—son of Abda, of the tribe of Naphtali—at their head. This is the first point, and the second affirms that the Master-Word was never lost in reality, thus apparently making void in a sentence the whole claim and meaning of the ROYAL ARCH. The explanation, however, is that when Titus took Jerusalem and demolished the Temple that Sacred Word was found beneath the Pillar J., where it had been graven on a plate of gold by the Master-Builder. It will be seen in this manner that we are dealing with an alternative to the Arch-Legend but relegated to a ridiculous epoch and described in terms which suggest that Titus destroyed the Temple of Solomon, instead of a Masonic substitute at a far distance, erected by Herod. After such manner do the Masonic Rites continually falsify and exclude one another, being the work of irresponsible inventors who neither knew nor cared what others had established previously. However, they offer a curious commentary on the growth of spurious legend in connection with mendacious claims, made on the part of people who must forsooth have history of sorts to render symbolism valid.

Pageant of the Grade.—The Grade of TRUE SCOTTISH MASTER was termed Sublime, and it was conferred on the Candidate as a title of Masonic nobility. The Lodge was illuminated by twenty-five lights, but their purpose is not explained. The Master represented Solomon, and had on a table in front of him a representation of what is called curiously and significantly the New Temple of Solomon, as if to indicate a hidden design of the Brotherhood, about which we have heard previously. There was one Warden only, who represented Adoniram and had his seat in the West. There is but little active procedure, the Lodge appearing to be Opened and Closed in general terms at the will of its Officers, while the Candidate—once introduced—has mainly the part of a listener, except in taking the Pledge, which is again in general terms and consists of a single clause. The Official Secrets are curious but cannot be cited here because of their analogies in Grades which are still active among us. The Catechism explains (1) That the Candidate reaches the door of the Chapter by Seven Degrees, shewin

that the TRUE SCOTTISH MASTER stood eighth in some unknown series ; (2) that his arrival was announced by a Battery of 3, 5, and 7 knocks, signifying the Fifteen Experts who raised the body of the Master-BUILDER, according to the GRADE DE CHEVALIER ÉLU DE QUINZE ; (3) that, moreover, the number three has reference to the Eternal, Almighty and All-knowing Power, while five alludes to the five Orders of Architecture, and seven to the number of experts who succeeded the Master-BUILDER ; (4) that advancement to the Écossais Grade takes place by passing from the Middle to the Third Chamber, presumably from the Holy Place to the Holy of Holies ; (5) that the latter was the most elevated part of the Temple, and corresponded in the Holy City to a high ground on which David and Solomon offered sacrifice to God prior to the building of the Temple ; (6) that it was filled with a great light proceeding from a Blazing Star of Seven Rays or Points, being that which the Magi followed, and also the Glory of Shekinah between the Cherubim on the Mercy-Seat in the first Temple ; but at this point the scribe of the French Ritual has mangled the reference ; (7) that the edifice of a TRUE SCOTTISH MASTER is built upon the Corner-Stone, like that Temple of the Lord which consists of Living Stones, and that the Corner-Stone is Virtue ; (8) that the Chapter or Lodge of a TRUE SCOTTISH MASTER is called the Universal Lodge of St. John, by whom it was established, in succession to the Blue or Craft Lodge which was held by St. John Baptist on the banks of the Jordan for the diffusion of Light.

Additamenta.—I should add that the Candidate at his reception approaches the East as an ENTERED APPRENTICE, and is smitten on the forehead by the Warden ; that he continues as a FELLOW CRAFT and is treated in the same fashion ; that he finishes as a MASTER MASON and is smitten for the third time. He is then placed in a reclining posture on a chair and there is thrown over him a white drapery bordered with black and embroidered with the Blazing Star. It is in this position that he hears the Traditional History and is then raised up by the Master, who leads him direct to the Altar, where the Pledge of the Grade is imposed. In the logic of the procedure it is to be inferred that an APPRENTICE ÉCOSSAIS and COMPANION ÉCOSSAIS should have preceded this Grade, which has certain curious elements—some of which are not without import in symbolism, while some are merely frivolous. In the first category is the triple J inscribed within a circle placed in the centre of the Lodge. The letters signify (1) that God is the source of all light ; (2) that He can so illuminate the mind that it can attain all knowledge ; and (3) that the soul is the Throne of God. The circle itself is explained in the usual terms, as exhibiting that God

has neither end nor beginning. In the second category is the symbolical age of the Candidate, which is eighty-one years, being those of the Master-Builder at the time of his passion.

Reference.—The authority for this notice is the MS. Ritual entitled *LE VRAI MAÎTRE ÉCOSSAIS*, and the mangled reference to *L'Étoile Flamboyante* reads thus: D.—*Que signifie cette étoile?* R.—*L'étoile qui conduisait les Mages et Sancta (sic) ou reposait la Divinité.*

BARON TSCHOUDY

From the ashes of the CHAPTER OF CLERMONT we have seen that—according to tradition—there arose in 1758 a COUNCIL OF EMPERORS OF THE EAST AND WEST, and this institution originated by a process of segregation a rival SOVEREIGN COUNCIL OF KNIGHTS OF THE ORIENT. Some Rituals of this Order were furnished by Baron Tschoudy, who was in occult matters a disciple of Paracelsus and an alchemist of his period, though perhaps of the literary rather than of a practical kind. At the present day the CHEVALIER D'ORIENT constitutes the Fifteenth Degree in the ANCIENT AND ACCEPTED RITE, as it was once the Sixth in the FRENCH RITE; but whether the identity of title connotes similarity in Ritual is another and undetermined question. With the COUNCIL OF THE KNIGHTS OF THE EAST the work of this alchemical Mason was by no means ended. In 1766 he instituted—on paper or otherwise—an ORDER OF THE BURNING STAR and developed in its Legend a hypothesis that the traditions of Alchemy passed from the ascetics of the Thebaïd to the Christian Orders of Chivalry, and were propagated under the guise of Freemasonry. To the fruitful mind of Baron Tschoudy, ever occupied in plotting mysterious systems of initiation and in propagating his Hermetic reveries, it has been suggested that Masonry may be also indebted for a presentation of LA MACONNERIE ADONHIRAMITE in thirteen Grades, but the ascription in this case seems indubitably wrong. He was a Catholic by official faith, and some writers have supposed, on this ground, that he was a Jesuit emissary, for which it is scarcely necessary to say that there was no foundation.

TYLERS

Regarded as an historical memorial, the most valuable TYLER is that which appeared in 1821, under the title of THUILEUR DES TRENTETROIS DEGRÉS DE L'ÉCOSSISME DU RIT ANCIEN, DIT ACCEPTÉ, being an enlarged and revised edition of a production published originally in 1813. It is difficult to suppose that it is not the work of a Mason from the intimate knowledge displayed, but while the anonymous writer was in avowed opposition to all the High Grades he could affirm

only respecting those of the Craft, that they contained nothing especially dangerous, though they might be so rendered with an almost fatal facility. The point of view is negligible enough, and so are the disquisitions on numbers and on the system of universal generation. These things, however, are accessory, but as regards the subject-matter of the compilation at large it has been made with exceptional care, and the Hebrew of the various Grade-words is redeemed from chaos and corruption. The result is a complete Tyler of the SCOTTISH RITE, which is serviceable for comparison with ritual procedure at the present day in England and elsewhere. The Seven Grades of the GRAND ORIENT and the Thirteen Grades of ADONHIRAMITE MASONRY are treated in the same careful manner. These are followed by a long series of diagrams and secret alphabets. The information contained in the work has been borrowed by later writers, usually without acknowledgment. The book is now rare, and is sought eagerly by French collectors. I do not think that the authorship ever transpired. Other TYLERS are numerous, including those under the names of Marconis and Yarker.





UNION

One above all inspired utterances has been taken into the heart of Masonry : it is that which affirms how good and blessed a thing it is for Brethren to dwell together in unity. Therein is formulated the welding bond of our Fellowship, and this is a vital bond. The growth of our years in Masonry is a growth in the sense of life. The evidences are about us continually, provided only—as a condition on the part of us each—we carry within us a certain gift of life which corresponds to life about us. It is in this manner that we become and remain living stones built up into a House of Life. In all its Rites and Degrees Masonry ceases to be an instituted association divided into Lodges, Chapters, Preceptories and Conclaves : it is a single Lodge of Brotherhood, the roof of which is truly in heaven, the base below the grave and the walls are coincident with the four quarters. “ Striking the electric bond wherewith we are darkly bound,” the communications of fraternity reach us from all sides ; there are no strangers among us ; we share a common knowledge ; we speak a common language ; the bond between us is the freedom of a spiritual city, in which all are kindred. It is the most important thing about Masonry, this secret life by which we are drawn together, out of all tribes and tongues and peoples and nations. It is a beginning only, and we are

ar from entering adequately into its conscious realisation or the vast power for good which is put thus into our hands.

Heaven and Earth.—I have said that it is a beginning only, and the reason is that the worlds above and below are bound together. The GRAND LODGE which is above is not in separation from the Lodges which are below; there is a communion in the grace and purity of true Masonry, as there is a communion of saints: it is indeed the same kind of golden chain, one among a multitude of degrees in the same consanguinity of spiritual fellowship. In its proper understanding the bond of union is part of the kinship and community between man and God. We are told in the Secret Tradition that "there is a ladder of holiness by which man is joined with the Holy One": it is in this sense that—according to the symbolism of Masonic language—the Great Architect of the Universe presides over that GRAND LODGE which has its session in the Eternal Kingdom. But the union is much deeper than any such conventions of language can ever formulate. The Master is not only in the midst of those who love Him, as the ZOHAR says, but the intercourse thus adumbrated is such that the Holy One and the Community of Mystic Israel are called one. Of this Divine Union and of the election by which man is called to share therein our kinships here below can become and, in cases, are a valid and efficacious sacrament: it is this which constitutes the golden chain of Masonry, and that bond is raised as if from the Craft into the High Degrees.

UNITED STATES

The sacramental gift of Masonry—that outward and visible sign of many an inward grace about the extent and efficacy of which those who gave at the period knew so little—was offered comparatively early to the great American Continent, if it be true—as one story tells us—that the London GRAND LODGE, acting by its Grand Master, the Duke of Norfolk, appointed a certain unknown Brother, Daniel Coxe, Provincial Grand Master of New Jersey in 1729. The field of his jurisdiction was wide enough geographically, but there appears to have been no Lodge, while he himself fell asleep amidst the greatness thrust upon him and founded nothing. We reach the historical period in 1733, when the ST. JOHN'S LODGE was opened at Boston—seemingly as a PROVINCIAL GRAND LODGE—under Charter from England. Whether it was from this point, as from a vital and active centre, that Masonry began to spread over the whole continent is not antecedently probable: there were no doubt many contributories; but a full investigation of the subject would fill one of these volumes, as there is

abundant material available. I must hold it sufficient to establish the result at the present day, when every state of the Republic has its own Grand Lodge, all—I believe—in communion one with another and all autonomous. The order of their creation is as follows: (1) Massachusetts, 1733; (2) North Carolina, 1771; (3) Virginia, 1777; (4) New York, 1781; (5) Georgia, 1786; (6) Pennsylvania, 1786; (7) New Jersey, 1786; (8) Maryland, 1787; (9) South Carolina, 1787; (10) Connecticut, 1789; (11) New Hampshire, 1789; (12) Rhode Island, 1791; (13) Vermont, 1794; (14) Kentucky, 1800; (15) Delaware, 1806; (16) Ohio, 1808; (17) Colombia, 1810; (18) Louisiana, 1812; (19) Tennessee, 1813; (20) Indiana, 1818; (21) Mississippi, 1818; (22) Maine, 1820; (23) Missouri, 1821; (24) Alabama, 1821; (25) Florida, 1830; (26) Arkansas, 1832; (27) Texas, 1837; (28) Illinois, 1840; (29) Wisconsin, 1843; (30) Iowa, 1844; (31) Michigan, 1844; (32) Kansas, 1850; (33) California, 1850; (34) Oregon, 1851; (35) Minnesota, 1853; (36) Nebraska, 1857; (37) Washington, 1858; (38) Colorado, 1861; (39) Nevada, 1865; (40) Montana, 1866; (41) West Virginia, 1866; (42) Idaho, 1867; (43) Utah, 1872; (44) Indian Territory, 1874; (45) Wyoming, 1874; (46) South Dakota, 1875; (47) New Mexico, 1877; (48) Arizona, 1882; (49) North Dakota, 1889; (50) Territory of Oklahoma, 1892.

The High Grades.—In addition to its GRAND LODGE almost every State has a GRAND CHAPTER presiding over ROYAL ARCH MASONRY, a GRAND COUNCIL over CRYPTIC MASONRY, a GRAND ENCAMPMENT over the ORDER OF THE TEMPLE. It is to be noted further that there is a GENERAL GRAND CHAPTER for the whole of the United States, but it is very limited in its powers, except in those districts where no GRAND CHAPTER has been established. As regards the GRAND ENCAMPMENT of the United States, this is a sovereign ruling body. The SCOTTISH RITE has a Northern and Southern Jurisdiction, each governed by its SUPREME COUNCIL: the Southern, which is the senior Body, rules thirty-six States in respect of Scottish Masonry, while only fourteen are under the control of the Northern. There is a sense in which the Grand Lodge of each State is predominant over all Grand Jurisdictions within the sphere of its influence—the SCOTTISH RITE included. But this predominance—I understand—signifies only that its decree of expulsion or suspension obtains through all the Rites.

National Distinctions.—The exclusive character of English High Grade Masonry is indicated in a typical manner by the Concordat subsisting between the GRAND COUNCIL OF ALLIED MASONIC DEGREES

and other Ruling Obediences, by which the introduction of any new Rite is rendered practically impossible. In America, on the other hand, there appears to be a free field, it being understood that the prerogatives of the SCOTTISH RITE shall remain intact. The result is an enormous multiplicity of inventions, mostly worthless, and yet a few among them are not without their titles. At least in the great Land of the West, the course followed looks like the wiser course; things that are bad or indifferent are mostly mushroom growths, and the better things go on, because their stars lead them. Moreover, if a time should come for something great and vital—beyond our present measures—to arise in the World of Ritual, the generous Brotherhoods of America will reap their reward: there it will arise or thither repair at least. In that fair field, if anywhere, Masonry will receive its crown.





VALOIS COLLEGE

The authority—such as it is—for the existence of a Masonic *Collegium* under this name resides in John Yarker, and is likely to raise among the instructed a feeling approaching disdain ; but there are certain matters connected with the claim, or arising from it, which it is preferable not to pass over. We can set aside in the first place the Yarker title itself, because it is an imaginary device. The reference is in reality to certain KNIGHTS OF THE ORIENT and SOVEREIGN PRINCES OF MASONRY, who practised an ÉCOSSAIS RITE of Nine Degrees, identical at least by their titles with a system working at Lille in 1751, according to Kloss. Apparently on authority of his own Yarker says that it was established also at Marseilles so early as the year 1748. However, his Valois College is referred to the period between 1755 and 1762, during which it adopted two further Elect Grades, as well as those of ROSE-CROIX and NOACHITE PATRIARCH, or thirteen in all. Now, it appears—on the testimony of Speth—that Baron de Tschoudy certified in 1758, he being then at St. Petersburg, a Code of Fifteen Laws of SOVEREIGN PRINCES OF MASONRY which he had received about 1755 under the signature of De Valois, Warden of the Seals of the Sovereign Grand Lodge of KNIGHTS OF THE ORIENT at Paris. Yarker states further that in 1762 this Grand Lodge changed

over its title and became a Sovereign Council of KNIGHTS OF THE ORIENT. In 1766 De Tschoudy was still in active connection with this body, and is said to have revised the Ritual of the Third Degree, which related to Adonhiram. The system is termed democratic and opposed as such to the Templar interests of Clermont. At the last end it was taken into the general Receiving House of the GRAND ORIENT. A work published in 1766 under the title *Les Hauts Grades de la Maçonnerie* is specified by Yarker as representing the Rite which he refers to the Valois College. It contained—superposed upon the Craft—three Elect Grades, three others relating to the Second Temple, and a tenth—identified as PATRIARCH NOACHITE, being those evidently of the ÉCOSSAIS RITE already mentioned.

VAULTS BENEATH THE TEMPLE

In the ECCLESIASTICAL HISTORY of Philostorgius, who was of Cappadocia and was born *circa* 364 A.D., there is a *legenda aurea* concerning one of several attempts to rebuild the Temple at Jerusalem. It is said (1) that in the course of preparing the ground a stone slipped from its place; (2) that in this manner there was exposed the mouth of a deep cutting or well; (3) that one of the workmen was let down by a rope; (4) that on reaching the bottom he was up to the ankles in water; (5) that on examination he proved the place to be four-square; (6) that he met with a certain small column emerging above the water; (7) that a book wrapped in a linen cloth was laid thereon; (8) that when he was drawn up and the volume was examined, its first words, written in capital letters proved to be these: "In the beginning was the Word, and the Word was with God, and the Word was God." It was therefore a copy of the fourth Gospel. This story is the unacknowledged basis of the Grade known as NOVICE AND KNIGHT OF ST. JOHN, in which, however, the gospel is supposed idly to have been lost to the Christian world for a long space of time. We may compare the Talmudic story of a subterranean vault supported by seven arches raised upon seven pairs of pillars and discovered by workmen engaged in preparing the ground for the building of the first Temple. It contained nothing at that time but was afterwards—according to the legend—made use of by Josiah as a depository for the Ark of the Covenant, when the destruction of the Temple was foreseen. At the building of the Second Temple other workmen are said to have rediscovered the vault and brought its contents to light. We come in this manner to see that the CRYPTIC GRADES, the ROYAL ARCH OF ENOCH and so forth are not modern inventions in respect of their traditional histories. The common

basis of all is of course the literal existence of subterranean vaulted chambers beneath the site of the Temple. A foundation of this kind is not without its importance to our Emblematic Art, but it must not cloud the issues, which are of another order. In the proper understanding, our secret vaults are like our concealed treasures; they lie beneath temples which are not built with hands, and that which they contain is not the material Ark of a covenant passed away, but that which the ROYAL ARCH terms the "Ark of our salvation." It bears the true Mason to Eternal Mansions and the Everlasting Presence.





WALES

Scotland and Ireland are of great importance in the rise, development and history of Emblematic Freemasonry ; but the Principality of Wales does not seem to have contributed in any conspicuous sense to the life of the Order. The fact is strange, because—as we have seen—the land of Taliesin is thrice hallowed and haunted as a place of the Mysteries, while the study of its folklore, not to speak of Druidic remains, opens a wide world of creative mystic thought. The shapes of imagination are there, bodied forth in living forms. Taliesin was a lover of the Mysteries, and no one more than he was born a citizen of the sacred Isle of Apples. It may be that those who were nourished on lore like his, as on echoes from the Enchanted City of Hud, may have found our pictured moralities, in a tongue of the eighteenth century, a little like Dead Sea fruit. This is not to say that the story of Masonic Brotherhood in Wales is a thing negligible. The Order took root therein very early in the GRAND LODGE period ; but one hears nothing of indigenous Lodges belonging to the Operative age in the twilight sleep of the subject, before 1717. There is no MOTHER KILWINNING, full of omens and of signs ; there is nothing corresponding to the OLD LODGE at York ; there are no early PRINCE MASONS, as in Ireland, KEEPERS OF THE ROYAL SECRET, or ENCAMPMENTS OF KNIGHTS TEMPLAR, far in the uncertain past of these Christian Rites.

On the other hand, we have rumours of Lodges at Chester and Congleton in 1724 and an English Grand Master constituted two PROVINCIAL GRAND LODGES, for North and South Wales respectively, in 1727. There is nothing earlier of the kind than these memorable foundations. At this date the Principality is divided into four Grand Provinces, having a considerable number of ordinary Lodges under their obedience.

THE WORD

Language is the outer vesture or symbol of thought within: I conceive that this is a commonplace, though it is not after all of very usual and practical realisation. It has been said also that words hide thought, and they do so after two manners: (1) when there is a design of concealment in order to confuse issues, but this occasional characteristic of minds is without philosophical importance or indeed interest; (2) when—all our effort notwithstanding—thought passes into expression with difficulty, owing to abstruse subject-matter and not to want of clearness—which again is of no interest or importance for our Masonic purpose. At its best language is in a working sacramental analogy with the concepts of mind and communicates from mind to mind within those measures. When we hear of an Incommunicable Word we know that *qua* "word" nonsense is being talked, for that which exceeds communication exceeds also expression. If therefore the illuminated Councillor von Eckartshausen undertook a considerable journey to impart the Incommunicable Word to Baron von Liebistorf, both persons being serious, we know that the subject of communication was not a word at all and that the term incommunicable was used by way of subterfuge. So also when we hear of a Lost Word in Masonry and the collateral Rites, it is necessary to pause and consider. In the traditional history of the THIRD DEGREE that Word which passes into concealment is not by the hypothesis a thing of mystery, grace or power, but a conventional secret reserved to a certain rank. As such, it was of similar value to our old friend ABRACADABRA. But when, as Masters, we testify through all the years of our Masonic life that we are following the quest of this Word it assumes of necessity another aspect; it is no longer a conventional secret denoting a given status, no longer a literal word—unless indeed we are content, like De Quincey to believe that Emblematic Freemasonry is the great imposture of the modern world. This being so, what is the position of those Degrees—very high and important in Masonry—which exist for the purpose of communicating the Lost Word in the form of a verbal convention? They appear stultified by the very fact: such, however, is not the case. The Degrees in question

are simply remaining as they must within the measures of Masonic sacrament and symbol. While it is essential, to justify Masonry, that its quest must end in attainment, it can end only as it began, namely, as a system veiled in allegory and illustrated by symbols. But we have a right to expect that the meaning behind the allegory and the grace behind the symbols should be of such kind that we are not unwarranted in having followed the long quest through many Rites and Grades. Now, albeit on account of certain covenants I am limited to a simple affirmative, I place on record here, as one who has followed the quest and has reached its term in symbolism, that it is amply warranted by that infinite realm of grace and truth in God which opens out, for those who can discern it, beyond the scheme of the Grades as displayed in their Ritual procedure. I speak of the THIRD DEGREE, the HOLY ROYAL ARCH and certain Christian Orders in Masonry.

Word and Life.—It follows that when the lost arcanum is restored—within or without Masonry—it can only pass into expression as a word or words which will convey nothing to the uninitiated, nor does the bare fact of its communications within the Mysteries of a particular Fraternity signify anything of vital import to a member not otherwise prepared for the reception of real knowledge. The outer form is, so to speak, the vehicle or body of the grace, independently of which the latter cannot be conveyed, any more than the soul of a human being can function in the material world apart from a physical body as the means of communicating with that world. It may be that this is only an elaborate way of affirming that all the great things of life are outside evidence and that their appeal—in the last resource—is scarcely to the logical understanding, though I incline to think that something of the best and highest is reflected therein and is also represented thereby after its own manner. That Word, with the mystery of which I am dealing only so far as it is expressed in Masonic symbolism, is imparted—as we have seen—to the adept at one or another epoch of his advancement; but its meaning is not imparted, except by secret communication between his own soul and the truth which is behind the symbol. Explicitly or implicitly, it stands always for a Word of Life. It may act on those who can receive it as an awakening of the soul's consciousness in the direction of things that are Divine and the first participation of human in Divine Nature. Here is the sense in which man is saved by the power of the Name YEHESHUAH; this is the abiding presence signified by that of IMMANUEL, the grace from everlasting to everlasting in the mystic cipher I : N : R : I :, and the eternal mercy which is JEHOVAH.

But in the Lodges of Mount Sinai and the Chapters of Holy Sanctuary the Words and Names are recited as things spoken with the lips and received into physical ears: except to the very few they do not stand for life. There is no translation of symbols so that allegories testify full of meaning from within and that pageants move not only in ordered sequence but in the grace of God and His power. It comes about therefore that the Word is lost even in its recovery. Peace has departed from the Tabernacles and light out of the Holy Places, the Sacred Cities remain unfinished, and the Sanctuary can be erected only in the heart of the elect because the Word of Life is lost.

WORD IN KABALISM

The Most Holy and Eternal Logos of the Fourth Gospel has its analogue in Kabalism, and indeed the intimations thereon of this Secret Tradition in later Israel are very often of the nature of root-identity rather than of simple correspondence. In view of the fact that there is a quest pursued in Masonry, which is concerned with the loss and recovery of a Word, it is desirable to indicate briefly that there are other and not less pregnant aspects of the subject than have been dealt with already in my consideration of the Sacred Name Jehovah. According to the ZOHAR, when Scripture says that the Lord shewed Himself to Abraham in the plains of Mamre, that which manifested was the Word. The reference is to GENESIS xviii. 1. I believe that there are certain side-issues of Christian theology, according to which He Who is the Word appears as the self-revealing mode of Deity, in what I may call the personal manifestations of the Divine throughout the Old Testament. He it was therefore—on this understanding—Who walked with Adam in the cool of the evening, Who appeared to Moses in the burning bush, Who delivered the Law on Mount Sinai, Who spoke in the darkness to Samuel. In consonance herewith the momentous paraphrase of Onkelos substitutes Memrah = מַמְרַח = Word in place of Jehovah. So also the Targum of Jonathan translates *Bereshith*—the first word in GENESIS—as Wisdom, which is wholly in consonance with the Secret Tradition, and Wisdom in this case is a synonym of the Word, considered as that Divine Seed which—according to the ZOHAR—brought forth the whole creation: “in the beginning”—which is the Wisdom of the Word—“God created the heaven and the earth.”

WORK OF THE MODERN INITIATE

On the hypothesis that some or any of the old Instituted Mysteries were in the charge of true Masters of Experience—and not merely of

titular heads—it would follow that the Candidate who entered within the sacred precincts was not only an actor filling the office of recipient in dramatic pageants of symbolism, and having authoritative instruction on their import, but was instructed how the things signified must be applied in his own case. For example—but expressing such a high canon of symbolism in exceedingly crude terms—were the Mystery that of Eros and Psyche, understood as the Divine Spirit in espousals with the individual soul, the Candidate would not witness only the displayed sacraments of spiritual union but would graduate in its doctrine and practice, nor would he behold the pageant unless and until he were pledged by acts of dedication to its performance in his own person. The end of initiation was to become and not merely see the mystery. The spectacle was shewn on the threshold of a life to come, and this was the life of adeptship. There is very little in the records of the past which can be called even presumptive evidence in support of the hypothesis, which stands forth only as a very beautiful speculation in a world of dream; but there is something more than presumption to countenance the view that the old Instituted Mysteries were holy things, and I think on my own part—outside all questions of evidence—that seeing there have been Masters of Divine Experience in the Christian world and other Masters in the East, so also there were men who had attained in the Sanctuaries of Egypt and Greece; that they had their disciples, as had Plato and the Platonic Successors at later periods; and that hence it is not inherently improbable that a high doctrine was taught in some of the Mysteries or lay behind their symbolism and outlines of a way of attainment. In the modern Mysteries we can trace vestiges of things which shadow forth a doctrine of experience, but that itself has passed away, and there is nothing communicated to the Candidate except pictures of living things which have long since departed. It is for him alone to restore in his own person, by means of the memorials afforded him, that life of which he is in search.

WORKINGS

We have seen that a LODGE OF PROMULGATION was constituted to smooth the way of the union between ANCIENTS and MODERNS. When that union became an accomplished fact there was founded—on December 27, 1813—a LODGE OF RECONCILIATION to establish uniformity of working between the Lodges of the two Grand Obediences, now merged in the one UNITED GRAND LODGE. At the presumed completion of this work in 1816 the Lodge reached automatically its natural end. This notwithstanding, since the date last mentioned a variety of workings has developed, each with its own claims, and all

of course lying within the measures of the Craft Degrees only. They are known under the following distinctive names: (1) STABILITY, (2) EMULATION, (3) WEST END, (4) OXFORD and (5) LOGIC. There could be nothing more unsuited to the present place and purpose than the exercise of any choice between them. The first two are the oldest in point of time. The exponents of STABILITY say that it has continued without interruption since the LODGE OF RECONCILIATION and that eight of its original exponents were members of this LODGE. Peter Gilkes has been called the practical founder of EMULATION working, but it is connected also with the name of William Williams, Provincial Grand Master of Dorset and editor of the BOOK OF CONSTITUTIONS issued after the Union. Prior to Williams we hear also of Dr. Samuel Hemming, who was appointed to revise the Lectures and—as it is said—to unify the widely different modes of Opening and Closing the Lodge in the Three Degrees. As regards WEST END, those who follow this working question whether it differs substantially from EMULATION in point of age. The INSTALLATION CEREMONY is similar in STABILITY and WEST END, being much more elaborate than EMULATION. The OXFORD working is referred to *circa* 1876 and has little following outside the English shire from which its name is drawn. The LOGIC was based on WEST END working about 1880 and is connected with the name of the actor, John MacLean, who maintained that no existing Rituals were logical in development and arrangement. Under the auspices of the EMULATION LODGE OF INSTRUCTION there is no question that EMULATION working is the most diffused and the most generally favoured of any. A codification of all the systems might produce an UNITED LODGE OF INSTRUCTION which would supersede all.

WORSHIPFUL SOCIETY OF FREEMASONS

A new experimental departure in Masonic ceremonial might seem antecedently improbable at this day, yet a curious example is offered by that WORSHIPFUL SOCIETY OF FREEMASONS—meaning Operative—which was established in London some years ago, presumably to formulate the researches and alleged discoveries of the late Mr. Clement E. Stretton. The question is exceedingly difficult (1) because there is no doubt that he spent many years among the vestiges of Operative workings, collecting a considerable mass of interesting points of fact and symbolism, from which he occasionally drew acute inferences; and (2) because there seems to be as little question that he made numerous claims and statements, all evidence for which is wanting. I understand that those who are connected most actively with the

present Operative Society appear to be leaving him tacitly out of consideration. His primary affirmation was that a Guild of Masons, Wallers, Slaters, Paviours, Plasterers and Bricklayers has existed in England—even in London itself—from pre-mediæval times and has continued to this day, without break or suspension, though in great secrecy, unknown to the Emblematic Craft. It holds—*ex hypothesi*—the true explanation of many symbols which have been construed erroneously by the latter, possesses in archaic forms the root-matter of certain well-known Grades and of the Hiramic Legend—apparently from time immemorial. We hear of a Padgett Ritual of 1686, affirmed to have been “rewritten for the OPERATIVE SOCIETY” between this date and 1663, but that which has been published by Dr. Carr is for those who can suffer it—being worthless from my standpoint. When the London Operatives—whose Society exists in the face of day and is open to all Master Masons who have taken the MARK DEGREE—began to work under the auspices of the late Colonel Walker and others, it had to construct its Rituals as it best could out of Stretton’s scattered materials. Setting this aside, it seems to me that were all the claims of Stretton and his followers supported by full and irrefragable testimony, it would remain a debatable question whether such a WORSHIPFUL SOCIETY has any living object at this day. Speculative Masonry is a great thing because of its spiritual field, because of its mystic quest and its relation to all the quests and ceremonial formulæ of past ages in other Instituted Mysteries; but Operative Masonry *qua* Operative has no such horizon before it. Moreover, the subject has had the peculiar misfortune of being expounded and defended by persons like the late Mr. John Yarker, who reflects Stretton with further dogmatic affirmations apart from reference, and by writers like Dr. C. H. Merz, President of the Masonic Library of Sandusky, Ohio, and C. E. Stretton himself, who has the assurance to suggest that Anderson formed the GRAND LODGE of 1717. Yarker, who is frankly impossible, parades the advantage possessed by six of the alleged Operative Degrees because they have “neither nationality nor creed.” This argument respecting creed appears final, for we know that Guild Masonry was Christian and Catholic. There are supposed to be Seven Operative Degrees governed by “three coequal Grand Masters.” According to Yarker, they are: (1) APPRENTICE, in which the Candidate is “rough dressed”; (2) FELLOW, in which he becomes a “polished stone”; (3) SUPER-FELLOW, in which he is “marked as a living stone”; (4) MARK MAN; (5) MARK MASTER, in which he is “erected as a living Temple”; (6) PASSED MASTER, in which his competence is tested; (7) ENTHRONED MASTER MASON, being the

Grade of the three Grand Masters. According to another witness, Mr. L. M. B. Voге, this is "a noble Order of Knighthood" and has been in existence for six hundred years. Yarker differs from Stretton, according to whom the First Operative Degree is like that of ENTERED APPRENTICE, but the latter has certain omissions. The Lodge represents the first Stoneyard, where Apprentices work on the Stone as it comes from the quarries. The Second Degree is like that of FELLOW CRAFT, and the Lodge is the second stoneyard, where stones are smoothed and polished to exact gauges. The Third is in analogy with MARK MAN, and the Lodge is the third stoneyard, where all fitting is done. The Fourth is like MARK MASTER, and the Lodge represents the site of the building, the work therein being the laying of foundation stones. The fifth is in analogy with an installation of Grand Officers and seems to be that of Superintendents of Works. The sixth, or that of PASSED MASTER, is compared to the status of a Master-Elect, not yet enthroned. The seventh or Grade of the Three Grand Masters is not described, but the Masters are compared to the Principals of a ROYAL ARCH Chapter and the Grade itself is likened to the Ceremony of INSTALLED MASTER. The title in full is THE WORSHIPFUL SOCIETY OF FREE MASONS, ROUGH MASONS, WALLERS, SLATERS, PAVIOURS, PLAISTERERS AND BRICKLAYERS. There appears to be a further division into STONE MASONS and ARCH MASONS, the latter being more highly skilled.

Divisions and Districts.—It is said that the Operative Craft is divided into Districts, an Annual Meeting being held at the centre of England, apparently on St. Andrew's Day, and very often at Wakefield. One of the Lodges, located at Leicester, goes back—it is affirmed—to 1761 and was still meeting in 1913, having a Roll of seventy members. There is another at Bardon Quarry in Mount Bardon or Bardon Hill, fourteen miles from Leicester: the story is that it was founded by George Stephenson. Yarker testifies to the existence of Lodges in London, Norfolk, Derbyshire, Holyhead, York, Durham and Berwick, Stretton adding that all use the same Ritual, being that published by Carr and identified with the old York working. The claim is sufficiently condemned out of its own mouth by this one statement. Many Speculative Masons are said to have attended meetings in Bardon and other quarries. They were obviously convenient localities in which to practise what was claimed to be "long-lost Rites."

Hiramic Myth.—As regards the so-called Hiramic Ceremony, the Third Grand Master is slain symbolically at noon, on each October 2, and a new one is enthroned in his place. There is no raising, and this

is final on the point of symbolical value. Had the procedure been shaped in the likeness of the Instituted Mysteries, the outgoing Third Grand Master would be slain and raised as the new one. In another ceremonial a "human sacrifice" is said to be put under a stone, the body being subsequently carried on two crossed planks seven times round, against the sun, and so conveyed to the tomb. This is the RITUAL OF FOUNDATION, which appears to be worked on April 2 in each year, but I have met with no other particulars. It commemorates the old custom of walling up a living being in the crypts or foundations of a new building.

First Degree.—The Operative Candidate for the First Degree is told to eat and drink up to midnight on the previous day, and he comes to the Lodge fasting on the noon following, this being the hour of admission, for which purpose he wears a white Roman cloak. The pledge of the Grade is called the Oath of Nimrod. A mallet and chisel with a round head are presented to him, and he keeps them for life. The Apprentice's apron is square, with a quarter-inch blue border all round: it is tied in front with blue strings twice round the body. He does not become a Freemason till he takes the Second Degree. It is perhaps in the Ritual of Apprentice that we hear of forming a Temple of Living Stones, with sixty men on each side, twenty at each end and four Officers at the corners.

Evidence Wanting.—It is obvious that even granting the fact of such a Society having been at work in quarries and elsewhere prior to the period of Stretton, we have no evidence of its antiquity. We have no evidence of the following statements among many others: (1) That the MASONS' COMPANY had, from the earliest times, the same initiation that "we Operatives have to-day"; (2) that it ceased to use "our Ritual" in 1665; (3) that James Anderson became Chaplain of the St. Paul's Guild of Operative Masons on January 1, 1710, and was expelled afterwards for disloyalty.

Conclusion.—I gather that the present Worshipful Society of Operative Freemasons in London originated about 1914, that its ceremonies are of considerable interest—apart from questions of symbolism—and that it makes no claim upon the past. It has, I believe, no connection with workings in quarries.

THE WRESTLE

On the hypothesis that it may be needful or desirable to expound the inward meaning of Jacob's mystical sleep at Paran and the Ladder of communion between things above and below, in a Degree of Masonry, there is a great opportunity for symbolism, and so also in that strange

subsequent episode of his struggle with an angel. Such opportunity is missed utterly in the Side Degree which was once connected with the MARK under the name of WRESTLE. It appears to have consisted in (1) the reading of GENESIS xxxii. 24-32 ; (2) a few lines of Obligation respecting Official Secrets ; and (3) the Signs, Tokens and Words, which are supposed to illustrate the two scriptural incidents. On the basis of these materials, it forms the Fourteenth Degree of the EARLY GRAND RITE, which has dignified it with the egregious title of SUBLIME MASTER, explaining that it completes the series "known to our ancient Brethren as ARK, MARK, LINK and WRESTLE." It follows immediately on the Degree of LINK AND CHAIN, without Opening or Closing, so that the Candidate makes a sudden leap backwards over several centuries. He remains, however, in the care of Noah. The Rite claims that the four antiquated trifles just enumerated are of interest to Masonic students and would have been lost altogether except for its own care and providence. It appears to have confused and shortened them in the process of editing. The proper title of the Degree is JACOB'S WRESTLE.





FRANCISCO XAVIER

The end of our work is upon us, and I place on record this name apart from all lesser personalities connected with Masonry to establish a point of view. In the second decade of the nineteenth century the old wolf of the Vatican was as hungry for prey as when it fell, at once gorged and unsatisfied, from two hundred thousand Albigensian throats in Languedoc, Provence and Gascony. The forgotten notability who is here commemorated must be distinguished from St. Francis Xavier, eminent in the Calendar of God and as a writer on the spiritual life. I speak of a Bishop of Almeria who was Inquisitor-General of Spain at that time when King Ferdinand VII reopened the dungeons of the Holy Office, as we have seen already. It was the time also when Pope Pius VII had issued another Bull against Masons and Masonry. The Spanish Inquisitor, being moved with the zeal of his vocation, did more than publish it. The record concerning him says (1) that he issued an ordinance on his own part in which he characterised Masonic Lodges as "Societies which lead to sedition and independence, to all errors and crimes"; (2) that the utmost severity of civil and canon law were threatened against all who did not renounce them within fifteen days; (3) that thereafter he began a persecution described as atrocious in character;

and (4) that many distinguished people were cast into the prisons of the Inquisition on the suspicion that they were Freemasons. I suppose that Latin Freemasonry remembers these things and that its anti-clerical programme is a rejoinder to that Rome which never changes and never repents. The word "independence" as used by the Bishops of Almeria is wholly memorable.

XEROPHAGISTS

We have seen that, according to one hypothesis, the Austrian ORDER OF MOPSES was founded at Vienna as a kind of substitute for Freemasonry when this was condemned by the Bull of Pope Clement XII on April 24, 1738. The edict which carried a consequence of this kind in Austria would be more effective still in Italy, within sound of the Vatican thunders. It appears that Italian Masons had recourse to a similar subterfuge: according to Thory they changed the name without changing the thing and met for a season under the style and title of Xerophagists, which—being rendered out of the Greek—signifies those who eat dry food. Mackey says that it is "the first Temperance Society on record," but seeing that the name was a veil there is no warrant for assuming that abstinence was actually practised, merely to justify the veil. Woodford commands one's sympathy when he doubts "the whole story"; but on the other hand ACTA LATOMORUM, I, 346, affirms that the MOTHER LODGE of the SCOTTISH PHILOSOPHICAL RITE had an account of the Order in its archives. On many considerations—though not on this one in particular—we need those archives badly. The MOPSES were nothing and the XEROPHAGISTS were less than nothing, but the facts in the two cases are curious by way of contrast. At that distance from the comminatory centre which is represented by the capital of Austria they suppressed the real thing and provided a mockery which does not appear even to have been redeemed by wit: under the nose of the Holy Office they continued to meet and work in the guise of an innocent experiment in food-reform. It was at least daring, considering that life was at stake, for the Inquisition was in its not uncommon mood of murder; but it was scarcely complimentary to the Sacred Office and its watchdogs. One speculates whether they were taken in so easily and whether Woodford was possibly right after all—those archives of the MOTHER LODGE notwithstanding.

Ecclesia Latomorum.—The Holy Office survives, but the day of the Inquisition is over. The policy of the Vatican centre in respect of Freemasonry is not likely to change. I have said enough in these volumes to shew that a change is impossible in the nature of things.

Let us realise on our own part, as heirs of the Greater **Mysteries** and sons of their Doctrine, that the Vatican is not the Church; that Latin Catholicism is the witness of a living tradition which does not differ from our own; and that both are rooted in experience. The doctrine is always "that God is and that He recompenses those who seek Him out." This search is the quest of **Masonry**: it leads through a new birth, new life, figurative death and mystical resurrection into an eternal union. We have found the memorials of this quest in **Masonry**; but it is that also which has been followed by the catholic saints of God from time immemorial in Christ. The Vatican can rave and fulminate: all its thunders notwithstanding, true **Masonry** remains a Church of God and one at the roots as such with the Catholic and Christian Church.





YEAR OF LIGHT

According to the more usual Masonic, meaning the Craft computation, official documents of the present moment are issued ANNO LUCIS 5920, the implicit of which may be understood, according to pleasure, as signifying that those years have elapsed since the Great Architect of the Universe uttered the FIAT LUX, or alternatively that the Light of Masonry was first manifested at the creation of the world. There is, however, an alternative method occasionally followed by Masons, and according to this the present year is 5924. I have felt on my own part that the year of the Lord Christ is more important than either to the present undertaking, and it is this which appears on the titles of my present work. There was a time, I believe, in England when the SUPREME ORDER OF THE ROYAL ARCH followed the ANNUS INVENTIONIS by adding 530 years to the Christian era. It referred to the putative date of a certain symbolical discovery, and the current year would be written down as ANNUS 2450. But the practice is now confined to America. Some of the High Grades have also their curious impertinences of this kind, but I shall mention only that of the Knights Templar, who were founded in 1118 A.D. : their present representatives subtract these figures and would fix the present year as ANNUS ORDINIS 802. What is more to the purpose

for Masons is to remember their own Year of Light, which is that of their initiation, and to see that it shines before them in all their paths, looking to the perfect day.

YORK

We shall never know what Desaguliers may have seen and heard in Scotland, when he went up to Edinburgh and attended that memorable meeting at Mary's Chapel. He had something to shew, as it would seem, on his own part, and there is a feeling among Masonic scholars that he brought something away. The question remains among us as merely food for wonder. York is another field of speculation, in which imagination may behold many shapes of vision. Again we may never know what was precisely done in certain crypts below the cathedral, nor what undeclared things may have been stored there in the hiddenness. York is an oracle which will not respond readily to the questions of official Masonry: there is a rumour abroad among us that it does not love the South. The rumours indeed are many, and there is even a still small voice which whispers a word in passing about the undiscoverable YORK RITE still perpetuated in secret and almost ghostly meetings beyond the common ken. However all this may be, it has to be confessed on my own part that next to MOTHER KILWINNING there is no talismanic name to compare with that of the OLD YORK LODGE, and though it is eminently a kind of faith which is a somewhat shadowy "substance of things hoped for," I believe that in the hallowed sanctuary, once at least in time, there were roots of many things which at this day are extant and active among us in developed forms, we knowing not whence they come. Supposing that there were any element or vestige of the Hiramic Legend prior to 1717, I should turn to York as its local habitation.

York and the Netherlands.—I have been permitted to inspect a summary of the three Craft Degrees, as worked in South Africa under the NETHERLANDS CONSTITUTION, the same at this day as it was in the year 1772, when the Lodge in question was founded, and described always as "the Old York working." There is no evidence before me to support the claim, and I know the historical difficulties regarding York and the Netherlands, that there is no trace of York having warranted anything beyond the seas, and so forth. But I have not lived among Rituals through all my literary life without having acquired certain canons of criticism by which to distinguish among them, and in this summary I know that I am brought not only into the presence of significant developments but of roots that look old, and it may be that a quest followed in the Netherlands, apart from

Charters and Warrants, would bear fruit in its season. We have every reason to acknowledge that in Masonry things travelled more often by secret paths than those that are called open, that Rites were carried far and wide by the zeal of unaccredited messengers, as well as by those who held authentic titles.

Archives of the Old Lodge.—The interest of York is not centred therefore only in its ROLLS OF CONSTITUTIONS, not even in No. 4, the "Hee or Shee Roll," or in No. 7, being a record of Lodge activities between March 19, 1712, and May 4, 1730. It is not exhausted, moreover, if we add to these documents the old RULES OF THE GRAND LODGE, even though No. 13 sets apart an hour at each meeting "to talk Masonry" and No. 15 ordains that "no more persons shall be admitted as Brothers of this Society that shall keep a Public House." We remember the Culdees who were the clergy of the Cathedral, not only in the first half of the tenth century, but earlier and also later. We remember the mystery which enshrouds them and Collier's suggestion that they may have been "a theosophic sect connected with Lodges of Initiation." We remember also that a Lodge of Masons was governed by its Warden at York in 1470; that in 1415 a Master Mason was assigned to the Cathedral by letters patent from the King; that York, in the words of Gould, "was long regarded as the earliest centre of the building art." So far back as 1705, we hear of Lodge Presidents and Deputy Presidents who were baronets and county magnates. We remember Dr. Francis Drake and his speech on St. John's Day in the winter, 1726, when he claimed for the York assembly the title of GRAND LODGE OF ALL ENGLAND, and—in fine—the admission of Anderson in 1738, that it was under its own Grand Master. It has been said in error that the York assembly rose up after long suspension to put this claim forward. As a fact, after a certain period of GRAND LODGE activity, it fell asleep later and did not wake till 1761. Its records of renewed life continue to 1792, during which period it was working the Grades of ROYAL ARCH and KNIGHT TEMPLAR, over and above the Craft. After 1792 it is thought to have "lingered on" till the beginning of the nineteenth century. The present YORK LODGE was warranted in 1777, under the name of UNION, its actual title being adopted only in 1870. As regards the YORK RITE it looms large in legend and has had many things passing under its name. Hughan once said that no one knows what it was, but in other opinions it was the three Craft Grades, that of Master containing materials now incorporated into the ROYAL ARCH. On the antiquity of the Rite as such I do not know that any authorised person has ventured to speculate. If we accept he hypothesis tentatively, under all necessary reserves, it seems to

follow that we may look to York for the root matter, both of the **THIRD DEGREE** and the **HOLY ORDER**. But there is no evidence before us. The South African summary to which I have adverted is specially important respecting the **Third Degree**, but it reflects nothing from the **ROYAL ARCH**.





ZABULON

This is the Septuagint form of the Hebrew name *Zebulun*, being that of the patriarch Jacob's tenth son. It means a dwelling or habitation, and it is said in the prophecy of Jacob, by reference to the tenth tribe—of which Zebulun was the founder and progenitor—that he “shall dwell at the haven of the sea.” The word occurs in certain High Grades but not in that of the Mark, as one has suggested.

ZERUBBABEL

The House of the High Grades is one of many manufactured traditions about each of the three Grand Masters who ruled the Sacred Lodge at the building of the First Temple. The King of Tyre, for example, is in frequent evidence throughout the scheme of Degrees embraced by the RITE OF PERFECTION. But of those who presided at the erection of the Second House of God in Israel, only the Prince of the People is heard of a second time: it would seem as if the elaboration of the ROYAL ARCH had exhausted all the issues. I do not propose to recite the story of Zerubbabel—otherwise Sheshbazzar, the Prince of Judah—as it is given in Holy Scripture, though this is done frequently enough in Masonic handbooks. I presume on the fact that a Bible is in most houses at this day of the world, not to speak of the bookstalls. Moreover, Josephus is not an inaccessible source of

reference. The importance of the Second Temple in Masonry lies solely in the providential recovery of that which—according to the hypothesis—had been lost for centuries—namely, the root-matter and essence of the Secret Tradition, in other words, the title-deeds of the ROYAL ART which is Masonry. That is the pivot about which moves the whole ceremonial pageant of the ROYAL ARCH. The three Grand Masters who are in evidence at the recovery are of no importance therein, nor is it possible after the event, and under its peculiar circumstances, that they should become the exclusive keepers of the Mystery. This is the prerogative no longer of any triad, but of that entire Holy Assembly which is called the Grand Sanhedrim. It is a figurative and pregnant indication that, in the final development of all providential destinies, the Secret Tradition—which is a living wisdom, *vita et status ejus*—is not only for all time as well as one age therein but for the world at large, as the world grows capable of election. After another manner of language, it is indicative of the mission of Masonry when Masonry has come into its own.

ZION

It is an old proverb of the Secret Tradition that Salem is peace and Salem is above Zion. Yet are these two one, because that which is above is in union with that which is below. The reason is this—that Mercy and Judgment Kiss, in which manner they are a place and house of peace. Zion is the beauty of the world below and Salem the beauty which is above ; but this is because of the King Who reigns for ever—as it is written : the King in His beauty. Now, we know that Israel wept by the waters of Babylon, because they remembered Zion. In the Babylon of this world the soul also remembers ; but this is the memory of Salem, the Jerusalem which is above. On such account we are told in the Secret Tradition that Jerusalem is rebuilt for ever in the heart. Assuredly those Sons of the Doctrine who put the Tradition on record were Emblematic Masons. But they were of that most highest Grade which is called *ne plus ultra*, for that which they built in their hearts, for want of other territory on earth, was the Blessed Salem, the City of Blessed Vision. We have a memorial of these “ grand originals ” still among us in Masonry : it is the HOLY ORDER OF HEREDOM OF KILWINNING, the “ labour and work ” of which is to come (1) unto Mount Zion, (2) the City of the Living God, (3) the Heavenly Jerusalem, (4) the Church of the First-Born, (5) the Mediator of the New Covenant, (6) where “ the Lord shall be our everlasting light ” and (7) the days of quest shall end in the great attainment.

ZOHAR

The **SEPHER HA ZOHAR** has been mentioned many times in these volumes as the storehouse in chief of the Secret Tradition in Israel. It is impossible to say when the content of this great book began to pass into writing. There are various independent texts embodied in the collection, which is a kind of haphazard commentary on the **PENTATEUCH**, though that which appertains to the last book which passes under this title in Scripture—namely, **DEUTERONOMY**—is extant only in fragments. The root-matter of the text is referred to Rabbi Simeon-ben-Jochai at the period of the fall of Jerusalem, in the year 70 of the Christian era. It is possible that the final redaction, being the work as we now have it, belongs to the last years of the thirteenth century; but the bulk of it is in all probability generations and centuries earlier. For a full account of the text I must refer readers to my **SECRET DOCTRINE IN ISRAEL**, 1913, while a general synopsis of the tradition at large will be found in my **DOCTRINE AND LITERATURE OF THE KABALAH**, 1902. Many Kabalistic treatises are exceedingly late, a few even belonging to the seventeenth century. These have been regarded erroneously as an integral part of the tradition by occult translators and writers like Wynn Westcott and Mathers. They are of no authority and—as Franck said long ago—are no better than rabbinical reveries. For the rest, students should beware of expecting to find the Secret Tradition methodised in a text like the Zohar: the fact and the knowledge thereof are presupposed throughout therein, so it emerges only at moments in a piecemeal way. The later Kabalists made it up in their own manner, providing the missing parts and producing monstrous systems: the authentic work is like the Milky Way—worlds of light in nebula.

The Temple in the Zohar.—After the fashion of many palaces and houses which are encountered in the vast text, the Temple of Solomon is spiritualised in the **ZOHAR**: it is like a House of Doctrine erected by the Regent Lord and Keeper of the Secret Tradition. It is said that the whole world was founded on the Secret Doctrine, that the Temple was the world's centre, while its Inner Sanctuary was the heart of the world. It was a symbol of that "Supreme Mystery" about which all Zoharic theosophy appears to revolve. Under such aspect it was built for the union of God and His Holy Shekinah. But this was in the archetypal sense, the sense of the plans which God delivered to David; but these Divine Prototypes were not realised by the son of David: the Temple was not built according to the original plans. In another form of symbolism it did not shew forth

the Supreme Mystery or manifest the Secret Doctrine. In a word, the Lord did not build the House, and they laboured in vain that built it. When Israel was taken away into the captivity of Babylon, the Tradition passed out of mind; when they returned into the Promised Land and raised—as it were—another Spiritual House, it was built only by men and had no ground of subsistence. There is a time, however, to come when the Holy One shall remember His people Israel and the Lord shall build the House. Such is the Zoharic testimony.

The Temple in Masonry.—The Masonic analogies of these theses are (1) that, according to the central Legend of the Craft, the Temple of Solomon was not completed in conformity with the original plans, which perished with the Master-Builder; (2) that the ROYAL ARCH is concerned only with provisional work in respect of the Second Temple and has no concern in the structure; (3) that in several High Grades we hear of a secret intention to build yet another Temple at Jerusalem. In the SECRET TRADITION IN FREEMASONRY, on the basis of these intimations, and of the Kabalism imbedded in Masonry, I have regarded the Hiramic Legend as dealing with a House of Doctrine (i, XV), otherwise with an intention to unfold the Secret Tradition (ii, 320) or to produce a memorial thereof (ii, 347) at a given symbolical time; but the intention was frustrated, and the doctrine remained with its keepers. The ROYAL ARCH is an open witness to the fact that the Doctrine was lost during the exile in Babylon and was afterwards rediscovered (i, 199), as if by an examination of the grounds of Doctrine (i, 201); but it was found only in similitude, or apart from the life of the Doctrine, so that, as the ZOHAR says, the Second Temple was transitory like the first and built with hands rather than built by God. The Christian High Grades reflect very little from the Secret Tradition in Israel, except at second hand and far away; but the perpetuation of something hidden and vital from the far past is shewn in various allegorical histories, perhaps more especially in Baron Tschoudy's Legend concerning the KNIGHTS OF THE MORNING (i, 414), over and above which there is the secret undertaking to build a new Temple which is allocated to the Christian chivalries. The interpretation here barely outlined was given once and for all; I have not gone over the ground a second time in the present encyclopædic work—I know that the Secret Tradition in Israel has its vital side, that it came into the hands of Christian scholars, who adapted it to their Christian purpose; and I believe that round about the year 1725 it was from the records of this scholarship that some one, other or several of Masonic *literati* drew

material for Ritual developments. They may have been even in touch with one or two, who knew more than they on the traditional subject. The scholars whose memorials remain in Latin and the anonymous *litterati* must be understood as referred to in my previous volumes when there are allusions to unknown initiates, veiled masters, some of whom realised the term of all research, while others may have known or not the *corpus non scriptum* of the Secret Doctrine. If ever we can take the Craft Legend behind the year 1717, it is my hope that we may reach a fuller light on Secret Doctrine in Masonry and its connection with that of Israel reviewed in the Light of Christ.



