

tions on the true object and meaning of Cosmopolitan Speculative Free-Masonry, and it was not until about 1780,—although known in Great Britain some twenty or thirty years earlier, that Templary secured any official recognition in connection with the "Royal Arch" degree, which it subsequently followed in the

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Mason," which subsequently included the Royal Arch degree, and first arose from the supposed connection between the Ancient Builders and the Templars; this gave the impetus to the fertile imaginations of Ritual compilers in Europe to invent new degrees (not always having the merits of historical authority) as an amplification and development of the craft rituals. Some of them derived from the "Hermetic" Philosophy, and the mystic theories of the French and German schools, supplemented by chivalric degrees claiming descent and connection with all the *extinct* orders of Knighthood. The Order of the Temple exercised considerable influence in founding the *French High degrees*.

The principal idea being the discovery in a vault by Scottish Crusaders of the *lost ineffable word*, also that in the search they had to work with the "*Sword*" in one hand and the "*Trowel*" in the other—as a confirmation of the belief in the original connection existing between the old Christian Builders and the Chivalric Fraternities.

In the *British Empire* and the *United States of America* the term "High degrees or Grades" is now generally applied to the "A. & A. S. Rite 33"—"The Egyptian rite"—and those of "Misraim and Memphis," &c., all of which have their own followers and admirers—but the "Supreme Councils" of the "Scottish Rite," appear to be the only universally acknowledged and legally established system of "High degree Masonry" in their several jurisdictions.

We are indebted for the history and symbolism of this rite to the deep research of the learned and scholarly Sovereign Grand Commander of the Southern Jurisdiction, United States of America, Ill. Brother General Albert Pike, whose exposition and interpretation of Masonic symbolism has clearly shown that the "universality" and "universal" language of Free-Masonry exists in the A. & A. Scottish Rite. Ancient symbolism in *Craft Masonry* has been nearly forgotten or lost, for it has been satisfactorily proved, that many of the present symbols and ceremonies were introduced since the middle of the *last century*—there appearing to have been little ceremonial practised at Masonic meetings prior to the revival of 1717, which then consisted at Masonic meetings of little more than the O. B.—the communication of the modes of recognition, and reading the ancient charges. To the indefatigable literary labours of our Illustrious Brother is due the remodelling and placing the A. & A. S. rite above all other High degree rites, and preserving the *true meaning* of Ancient Masonic symbolism.