



ST. MARY THE VIRGIN

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Sovereign Military Order of the Temple of Jerusalem

# Knights Templar and the Freemasons

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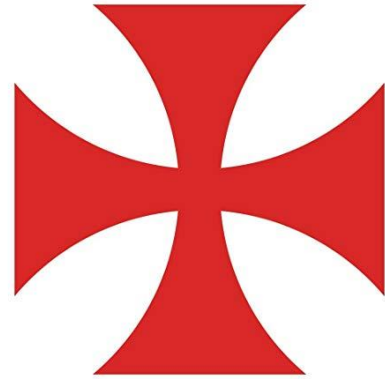
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## INTRODUCTION



### Commonality

In 1305, Pope Clement V, based in Avignon, France, sent letters to both the Templar Grand Master Jacques de Molay and the Hospitaller Grand Master Fulk de Villaret to discuss the possibility of merging the two orders. Neither was amenable to the idea, but Pope Clement persisted, and in 1306 he invited both Grand Masters to France to discuss the matter. De Molay arrived first in early 1307, but de Villaret was delayed for several months. While waiting, De Molay and Clement discussed criminal charges that had been made two years earlier by an ousted Templar and were being discussed by King Philip IV of France and his ministers. It was generally agreed that the charges were false, but Clement sent the king a written request for assistance in the investigation.

At dawn on Friday, October 13, 1307 King Philip IV ordered de Molay and scores of other French Templars to be simultaneously arrested. The arrest warrant started with the phrase: "*Dieu n'est pas content, nous avons des ennemis de la foi dans le Royaume*" ("God is not pleased. We have enemies of the faith in the kingdom"). With Philip threatening military action unless the pope complied with his wishes, Pope Clement finally agreed to disband the order, citing the public scandal that had been generated by the confessions. At the Council of Vienne in 1312, he issued a series of papal bulls, including *Vox in excelso*, which officially dissolved the order, and *Ad providam*, which turned over most Templar assets to the Hospitallers. Templars around Europe were either arrested and tried under the Papal investigation (with virtually none convicted), absorbed into other Catholic military orders, or pensioned off and allowed to live out their days peacefully.

There is no shortage on legends, theories and hypothesis of what happened following the demise of the Order in 1312. The ideals of Templarism are embedded in a number of fraternal organizations, including Freemasonry. This publication explores their commonality.

# 18<sup>th</sup> Century

In the early 18<sup>th</sup> century, Templarism re-appeared in Freemasonry in France. According to a tradition dating to 1777, the first Masonic lodge in France was founded in 1688 by the Royal Irish Regiment, which followed James II of England into exile, under the name "La Parfaite Égalité" of Saint-Germain-en-Laye. Historians think such an event is likely, but it can never be proved conclusively. The same can be said of the first lodge of English origin, "Amitié et Fraternité", founded in 1721 at Dunkerque. The first lodge whose existence is historically certain was founded by some Englishmen in Paris "around the year 1725". It met at the house of the traiteur Huré on rue des Boucheries, "in the manner of English societies", and mainly brought together Irishmen and Jacobite exiles. It is quite probable that it was this lodge that in 1732 received official patents from the Grand Lodge of London under the lodge-name "Saint Thomas", meeting at the sign of the "Louis d'Argent", still on the rue des Boucheries.

## Why they are called 'free'masons

Freemasonry grew from the guilds of stonemasons in the Middle Ages. The earliest types of guild formed as a confraternity of tradesmen. They were organized in a manner something between a professional association, a trade union, a cartel, and a secret society. They often depended on grants of letters patent from a monarch or other authority to enforce the flow of trade to their self-employed members, and to retain ownership of tools and the supply of materials. In medieval cities, craftsmen tended to form associations based on their trades, confraternities of textile workers, masons, carpenters, carvers, glass workers, each of whom controlled secrets of traditionally imparted technology, the "arts" or "mysteries" of their crafts. Usually the founders were "free" independent master craftsmen who hired apprentices; thus the term 'freemason'.

In 1728, the Freemasons decided to recognize Philip Wharton, 1st Duke of Wharton (1698–1731) as "grandmaster of the Freemasons in France". Wharton was staying in Paris and Lyon from 1728 to 1729, and in 1723 had already become grandmaster of the Grand Lodge of London. His nomination as French grandmaster, prior to the transformation of the "Grand Lodge of London" into the "Grand Lodge of England in 1738, is



Figure 1 18th century Masonic plate from France

considered by some historians as a point of departure for French Freemasonry and a declaration of its independence from British Freemasonry. He was succeeded as grandmaster of the French Freemasons by the Jacobites James Hector MacLean (1703-1750) and then Charles Radcliffe, Earl of Derwentwater (1693-1746).

If the existence of a grandmaster in France is already attested in 1728, it took ten more years for a true assembly of representatives from all the "English" and "Scottish" lodges to form the first Grande Loge de France on June 24, 1738 and set up Louis de Pardaillan de Gondrin (1707–1743), 2nd Duke of Antin, as "general and perpetual Grand Master in the kingdom of France". It was this Grand Lodge which gave birth to the French Masonic jurisdictions which still exist today.

In December 1736, the chevalier de Ramsay pronounced a discourse in which he propounded the idea of a chivalric origin for Freemasonry. This idea later had a definite influence on the instigation in French Freemasonry from 1740 to 1770 of a large number of Masonic Upper Degrees, which later regrouped around different Masonic rites.

Andrew Michael Ramsay (July 9, 1686 – May 6, 1743) was born in Ayr, Scotland, the son of a baker. In 1710 he visited François Fénelon in the Netherlands, and in his attraction to quietism converted to Roman Catholicism. He remained in France until 1724 writing politico-theological treatises. One of these was dedicated to the Jacobite claimant to the English and Scottish thrones, James Francis Edward Stuart.



## Order of St. Lazarus

The Order of Saint Lazarus of Jerusalem, also known as the Leper Brothers of Jerusalem or simply as Lazarists, was a Catholic military order founded by crusaders around 1119 at a leper hospital in Jerusalem, Kingdom of Jerusalem, whose care became its original purpose, named after their patron saint, Lazarus. It was recognized by King Fulk of Jerusalem in 1142 and canonically recognized as hospitaller and military order of chivalry under the rule of Saint Augustine in the Papal bull *Cum a Nobis Petitur* of Pope Alexander IV in 1255. Although they were centered on their charism of caring for those afflicted with leprosy, the knights of the Order of Saint Lazarus notably fought in the Battle of La Forbie in 1244 and in the Defense of Acre in 1291. In 1572, the Order of Saint Lazarus in Italy was merged with the Order of Saint Maurice under the Royal House of Savoy to form the Order of Saints Maurice and Lazarus, which still exists until today, widely recognized as a dynastic successor of the Italian branch.



Figure 2 Andrew Michael Ramsay

In 1723 Ramsay was knighted into the Order of Mount Carmel and Lazarus by Louis Philippe, the future Duke of Orléans.

In January 1724, Ramsay was sent to Rome as tutor to James' two sons, Charles Edward and Henry. But his appointment was short-lived; Ramsay was associated with the court party of John Erskine, Duke of Mar, who fell from favor that year. By November 1724 Ramsay was back in Paris.

Ramsay was associated with Freemasonry from its introduction in France (1725–26). Ramsay was associated with Freemasonry from its introduction in France (1725–26).

In 1737 Ramsay wrote his: *Discourse pronounced at the reception of Freemasons by Monsieur de Ramsay, Grand Orator of the Order*, in which he connected Freemasonry with the Crusader knights. His own stature as a Knight of St. Lazarus of Jerusalem may have inspired him, or perhaps even his zeal to propagate an alleged tradition linked to the house of Bouillon. In any case Ramsay thought his speech worthy of note by the prevailing religious authority, and he sent the text to Cardinal Fleury, asking for a Church blessing of the principles of Freemasonry as he had stated them: "*The obligations imposed upon you by the Order are to protect your brothers by your authority, to enlighten them by your knowledge, to edify them by your virtues, to succor them in their necessities, to sacrifice all personal resentment, and to strive after all that may contribute to peace and unity of society.*"

It is frequently mistakenly repeated that Ramsey mentioned the Knights Templar in his *Discourse*, when in fact he did not mention the Order at all - he mentioned the Knights Hospitaller. But perceptive listeners would have understood his mention of the Crusader knights to be an indirect reference to the Knights Templar, the memory of whom was still controversial in France and may have led to the Pope's indictment of the organization a year later.



Figure 3 Karl Gotthelf von Hund

In 1741, a German named Karl Gotthelf von Hund (September 1, 1722 - October 10, 1776) was admitted to the Masonic brotherhood. Hund came from Silesia, descended from Henry von Hund und Altengrotkau (ca 1480). Henry's son was Commander of the Order of Malta in Glatz, where in 1518 and 1523 he held the Office of the Governor.

From December 1742 till September 1743, Hund was in Paris, and there converted to Catholicism under the influence of a noble lady. On February 20, 1743, he became Master of a lodge and on August 25 of the same year he served at the foundation of a lodge as senior warden. Later, he claimed that it was in Paris

in 1743 that he was initiated, by Scottish knights, into the Order of the Knights Templar, and was the introduced to the pretender to the British throne, Prince

Charles Edward Stuart as the Grand Master of the (supposedly resurrected) Knights Templar. Present were the Earl of Kilmarnock and other senior Jacobites. He was initiated by the "Knight of the Red Feather", whose identity he was pledged to conceal, but he may have tried to hint that it was Charles Edward Stuart. There is no documentary proof of any such Masonic lodge. Hund claimed to have been appointed by these "unknown superiors" of the Templars as "commander in chief" (Provincial Grand Master) of the Order of Province VII (Germany). Whether he lied or whether he had been deceived for other purposes, is not known. As proof, he presented an encoded "military chief patent", which remains un-deciphered. Hund wrapped himself in silence and in more detailed inquiries repeatedly underlined his discretion with respect to the "unknown superiors", who had supposedly charged him with the revival of the Templar Order in Germany. Hund's relationship to the alleged French Templar Order is unclear, and his surviving diary entries give little information.

In 1749 Hund established the Lodge of Three Columns on his estate at Unwürde in association with the brothers of the neighboring Lodge of Three Hammers at Naumburg. After returning to Germany in 1750 Hund settled in Lower Kittlitz. The castle of Kittlitz, built by him, has an octagonal floor plan, which is interpreted as a Masonic symbol. After several failed attempts, the court of the pretender Charles Edward Stuart was contacted, and the establishment of the seventh province of the Templars taken in hand. From 1751 he founded the Rite of Strict Observance within Freemasonry. He always promoted the idea of a line of descent from the Templars to the Freemasons. First he founded in 1751 on his estate, the Strict Observance chapter of "The three pillars", which initially consisted of only him and his best childhood friend from Schoenberg. In 1755 he created for the community of the Knights Templar a plan of operations for the recruitment of persons of high rank. Its members gave themselves religious-sounding names. Hund had the name *Carolus Eques ab Ense* (Latin for Charles Knight of the Sword) or *Chevalier de l'Épée* (same in French).

The new Scottish Rite that Hund introduced to Germany, he named "Rectified Masonry" and, after 1764, the *Rite of Strict Observance*, while referring to the English system of Freemasonry as the *Late Observance*. By 1768 the Rite of Strict Observance counted some forty lodges. Despite its initial popularity, growing dissatisfaction among members over the failure to being initiated into the mysteries of the Unknown Superiors led to the Strict Observance being dissolved in 1782. They decided at a convent in Wilhelmsbad, under Jean-Baptiste Willermoz, that the Freemasons were not descended from the Templars, and reconstituted the order as the Rectified Scottish Rite.





Napoleon in 1804

## France – 1800s

First Consul Napoleon Bonaparte moved into the Tuileries Palace on February 19, 1800 and immediately began to re-establish calm and order after the years of uncertainty and terror of the Revolution. He made peace with the Catholic church; masses were held again in the Cathedral of Notre Dame, priests were allowed to wear ecclesiastical clothing again, and churches to ring their bells. After he crowned himself Emperor on December 2, 1804, Napoleon began a series of projects to make Paris into an imperial capital to rival ancient Rome. He built monuments to French military glory, including the Arc de Triomphe du Carrousel, the column in Place Vendôme, and the future church of the Madeleine, intended as a temple to military heroes.

# L'Ordre du Temple

On June 10, 1804 there appeared in Paris a new form of Knights Templar. Members of the Masonic Lodge "The Knights of the Cross" (*Chevalier de la Croix*) directed by Jacques-Philippe Ledru and Lieutenant General Claude-Matthew founded the Order of the Temple (*L'Ordre du Temple*).

Jacques-Philippe Ledru (1754-1832) was a French doctor, member of the National Academy of Medicine, and mayor of Fontenay-aux-Roses from August 1812 to March 1826. Ledru was the grand master of the Paris Masonic lodge of the Knights of the Cross, dependent on the Grand Orient of France. Claude-Matthew was Senior-Deputy-Master of the Temple. They approached Bernard-Raymond Fabré-Palaprat for the Grandmastership.



Figure 5 Bernard-Raymond Fabré-Palaprat

general of the *Société médico-philantropique*. Fabré-Palaprat became Grandmaster of the Order on November 2, 1804 at which time he revealed the existence of the Larmenius Charter.

The Larmenius Charter or *Carta Transmissionis* ("Charter of Transmission") is a Latin manuscript purportedly created by Johannes Marcus Larmenius (Fr.: Jean-Marc Larmenius) in February 1324, detailing the transfer of leadership of the Knights Templar to Larmenius after the death of Jacques de Molay. It also has appended to it a list of 22 successive Grand Masters of the Knights Templar after de Molay, ending in 1804, the name of Bernard-Raymond Fabré-Palaprat appearing last on the list. The list of Grand Masters in the Larmenius Charter differs from the list of 'Scottish' Grand Masters given by the German Strict Observance, and the Larmenius Charter also anathematized the 'Scottish' Templars, who were excommunicated by Johannes Marcus Larmenius in 1324, who declared them "Deserters of The Temple".

In the document, Larmenius, then a very aged man in his 70s, states that the Grand Mastership of the Knights Templar Order was verbally transmitted to him ten years earlier (March, 1314) by the imprisoned Jacques de Molay, the last Grand Master of



Figure 4 Jacques-Philippe Ledru

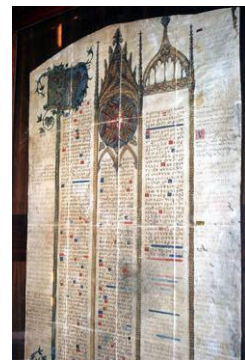


Figure 6 the Larmenius Charter



the Knights Templar. Larmenius was a Palestinian-born Christian who became a member of The Order of the Temple during the waning years of the Crusades. He was later the Templar Preceptor on the island domain of Cyprus after the Templar exodus from the mainland of the Holy Land to Cyprus after the fall of Acre in 1295. In this position, Larmenius was left in charge as Templar Seneschal (second highest rank in the Order) of the large remaining "exiled" Templar forces in the Mediterranean in 1305 when de Molay was tricked into coming to Paris for meetings with Philip IV of France and the Pope Clement V.

In the document, Larmenius states he has become too aged to continue with the rigorous requirements of the Office of Grand Master, and "transfers" his Grand Mastership of the Templar Order to Franciscus Theobaldus, the Prior of the Templar Priory still remaining at Alexandria, Egypt. With this declarative Charter, Larmenius protects the Order for perpetuity by continuing the legitimate line of Grand Masters of the Templar Order, which continues the "Second Phase" of the Order through the "Dark Period" through to its semi-private unveiling at the Convent General of the Order at Versailles in 1705 by Philippe, Duke of Orléans, elected Grand Master of the Templar Order, and later also Regent of France.

The Charter has long been suspected to be a forgery - it was suggested it was the work of a Jesuit named Father Bonani, who assisted Philippe II, Duke of Orléans in 1705 to fabricate the document, to re-establish the '*Société d'Aloyau*' (Society of the Sirloin), who claimed to be a continuation of the Knights Templar, and also an attempt to gain recognition with the Order of Christ in Portugal. This Order was dissolved in 1792 during the French Revolution by the death of its Grand Master, the Duke Timoléon de Cossé Brissac, massacred at Versailles. An item of his furniture was bought by Brother Ledru, the son of Cossé Brissac's physician, whereupon he discovered the Charter of Larmenius hidden inside it, and showed it to Fabré-Palaprat in 1804.

A second document said to be in his possession was the Statutes of the Knights of the Order of the Temple (*Statuts des chevaliers de l'ordre du Temple*). The document is said to originate in 1705 and was attributed to the Duke of Orléans under whom it was claimed the Templars re-appeared for a brief moment, before vanishing into obscurity once more.

Fabré-Palaprat's Order of the Temple claimed to also possess significant relics: the sword of Jacques de Molay, the helmet of Guy Dauphin d'Auvergne, the Beusant, and four fragments of burnt bones taken from the funeral pyre where Jacques de Molay had been executed. These relics, described as "The Sacred Treasure of The Order of The Temple" in the Manual of the order (and described within an Inventory in the Statutes of the order), were displayed in March 1808 on the anniversary of Jacques de Molay's death, when members of the Order celebrated a public requiem for the martyred Grand Master in the Church of St. Paul in Paris.

The first years of this Order of the Temple were years of successful recruitment that resulted in the establishment of priories within the Grand Empire, including Italy and Switzerland. For reasons of his own, Napoleon Bonaparte approved of the restoration, allowing a solemn ceremony in Paris honoring Templar martyrs, including James of Molay. In 1811 when the Grand Orient of France tried to re-assert control over the Ordre du Temple, the Order declared its autonomy and



## Johannite Church

properly known by its full name, *l'Église Johannite des Chrétiens Primitifs* (The Johannite Church of Primitive Christians), is a Gnostic Christian denomination founded by the French priest Bernard-Raymond Fabré-Palaprat in 1804. The Johannite Church received its full name in 1828 after Fabré-Palaprat's claimed discovery of the *Levitikon* gospels. It is "Johannite" because it claims a continuity with the primitive Johannine Christianity of the saints John the Baptist and John the Apostle, and the Christian scriptures attributed to John. The modern [Apostolic Johannite Church](#) identifies itself as "an Esoteric, Gnostic, Christian Church within the Historic Apostolic Succession."

broke with its Masonic past by adhering to "the Catholic Apostolic and Roman religion". Only Roman Catholics could be members.

In 1812 Fabré-Palaprat, along with a former Bishop of Cayes [Haiti] Guillaume Mauviel, formed the *l'Église Johannite de Chrétiens Primitifs* (Johannite Church of Primitive Christians), introducing Gnostic faith-based elements into the Order and stylized himself as Grand Master of the Knights Templar and as a Sovereign Patron of the Primitive Catholic Christian Faith.

A General Convent was convened on May 15, 1812 demanding the resignation of Fabré-Palaprat as Grand Master. He was replaced by Charles Louis David Le Peletier de Rosambo d'Aunay, on January 21, 1813; consecrated by the Order's Primate, Guillaume de Lisieux. Fabré-Palaprat refused to give up the office of Grand Master, and revised the Statutes to justify assuming absolute authority. The result was a fragmented Order by June 1813 with two Grand Masters, indulging in a "small war with protests and curses". The insurgents were led by Claude Antoine Gabriel, duc de Choiseul-Stainville (August 26, 1760 – December 1, 1838).

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Figure 7 Claude Antoine Gabriel, duc de Choiseul-Stainville

Claude Antoine Gabriel was a French soldier and *émigré* Royalist. When the French Revolution erupted, he was a colonel of Dragoons, and throughout the following period, he remained a Legitimist. Choiseul-Stainville took part in the attempt of King Louis XVI to escape from Paris on June 20, 1791, was arrested with the king, and imprisoned. Liberated in May 1792, he fled France in October, and fought in the *émigré* army of Louis Joseph de Bourbon, prince de Condé against the French Republic. Captured in 1795, he was confined at Dunkirk, escaped, set sail for India, was wrecked on the French coast, and condemned to death by the decree of the French Directory. Nevertheless, he was fortunate enough to escape once more. Napoleon Bonaparte allowed him to return to France in 1801, but he remained in private life until the fall of the First French Empire in 1815. After the Bourbon

Restoration he was called to the new *Chambre des Pairs* (House of Peers) by King Louis XVIII. During the Revolution of 1830, he was nominated a member of the provisional government. He afterwards received from Louis-Philippe the post of *aide-de-camp* to the king and governor of the Louvre Palace. He died in Paris eight years later.

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The Duc de Choiseul was elected Grand Master on February 1, 1814 by opponents of Fabré-Palaprat. Sir William Sidney Smith, who had joined the ranks of the Duc de Choiseul, attempted to heal the schism of the Order. On May 7, 1814, King Louis XVIII granted the Templars of Fabré-Palaprat his royal patronage and awarded to *Légion d'honneur* to Fabré-Palaprat on October 19, of the same year, for bravery during the defense of Paris.

## Masonic Rosicrucians

The Societas Rosicruciana was formed on September 21, 1880, in Scotland, but now exists in England, Scotland, Canada, France, Portugal, Romania, Ireland and the United States. While a prospective member must be a Trinitarian Christian Master Mason in good standing with a Grand Lodge that is recognized by the Grand Lodge of the jurisdiction in which the Society meets, the various Societies have no other Masonic links, ties, or official recognition. Additionally, in a few jurisdictions membership is by invitation only. As the Society offers assistance to all its members in working out the great problems of nature and science, it functions in some respects as a research society. The Societas Rosicruciana claims a link to the original Rosicrucian Brotherhood. It bases its teachings on those found in the *Fama* and *Confessio Fraternitas* texts published in Germany in the early 17th century, along with other similar publications from the same time.

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Admiral Sir William Sidney Smith (June 21, 1764 – May 26, 1840) entered the navy in 1777 and saw action in the American War at Cape St Vincent (16 January 1780) and off the Chesapeake (5 September 1781). In 1785–7 he studied French at Caen before spending a year with the Swedish navy. In 1793 he was posted to Toulon and returned with dispatches after its fall. Smith was given command of the frigate *Diamond* which he used to conduct partisan warfare along the French coast. He was captured in 1796 off Le Havre and imprisoned in the Temple, Paris. Two years later he escaped and returned to command the *Tigre* in Levant. An interesting turn of fate, he was imprisoned in Temple Prison at Paris for two years – the prison being the original fortified monastery of the Templars. The most famous episode in his career came in 1799 when he undertook the defense of Saint-Jean d'Acre (March 3 – May 8) and heroically repulsed Napoleon. Smith possessed a vainglorious streak to his character, but also showed great valor and judgement. He died in Paris and was buried in Père-Lachaise.



Figure 8 Sir William Sidney Smith

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On November 21, 1814, Sir Sidney Smith managed to reach a compromise in which Fabr -Palaprat would resign as Grand Master in favor of the elected “new” Grand Master; the Duc de Choiseul. On December 19, 1814, regretting his earlier resignation, Fabr -Palaprat was again installed as Grand Master.

By February 16 1822, Belgium had become a Priory under the leadership of the Marquis Albert Fran ois du Chasteler (1794–1836) – aide-de-camp of King Leopold I. He was initiated into the Order on December 16, 1821. The Grand Priory of Belgium was founded in Brussels due to the efforts of the Marquis who was a close friend of Fabr -Palaprat. It was part of the Order of the Temple. Shortly after its founding, the Grand Priory divided into pro-Catholoic and pro-Masonic groups.

With the demise of the “Grand Empire” in 1824, and owing to a Masonic Rosicrucian connection (see side panel), a Grand Priory of the Order was created in the United Kingdom under the leadership of Sir Sidney Smith. Founding members included Admiral Sidney Smith, Prince Augustus Frederick, Duke of Sussex, and Charles Tennyson d'Eyncourt.



Figure 9 Prince Augustus Frederick

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Prince Augustus Frederick, Duke of Sussex (January 27, 1773 – April 21, 1843) was the sixth son and ninth child of King George III and the only surviving son of George III who did not pursue an army or navy career. He was known for his liberal views, which included reform of Parliament, abolition of the slave trade, Catholic emancipation, and the removal of existing civil restrictions on Jews and dissenters. In January 1813, Prince Augustus Frederick became Grand Master of the Premier Grand Lodge of England, and in December of that year his brother, Prince Edward Augustus, Duke of Kent and Strathearn, became Grand

Master of the Antient Grand Lodge of England. On December 27, 1813 the United Grand Lodge of England was constituted at Freemasons' Hall, London with Prince Augustus Frederick as Grand Master.



Figure 10 Charles Tennyson d'Eyncourt

Charles Tennyson d'Eyncourt (July 20, 1784 – July 21, 1861), born Charles Tennyson, was a British politician, landowner and Member of Parliament (MP). His father left his estate to him because he feared that his elder brother, George Clayton, was mentally unstable. Charles added d'Eyncourt to his name and established the family seat at Tealby where he built Bayons Manor. He was known for his social pretensions and his graceless behavior towards his nephew, the poet Alfred Lord Tennyson. He was educated at St John's College, Cambridge.



is a modern name for a variety of ancient religious ideas and systems, originating in Hellenistic Judaism and the Jewish Christian milieu in the first and second century AD.

These systems believed that the material world is created by an emanation or 'works' of a lower god (demiurge), trapping the divine spark within the human body. This divine spark could be liberated by *gnosis*, spiritual knowledge acquired through direct experience. The Gnostic ideas and systems flourished in the Mediterranean world in the second century AD, in conjunction with and influenced by the early Christian movements and Middle Platonism. After the second century, a decline set in. In the Persian Empire, Gnosticism in the form of Manicheism spread as far as China, while Mandaism is still alive in Iraq.

With the support of the Duc de Choiseul, the Order regained its chivalrous character and flourished once again – expanding its influence to Spain and Portugal.

In the summer of 1830, the Order was involved in the French Revolution to overthrow King Charles X, the French Bourbon monarch, and the ascent of his cousin Louis Philippe, Duke of Orléans. Several members of the Order of the Temple fought in the “Three Glorious Days.” For his actions during the revolution Fabré-Palaprat was awarded the July Medal.

In 1831, Fabré-Palaprat published the *Evangelikon*, a Gnostic version of the Gospel of John that omits intra-textual commentary and the Resurrection narrative, preceded by an introduction and a commentary allegedly written by Nicephorus, a Greek monk of Athens, which carries the name *Lévitikon*. The *Lévitikon* contains an esoteric lineage from Jesus to the Knights Templar, and hints that Jesus was an initiate of the mysteries of Osiris, which were passed on to John the Beloved. Fabré-Palaprat claimed to have bought this vellum manuscript (allegedly dating from the 15th century), from a Paris second-hand bookstall on New Year's Day in 1814.

Fabré-Palaprat ordained Ferdinand-François Châtel, a radical clergyman who left the priesthood following the July Revolution, as Primate of the Johannite church, on May 4, 1831. Châtel established his new French Catholic Church (*Eglise Catholique Française*) in former shop premises in Montmartre, decorating it with the bust of Louis Philippe I placed under the Tricolor flag. The Johannite church was located in a former bottle shop in the *Cour des miracles*, dubbed the "Apostolic Court of the Temple".



Figure 11 Ferdinand-François Châtel

Fabré-Palaprat created within the Order a branch of his Johannite Church. This faction broke away in 1833. By 1834, he began calling himself Sovereign Pontiff.

As a result, a manifesto against Fabr -Palaprat was issued. In poor health, Fabr -Palaprat retired to the south of France. In his absence, a General Convent was called. The convent met on January 13, 1838 and formed a new Executive Commission. Since the Statutes of 1705 had been "corrupted" under Fabr -Palaprat, the Convent General approved a new set of documents that removed the Johannite influence and "renewed the knightly traditions and obedience to the Catholic Church." A dispute over leadership arose, when Sir William Sidney-Smith, the English Grand Prior, was chosen as Grand Master. French Templars, who refused to recognize him (perhaps because of his Masonic connection), continued to choose regents, beginning with the Count of Moreton and of Chabrilan. Despite the internal divisions there were some 78 Pories and 400 Commanderies spread across Europe, northern Africa, and South America. Reacting to the confusion in Paris, non-French Pories became autonomous.

Fabr -Palaprat died on February 18, 1838. On his deathbed, he appointed Sir Sidney Smith to be his successor as Grand Master. When he was installed as Regent of the more orthodox Knights Templar, the faction known as Palapratien Templars refused to recognize him and installed Charles Fortune Jules Guiges Auney as their Regent. In 1839 when Sir Sidney Smith was elected Grand Master, the Palapratien rejected the appointment based on the fact that Sir Sidney Smith was a member of the Church of England and not a Catholic.

Sir Sidney Smith died on May 26, 1840. The English Grand Priory broke away from the Order, not to reunite again. They would reorganize by electing their own Grand Master starting with King Edward VII (1841-1910) followed by King George (1865-1936).

Following the passing of Fabr -Palaprat and Sir Sidney Smith, two General Convents were held on January 13 and February 18, 1841 which united the two factions under the regency of Jean-Marie Raoul. Regent Raoul died on February 4, 1850 and the Regency was passed to Narcisse Ren  Valleray. On June 13, 1853 the Order was officially recognized in France and its members were granted the right to wear the cross insignia in public. Four years later, in 1857, Regent Valleray allowed the use of the patriarchal cross.

## Belgian Grand Priory

The modern Order traces its roots back to the Grand Priory of Belgium, founded in 1822. In 1865, the Belgian Grand Priory split into two factions. The Catholic members went to the Priory of St. John d'Hiver and the more secular members went to the Priory Trinity de la Tour which had adopted the Rite of "Strict Observance" of Baron von Hund (see page 3). By 1890, the Priory of St. John d'Hiver had disappeared. The more Masonic Priory Trinity de la Tour remained active.

In 1892, the French Grand Master of the Order was the novelist, Jos phin P ladan.





## Eliphas Lévi

(1810-1875), born Alphonse Louis Constant, was a sage, poet and author of over twenty esoteric books. He began writing at 22 years of age and was imprisoned twice for the critical nature of his work. He married at age 36 and began writing under the name of Eliphas Lévi eight years later. His first publication under his new pen name was titled *Dogma of High Magic*, and was first translated into English 42 years after its initial publication. His main activities in public involved the spreading of information, by publishing various magazines, poems, books and so on. In one of his posthumous works, he writes, "Ignorance is the cause of all mistakes, of all crimes and of all the evils tormenting humanity." His literary work was dedicated to doing justice by spreading truth, for he loved humanity and always cherished the hope of a better world for future generations.



Figure 12 Joséphin Péladan

and as such his title was 'Marquis', or Marquess. He was born in the castle of Alteviller in the commune of Tarquimpol, Moselle, and went to school at the lyceum in Nancy, where he studied chemistry, metaphysics and Cabala. As a young man, he moved to Paris, and his luxurious apartment became a meeting place for poets, artists, and writers who were interested in esotericism and mysticism. In the 1880s, Guaita published two collections of poetry *The Dark Muse* (1883) and *The Mystic Rose* (1885), which became popular.

De Guaita was influenced by the writings of l'Abbé Alphonse-Louis Constant, alias Eliphas Lévi, a prominent French occultist who was initiated in London to rosigrucianism by Edward Bulwer-Lytton in 1854. Eliphas Lévi was also initiated as a Freemason on March 14, 1861 in the Grand Orient de France Lodge *La Rose du Parfait Silence* at the Orient of Paris. In Paris, de Guaita and Péladan became acquainted, and in 1884, the two decided to try to rebuild the Rosicrucian Brotherhood. They recruited Gérard Encausse to help rebuild the brotherhood.



Figure 14 Gérard Anaclet Vincent Encausse

Péladan (March 28, 1858 – June 27, 1918) was born into a Lyon family that was devoutly Roman Catholic. He studied at Jesuit colleges at Avignon and Nîmes. After he failed his baccalaureate, Péladan moved to Paris and became a literary and art critic. He claimed that a Babylonian king left the title of "Sâr" to his family. Péladan's *Le vice suprême* was interwoven with Rosicrucian and occult themes. After reading Péladan's novel, the French poet Stanislas de Guaita became interested in occultism.

De Guaita (April 6, 1861 – December 19, 1897) came from a noble Italian family who had relocated to France,



Figure 13 Stanislas de Guaita

Gérard Anaclet Vincent Encausse (July 13, 1865 – October 25, 1916), who went by the pseudonym "Papus", was a Spanish-born French physician, hypnotist, and popularizer of occultism, and founder of the modern Martinist Order. His family moved to Paris when he was four years old, and he received his education there. As a young man, Encausse spent a great deal of time at the Bibliothèque Nationale studying the Kabbalah, occult tarot, magic and alchemy, and the writings of Eliphas Lévi. In 1884, Papus, together with some of his associates, established a Mystical Order which he called the *Ordre Martiniste* or the Martinist Order.



## O.K.R.C.

The Kabbalistic Order of the Rose-Cross is the first occult society in France at the end of the 19th century. The Rose Cross is a symbol largely associated with the semi-mythical Christian Rosenkreuz, Qabbalist and alchemist and founder of the Rosicrucian Order. According to legend, Christian Rosenkreuz was a doctor who discovered and learned esoteric wisdom on a pilgrimage to the Middle East among Turkish, Arab and Persian sages, possibly Sufi or Zoroastrian masters, supposedly in the early 15th century returned and founded the "Fraternity of the Rose Cross" with himself (Frater C.R.C.) as Head of the Order. Under his direction a Temple, called Sanctus Spiritus, or "The House of the Holy Spirit", was built. The Order continues today. The French published author and spiritual teacher Jean-Louis de Biasi is the current head (as of 2019) of the *Ordre Kabbalistique de la Rose-Croix*.

Together, Péladan, De Guaita, and Papus founded the *Ordre kabbalistique de la Rose-Croix* (Kabbalistic Order of the Rose-Cross – O.K.R.C.) in 1888. The OKRC conducted classes on Christian Kabbalah, an esoteric form of Christianity, the goal of which is to reveal the hidden mystical ability to ‘penetrate the essence of the Bible and the Divine’. Also, the order conducted examinations and awarded grades that named after the academic degrees in universities. This feature favorably distinguished the order from the bulk of the secret societies of its time.

De Guaita, Papus and Péladan’s collaboration became increasingly strained by disagreements over strategy and doctrines. In 1892, Joséphin Péladan—one of the founders—abandoned the OKRC and established a quasi-Catholic Order: *Ordre de La Rose-Croix Catholique et Esthétique du Temple et du Graal*. Péladan ‘refused to associate himself with Spiritism, Freemasonry or Buddhism’. Stanislas de Guaita, on the contrary, said that he didn’t want to turn the order into a salon for artists.

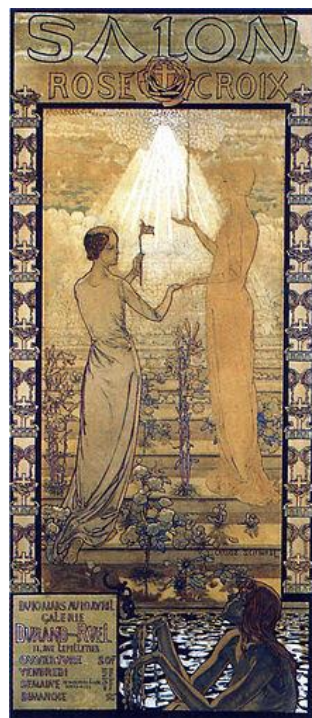


Figure 15 Promotional poster for the *Salon de la Rose + Croix*

Although Péladan’s organization was placed under the triple banner of the Rosicrucian fraternity, the Templars and the Grail Mysteries, the group was not exactly an initiatic order in the conventional meaning of the term. It was more of an intellectual elite-order intended for Roman-Catholics and artists. Its main objective was the realization of the ‘Works of Charity’, in order to prepare the advent - the coming - of the Holy Spirit. Its goal was to restore the ‘worship of an ideal’ with the ‘tradition’ as its base and ‘beauty’ for its means. The activities were in its entirety devoted to the organization of art-exposures [i.a. the famous “Les salons de la Rose-Croix”], plays and evenings dedicated to the fine arts. Péladan was the Grand Master of the new order. After the sixth salon, Péladan disbanded the order in December, 1897.

After the sudden death of Stanislas de Guaita in 1897, Papus succeeded him as Grand Master of the OKRC, he was the ‘Délége General de l’Ordre kabbalistique de la Rose-Croix’ until his death in 1916. Today, the order still operates in several countries in the world and in several languages.

The first Martinist Lodges in Belgium were founded in 1892. Brussels’ first and main Lodge was KVMRIS. The Lodge was led by Francis Verguey and Nicolas Brossel; the latter being its President, the former being Papus’ ambassador to Belgium. The Lodge also represented the Belgian branch of Papus’ G.I.D.E.E. (Independent Group of Esoteric Studies). The G.I.D.E.E. carried a line of success of Fabré-Palaprat’s Order of the Temple.

The Brussels Lodge KVMRIS was very active in the last decade of the 19th century until Verguey tendered his resignation to devote time to personal research. Francis Verguey was also a member of the *Ordre de La Rose-Croix Catholique et Esthétique du Temple et du Graal*. One of the Secretaries of Lodge KVMRIS – Clément de Saint-Marcq – was also a member.





## Martinism

is a form of Christian mysticism and esoteric Christianity concerned with the fall of the first man, his state of material privation from his divine source, and the process of his return, called 'Reintegration' or illumination. As a mystical tradition, it was first transmitted through a masonic high-degree system established around 1740 in France by Martinez de Pasqually, and later propagated in different forms by his two students Louis Claude de Saint-Martin and Jean-Baptiste Willermoz. The term *Martinism* applies to both this particular doctrine and the teachings of the reorganized "Martinist Order" founded in 1886 by Augustin Chaboseau and Gérard Encausse (aka Papus). The Martinist Order (*L'Ordre Martiniste*) founded by Papus in 1887 continues, and grows worldwide with Groups across Europe, Africa, the United States and the Middle East.

On November 13, 1894, an international meeting of all Templar Orders – with the exception of the Order in Great Britain – was held in Brussels. During that meeting an International Secretariat was appointed under the oversight of Francis Vurgey and Nicolas Brossel.

With the onset of World War I and the death of French Grand Master Joséphin Péladan (June 27, 1918), the archives of the Order were deposited with KVMRIS to ensure the Orders survival.

In 1930, the last chapter of the Belgian Trinity of the Tower was held with the Prior Emile Briffaut proposing the abolition of the Priory (KVMRIS). Two years later the documents associated with the Palapratien Templar Rite were delivered to the National Archives of Belgium in Brussels.

On January 19, 1932, following its dissolution, 11 members of KVMRIS came together. Three of the members – Joesph Cleeremans, Gustaaf Jonckbloedt and Théodore Covias – created a new entity under the name, *L'Ordre souverain et militaire du Temple*. The first meeting of the restored Order took place in Leuven (Belgium) on October 1, 1932 for the purpose of restoring the Order to its former glory with the cooperation of the surviving Grand Priorities in Portugal, Italy, and Switzerland. In a short time, the new Order had grown to 3500 members worldwide.

On October 1, 1933 the National Secretariat was established in Brussels where the Belgian Grand Priory entrusted the Regency to Théodore Covias. The Secretariat transferred all powers to a Regency Council who – on March 7, 1935 – transferred its powers to Théodore Covias.

Before the German invasion of Belgium (May 1940), an International Federation of autonomous Grand Priorities known as the Sovereign Military Order of the Temple of Jerusalem (*Ordo Supremus Militaris Templi Hierosolomitani - OSMTH*) was created. The progress made in restoring the International Order was halted with the outbreak of World War II.

And that is where we end this publication.

## Official Stance

There are more than 1700 groups in the world calling themselves 'Templars' or 'Knights Templar' which is a name they can freely use. The Sovereign Military Order of the Temple of Jerusalem (OSMTH) is not associated with any one of them.

OSMTH is a successor organization to the nineteenth century Order of the Temple. This Order was established in Paris in 1804 under the patronage of Emperor Napoleon Bonaparte.

Like its nineteenth century predecessor, OSMTH takes inspiration from the traditions and highest ideals of the medieval Christian military and monastic order,



## GPUSA

As an example of an OSMTH grand priory, the Sovereign Military Order of the Temple of Jerusalem, incorporated in the United States, is autonomous and independent. It recognizes the Constitution and statutes of the United States as sovereign and temporally supreme public law. The Order, in an age of materialism and secular humanism, seeks, by reconstituting an ancient chivalric order, to adopt an organization of proven effectiveness in capturing the allegiance and spirit of dedicated leaders, and to show that spiritual idealism is most certainly relevant and not inconsistent with a sensibility for tradition, nor inconsistent with patriotism or civic duty. The word, not the sword, is the weapon of modern Templars. We use it to serve peace, to help the oppressed, to assist Brothers and Sisters, to promote education, and to promote and propagate those values that represent the best of the Christian, humanistic and chivalrous traditions.



the Knights Templar, who were founded by Hugh de Payens around 1118, to protect and support pilgrims, and dissolved by Pope Clement V in 1312.

OSMTH does not, however, claim any direct organizational descent from the medieval Templars; nor is OSMTH part of Freemasonry.

OSMTH was restructured in its present form pursuant to a decision adopted by its Member Grand Priorities in 1995 at a meeting in Salzburg. Today, OSMTH is an international, chivalric, confraternal and inter-denominational/ecumenical Christian Order.

Since 2002, OSMTH holds accreditation as a Non-Governmental Organization (NGO) in Special Consultative Status (Number: 19885) with the United Nations Economic and Social Council (ECOSOC). Accordingly, OSMTH maintains permanent missions accredited to the UN offices in Geneva, New York and Vienna.

The Order is an active partner, and since 2014 a Board Member, of the Conference of Non-Governmental Organizations in Consultative Relationship with the United Nations (CoNGO).

OSMTH is a member of the International Peace Bureau, through which OSMTH can serve as a nominating body to the Nobel Peace Prize Committee. OSMTH also supports the International Center for Religion and Diplomacy (ICRD), founded by one of our members. The ICRD analyzes the impact of religion on conflicts, and identifies opportunities for religion to play a part in conflict transformation, diplomacy and peace-making.

The purposes of OSMTH, as set out in its Statutes, are:

- a) To provide an opportunity for the practice of ecumenical Christianity.
- b) To encourage and promote Christian humanitarian work and charity generally, but especially in support of people in the Middle East.
- c) To encourage all that makes for the spiritual and moral strengthening of mankind in accordance with the first great principle of the Order embodied in the motto: *"Not unto us, O Lord, not unto us, but unto thy name give glory."*
- d) To support the precepts of Christian chivalry.
- e) To investigate and emulate the historical ideals of the ancient Order.
- f) To admit associations as Members and to form and to administer establishments, councils, associations, centers or other subordinate bodies to facilitate the work of the Order in all geographical areas.
- g) To maintain contact and develop collaboration with kindred Orders and bodies.

The overall vision and mission of today's OSMTH are set out in the 2007 Brussels Declaration.

In a spirit of Christian compassion, OSMTH directs its humanitarian work towards all peoples afflicted by poverty, injustice, conflict and disaster, regardless of their creed or ethnic background. The Order seeks to combat greed, selfishness, intolerance, injustice and cruelty, which are the ageless enemies of both Christianity and other great faiths.

ST. MARY THE VIRGIN

# Knights Templar and the Freemasons

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