

THE KNIGHT TEMPLAR MASONIC DEGREE (B. ELLTAY)

The Knight Templar masonic degree is part of the United Religious, Military and Masonic Orders of the Temple and of St John of Jerusalem, Palestine, Rhodes and Malta. The degree is opened only to invited Master Masons who are also Royal Arch Masons – a degree considered as a complement to the Master Mason degree – and who professed the Christian faith. Early Knight Templar degrees were often given in Royal Arch Chapters, which is probably the reason for the requirement of the Royal Arch degree before being made Knight Templar. There have been several legends tying the Freemasons to historical Templars e.g. the Larmenius charter legend, the ‘Robert Bruce’ legend, the ‘D’Aumont’ legend, all appearing in the second half of the 18th or at the beginning of the 19th centuries.

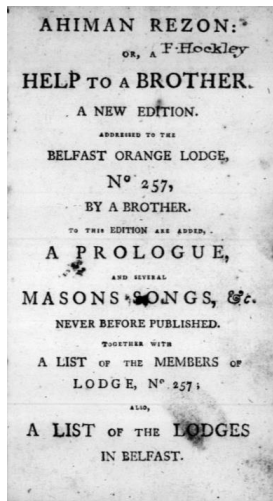
THE FIRST INSTANCES OF THE DEGREE

The first¹ documented Knight Templar (KT) admission happened in the ‘Saint Andrew Royal Arch Chapter’² in Boston, Massachusetts, when William Davis received the degree on 28. August 1769, as part of his ‘Excellent, Super Excellent, Royal Arch & Knight Templar’ degree spree. It is unclear from where the degree originated – the first Templar degree identified is the 1750’s Knight Kadosh degree in France, and the Knight Templar degree is markedly different from the French degree, and unlikely to be derived from it.

Interestingly, the two next Brothers with a documented KT degree reception in America were well-known revolutionary figures³: Paul Revere on 11. December 1769, and Joseph Warren on 14. May 1770. As the Lodge was under Scotland jurisdiction, it is very likely that the degree was imported from there beforehand and existed therefore before 1769.

There is indeed secondary evidence that the degree was first practiced in Ireland. In the ‘Rules of the Knights Templar of Ireland’ approved in 1788, it is mentioned that an Edward Gilmore had been admitted on 24. March 1765, and Lawrence Dermott⁴ in his *Ahiman Rezon* edition of 1795 wrote in a footnote that “Fethard, in the County Tipperary, was the First Town in Ireland, where Knights Templars were made”, maybe before 1764.

The Boston Lodge and Chapter were chartered under the Grand Lodge of Scotland, but the Grand Lodge had made no reply to the request of the Lodge to practice the Royal Arch degree (showing it seems no interest for side degrees), while the 29th regiment of Foot (considered ‘Irish’ due to its recruitment base) was stationed in Boston in 1769 and had a masonic Lodge under the Grand Lodge of Ireland⁵ since May 1759. So it is possible that the degree was imported through Ireland by the Irish Blue Lodge, although there is no definitive proof of that.



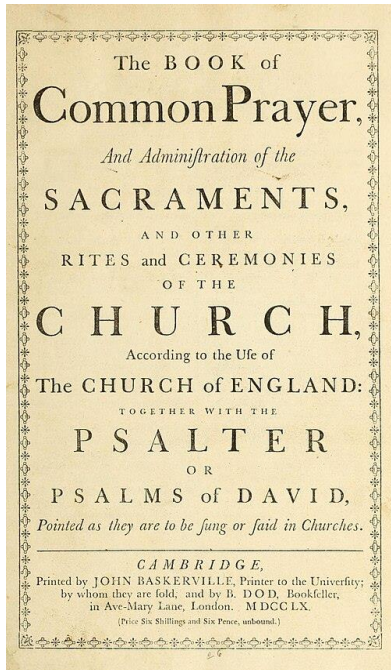
Ahiman Rezon, 1795 Belfast edition (public domain)

THE CHRISTIAN DENOMINATION OF THE DEGREE

Although the historical Knights Templar were Catholics, it is unlikely that the religious elements of the degree were coming from the Catholic denomination.

If we accept the first half of the 1760s as the time of the ritual creation in Ireland, we were then still under the Penal Laws in Ireland, a set of laws from 1695 to 1728 from the British monarchy which had given legal disadvantages to Catholics in Ireland, and had concentrated power in the hands of the Protestants. Discrimination against Catholics had started in 1607, forbidding them to hold public office or join the Irish Army. Tensions would start to decrease after the death of James Francis Edward Stuart, the ‘Old Pretender’ in 1766, when the pope Clement XIII refused to recognize James’ eldest son’s claim to the throne, relaxing the relationship with the Hanoverian dynasty. John Nugent, the 5th Earl of Westmeath, was Grand Master of the Grand Lodge of Ireland in 1765, and was the first of his family to publicly follow Anglicanism, and the Grand Lodge of Ireland itself was at the time “reflecting the political ascendancy of the pro-Hanoverian elites”⁷. It is therefore extremely unlikely that the Christian nature of the degree would come from Catholicism, but rather came from Anglicanism. The ‘Sheffield ritual’ ca. 1780 that I mention later comes from Scotland, where Catholicism was even more of a minority by then.

Several mentions in the ‘Sheffield ritual’ are prominent in the Book of Common Prayer⁸, e.g. *Matthew 11:28* which is part of the “comfortable words”, scripture verses given just before communion in the Anglican liturgy.



The Book of Common Prayer, 1760 (public domain)

THE ANCIENT STIRLING LODGE

There are claims that the Knight Templar degree was already part of Freemasonry in 1745 in Scotland, in the Lodge no. 30 in Stirling, also called the Ancient Stirling Lodge. W.J. Hughan, in his article 'The Ancient Stirling Lodge' published in AQC vol. 6 from 1893, describes in details the 'evidence' for this presumed earlier appearance of the degree, and it is to be noted that already in the AQC vol. 6 there are strong doubts about the veracity of the Stirling Lodge's claim in the replies to the article, and Hughan is quite careful in his wording. But both the appeal of a Scottish origin and the idea of a Jacobite narrative⁷ are strong motives to push this claim forward.

Hughan describes receiving the Lodge's 'By-Laws' of 1745 and immediately confirms it not the original 1745 document but a "copy made later on" without a date. Hughan shows that the document he received had blank parts when "the writer was evidently unable to decipher some portions", and dated it around 1790 but without explanation. This of course also leaves the possibility of the copy having alterations vs. the original document. The 'By-laws' include the following mention when mentioning dues: "Excelent and super Excelent, five shillings sterling and Knights of Malta five shillings sterling" but whether the 'Malta mention' dates from 1745 or when the By-Laws were re-written is unknown and therefore cannot be used as definitive evidence. The Lodge also owned two 'brasses', metal plates with masonic engravings on them, one face showing some kind of high degrees' progression with the mention of 'Knights of Malta' and 'Night (*sic*) Templar', but these 'brasses' are undated and therefore cannot be traced to 1745. There are however no mentions whatsoever of any degree beyond the Master's degree in the Lodge's minutes before 1784, when a Brother is made Knight of Malta. I believe this shows the impossibility to consider the claim of a 1745 Scottish origin of the degree as an historical fact.



Thomas Dunckerley, Henry Sadler's Dunckerley biography (public domain)

THE EARLY DEVELOPMENT OF THE ORDER

Although the degree didn't start in England and would come there late, England would be a major force in the development of the Order, through Thomas Dunckerley.

The Knight Templar degree was originally given under Blue Lodges' charters or Royal Arch Chapters, but separate bodies called Encampments started to appear to deliver specifically the Templar and Malta degrees. For instance, in England, the aptly-named John Knight and Richard Smith were received Knights Templar in 1777 and 1778 in the 'St. John of Jerusalem' Encampment, but even with the creation of Encampments the Templar degrees were also still delivered in some Royal Arch Chapters⁹. The 'St. John of Jerusalem' Encampment in Bristol had been constituted in December 1780, and was delivering degrees to men "which have passed the four degrees of Masonry" (i.e. including the Royal Arch degree) and recommended "by a Knight Companion of the Encampment"¹⁰.

Dunckerley was asked by the Encampment of Bristol at the beginning of 1791 to be their Grand Master, which was the responsibility of this single Encampment. Dunckerley accepted and somehow thought this should mean more than just being Bristol's responsible. He started to approach other existing Encampments, such as York in March 1791, and created new Encampments under his authority, like in Portsmouth also in March 1791. He started presenting himself as the first Grand Master of the 'Royal, Exalted, Religious and Military Order of Masonic Knights Templar of St. John of Jerusalem', and started as well to acting like it. Requiring from the Encampments a list of members, reissuing patents to all Encampments and releasing the first statutes of the Order in 1791 in a first Grand Conclave with seven Encampments. Dunckerley had managed by then to get the Order under the royal patronage of Prince Edward¹¹, Duke of Kent and Strathearn – which was obviously a boost for Dunckerley's own recognition, and the Order was consecrated in London on 24. June 1791.

Dunckerley also described in details the regalia that he wanted to see: a coat with fourteen buttons, ten on the front and two on each sleeve, a white woolen vest with white

buttons, black trousers, feathered hats with rosettes, swords and black velvet lavaliers – a similar kind of regalia (albeit with slightly different requirements) is still used today by masonic Knights Templar in the United States. This regalia was at the time different from the regalia used in Encampments such as Bristol's 'St. John of Jerusalem', which in their 'Charter of Compact' from December 1780 described the regalia as 'robes' of different colours¹².



American Knight Templar, around 1888-1889 (public domain)

When Dunckerley was named Grand Master by Bristol's Encampment, there were at the time eight existing Encampments: Bristol, London, Bath, Cochester, York, Dorchester, Biddeford and a military Encampment from the 1st Regiment of Dragoons. In 1794, Dunckerley named four Encampments 'from time immemorial': the 'Eminent of the seven degrees' in Bristol, 'Redemption' in York, 'Observance of the seven degrees' in London and 'Royal Cumberland' in Bath. In 1795, just before Dunckerley's death, there were about twenty Encampments in the Order¹³.

Before Dunckerley, in York, the Grand Lodge of All England had been confirmed in June 1780 to have authority over "the Five Degrees or Orders of Masonry", including the Knight Templar degree, and in a 1779 certificate shows the KT degree as the fifth degree (with Royal Arch as the fourth)¹⁴. The Lodge' last minutes are from 1792 and it didn't participate to the degree expansion afterwards.

In Ireland, a 'High Knights Templars of Ireland, Kilwinning Lodge' had been warranted in Dublin in October 1779, and was delivering Knight Templar degrees in 1782. An 'Early Grand Encampment of Ireland' was created probably around 1790, and both existed at the same time. The Early Grand Encampment had probably disappeared¹⁵ latest in 1836 before the creation of the 'Supreme Grand Encampment' of Ireland in 1837, and the Kilwinning Templars were absorbed in the new structure.

In Scotland, Encampments had been created by the Irish Knights. A first attempt at independence from Ireland came in 1811 with the creation of a local 'Supreme Grand Conclave' but this was poorly received by many of the local Encampments who stayed loyal to the Early Encampment in Ireland, and here again a double structure operated in

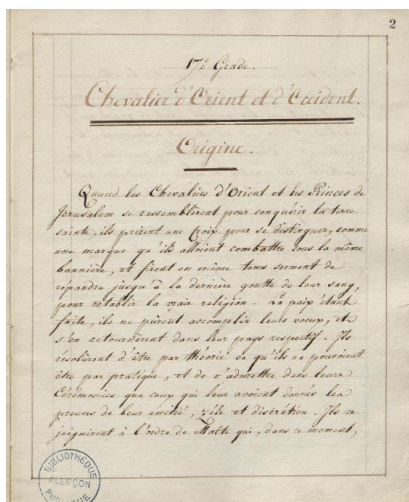
Scotland. In 1822, Robert Martin, a Scotsman, petitioned the Early Encampment in Dublin on behalf of five Scottish Encampments (belonging to the Irish) to create an Early Encampment in Scotland, and received a warrant creating him Grand Master for Scotland – and 4 years later, the Irish sent a charter of renunciation of authority over the Scottish Encampments, creating another independent Order in Scotland.

Today's 'Lodges' of Knight Templars are called Preceptories in Europe and Canada and Commanderies in the United States. I couldn't find a definitive date for the change in renaming Encampments, but you start to see 'Preceptories' appearing before mid-19th century, and there are statements in several sources that Encampments and Grand Conclave were substituted by Preceptories and Great Priory by decisions of the 1873 Grand Conclave, but I was unable to find original documentation on this. It seems that the words preceptories and commanderies were more or less interchangeable for historical Templars, the word preceptory being more used in England, while commandery was the word used in France.

THE OTHER DEGREES UNDER THE ORDER

Dunckerley was facing a diversity of degrees practiced by the different Encampments, due to historical reasons, and he decided to create a proper rite restricting the number of degrees practiced, as he explained to Thomas West, one of his Grand Officers, in a letter dated June 1793. The rituals of these degrees had been offered to him by the same John Knight we mentioned before.

These degrees were: Knights of the East, Royal Arch Masons, Knights of the Eastern Star, Knights Rosae Crucis, Knights Templar of St. John of Jerusalem, Knights Hospitallers including the Knights of St. Lazarus, the Knights of Rhodes and the Knights of Malta, the Knights of the East and West, the Knights of the Temple of Palestine (6th degree) and the Knights Kadosh (7th degree)¹⁶. Some degrees under these names are still practiced in modern rites: the Knights of the East and West is the 17th degree of the Ancient and Accepted Scottish Rite, while the Knight Kadosh is its 30th degree. The Templar Order today still delivers the Knight of Malta degree in addition to the Knight Templar degree.



French ritual of Knights of the East and West, 18th century (Bibliothèque numérique patrimoniale, CUA)

THE LEGEND OF THE ORDER

In August 1794, Dunckerley wrote a 'Brief chronological sketch of the Order of Knights Templars' in the *Freemasons' Magazine*. It is indeed brief, the article is roughly one and a half page (p119 and part of p120) and it gives a legendary background to the Order, and also explains the legendary origins of all the degrees that Dunckerley had included in the Order.

Dunckerley mentions the "*Netbenimes*¹⁷ (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple¹⁸)", who "distinguished themselves by their virtue; in time they became Knights of the East and Royal Arch Masons". These '*Netbenimes*' "took the name of Essenes", "embraced the new *law* and became Christians", then "retired to Sicily and other places, and in 1020 they were created Knights of the Eastern Star". The connection between Jesus and the Essenes had first been made by Karl Friedrich Bahrdt in 1784, where he presented Jesus as a member of the Essene community¹⁹, and from there derived the idea that the Essenes had the original knowledge of Christianity and the mystical knowledge that Jesus taught. Linking the Order to the Essenes was linking it to the mystical knowledge of the East, as well as to the source of Christianity.

Dunckerley then moves to the Crusades, and "many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a Church on the scite (*sic*) where the temple of Solomon had been erected; which they dedicated to St. John of *Jerusalem*²⁰". When Godfrey of Bouillon takes Jerusalem in 1103, he "gave the care of the Holy Sepulchre to the Knights of the Eastern Star, with the additional title of knights Rosae Crucis. Their duty was to guard the Sepulchre, and escort the pilgrims on the road to Jerusalem". The capture of Jerusalem had actually happened in 1099 and Godfrey had died in 1100, and his brother Baldwin had then been crowned King of Jerusalem.

Dunckerley then mentioned that in 1118, Baldwin "instituted the order of Knights Templars of St. John of Jerusalem²¹, in which he incorporated *seven* Knights Rosae Crucis". By linking the beginning of the Templars to the descendants of the Essenes, Dunckerley was here taking away the French origins of the Templars, maybe because in 1793 the French king Louis XVI had been beheaded, and the United Kingdom had declared war to France, so it was probably prudent for Dunckerley to sever any relations between the legend of the English Order and France and French masonry.

Dunckerley then finishes to explain the complete degree line: "The Knights Hospitallers, who originated from the order of St. Lazarus²², attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta. After the ninth crusade, A.D. 1272, the institution of Knights of the *East* and *West* was established", by "King *Edward* the First of England", who also "dubbed them Knights of the Temple of Palestine, and "became Grand Patron of the Knights Templars &c. in Britain. The origin and history of the seventh degree, or Knights Kadosh, cannot be written".

We can note here that there is no reference to any Scottish legend, as Dunckerley probably considered this as too close to Jacobitism and Catholicism to include in the history of the Order.

BRIEF CHRONOLOGICAL SKETCH
OF THE ORDER OF
KNIGHTS TEMPLARS.

[BY THOMAS DUNCKERLEY, ESQ.]

AFTER the temple rebuilt by Zerubbabel had remained 575 years it was pillaged by the Emperor Antiochus, 170 years before Christ; afterwards by Cræsus and Pompey, and, at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm, A. D. 70. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the temple, for the Persians took it from him, and the Saracens became masters of it A. D. 640. During all this time the *Nethenims* (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple) distinguished themselves by their virtue; in time they became Knights of the East, and Royal Arch Masons. They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of *Essenes*. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their sovereign, and obey their Grand Master. These Brethren embraced the new law, and became Christians; they retired to Sicily and other places, and in 1020 they were created Knights of the Eastern Star. In 1083 Godfrey of Bouillon, and Peter the Hermit, laid a plan for the conquest of Jerusalem.

A. D. 1100 the Christians associated by a solemn vow to establish the Temple in the Holy Land; and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance, in order to avoid surprise. They communicated their signs and words to those only who promised with the greatest solemnity, at the foot of the altar, never to reveal them. That obligation was a sacred band to keep the individuals of several kingdoms in the same society.

Six millions of people, of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and as the Emperor Constantine the Great had in 1083 seen the red cross in the air, with "*In hoc vinces*," they took that motto; and the word for charging the enemy was "*Dieu le veut*." There was also a cross of distinction for the different countries: the English (at that time) wore white; the French, red; the Flemings, green; the Germans, black; the Italians, yellow, &c. Many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a Church on the site where the temple of Solomon had been erected; which they dedicated to St. John of Jerusalem; and when that city was taken by Godfrey of Bouillon, A. D. 1103, he gave the care of the Holy Sepulchre to the Knights

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Dunckerley's legendary history of the Order, *The Freemason's Magazine*, August 1794

THE EARLY RITUALS

The Bibliothèque Nationale Française (BNF) has in its catalog a handwritten copy of what is titled the 'Sheffield Ritual of K.T.', which they date from 1785. A similar document was published in 1973 by J.R. Clarke in his 'Early Sheffield Rituals of the Royal Arch and the Knights Templar' from a manuscript of the Tapton Hall Masonic Library, Sheffield (numbered only at 50). Clarke gave for the ritual a tentative date of 1779. The same manuscript was then republished in a wider distribution by Robert Peter in 2015 in his *British Freemasonry 1717-1813* vol. 3, and it is there dated 'circa 1800'. In any case, it seems this is the first available document about the Knight Templar degree we have at our disposal. Although it is titled as a ritual, it is actually a catechism of questions and answers, and doesn't include the exact ritual text or room arrangement.

I, A.B. in the presence of the M^{ts}. W^{ts}.
 & undivided J^{rs}. F^{rs} S^{rs} & H^{rs}. G^{ts} and in
 this Grand Ch^{tr}. Loc^{ty} of S.K.T. do
 hereby herewith solemnly Most Sol^{ly}. &
 sin^g. P^{ro}. C^{on}. vow & S^{wear} that I will not
 give this part. or parts. point or points
 of a K.T. which I am now about to
 receive to any in the world. nor to
 any degree in M^{ty}. beneath the
 dignity of this noble order. saving
 & except those who are qualified
 to receive the same. that is to
 say those that has been regularly
 installed S.K.T. and the sanction of
 a regular Warrant, or Dispensation
 from the G. L^{odge} of England for the
 same I further solemnly engage
 that I will answer all regular
 signs & summons sent or given to
 me from this L^{odge} when duly made
 unless prevented by sickness or
 any other case of necessity

Start of the Knight Templar's obligation, Sheffield ritual

The catechism starts by giving the texts of the scriptures relative to the degree: *Issiah* 7:14, *Hebrews* 11:22, *Revelation* 19:12, ? 12:17-28, *Matthew* 1:23, *Luke* 23:44-36, *Genesis* 3:24.

Some scriptures are clearly referenced in the catechism: *Isaiah* and *Matthew* make reference to Emmanuel (God is with us), an attribute to Jesus Christ – the ritual indicates ‘you will as a faithful Soldier under the Banner of our glorious Emmanuel ...’. Others are less obvious or seem quite random: *Luke* is a partial reference to the Passion of Christ when one of the criminals to be crucified with him mock him – it is mentioned in the catechism, but it’s not clear why this specific passage would be more relevant than others. The *Genesis*’s verse is the mention of the cherubim guarding the way to the tree of life with a flaming sword. *Revelation*’s verse is about the eyes of blazing fire and the head with many crowns of Jesus the ‘Faithful and True’ rider of a white horse, while *Hebrews* recall how Joseph, Jacob’s son, gave instructions about the burial of his bones.

The Candidate starts as a pilgrim arriving at the Templar’s encampment, admitted with the sacred word of a Royal Arch Mason, facing all the Knights Templar’s swords pointed at him. As a trial of his Faith, the Candidate is then ordered to circle the encampment seven times while “being severely Buffeted”, to mirror how “the great redeemer of Mankind was Buffeted spit upon Mocked, scourged & in the Most Barbarous & cruel Manner”.

He then receives “that Most S(ublime) O(rder) of a K(night) T(emplar)” and is installed as a companion of “our Most Christian & sublime order of S(ir) K(night) S(oldier) of I(?) Palestine & Rhodes”. He is given a sword, a cross, “Star and Garter” (masonic regalia),

and the “G(reat) W(ord) & S(ign) of K(night) T(emplar)”. The Candidate is then offered first a bitter drink, representing “the bitterness of sin & death”, and another sweet drink, for “the sweetness of L(ord)? Js(esus) & his everlasting Gospel”.

The Candidate then circles again the Encampment for seven times, striking with his sword at the three Principal Officers. He is then assisted by the G(reat) C(ommander) to “draw something from under the vail”, which is “the I.N.R.I. which I must attend to”. I.N.R.I. is the Latin inscription written on Jesus’ cross, meaning ‘*Iesus Nazarenus, Rex Iudaeorum*’, or Jesus the Nazarene, King of the Jews. ‘The I.N.R.I.’ seem to indicate an object and may refer to the holy cross itself. I.N.R.I. has other meanings in Freemasonry, notably in the 18th degree of the Ancient and Accepted Scottish Rite, the Knight *Rosae Crucis*, where it takes an alchemical meaning, but nothing in the Knight Templar degree is linked to alchemy.

The ritual then moves to the symbolism of the skull and crossbones. Skull through the story of two Simeons: first of Simeon a Knight Templar who violated his Obligation and “fled to the infidels for refuge”, and they “struck of his Hd(ead)”, laid it upon a spear, opening his skull and exposing his brains – the skull being the sign of mortality, and then of “Simeon the Just”²³ - the text specifically cites the *Nunc dimittis* canticle. The crossbones “remind us of our own immortality & the instability of our mortal frame”.

The Candidate is then ordered to take the Skull in his right hand, and call upon the “departed Prt (Priest) that once inhabited” the skull to “rise up in Judgment against me if ever I violate my Obn (obligation)”, kissing then the skull seven times. He then takes a candle in his left hand and walk one year of penance around the Encampment to divest himself “of all prejudice against man & mortals”.

After this penance, he eats “of the bread of Thankfulness”, and drinks five times “out of the cup of God’s own workmanship”, toasting first the memory of King Solomon, King Hiram of Tyre and Hiram Abif, second the memory of all poor & distressed Knights Templar, third the memory of KT’s wives, widows and orphaned children²⁴, fourth the memory of Simeon the Just and finally to the memory of “our blessed Lord”.

The catechism then goes to discuss different symbols present in the Encampment: the Star in the East, associated here with the Christian Star of Bethlehem (guiding the Magi towards Jesus), the Lamb on Mount Sion, “an emblem of innocence”, the Cock that “warns us of the approaching day” so that the Obligations “may never be violated”. The Triangle is a representation of “the blessed Trinity”, the three Great Lights (different from a those in a Blue Lodge) represent “the three favourite appostles” of Jesus – Peter, James and John, while the twelve Lights represent the twelve apostles, Judas’ light being “extinguished, & if ever we violate our Ob(ligation) may our light be extinguished also”.

Then the catechism describe in seventeen sets of questions and answers the betrayal, arrest, trial and Passion of the Christ until his burial. The Candidate finally give his Obligation, “in the presence of the Mt(Most) H? (Holy) & undivided T? (Trinity) Fr (Father) Sn (Son) & H? (Holy) Gt (Ghost)”, and the catechism concludes here.

The Knight Templar degree is very characteristic of the Irish and British background in the mid-18th century. Less flamboyant than the French knightly degrees, it tries to reflect more closely on the religious and military aspects of the historical Templars, although its legendary history by Dunckerley certainly reflected some of the flamboyance of the continent.

Notes:

- ¹: *Thomas Dunckerley et l'organisation des Knight Templar en Angleterre*, Francis Delon, in *Cahiers Villard de Honnecourt* no. 119, p143.
- ²: the Chapter (who was first called so in 1792) first convened under the charter of the Lodge of St. Andrew no. 82 on 18. August 1769, given by the Grand Lodge of Scotland in 1756.
- ³: *The First Knights Templar in the United States*, Michael Kaulback in *AQC* no. 107
- ⁴: *Early Knights Templar in Ireland*, Julius F. Sachse, in *The Builder Magazine* vol. VI no. 8, August 1920.
- ⁵: *On the Origin and Progress of Chivalric Freemasonry in the British Isles*, Charles A. Cameron, in *AQC* vol. XIII, 1900, p157.
- ⁶: *The Second Grand Lodge, The Grand Lodge of Ireland, the, London Irish & Antients Freemasonry*, Dr Ric Berman, *AQC* vol 138, 2025,
- ⁷: the Book of Common Prayer is used in the Anglican communion. It first appeared in 1549 and had several revisions, the 1662 edition being still today the main edition used. Although *Matthew 11:28* is also part of the Catholic liturgy, it doesn't have the same weight associated to it.
- ⁸: a Scottish origin would reinforce the Scottish Templar legends, while the timing of 1745, which saw the Jacobite rising and Charles Edward Stuart being crowned King of Scotland, would ensure a Scottish Jacobite origin of the degree and of all Templar degrees afterwards.
- ⁹: Dunckerley, then Hampshire Provincial Grand Master, had given by letter in 1778 to the Royal Arch Chapter 'Friendship' no. 257 the permission to 'make Templars' (Delon, p144).
- ¹⁰: *Origin of the English Rite of Freemasonry*, William James Hughan, 1884, p141.
- ¹¹: Edward was enthusiastic about being the Order's patron. He wrote in a letter to Dunckerley on 27. October 1792, that "Nothing gives me greater pleasure than to hear of the advancement of that Order, which, in my humble opinion, is in all Masonry the most valuable" (in Thomas Dunckerley's biography by Henry Sadler, 1891, p271).
- ¹²: Delon, p150.
- ¹³: Hughan, p141-142.
- ¹⁴: Hughan, p68.
- ¹⁵: Cameron, p158-160.
- ¹⁶: Delon, p151.
- ¹⁷: This is probably the *Nethinim*, 'those who are given', Temple assistants and 'servants of Solomon' (see *Ezra 2* and *Nehemiah 7*).
- ¹⁸: *Joshua 9:23*.
- ¹⁹: *Karl Friedrich Bahrdt (1740-92): Pietism, Enlightenment, and the Autonomous Self in Early Modern Germany*, Douglas H. Shantz, University of Calgary, in *Historical Papers 2012: Canadian Society of Church History*, p53.
- ²⁰: as an aside, the Hospitallers were the Knights of the Hospital of Saint John of Jerusalem. There is a Saint John of Jerusalem (John I), the seventh bishop of Jerusalem in the 4th century. But to use a mathematical metaphor, the Hospitallers were the (Knights of St. John) of Jerusalem, and not the Knights of (St. John of Jerusalem).
- ²¹: the Knights Templar were the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, while the Knights Hospitallers were the Order of Knights of the Hospital of Saint John of Jerusalem, so Dunckerley is mixing both Orders here.
- ²²: the Hospitallers were recognized by pope Paschal II in 1113, while the Order of St. Lazarus was created around 1130. Chevalier Ramsay, the famous Jacobite mason who wrote his 1737 *Oration* that linked Freemasonry and the Hospitallers, had been admitted in 1723 to the Order of St. Lazarus, still existing in France.
- ²³: not the High Priest of the Second Temple, but the Simeon mentioned in *Luke 2:25*, a "just and devout" man (King James Bible).
- ²⁴: this would have been quite the surprise for the historical Templars.

If you have enjoyed this short essay, you may enjoy my book *Short Masonic Lectures*, offering thirty-one lectures on Masonic history, ritual and symbolism.

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