

# The Larmenius Charter, a short story with the help of Spartakus FreeMann<sup>1</sup>.

*"Reading the statutes of the new Order of the Temple, one has the impression of an enormous buffoonery, of a workshop load like those invented by jubilant rascals"*

*The Forester*

## Introduction.

According to legend, this Charta Transmissionis, or Tabula Aurea Larmenii, comes from Jacques de Molay, the last Grand Master of the Order of the Temple, burned on the Île aux Juifs in Paris on March 18, 1314.

Seeing his end approaching, he would have passed on his office – and the secrets that stem from it – to Johannes Marcus Larmenius (Jean-Marc Larménus<sup>2</sup>), an illustrious unknown to historians, but commander of Jerusalem for a good cause (*as a reminder, at that date, Jerusalem had long been in the hands of the Mamluks... So from the outset the legend is proven to be false*).

The latter, in turn, is said to have transmitted the grand mastership to François-Thomas-Théobald of Alexandria, on February 13, 1324, also handing over to him the smoky charter which was thus transmitted from generation to generation, to arrive, after passing through the hands of Ledru, into those of Bernard Raymond in 1804.

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<sup>1</sup> It is a pseudonym taken by a historian, researcher at the University of Sophia-Antipolis, who has already in the past been pressured by various organizations (sects, ...) for having revealed certain practices... It should be noted that the sect resulting from the Charter of Larmenius is still active and still pretends to be a dissident movement of the Freemasons, from which it was excluded in 1841, because it had entered it fraudulently and served as a cover to recruit young men.... We are forbidden to give the current name (you will understand).

<sup>2</sup> Or "the Armenian", probably in reference to Lesser Armenia, a region of Cilicia (currently straddling Turkey and Syria) where a Crusader kingdom was established.

There would have been 22 successors of Jacques de Molay, not commoners for a penny: Bertrand du Guesclin (1357), three counts of Armagnac (1381, 1392, 1419), Henry de Montmorency (1674), Louis-Auguste de Bourbon, legitimized son of Louis XIV (1724), and Louis-Henri de Bourbon, prince of Condé (1737)...

*Ego Johannes-Marcus Larmenius dedi, die decima tertia februarii, 1324.*

*Ego Franciscus-Thomas-Theobaldus Alexandrinus, Deo juvante, Supremum Magisterium acceptum habui, 1324.*

*Ego Arnulphus De Braque, Deo juvante, Supremum Magisterium acceptum habui, 1340.*

*Ego Joannes Claromontanus, Deo juvante, Supremum Magisterium acceptum habui, 1349.*

*Ego Bertrandus Duguesclin, Deo juvante, Supremum Magisterium acceptum habui, 1357.*

*Ego Johannes Arminiacus, Deo juvante, Supremum Magisterium acceptum habui, 1381.*

*Ego Bernardus Arminiacus, Deo juvante, Supremum Magisterium acceptum habui, 1392.*

*Ego Johannes Arminiacus, Deo juvante, Supremum Magisterium acceptum habui, 1419.*

*Ego Johannes Croyns, Deo juvante, Supremum Magisterium acceptum habui, 1451.*

*Ego Robertus Lenoncurtius, Deo juvante, Supremum Magisterium acceptum habui, 1478.*

*Ego Galeatius de Salazar, Deo juvante, Supremum Magisterium acceptum habui, 1497.*

*Ego Philippus Chabotius, Deo juvante, Supremum Magisterium acceptum habui, 1516.*

*Ego Gaspardas De Salciaco, Tavannensis, Deo juvante, Supremum Magisterium acceptum habui, 1544.*

*Ego Henricus De Monte Morenciaco, Deo juvante, Supremum Magisterium acceptum habui, 1574.*

*Ego Carolus Valesuis, Deo juvante, Supremum Magisterium acceptum habui, 1615.*

*Ego Jacobus Rusellius de Granceio, Deo juvante, Supremum Magisterium acceptum habui, 1651.*

*Ego Jacobus-Henricus De Duro forti, dux de Duras, Deo juvante, Supremum Magisterium acceptum habui, 1681.*

*Ego Philippus, dux Aurelianensis, Deo juvante, Supremum Magisterium acceptum habui, 1705.*

*Ego Ludovicus Augustus Borbonius dux du Maine, Deo juvante, Supremum Magisterium acceptum habui, 1724.*

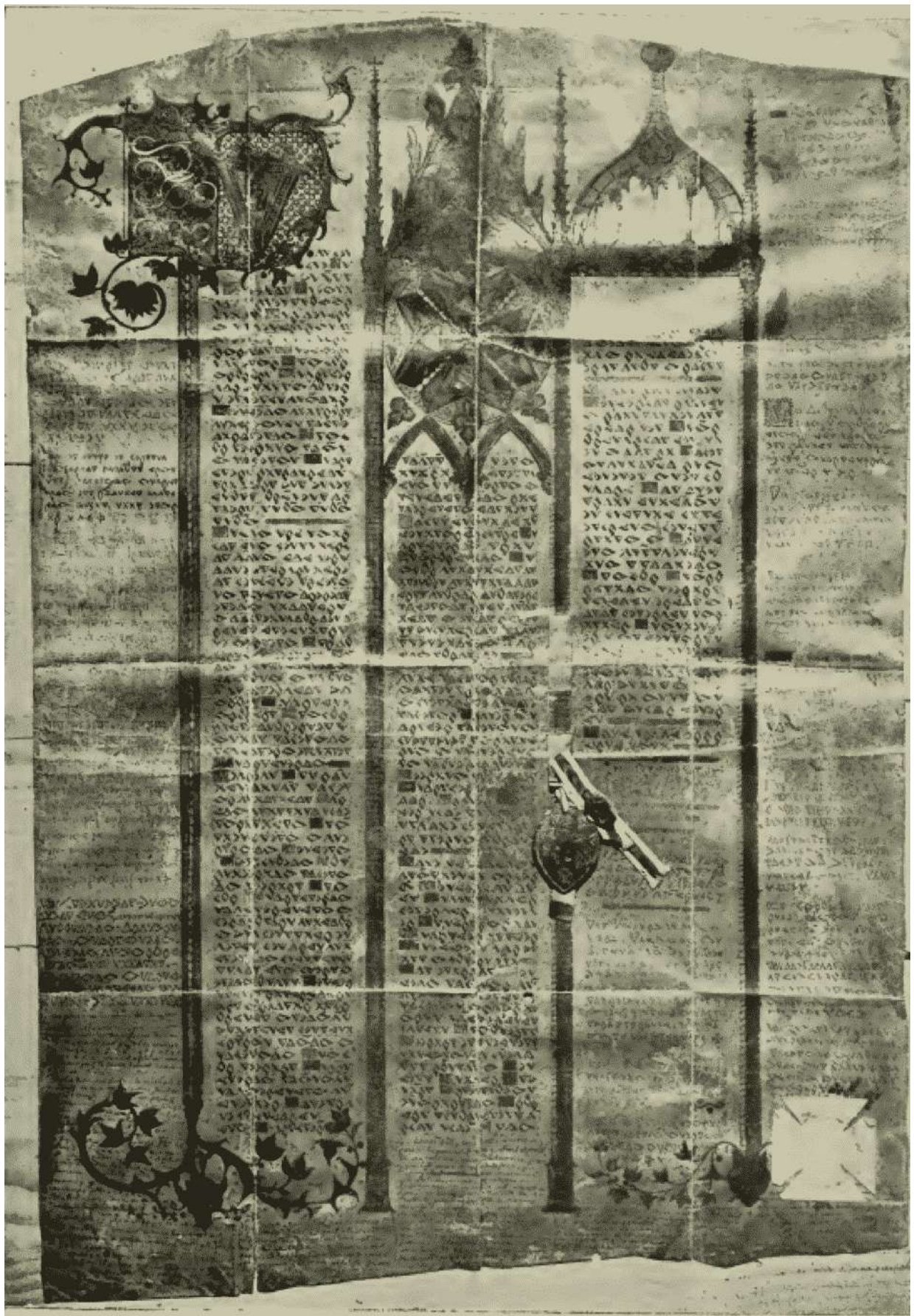
*Ego Ludovicus-Henricus Borbonius Condteus, Deo juvante, Supremum Magisterium acceptum habui, 1737.*

*Ego Ludovicus-Franciscus Borbonius-Conty, Deo juvante, Supremum Magisterium acceptum habui, 1741.*

*Ego Ludovicus-Henricus-Timoleo de Cosse-Brissac, Deo juvante, Supremum Magisterium acceptum habui, 1776.*

*Ego Claudius-Matheus Radix de Chevillon, Templi senior Vicarius Magister, . . . adstantibus Fratribus Prospero-Maria-Petro-Michaele Charpentier de Saintot, Bernardo-Raymundo Fabre, Templi Vicariis Magistris, et Johanne-Baptista-Augusto de Courchant, Supremo Praeceptore, hasce litteras decretales a Ludovico-Hercule-Timoleone de Cosse-Brissac, Supremo Magistro, in temporibus infaustis mihi depositas, Fratri Jacobo-Filippo Ledru, Templi seniori Vicario Magistro . die decima junii, 1804.*

*Ego Bernardus-Raymundus Fabre, Deo juvante, Supremum Magisterium acceptum habui, die quarta novembris, 1804.*







Still according to legend, in 1705, the Grand Master Philippe, Duke of Orléans, convened a general convent at Versailles, during which the general statutes of the Order inspired by the Rule of Saint Bernard of 1128 were revealed.

It should be noted that in this same document, Larmenius anathematizes the Scottish Templars as deserters from the Order and the friars of the Order of St. John of Jerusalem as plunderers.

Freemasons and Knights of Malta: flee, Larmenius does not love you very much.

But this makes it possible to present the Temple as the one and only depositary of the defunct Order suspended by Clement V in 1312: "© Order of the Temple™" was born!

But of course, the Freemasons can sleep soundly, because this charter is a forgery<sup>3</sup>: first of all, the Latin used is not that of the time; secondly, in no case did a Grand Master of the Temple have the power to designate a successor alone, even if he was in danger of death (I will be retorted that I am not aware of the secret rules written in Sumerian, so be it!); the collegial method of electing the Grand Master ensured the survival of the Order in all cases, the Grand Master being only a function and not a

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<sup>3</sup> Peter Partner, *The Murdered Magicians: The Templars and Their Myth*, page 135 (Barnes & Noble books, 1993)

royal consecration, as it would become with our good Bernard Raymond... and in some modern Templars.

As Joseph Findel writes:

*"This document is a forgery, for the following reasons:*

*1 – Latin is not that of the 14th century;*

*2 – the old Templar statutes are ignored since no Grand Master has ever had the power to designate his successor alone;*

*3 – This act is useless for the preservation of the Grand Mastery, for if a convention had existed, its election would have been without a charter, and if no convention had existed, then the charter would have become useless;*

*4 – the installation of four vicars general was absolutely useless, because at the time when the Order was at its peak, it did not need them, the Grand Master having only ever asked to have two assistants;*

*5 – if the Scottish Templars mentioned in the Charter mean the Freemasons... and following the Convent of Wiesbaden of 1782 having excluded the Templars from Masonic lodges, then the anathema of the Charter can only have been enacted after that date;*

*6 – Chevillon's signature leads to the same conclusion, because if this document was prepared under the direction of his predecessor, Cossé de Brissac, it could only have been prepared during the troubled and turbulent period of the Revolution, a time when everything that belonged to the aristocracy and the Templarism could only suffer the most violent persecution.*

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If this document were "true", it would therefore raise serious questions as to its legality, since the Charter would then, ipso facto, be contrary to the Order's rule.

The Grand Mastery was vested following an election, as the Rule explains very clearly:

**"The grant commander must bring the commander of the election and his companion before him and before the whole chapter, and must command him, by virtue of obedience, this office in peril of his souls and in the custody of Paradise, that all students and all agreements have to elect their companions, that in this office they will know how to elect them. And if it is also to be commanded that , ne por grâces, ne por hayne, ne por amor, but reliably diau (two) voians before them, elect such companions for the**

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<sup>4</sup> History of Freemasonry (page 717 et seq.).

sense, which embuing in the country of the house, this horns above is said of aus and they must leave of the chapter. And these 11 brothers are to be elected other 11 brothers and will be 1111, and these 1111 are to elect other 11 brothers and will be VI, and these VI brothers are to elect other 11 brothers and will be VIII, and these VIII brothers are to elect other 11 brothers and will be X, and these X brothers must elect other 11 brothers and will be XII in the ennor of the XII apostles: and the XII brothers must elect together the brother chaplain, to hold the leu of Jesus Christ..." and then, "the commander of the election must say to himself and to all his companions communally to all the brothers: Blessed seignors, give thanks and thanks to our Lord Jesus Christ and to Madame Sainte-Marie, and to all the saints whom we have all agreed to in common and if we have by God esleu by your commands the master of the Temple."

According to the sovereign statutes of the Order, Molay did not have the right and, imprisoned, it can be assumed that he had neither the courage nor the opportunity to designate his successor.

Our modern Templars, in order to prove the transmission of the magisterial dignity from Molay to Larmenius, and thus to establish their high quality, would therefore validate the violation of the essential constitution of the Order.

As Findel writes, *"if order had been maintained, the Grand Council alone would have had the right to elect a Grand Master: the choice of Molay would have been all the less validated, since the party of the Grand Prior of France, Linge Peyraud, was very powerful, and it is apparently to the failure he suffered that we must attribute in large part the catastrophe that befell order in France"*.

De Molay was, moreover, so rigorously guarded in his prison that even the Pope's envoys failed to meet him.

And they try to make us believe that a Templar, undoubtedly wanted by the sergeants of the King of France, could have done so...?

Let us add that the history, no more than the acts of the inquiry in which more than 800 names appear, makes no mention of Larmenius's name.

The surname of *Hierosolymitanus* given to Larmenius is still more doubtful, since no Templar had set foot in Palestine since 1291, and for at least half a century no Christian had entered Jerusalem.

Let us add to this errors of dates or facts: Evrard de Bar thus became grandmaster in 1152 instead of 1149; Philip of Nablus in 1169 instead of 1116; Terriens, who led the Order from 1198 to 1201, was appointed in

1185; Robert de Sablé led the Order until 1192 and not 1196. Herman de Périgord, who was Grand Master from 1230 to 1244, became two different people: Armand de Patragussa until 1237 and Hermann Patragonius until 1244; Guillaume de Rochefort is made a grandmaster what he was not...

Findel reveals to us, in his *History of Freemasonry*, that: "*this list, teeming with errors, is that of the Critical and apologetic History of the Knights Templar, by B. P. J. (Père Jeune), 2 vols. Paris, 1789.*"

In other words, it is a bad copy-paste that still seems to subjugate our modern Templars today...

The names that follow that of Jacques de Molay are rather obscure.

Bertrand du Guesclin was certainly not able to sign his name because he could neither read nor write.

From 1705 (date of the foundation of the Alirloin Society) the names are all those of historical figures.

However, as Albert Lantoine points out: "*The Larmenius document, beyond a simple forgery, must be perceived as a real attempt at constructive realization to achieve a spiritual goal. Let us not forget that many Masonic currents claim, even symbolically, a Templar origin.*"

*Many high-ranking Masonic officers make explicit reference to the Order of the Temple, notably in the Ancient and Accepted Scottish Rite and the Rectified Scottish Rite.*"

A little myth never does much harm, as long as it is objectively perceived as such.

## The Sirloin Society

In his *Histoire amoureuse des Gaules*, de Bussy-Rabutin reports that in 1682 the lords of the court of Louis XIV formed a society of men who liked to give each other the famous Templar kiss<sup>5</sup>...

This explains why this group received the nickname of the *Little Resurrection of the Knights Templar*<sup>6</sup>.

Discovered, the members were banished and the society was quickly transformed into a philosophical-political salon<sup>7</sup>, which was taken over by Philippe d'Orléans<sup>8</sup> in 1705; the Jesuit priest Buonnanni drew up the statutes that would become the *Larmenius Charter*.

This Order sought for a time to be recognized by the Templars of Tomar, and even by Rome<sup>9</sup>, but the stratagem did not work.

Then, he went into semi-clandestinity under the name of the "Société de l'Alireau" whose member was the Duke of Cossé-Brissac...

At the beginning of the French Revolution, the last titular Grand Master, Duke Timoléon de Cossé-Brissac,<sup>10</sup> foreseeing the dangers to the survival of the society, decided to hand over the archives and the "relics"

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<sup>5</sup> Understand that it was not limited to kisses... But the book will not describe the practices of this group in detail, so as not to risk being prevented from publication (censorship).

<sup>6</sup> In reference to practices that are part of the indictment of the Templar order, it is indeed the accusation of sodomy.

<sup>7</sup> "These are the Brothers of Jerusalem, whom a joke commonly calls the Brothers of the Sirloin, since a certain supper when everything was roast beef. These honest people perform public acts, which prove the purity of their Institute, the results make them happy for humanity; on certain solemn days, they free a number of prisoners, they pay their debts... (The Flaming Star, or the Society of Freemasons, Considered in All Aspects).

<sup>8</sup> Philippe d'Orléans was known to love women and men.

<sup>9</sup> The goal is to pass for an honorable society, and to be able to come out of hiding.

<sup>10</sup> Born in 1734, he was the commander-in-chief of the Constitutional Guard of the King of Louis XVI in 1791. On 29 May 1792, the Assembly dissolved this body and Cossé-Brissac was then imprisoned in Orléans. During his detention at Versailles he was separated with other prisoners from the escort, and they were handed over on 9 September to the vindictiveness of a crowd of cutthroats. He was buried on 9 September 1792 in the Saint-Louis cemetery in Versailles.

to Radix de Chevillon and to appoint him regent while waiting for better days.

## Larmenius in Paris

At the end of the revolution, on 10 June 1804, Ledru, with his friend and brother Radix de Chevillon, summoned his friends from the lodge of the "Knights of the Cross"<sup>11</sup> and revealed to them the "legacy" that had been made to him and immediately conferred on them the dignity of "Princes of the Order":

Ledru became the "Lieutenant General of Africa", Saintlot that of Asia and Courchamps was elevated to the dignity of "Grand Preceptor". Chevillon was content with the title of Regent<sup>12</sup>.

On 4 November 1804, the knights gathered in the lodge of the "Knights of the Cross" constituted themselves into a General Convent and decided on the election of Bernard Raymond Fabré-Palaprat of Spoleto as Grand Master.

The lodge of the "Knights of the Cross" became the breeding ground and the Outer Order and received its patents from the Grand Orient on December 23, 1805.

The inner Order developed on an idealized (*but false*) Templar strain closer to the idea of the order at the time.

Another version has it that Jacques Philippe Ledru<sup>13</sup>, son of Cossé-Brissac's personal doctor, recovered a piece of furniture in the turmoil of the Revolution and discovered in 1804 the statutes of the Order of 1705 that were hidden there.

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<sup>11</sup> According to Bésuchet, the lodge was not founded until 14 October 1805, and received its constitutions from the Grand Orient of France on 23 December 1805, i.e. after the discovery of the Charter. In any case, the lodge enjoyed a certain success until 1815, before falling dormant from 1830 to 1839 and being excluded from the Grand Orient in 1841. Among its members was Antoine Guillaume Chéreau, the author of the Explanation of the Cubic Stone. As J.-C. Bésuchet: *"One does not always become a Knight Templar by becoming a member of the Chapitral Lodge of the Knights of the Cross; but from the moment one is a knight of the Temple one is a member of the lodge and the chapter..." (Précis historique de l'ordre de la Franc-Maçonnerie, Paris, Rapilly, 1829)*

<sup>12</sup> The 8 founding members of the Order are: the brothers Radix de Chevillon, Ledru, de Courchamp, de Saintot, Fabré Palaprat, Arnal, Bechot de la Varenne and Leblon.

<sup>13</sup> Jacques-Philippe Ledru, born in 1754, was a doctor, a member of the National Academy of Medicine, and a venerable member of the lodge of the Knights of the Cross. He died on 10 November 1832

He is said to have shared his discovery with his friends in the lodge of the "Knights of the Cross" and, having sniffed out an opportunity to develop their own paramasonic Templar Order, they decided to found a resurgence in the vein of von Hund's Strict Templar Observance<sup>14</sup>.

The Chevalier de Fréminville, in his *Antiquities of Brittany* and in his *History of Bertrand du Guesclin, Constable of France and Castile*, makes an enthusiastic panegyric of the Order of the Temple, and publishes the *Larmenius Charter* of transmission of the Grand Master of the Templars from 1324 to the year 1804.

He had unearthed this charter, which was incomplete, from a bookbinder who possessed the archives of the bishopric of Quimper.

According to him, Ledru had stolen the charter and affixed his name to it without having the right to do so; it follows that he could not transmit anything...

In any case, the Order was completely organized in 1806.

Its statutes were written in Latin, and it was structured into three classes: a House of Initiation, a House of Postulance and Convents<sup>15</sup>.

The House of Initiation, known as the Order of the East, is roughly composed of members of the first four degrees of Scottish Masonry.

The House of Postulance brings together members who feel that they can then apply for the Templar dignity.

The Convents brought together the Squires and the Knights or Levites, it was the Inner Order.

On 18 May 1810, the Order of the Templar published in its *Manual of the Knights of the Templar Order*, a report concerning the inventory of charters, statutes, insignia, etc.:

*"On the fourteenth day of the Moon of Tab, in the year of the Order six hundred and ninety-two; of the Magisterium the sixth; eighteenth of May in the year one thousand eight hundred and ten of Our Lord Jesus Christ:*

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<sup>14</sup> He did not know that Von Hund's lodge had been denounced in 1782, and that these theories proved false on August 21, 1782 by the Most Serene Grand Master General and by all the delegates at the convent (meeting) of Wilhelmsbad

<sup>15</sup> 1st Class: House of Initiation: 1. Initiati; 2. Intimi Initiati; 3. Adepti; 4. Oriental Adepti. 2nd Class: House of Postulance: 5. Magni Aquilæ Nigræ Sancti Johannis Aposto Adepti; 6. Perfecti Pelicani Adepti or Postulant. 3rd class: Convent: 7. Novice Squire; 8. Knight or Levite of the Inner Guard.

*In execution of the law passed by the convent-general, in its session of the twenty-ninth of Védar six hundred and ninety-one, of which the following extract...*

*The cenotaph; the shroud; the bones of the martyrs; the sword of the Martyr James; the helmet of the martyr Guy; the spur of...; the Peace of St. John; the seal of the Grand Master John; the seal of the Crusader Knight; the seal of St. John; the paten; the crosier and the primatial mitres; the baucant; the war flag; ... THE CHARTER OF TRANSMISSION... »*

However, Maillard de Chambure, writes:

*"The charter of transmission is not the very act by which J. de Molay, foreshadowing the fate that was reserved for him (he could not have foreseen it before his arrest, and once imprisoned, he was placed in the most absolute secrecy), transmitted to Marc Larmenius the magisterial functions. That one is lost! ... Ah<sup>16</sup>!*

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<sup>16</sup> Maillard de Chambure, Secret Rule and Statutes of the Knights Templar

## A Charter under glass

In 1838, the convent decided to transfer the Grand Master to William Sydney-Smith, an English admiral.

The Charter then passed to England and is now kept under glass at Marks Mason Hall in London.

It is surprising that our contemporary "legitimate" successors could have allowed this precious document of such great importance to be found in the hands of these Freemasons, justly stigmatized by the *Larmenius Charter* as "*Scottish Templars, deserters from the Order*".

But, even without this important document – at least if we believe in fables – our modern Templars strive to bombard themselves as the 47th or 48th Grand Master...

Excommunicating each other by accusing each other of not having the name that fits well in their respective lineages...

But even with a Bricaud or an Ambelain as ancestors, they are very childish to feast on a corpse that has been cold for more than 7 centuries.

Let us conclude here with a few words from Clavel:

*"After all, one comes to the conclusion that the institution of the present order of the Templars does not go back beyond the year 1804, that it has no right to claim the legitimate continuation of the society known as the Little Resurrection of the Knights Templar, and that the latter itself is not connected with the old order of the Templars.*

*However, in order to give this comedy the appearance of reality, and to be able to play it in a manner worthy of its beginning, with the help of certain documents and certain relics, the society of the New Templars has also imagined dividing the world into provinces, priories, and commanderies, of which it assigns to its members the government.*

*It required its aspirants to produce titles of nobility, and when they could not fulfil this condition, it settled the difficulty by ennobling them itself. »*

## The text of the Larmenius Charter.

*I, Fr. Jean-Marc Larmenius, of Jerusalem, placed as sovereign and supreme Grand Master at the head of the Universal Order of the Temple, by the grace of God, the most secret will of the venerable and most holy martyr the Grand Master of the Temple (to whom honor and glory be granted!), and the confirmation of the general assembly of the Knights, — to all those who shall see these presents,*

*Bless you! Bless you! Bless you!*

*Know all, present and future, that, in view of the weakening of my strength, the consequence of extreme old age, and considering, moreover, the gravity of the circumstances combined with the difficulty of the government, I, the aforesaid Grand Master of the Templar militia, have resolved, for the greater glory of God, as well as for the protection and salvation of the Order, of the brothers and of the statutes, to place the Sovereign Mastery in more vigorous hands.*

*Therefore, with the help of God, and the unanimous approval of the supreme convent of the knights, I have conferred the supreme mastership of the Order of the Temple, as well as the authority and privileges attached thereto, to the illustrious commander and very dear brother Franz Thomas Theobald of Alexandria, and by the present decree confers them on him for the rest of his life, with power to transmit, taking into account the times and circumstances, the sovereign and supreme mastery of the Order of the Temple and the sovereign authority to another brother, whom he must choose from among the most distinguished by nobility of education and character as well as by humanity of morals. And this, so that the succession of Successors to the mastery is perpetuated in an uninterrupted manner, and so that the integrity of the statutes is protected.*

*I order, however, that the mastership cannot be transmitted without the consent of the general convent of the Knights Templar, whenever this supreme convent can be convened; and that, in this case, the successor should be appointed according to the will of the knights.*

*And in order that the affairs of this sovereign office may not languish, there must be, from now on and forever, four supreme lieutenants of the magisterium sharing, for their whole lives with the Grand Master, the supreme dignity and authority over the whole Order. These lieutenants will be chosen from among the most senior according to the date of their profession. We have thus decreed according to the wishes of the brethren and the orders which we have received from the most holy and blessed aforesaid venerable martyred Grand Master, to whom be honor and glory. Amen!*

*Finally, by virtue of a decree of the supreme convent of our brethren, and by virtue of the supreme authority entrusted to me, I will, I say, and I order that the Scottish Templars, deserters from the Order, be struck with anathema, as well as the despoilers (to whom God have mercy) of the property of our militia. I will, say, and command that they be excommunicated from the bosom of the Temple, now and forever.*

*Therefore I have established signs which I have already been pleased to reveal in the supreme convent, signs which must remain unknown to the false brethren and will be communicated verbally to the knights. We desire that these signs be revealed to them only after their novitiate and after their reception as knights, in accordance with the statutes, rites and customs of the Knights Templar, transmitted by me to the aforesaid eminent commander, as I received them from the venerable and most holy martyred Grand Master (to whom honor and glory be done).*

Let it be done as I have said.

Let it be done! Amen!

Given by me, John Mark Larmenius, the 18th day of February, 1314.

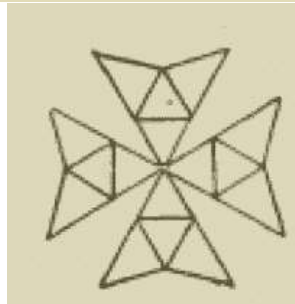
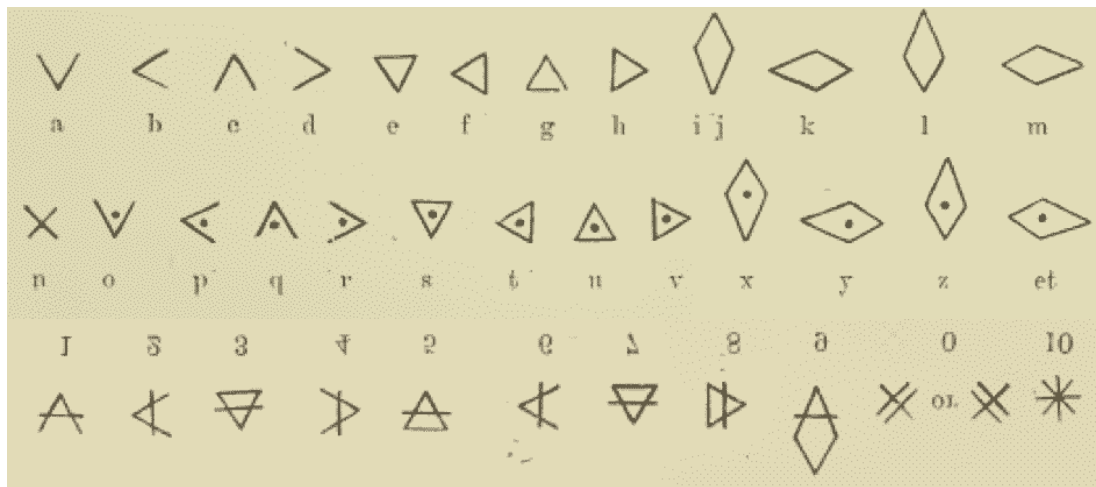


Figure 1 - Secret alphabet (partly true, but reused by this sect with the addition of many characters)

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