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FREEMASONRY IN OLDEN TIMES

*Ceremonies and Rituals from the Rites of
Mizraïm and Memphis*

Adventures in Spirit Series
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To the T.: Ill.: Bro. René WIBAUX
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in memoriam.

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INTRODUCTION

The almost total politicizing of some Masonic teachings could lead an uninformed public to believe that all Freemasonry is in fact exactly like that. This is not so. The great Obediences remain closed to this type of passion and continue to follow (dare we say *religiously*?) the secular traditions of tolerance, moral elevation and intellectualism which, in the 18th Century, enjoyed the approbation of all cultivated society. Let us never forget what Queen Marie-Antoinette said to her mother, the Empress of Austria: “Everybody is one...”

Manifestations present in all human teaching, idiotic persecutions and sectarianism made the Order move towards taking a defensive attitude towards its own principles, without which its very soul would be affected. We remember that in Malta, during the Napoleonic wars, some French prisoners who were Masons, who had set up a Lodge with permission of their English “Brothers” found themselves attacked by a large crowd of Maltese peasants armed with pitchforks and scythes. The local Catholic clergy had accused the French Masons of “flying in circles, like swallows, above the village, performing conjurations...”. After the sack of the premises, the clergy came in procession to exorcize the place. This is one example from among hundreds.

The preceding edition only contained the rites of the very old *Rite of Memphis*. Now more recent formulations have been added to it; such as the Conjugal Recognition Ceremony, the Baptism of a Louveteau¹, a Funeral Service, a Ritual for a Banquet of the Order (part ritual, part open), and a Masonic Death. To be comprehensive, it was necessary to include the Rituals of the *Rite of Memphis*, a little older still, since from the unification of the two *Rites* by Garibaldi, they have formed but a single Obedience.

In preparing it for commercial publication, certain details had inevitably been omitted; other details are missing from the manuscripts of those times, for they were always transmitted by word of mouth and never written down. It was ever thus for a great number of details pertaining to Masonic life, and we respect this custom.

Finally, let us remember that publication of these rituals was unanimously approved by the great International Convent of Paris in 1966. We mention this in order to silence the demented lucubrations of certain fanatical adversaries. We are not violating any obligations of silence...

¹ The French word used is *Louveteau*, which literally means ‘wolf-cub’. In English tradition the son of a Mason is traditionally termed a *Lewis*, after the cramp which is used to grip stones when being raised by pulleys, probably to indicate his responsibility for looking after his father, represented by the stone. However, since the French word carries other connotations it has been preserved here.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE

Ancient and Primitive Rite of Memphis-Mizraim

SYMBOLIC GRAND LODGE

The Convent of Lodges of our Rite for Europe and Africa (France, Belgium, Switzerland, Netherlands (Central African Republic), Madagascar) and Venezuela, laying down its foundations for the year 1965 C.E., having decided with complete unanimity to have the Rituals for the three grades of “Symbolic” Masonry (excluding the *Instructions*, *Words* and *Probatory Signs*) published – as much to dispel the malevolent stories about Masonic Ceremonies spread abroad by our constant adversaries as to deliver a uniform and complete set of Rituals to our *Blue Lodges* – the current edition is therefore created and offered in consequence of this decision by the aforementioned Convent.

Global unity of the Rite having being realized with our Grand Lodges in Latin America (Chile, Bolivia, Argentina), it is understood that these, who were still not represented at the Convent of 1965, remain free either to preserve the present Rituals in use or to rally to the decision of the Grand Lodges of Europe, Africa and Madagascar. The same choice is left to the appraisal of Lodges in the process of being revived in other States, be they in Europe, America, Australia or Canada.

*Orient of Paris, this 21st Day of March 166 C.E.,
25th Day of the Month Phamenoth, and in the Year of
True Light 000.000.000.*

FIRST PART

THE RITE OF MEMPHIS

1.

THE RITE OF MEMPHIS-MIZRAÏM

This Obedience, which will commemorate its second centenary in 1988, resulted from the fusion of the two Rites of MIZRAÏM and MEMPHIS which was undertaken in 1881 by GARIBALDI, who was the first Grand Master-General. The Rite of MIZRAÏM had been constituted in 1778 at Venice; it took its line from CAGLIOSTRO, who had himself received the lower grades from the Grand Lodge of ENGLAND, and the high grades of German Templar Masonry. The Rite of MEMPHIS was constituted at Montauban in 1815 by Masons who had participated in the Mission to Egypt with Bonaparte. Other initiatic Grades coming from the ancient esoteric Obediences of the 18th Century were associated with these two Obediences: the PRIMITIVE Rite, Rite of the PHILADELPHIANS, etc.

In the 19th Century, MIZRAÏM and MEMPHIS were the two Obediences from which the *Carbonari*² were recruited. They had numerous Lodges in France, and counted among their dignitaries very important people, including the Duc de DECAZES and Comte MURAIRE, Grand Commander of the SCOTTISH Rite to mention but two.

At the present time in international Masonry, MEMPHIS- MIZRAÏM can count around five thousand five hundred members, grouped in South America (Argentina, Bolivia, Chile, Venezuela, Haiti), Australia, and Europe (Belgium, Netherlands, Switzerland, Italy, France).

In France the Obedience is above all a place of assembly for Masons who are generally in the higher grades, who belong to the GRAND-ORIENT DE FRANCE, to the GRANDE LOGE DE FRANCE, to the GRANDE LOGE NATIONALE FRANÇAISE “Opéra”, and who are joined by a mutual attraction to Esotericism, Occultism, Symbolism, etc. It is in sum a crossroads or meeting-place. However, except in France it only has about thirty Lodges, not including the higher Lodges where one can find those Masons of all Obediences who are most qualified in the realm of the Occult and Esotericism; and some of these are in fact the heads of other Organizations of this genre, which are more secretive.

Moreover, the Rite of MEMPHIS- MIZRAÏM continues the tradition of adhering to those principles of tolerance and freedom of thought which in the 19th Century, during the White Terror³, made it the refuge and nursery of the *Carbonari*.

² Lit: *Charcoal-burners*. This was the name of a secret political society, which played an important part, chiefly in France and Italy, during the first decades of the nineteenth century, mainly in deposing lawful monarchs and stirring insurrection. Their rites were very similar to Freemasonry and led to the edict against secret societies (esp. Freemasonry and Carbonari) in 1814 by Cardinals [Consalvi](#) and [Pacca](#).

³ The *Terreur Blanche* or ‘White Terror’ was a counter-revolutionary movement led by royalists following the fall of Napoleon. Armed bands, called *verdets*, massacred revolutionaries and Protestants. Following the success of the ultraroyalists in the elections of 1815 the White Terror was institutionalized, and those

THE RITE OF MIZRAÏM

This Rite appeared for the first time in Venice in 1788. A group of Socinians (an anti-Trinitarian Protestant sect) requested a patent from Cagliostro, then from Trente⁴. Not wishing to practice the magical-kabbalistic rituals of the latter, they chose to work the *Templar Rite*. Cagliostro thus gave them only Masonic light; he held the first three Degrees of English Masonry, and the higher Grades of German Masonry which were strongly marked by the templar tradition. The name *Mizraïm* is simply the plural of *Egyptian*, the only reminder of this *Egyptian Rite* which transmitted to them the authority for the Obedience. It hived off rapidly to Milan, Genoa, Naples and appeared in France through Michel Bédarride, who have received the magisterial powers in 1810 in Naples, from Bro. De Lassalle.

From 1810 to 1811 the three Bédarride brothers successfully developed the Rite in France, to all intents and purposes under the protection of the Scottish Rite. Indeed, it could count several illustrious Masonic names at its head: the Comte Muraire, Sovereign Grand Commander of the Ancient Accepted Scottish Rite, the Duc Decazes, the Duke of Saxe-Weimar, the Duke of Leicester, Lieutenant-General Baron Teste, etc. Just before the White Terror it quickly became the Masonic Obedience which transmitted the required mastership to the *Carbonari*, and this Rite amassed 22 Lodges in Paris, 6 at Lyons, 6 at Metz, 5 in Toulouse, 3 I Bordeaux, 3 in Geneva, 2 in Lausanne, and 1 at Courtray. Violently anticlerical⁵, antiroyalist, the police of the Restoration had it dissolved. Clandestine for eighteen years, it was restored in 1838, only to be dissolved once more in 1841. It arose once more from a clandestine existence in 1848. *Mizraïm* made its way towards joining with the *Rite of Memphis* in 1881, a fusion which was the work of Garibaldi.

THE RITE OF MEMPHIS

The majority of members who accompanied Bonaparte on the Mission of Egypt were Masons from the ancient initiatic Rites: the *Philalethes*, the *African Brethren*, the *Hermetic Rite*, the *Philadelphians*, the *Primitive Rite*, not to mention the *Grand-Orient de France*. Having discovered a gnostic-hermetic survival in Cairo, and then the *Druze Masonry* encountered by Gérard de Nerval in the Lebanon which could be traced back to the Operative Masons who had accompanied the *Templars* – their protectors – there, the Brothers in the Mission to Egypt in consequence decided henceforth to renounce their Masonic lineage which came from the *Grand Lodge in London*, and to set out once more in a new Rite, which owed nothing to England, then Enemy Number One. Thus, under the guidance of Samuel Honis and Marconis de Nègre, the *Rite of Memphis* was born in Montauban, in 1815.

associated with the Revolution or Napoleon's Empire executed. It was finally dissolved by Louis XVIII in 1816.

⁴ He came to Venice and remained there for six weeks.

⁵ But still thoroughly deist and spiritual, as can be seen from the rituals.

With great speed, just as the *Rite of Mizraïm* had brought together nostalgic Jacobeans and the *Carbonari*, the *Rite of Memphis* regrouped those in the pay of the ex-Grand Army and the Bonaparte-ists who remained loyal to the Eagle⁶. In 1816 the two Rites had the same Grand Master-General, which would permit a future fusion. Bt the *Grand-Orient* was still mainly composed of monarchists, its seal carrying the *fleur de lys*, and it secured the dissolution of *Memphis*. This did not last, and in 1826 this Rite took up its labors once more under the Obedience of the selfsame *Grand-Orient*. Dissolved in 1841, just like *Mizraïm*, *Memphis* also became clandestine, and only reappeared in plain view in 1848 with the Republic. Dissolved once more in 1850, reawakened in 1853, *Memphis* joined with the *Grand-Orient* in 1862, compelled to by a decision of the Prince-President. Having many Lodges abroad by now, it attracted illustrious names, such as Louis Blanc and Garibaldi, who was soon to be the unifier of *Memphis* and *Mizraïm*.

THE RITE OF MEMPHIS-MIZRAÏM

Up to 1881, the Rites of *Memphis* and *Mizraïm* proceeded in parallel and in concert, in a very extraordinary atmosphere; indeed, these Rites both began to gather Masons from the *Grand-Orient de France* and the *Ancient Accepted Scottish Rite* who were interested in studies pertaining to the esotericism of Masonic symbolism, gnosis, Kabbalah, also Hermeticism and occultism. Now, these two Rites were the inheritors and depositaries of the old initiatic Obediences of the 18th Century: the *Philalethes*, the *Philadelphians*, the *Hermetic Rite*, the *Primitive Rite*, etc. And all this was represented in *Mizraïm* in 90 different grades, and in *Memphis*, by 95. How to administrate and make use of this great disparate ensemble? When Garibaldi was designated first Grand Master-General *ad vitam* for the entire world (since Brothers abroad had not suffered political persecution as in France), he established a type of classification which was not at all hierarchical in the beginning, but which quickly became so. In fact, the 95 degrees of the *Rite of Memphis-Mizraïm* should be considered to be an ambulatory, where the old Masonic degrees which were no longer or rarely practiced, and not as a series of values, are to be found. Moreover, the accords of 1863 with the *Grand-Orient of France*, and 1896 with the *Symbolic Scottish Grand Lodge*, the future Grand Lodge of France only treated on the 33 classic degrees (the *Rite of Perfection*, followed by the *Ancient Accepted Scottish Rite*). The higher echelons of *Memphis-Mizraïm* compulsorily practiced: the 9th Degree (Master-Elect of Nine), 18th Degree (Knight Rose-Croix), 30th Degree (Knight Kadosh), 32nd Degree (Prince of the Royal Secret), 33rd Degree (Sovereign Grand Inspector-General). The 66th, 90th and 95th degrees were conferred as honorific titles on senior Masons, in recompense for their valor and fidelity. The other degrees (Secret Master, Royal Arch, etc) are optional and left to the discretion of the Brothers of higher degrees.

Today, the *Rite of Memphis-Mizraïm* comprises around 5,500 Masons, the majority of laborers being located in South America. It possesses around a hundred Symbolic Lodges for the first three grades (not counting the higher echelons) in France,

⁶ After proclaiming himself Emperor, Napoleon's Coat of Arms bore the Imperial Eagle.

Switzerland, Belgium, Netherlands, Argentina, Chile, Bolivia, Venezuela, Australia, etc. Since the General Grand Mastership of Garibaldi, the position has been successively secured by Theodore Reuss (also Grand Master of the *Grand-Orient of Germany*), Doctor Gérard Encausse (Papus), Charles Détré (alias Teder), Jean Bricaud, Constant Chevillon, Charles-Henry Dupont, Robert Ambelain, and Gérard Kloppel since 1984. In 1964 a grand Convent-General of the Lodges of South America decided that the seat of the General Grand Mastership would be obligatorily in Paris, and a Convent-General of the Lodges of Europe ratified this vote in 1965. The Convent of South America also expressed the wish that the Grand Master-General should obligatorily be French. This appears to be more difficult to impose. Remembering its deaths (the Grand Master Chevillon was assassinated by the Vichy Militia, and his Belgian *alter ego*, Brother Delaive, was decapitated with a hatchet by the Nazis), this Rite perpetuates their tradition of fidelity to democratic principles and to the initiatic sciences. Uncompromisingly Deist, it makes the definition of “Masonic religion” laid out in *Anderson’s Constitutions* of 1723, and considered in “*general morality of honest men*” its own. Its Symbolic Lodges work the *Templar Rite (Mizraïm)* or the *Egyptian Rite (Memphis)*, but on their altars they join the *Ruler* with the traditional interlacing of the *Compass* and *Square*.

THE BÉDARRIDE BROTHERS

Michel, Marc and Joseph Bédarride, one born in Avignon and the others in Cavaillon, all belonged to the Napoleonic army. Michel was superintendent of Vivres, Mark was a major, and Joseph captain of the train of artillery. Initiates of a field Lodge of the Italian army, *Candor, Orient*⁷ of Cezena, they had very active Masonic careers. Marc in particular was the founder of many military Lodges, notably the 18th of the Line, *Rivals of Mars*, of which he was the first Worshipful Master, the 12th Division, Orient of La Rochelle, *The Military Glory*, then in Naples with Murat⁸, where they were guardsmen protecting buildings against looting, under the name of *Children of Wisdom*.

On returning to France in 1813, they founded the French Obedience of *Mizraïm*, having received the requisite authority from Grand Commander De Lasselle in Naples. Then came the Restoration and the White Terror. The Bédarride brothers then lived in Paris on half pay, and in order to survive, albeit parsimoniously, tried their hand at commerce. Probably suspicious, keeping aloof, they became bankrupt. The famous police report of Simon Duplay, written in 1822, indicates that their activities extended over all parts of the realm; in Toulon a Bédarride is among “the most fanatical revolutionaries...” (*sic*). They were everywhere, in Switzerland, in Belgium, founding Lodges under the Rite of *Mizraïm*, which the Duplay report classes among the constitutive secret societies of the *Carbonari*. The fact that all the Bédarride brothers had been *Carbonari* demonstrates the accuracy of the comment by Pierre Mariel, that is to say that the extravagance of the pretended origins of the Rite made *Mizraïm* “the most troubling enigma in French Masonry”, for, as Gaston Martin suggested: “One is allowed to wonder if this tissue of

⁷ Orient and East are usually interchangeable. However, the word ‘*Orient*’ will be preserved where it occurs in a title, or refers to a Grand Jurisdiction: in the Lodge Room ‘*East*’ will be used.

⁸ King of Naples (1808 – 15).

absurdities were not a pleasantry masking a very different objective. In fact, the *Rite of Mizraïm* recruited from among the most visible Masons of the *Grand-Orient* ... It seems that we were in the presence of a type of Masonry with secret goals, no doubt political⁹....”. Marc Bédarride died in 1846, and Michel in 1856. Brother Hayère succeeded him as the Head of the Rite. Today the Rite observes neutral politics and a complete adherence to religion.

MARCONIS DE NÈGRE

Gabriel-Mathieu Marconis, to which was added “De Nègre” in allusion to his dark complexion, was born in the 18th Century, date unknown, and was one of the founders of the *Rite of Memphis* in France. He figured among the members of an esoteric group which, on May 23rd 1815 in Montauban, constituted the Lodge named *The Disciples of Memphis*, the Mother-Lodge of the Rite. Already Grand Master of this Rite, he was elected Grand Master of the *Rite of Mizraïm* on January 21st 1816. He was therefore one of the first unifying links between the two “Egyptian” Obediences. He held all the degrees of the old *Rite of Perfection* and all those of the *Ancient Accepted Scottish Rite*. From recent research one can conclude that he was also a member of the *Ancient and Primitive Rite*, which the father of the Marquis de Chefdebien d’Aigrefeuille had introduced into France following the war of the Austrian Succession. Because of this he would have been a member of the mysterious Chapters of *Rose-Croix of the Grand Rosary*¹⁰, where they studied Pneumatology¹¹, Theurgy, etc. From these attachments he therefore appears to be a Mason who was deeply initiated into the secret sciences. His son, Jean-Étienne Marconis de Nègre, was born on January 3rd 1795 and died in Paris on November 21st 1868. He was first elected Grand Master for France, then Grand Master-General of the Rite on July 7th 1838. It was for him that a 96th Degree was created, added to the preceding 95 degrees, called “Grand Hierophant”. He went to the United States in 1856, there constituting the American Obedience. Then he went to Egypt and established an Obedience of the same kind, under the name *Grand-Orient of Egypt*. The Marquis de Beaugard was its first Grand Master.

NAPOLEON BONAPARTE

From his accession to the imperial purple, Napoleon Bonaparte was always proclaimed and considered to be a genuine Freemason in his lifetime, as were his father, his brothers and his Marshals. In his book *The Freemasonry of Bonaparte* (Payot edition 1982), François Collaveri showed the considerable role of Lodges in the diffusion of the great ideals of the French Revolution across Europe. “I am a man of the Revolution...”, the Emperor had declared. In 1986 the same author assembled all the proofs of his personally belonging to the Masonic Order in a second volume: *Napoleon, Emperor Freemason* (Tallandier edition 1986).

⁹ Certainly supporters of Bonaparte.

¹⁰ *Rose-Croix du Grand-Rosaire*.

¹¹ *The Doctrine of the Holy Spirit*.

All the documents, with the very important witness of the archives of the *Grand-Orient de France* of former times, affirm that the initiation of Napoleon Bonaparte took place in Egypt. To those we can add the documentation published by us in Number 1 of the magazine *L'Initiation* in 1979, an article which included the recall of a letter of Grand Master Constant Chevillon, dated November 10th 1934, confirming to Grand Master Fletcher of the USA that Napoleon Bonaparte had been received as a Mason in a Lodge in Cairo, which brought together the Masonic members of the Mission to Egypt, and that Kléber presided, the Lodge carrying the name *Isis*. These were the Masons, or their successors, who thereafter formally constituted the *Rite of Memphis* at Montauban in 1815.

From this period, *violet* became the Masonic color of its rituals, *blue* being that of the *Rite Français* and *blue edged with red* that of the *Ancient Accepted Scottish Rite*. *Violet* constituted a reminder of the color of Parma violets, the duchy where the little king of Rome resided, then four years old.

The *Rite of Memphis-Mizraïm* associated the violet of these origins with the turquoise blue attributed to great Isis in ancient Egypt, thus joining together a double esoteric symbolism. This is why Napoleon was one of the very first Masons of this *Rite of Memphis*. And the Emperor never forgot that he had “received light” on the antique soil of holy initiation. This is why he also adopted the *Bee* as a symbol of his reign, with the *Eagle*¹². The bee was the image of Pharaoh in ancient Egypt, and two wings of an eagle flank the Osirian sun. Finally a comment by the Emperor to Josephine has been reported by one of her intimate friends, the celebrated Mlle Lenormand in her *Memoirs*: “I have consumed my life in continual movement which hasn’t allowed me to fulfill my duties as an initiate of the Egyptian sect”. (Cf. *Mémoires historiques et secrets de l’Impératrice Joséphine*, Paris 1920).

R.A.

¹² For around thirty years we have had in our possession two Master Mason *sashes*, plain blue, and very richly embroidered with gold. Among the very numerous symbols which gleam there, a little tarnished, *there is a hive surrounded by seven bees!* Moreover, talking of “imperial bees” constitutes a classic locution.

2.

RITUAL OF AFFILILATION

“A Mason is oblig’d by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg’d in every Country to be of the Religion of that Country or Nation, whatever it was, yet ‘tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish’d; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain’d at a perpetual Distance.”

(Cf. Anderson Constitutions, London 1723).

The Lodge being duly assembled, the Works are opened on the First Degree, for the winning over of a Mason to a new Obedience must take him back to the precise moment where formerly he received Light and thus became a Freemason.

*Worshipful Master*¹³: – Brother N...., you have asked to be integrated into the particular Chain which constitutes our Obedience. Taking note of your request, the Masters of this Lodge have announced their verdict, and it is with sincere joy that our hands and yours are joined for evermore, drawing the fraternal bonds which Universal Masonry had already established between you and us a little closer. Yet it is fit that we receive you in a solemn manner among the members of this Lodge, and therefore we ask our *Bro. Master of Ceremonies* and our *Bro. Grand Expert* to kindly conduct you before the Altar of the East.

This is done.

Worshipful Master: – Before proceeding with your request, we warn you, my Brother, that our Obedience expects us to remain faithful observers of the Ancient Customs. I am therefore going to read to you the *Extracts of the Old Records of Lodges spread over the surface of the Earth, to be read when one makes a new Brother, or when the Master of the Lodge deems it necessary.* This first chapter, also called *The Obligations of a*

¹³ The French refers to the Master as ‘Worshipful Master’ and the Wardens as ‘Wardens’. In this instance, as these are generic terms and not peculiar to these Rites, I have substituted the terms ‘Worshipful’ and ‘Warden’ respectively. Where specific terms are used – for example ‘Assessors’ I have retained this. Naturally, anyone working these Rites should decide for themselves whether to use ‘Worshipful’ or ‘Worshipful’; ‘Warden’ or ‘Warden’.

Freemason, constitutes the beginning of the famous *Anderson Constitutions*, written in London in 1723¹⁴.

The Worshipful Master now reads the text presented as an epigraph at the beginning of this chapter. When this is done, he remains silent for a few moments, then continues.

Worshipful Master: – As you have just heard, my Brother, it remains clear that our Obedience does not allow the imposition of any particular exoteric religious form upon a Profane or Mason desirous of coming among us. Nevertheless, while we reject all religious dogmatism, be it what it may, we immutably reject atheistic denial, and all sterile materialism. And it now becomes necessary, in the presence of this Worshipful Assembly of Masons, that you publicly manifest that to which you have previously given your assurance in this province. This is why I shall now ask you, in the name of all my Brothers and on my own behalf, to kindly reply “I believe this” to each of the three required questions of Traditional Freemasonry.

Short silence. Then, he continues in a solemn tone of voice:

Worshipful Master: – Son of the Widow, considering that philosophy leads us to conceive, and observation to admit, the probable existence of an *Intelligence* at work in the great *Universe*, an Intelligence whose elementary light is probably the first manifestation tangible to Man, and the creative and organizing Agent of Universal Matter; and considering that this Universal Intelligence directs and conducts this Universe towards an end whose distant perspective passes all feeble human ability, our Tradition considers that it suits Man – and more particularly the Freemason – to perpetuate this notion of the existence of a Universal Intelligence at work in the great Universe, an Intelligence which human religions call God, which the Pythagoreans specified under the name of “God who geometrizes”, and that for this reason Freemasonry calls the “Grand Architect of the Universe”. Son of the Widow, do you believe this?

Candidate: – I believe this, Worshipful Master.

Worshipful Master: – Son of the Widow, considering that ancient Hermetic Tradition and modern Science teach that Life truly resides in the bosom of the three kingdoms of Nature: mineral, vegetable and animal, from the infinitely small to the infinitely large; and considering that it is highly probable that Nature equilibrates for the best the Universal Plan and its diverse finalities, in the face of fundamental manifestations, that it so harmonizes the progress of each of the three kingdoms, we believe that Man has a duty towards Nature, towards all living beings, and that it is for him to prove himself to be its intelligent protector. Son of the Widow, do you believe this?

¹⁴ The text continues: *et que nous vous donnons maintenant dans la traduction du Frère de La Tierce, édition de 1745*. This tells us the French translation used for the Anderson Constitution was written in 1745. As we can use the original English this was omitted from the translation.

Candidate: – I believe this, Worshipful Master.

Worshipful Master: – Son of the Widow, considering that it is equally highly probable that Man is, upon the terrestrial globe, through his ability, his reason, and through his undeniable material possibilities, the reflection of this Universal Intelligence at work in the great Universe; considering also that every human individual is ultimately and similarly a lesser reflection of the whole human collectivity – that is to say Humanity – we believe that Man is very truly that which is expressed by our Password in the First Degree, that is to say the Regent of the Universe. From this title, the individual has duties towards the collectivity, as the collectivity has regarding the individual. And so we consider all men as our brothers, without distinction of race, color, religion or country. Son of the Widow, do you believe this?

Candidate: – I believe this, Worshipful Master.

Worshipful Master: – Since you believe this, you are already one of us, my Brother. However, in presence of all our Brothers, we ask you to pronounce the words of the Apprentice Obligation, since it was ever this ineffable promise which constituted in fact the singular obligation of a Freemason. Son of Light, raise your right hand and repeat after me ... But first, *Bro. Senior and Junior Wardens*, please draw near the Candidate, sword in hand, and with the *Bro. Grand Expert*, form the Arch of Steel behind him...

This is done, the three Brothers standing in a triangle to the sides and rear of him, forming an Arch of Steel, swords raised, points together.

OBLIGATION

“I, N...., ... Mason (specify the Degree), in presence of the Supreme Architect of the Universe and this Worshipful Assembly of Masons, solemnly and sincerely promise and swear on my honor as a free man, without any mental reservation whatsoever, faithful and loyal adherence to the ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MIZRAÏM. I shall never reveal any of the mysteries and Masonic secrets which may hereafter be confided to me, unless it be to a true and legitimate Brother of this Obedience, and of the appropriate Grade.

“I shall with all my power and all my ability maintain its Traditions, its Rites, its Teachings and its Symbols, without altering them or allowing them to be altered.

“Renewing my Obligation of Apprentice, I reaffirm in every way that I shall never reveal the secrets of Universal Freemasonry except to a true and legitimate Brother, or in a regularly constituted Masonic Lodge or a Triangle. I swear never to write, trace or engrave them without the authorization of my Superiors, nor form a single character whereby the secrets of the Masonic Order may be revealed, under the penalty of having my throat cut across, of being dishonored, and seeing my name forever inscribed upon

the Column of Infamy, while my body is buried in the sands of the sea, so that the ebb and flow may carry me to eternal oblivion.

“I promise and swear anew to consider all Freemasons as my Brothers, to protect, assist and help them in their need, temporal as well as spiritual.

“I shall spread the teachings which I shall have received, so that a clear light may illumine the way of Man, my brothers, and that without any distinction of social class, race, color, religion or nationality.

“I shall strive to give an example of all the virtues, sacrificing all vain desire for honor, all ambition and all vanity: and this not through sterile pride, but with the sole aim of inspiring in all a desire to acquire them. I shall exercise human fraternity to its full extent, in order to demonstrate its benefits.

“I shall support the weak, and be the adversary of injustice, opposing all unmerited violence from wherever it may come, whether addressed to the body or the soul.

“In this may the Supreme Architect of the Universe assist me, and the Living Symbols upon which I lay my hand.”

A short silence.

Worshipful Master: – I thank you, my Brother. Please approach the Altar of the East.

The Worshipful Master takes the Flaming Sword in his right hand, the Gavel in his left hand which he carries across his chest near the right shoulder. Each of the forms of investiture are accompanied by a tap of the Sword, on the right shoulder, left shoulder and the top of the Candidate's head in succession.

Worshipful Master: – To the Glory of the Supreme Architect of the Universe, in the name and under the auspices of the Ancient and Primitive Rite of Memphis-Mizraïm, by virtue of the powers which have been conferred upon me by this Worshipful Lodge, I receive you, Brother N..., as a Mason into the bosom of our Obedience¹⁵, a Mason of Egypt, and member of N... Lodge, at the zenith of Brothers Senior and Junior Wardens, please return to your Stations, and you my Brother Master of Ceremonies and Grand Expert, conduct our new Brother between the Columns in the West.

This is done.

Worshipful Master: – My Brothers, please rise and come to Order, facing the East.

¹⁵ He specifies the grade: *Apprentice Mason, Companion Mason, Master Mason*, before the qualifier *Mason of Egypt*, since this Brother is already clothed in this manner in the Universal Masonic Order.

This is done.

Worshipful Master: – My Brothers, our Lodge includes a new link in its fraternal chain. Our Brother N...has become a Mason of old Egypt. I ask you to celebrate this happy event with the triple Battery of Joy, accompanied by the traditional “Vivat!”. With me, my Brothers...

The Brothers give the Battery of Joy by three times three and accompany it with the traditional “Vivat!”:

All Brothers: _____ 00...0..Vivat! _____ 00...0...Vivat! _____ 00...0...Vivat!

Worshipful Master: – Brother Master of Ceremonies and Brother Grand Expert, please accompany our new Brother to his place, the closest to East on the Column of his grade.

When this is done:

Worshipful Master: – My Brothers, please be seated.

3.

RITUAL OF THE MASONIC TRIANGLE

The Constitution of the GRAND LODGE OF MEMPHIS-MIZRAÏM includes a section dedicated to Masonic Triangles. Here is the text, which defines their purpose, formation, rights and duties.

Purpose – The Triangle is a Masonic structure which allows Brothers of an insufficient number to form a regular Lodge, and living in a place far from any regular Lodge, to meet.

The purposes of Triangles are:

- 1) To maintain those relations, concord, ties of solidarity and mutual aid which should exist among all Masons, between Brothers isolated in an Orient far from a regular Lodge;
- 2) Through study, example and action, particularly in planning in concert by all legal means, to promote the growth of Freemasonry and its principles in general, and MEMPHIS-MIZRAÏM Masonry in particular;
- 3) To bring about the creation of a Symbolic Lodge in centers where they meet.

Formation – The formation of a Triangle requires the presence of at least three regular Masons, of whom one at least shall hold the grade of Master, regardless of the Obedience in which he has received it.

When three Masons have determined to create a Triangle, they must address a request signed by all of them to the Federal Council of the GRANDE LOGE FRANÇAISE DE MEMPHIS-MIZRAÏM. The Triangle can comprise three to six members. If more than four, it takes the name of *Just Lodge*¹⁶.

Rights of Triangles – Triangles can make any resolution or take any decision leading to the objectives started below, notably:

- a) to conduct studies for the education of Brothers or profanes;
- b) to create or propagate any work likely to make known or promote Freemasonry in general and the RITE OF MEMPHIS-MIZRAÏM in particular, or to aid in its development;
- c) to collect subscriptions destined to meet their own expenses, either for the relief of the unfortunate, or for Masonic works or institutions.

¹⁶ *Juste* could also be translated as ‘Righteous’, ‘Equitable’, ‘Proper’, ‘Apt’, ‘True’, ‘Exact’, ‘Precise’.

Duties of Triangles – Once the aforesaid Triangle has received the Patent of Constitution, it must place itself in relations with the nearest GRAND LODGE to the place at which it meets. They will need to provide this Body with:

- a) the names, professions, Lodges and grades of the Masons comprising the Triangle;
- b) the Agenda and Minutes of each meeting;
- c) the dates and times of meetings of the Triangle, as well as the reasons given by absent Brothers.

Functioning – The Work of Masonic Triangles must be sheltered from any indiscretion, in a completely exclusive place, where no profane may be able to penetrate during the Work in question.

The Work should utilize an appropriate Ritual.

At the first meeting, a Master-Warden shall be elected, and a Secretary who is charged with recording all documents and activities, and a Treasurer-Hospitaller. The term of their office is one year maximum, and they are eligible for reelection each year in the Fall.

Brothers belonging to regular Masonic Obediences can participate in the Works under the title of visitors, but they cannot be elected to one of the three Offices of the aforesaid Triangle, unless they are already affiliated with a Lodge of the GRANDE LOGE FRANÇAISE DE MEMPHIS-MIZRAÏM.

Triangles have a requirement to meet at least once a month.

Decoration – Members of a Triangle must wear the Masonic Apron of their grade, soberly dressed with a black tie, white or light shirt, and white gloves. They may wear the insignia of their Office on a Collar of turquoise moiré, in conformity with the Rite of Memphis-Mizraïm, lined with black. The insignias are:

- Master-Warden: a Square at 90°
- Brother Secretary: two crossed Goose Feathers
- Brother Treasurer: an embossed Key or two crossed Keys

These Jewels of the Order are in gilded metal.

Temple – The Triangle Members meet around a Table covered with a linen broadcloth Cover or Tablecloth in blue. They sit in a triangle around the Table. The Master-Warden is armed with a gavel.

Upon the Table, in front of him, is the Sacred Book. Upon the Book are the Square and Compasses laid out as for the First Degree, and upon these two jewels is a Sword, with a flaming blade if possible.

Each of the three Members of the Triangle has a lit Candle before him. The Master-Warden also has a copy of the Ritual. The Secretary has the Register of Protocol, and the Treasurer the Book of Accounts, and both of them the Ritual appropriate to their Office.

It is desirable to have a censer with glowing coals placed in the center of the Table, before the Sacred Book. In this case, the Brother Master-Warden will also have an Incense Boat containing a mixture of Frankincense and Benzoin.

The doors must be closed, and windows should have the curtains drawn.

*Advancement*¹⁷ – *Initiations* – a Triangle composed of a Master and two Apprentices can receive a Profane into the First Degree (Apprentice). A Triangle composed of a Master and two Companions can receive a Profane in the First Degree (Apprentice) and then elevate him to the Second Degree (Companion). A Triangle composed of three Masters can receive him into all three Degrees: but each reception firstly requires a dispensation from the Grand Master. In principle, any Initiation and all Receptions into a higher Degree should take place in the Lodge of the Rite nearest to the place where the Triangle meets. In the worst case, they may take place in a Lodge of another Obedience, and the recipient is subsequently affiliated to the GRANDE LOGE FRANÇAISE DE MEMPHIS-MIZRAÏM.

OPENING OF THE WORKS

The Brothers who are members of the Triangle are seated in their places, the Master-Warden in the East, the Brother Secretary in the North, the Brother Treasurer in the South.

Master-Warden: – (gives a knock with his Gavel). My Brother Secretary, are you a Freemason?

Bro. Secretary: – All my dear Brothers recognize me as such.

Master-Warden: – What is the first care of a Freemason?

Bro. Secretary: – To see that the Works are secure and we are safe.

Master-Warden: – Assure yourself that this is so, my Brother.

The Brother Secretary goes to check if the door to the Temple is properly closed and returns to his place.

¹⁷ In the original: *Augmentation de Salaire* – the French term for advancement to higher Degree is ‘increase in salary’.

Bro. Secretary: – We are secure, by Brother.

Master-Warden: – My Brother Treasurer, why are we assembled?

Bro. Treasurer: – To raise a Temple to Virtue and dig a Tomb for Vice¹⁸.

Master-Warden: – How long do Freemasons work, my Brother?

Bro. Treasurer: – Twelve house long, from Midday to Midnight.

Master-Warden: – How long is required to become a good Apprentice, my Brother?

Bro. Treasurer: – Three years.

Master-Warden: – My Brother Secretary, what is your age?

Bro. Secretary: – Three years.

Master-Warden: – My Brother Treasurer, what is the hour?

Bro. Treasurer: – It is High Noon, my Brother.

Master-Warden: – (*gives a knock with his Gavel*) Rise, my Brothers, and face the East. Since it is the Hour and we are of the correct Age, I will open the Works. To Order my Brothers... (*he throws some incense on the coals*). To the Glory of the Grand Architect of the Universe, in the name of the French Grand Lodge of Memphis-Mizraïm, by virtue of the powers upon me conferred, I declare the Works of this Masonic Triangle, regularly constituted in the Orient of ..., under the distinctive title of “N..”, open (*he gives three knocks with the Gavel: 00__0*). With me my Brothers, give the Sign, the triple Battery and the Acclamation...

Liberty!

Equality!

Fraternity!

My Brothers, please be seated. The Works are open.

The Brothers sit.

Master-Warden: – My Brother Secretary, please read us the outlined Tracing-Board and the perfect Tracing-Board.

The Secretary reads the Agenda and the Minutes.

¹⁸ « Pour élever un Temple à la Vertu et creuser un Tombeau pour les Vices »

Master-Warden: – No objections! The perfect Tracing-Board is approved. We now move to the Order of the Day.

CLOSING OF THE WORKS

The Master-Warden gives a knock with his Gavel.

Master-Warden: – My Brother Secretary, at what hour are Freemasons accustomed to interrupt their work?

Bro. Secretary: – At Midnight, my Brother.

Master-Warden: – What is the hour, my Brother?

Bro. Secretary: – It is Midnight.

Master-Warden: – Brother Treasurer, how old are you?

Bro. Treasurer: – Three years old, my Brother.

Master-Warden: – Since it is the Hour and we are of the right Age, I am about to close the Works. But first, you are going to receive recompense for your labors, and the practice of Charity will be demanded of you. Brother Treasurer, please circulate the Hospitaller's Box.

The Brother Treasurer presents the Hospitaller's Box. When this is done:

Master-Warden: – Before we separate, My Brother, let us form the Fraternal Chain.

The Brothers remove their gloves and form the chain, right forearms resting upon the left forearms. A moment of silence is observed, and the Master-Warden then say the Closing Prayer:

Master-Warden: – Supreme Architect of the Universe, Unique Source of all Good and all Perfection, O Thou Who hast ever desired and worked for the happiness of Man and for all Thy Creatures, we give Thee thanks for Thy paternal favors, and we conjure Thee, together and united in this place, to grant them unceasingly to each of us, according to Thy design and our needs.

Spread Thy Celestial Light over us and all our Brethren. Fortify a love of duty in our hearts so that we might faithfully discharge our obligations. May our Assemblies be ever strengthened in unity through their desire to please Thee and in rendering ourselves useful to our fellow men and to all Beings. May they forever be a place of Peace and

Virtue, and may the Chain of perfect Fraternity and Friendship be henceforth so strong between us that nothing may ever disturb it. Amen. (*Silence*).

Let us break the Chain, my Brothers.

The Brothers put on their gloves in silence.

Master-Warden: – (*gives a knock with his Gavel*) To Order, My Brothers, facing the East. To the Glory of the Grand Architect of the Universe, in the name of the French Grand Lodge of Memphis-Mizraim, by virtue of the powers upon me conferred, I close this Masonic Triangle, regularly constituted in the Orient of ..., under the distinctive title of “N..”.

The Master-Warden gives three knocks with the Gavel: 00 __ 0)
and says:

Master-Warden: – With me my Brothers, give the Sign, the triple Battery and the Acclamation...

Liberty!
Equality!
Fraternity!

The Master-Warden extinguishes the three Candles with his Gavel and says:

Master-Warden: – My Brothers, the Works are closed.

PETITION FOR ADMISSION¹⁹

I, the undersigned (last name).....(first name).....
Son of (first name of Father).....
And of (name and first name of Mother).....
Born at.....
Having as a partner (common-law or legal).....
Exercising the profession of.....
Living at (complete address).....
Free-born and of good morals, having never been condemned for activities contrary to honor or morality; having never belonged nor served in any function whatsoever under

¹⁹ These forms are designed by the Lodges themselves and sent to their Candidates, in response to request for admission into the Order. They are followed by a discreet inquiry on the postulant. A minimum delay of *six months* should separate the request and the reception.

the forces of Fascism or Nazism, nor any Totalitarian Party hostile to Freemasonry, having never been declared bankrupt, whose Sponsor is N....., here declare my desire to solicit admission into universal Freemasonry, to work under the Law of Silence and under the empire of Constitutions and Rules of the Order of the *Rite of Memphis-Mizraïm*, in the Orient of ...

I furthermore solemnly declare that I make profession of fraternal love for all human beings, and that I consider Liberty, Equality and Fraternity to be the primary necessities of Humanity.

Signed in the Orient of.....on the.....200..... C.E.

SIGNATURE OF SPONSOR:

SIGNATURE OF POSTULANT:

NOTE: – An extract of the Judiciary Record is required from the Registrar of the nearest Higher Court Tribunal to the applicant’s place of birth, and should be attached to the request²⁰.

4.

CEREMONY OF FOUNDATION OF A MASONIC LODGE RITUAL

SACRED CALENDAR

Classical Masonic Tradition measures its Sacred Chronology from Year One of the Creation of the World, according to Genesis and Judeo-Christian calculations. It is simply by adding 4,000 years to our Christian era²¹. Thus we say 1965 C.E. (Common Era). The Latin *vulgaris* or *vulgo*²² signifying public, common to all, has in it nothing offensive for Christian chronology. But one also says 5965 (meaning “from the Creation of the World”).

Masonic Tradition specific to the RITE OF MEMPHIS-MIZRAÏM, desirous of showing, if not the eternal nature of the UNIVERSE, at least the eternal nature of Divine

²⁰ Naturally these requirements are exclusive to France. In other countries local Triangles may consider requiring local police records or references to insure the integrity and lack of police record of the postulant.

²¹ Bishop Ussher, Primate of All Ireland, incorporated his calculation – that the world was created on Sunday 23 October 4004 B.C. – into a Bible printed in 1701. For Masons it is simpler to add 4000 years rather than 4004 years to be present date.

²² In Latin Common Era is *anno vulgaris*.

action, in the course of which Universes succeeded Universes, Creations succeeded Creations, this Tradition generally uses the following chronological transcription: “000.000.000th Year of T.:L.:...”. This signifies: “000.000.000th Year of TRUE LIGHT 000.000.000...”. The nine zeros then signify that it is ETERNAL LIGHT which acts, since the zero is the symbol which allows any number to multiply itself to infinity.

Another Tradition specific to the RITE OF MEMPHIS-MIZRAÏM takes its chronology from 1292 BCE, the year in which RAMESES II, the first great king of the XXth Dynasty and last of the grandiose Pharaohs, creator of the famous Temples at Abu Simbel, ascended to the throne of Egypt. Nearly half the Egyptian sanctuaries which still inspire our admiration date from his glorious reign. He left a legend so universal and impressive of the qualities of a superman that his successors devoted themselves in trying to be his dull reflection. A King-Magician, he had the power to make it rain or to cause drought, and that at a distance. A Protector of the Arts, he knew how to collect and protect the ancient treasures of his realm. An excellent Strategist, he compelled respect and fear of holy Egypt upon his turbulent neighbors. In this second Chronology, the year 1965 is thus Year 3257. Here are the names of the Egyptian months²³:

Season of *Akhet*²⁴ (Inundation): FALL, start of the Sacred Year (*Convents*)

First month	THOTH	begins August 29 th
Second month	PHAOPHI	begins September 29 th
Third month	ATHYR	begins October 28 th
Fourth month	CHOIAK	begins November 27 th

Season of *Peret* (Emergence): WINTER

Fifth month	TYBI	begins December 27 th
Sixth month	MECHIR	begins January 26 th
Seventh month	PHAMENOTH	begins February 25 th
Eighth month	PHARMUTHI	begins March 27 th

Season of *Shenu* (Low Water): SPRING

Ninth month	PACHON	begins April 26 th
Tenth month	PAYNI	begins May 26 th
Eleventh month	EPIPHI	begins June 25 th
Twelfth month	MESORI	begins July 25 th

This twelfth and final Egyptian month thus ends on August 23rd, leaving a void of five days before the first day of the month of THOTH (August 29th). These are the *Five*

²³ The Seasonal names given by R. Ambelain are *Schâ*, *Pré* and *Schemon*. I could find no reference to these names anywhere so have substituted the most commonly used words for the seasons.

²⁴ In R. Ambelain’s book, the Egyptian names for Fall, Winter and Spring are listed as *Schâ*, *Pré* and *Schemon*.

Epagomenes Days, situated outside of Human Chronological Time because of their anterior nature:

First Epagomene Day:	Birth of Osiris:	August 24 th
Second Epagomene Day:	Birth of Horus:	August 25 th
Third Epagomene Day:	Birth of Set:	August 26 th
Fourth Epagomene Day:	Birth of Isis:	August 27 th
Fifth Epagomene Day:	Birth of Nephthys:	August 28 th

Thus the Gods were born in the first Degrees of the Sign of the Celestial VIRGO of our Zodiac.

For a Masonic Lodge, it is thus easy to set the dates of its meetings. A Meeting taking place on November 19th, 1965 C.E. will be said to take place on the “21st day of the month of PHAOPHI, Year 3257 of Light in Egypt”, or “the 000.000.000th Year of T.:L.:”, whichever is used.

For the Epagomenes Days, the problems has little chance of existing, since there are no Masonic Meetings in this period.

MODEL FOR THE MINUTES OF A MEETING²⁵

AGENDA FOR A SOLEMN MEETING
ON MARCH 13 1965 C.E.
CONSTITUTION AND INSTALLATION
OF THE FEMININE RITE WORTHY LODGE “HATHOR”
IN THE ORIENT OF PARIS

Before forming the Worthy Lodge “HATHOR”, the Sisters being regularly assembled, traditionally came together in a Place which was very pure, holy and illuminated by the Light of Egypt, a Place where Peace, joy and Harmony reigned. They were illuminated in the East by the V.:W.:B.:²⁶N....., the Most Serene Grand Master of the Symbolic Grand Lodge of the RITE, by the W.:B.: N..... Deputy Grand Master, and by the W.:B.:N....., Federal Grand Orator. The V.:W.:B.: N....., Honorary Grand Officer complete these luminaries.

The W.:B.:N..... was seated in the West, and the W.:B.: N..... in the South²⁷, respectively as the First and Second Federal Grand Wardens.

The Most Serene Grand Master began with the Ceremony of Introducing the various Delegations who had come to the Lodge to bring the Sisters the cheer of their fraternal support. The Grand Master of Ceremonies, W.:B.:N..... firstly introduced the Delegation from the *Feminine Grand Lodge of France*, whose WW.:SS.: were received under an Arch of Steel, Gavels beaten. The WW.:SS.:delegates of the Federal Council of this Obedience were seated in the East. Delegations from the *Grand-Orient de France* and the *Grande Loge de France*, were escorted by the VV.:WW.:BB.: N..... and N..... respectively, and then received with the same Ceremony, and, saluted in their turn by the Most Serene Grand Master and Grand Wardens, gavels beating and swords held high; they took their seats in the East having passed beneath the Arch of Steel. The Grand Master of Ceremonies then introduced the W.:B.:N....., Grand Chancellor of the *Grande Loge de France*, who was then seated in the East and accorded the honors due to his Office. All these Delegations were saluted by the Most Serene Grand Master who took care to underline all the secular ties which unite our RITE with the *Grand-Orient de France* (accords of 1806 and 1863), and with the *Grande Loge Écossaise*, later called the *Grande Loge de France* (accord of 1880).

He then proceeded to give a brief exposition of the history and origins of our RITE, coming from the *Rite of Mizraïm* (created in Venice in 1788), associated with the *Primitive Rite* (1779), then, and through Garibaldi, united with the *Rite of Memphis* (1815). He recalled that this latter, founded by the scholars who participated in the Egyptian Campaign, and all members of the old initiatic Obediences of the *Philalethes*, the *Philadelphians* and the *Hermetic Rite (Illuminati of Avignon)*, had been based on the

²⁵ Taken from the creation of an actual Lodge in Rue La Condamine, Paris.

²⁶ Very Worshipful Brother (lit. French Translation: Very Worshipful Brother).

²⁷ In French, *Couchant* and *Midi*, or ‘Place of the Setting Sun’ and ‘Place of Noon’.

traditions and lineages which they had brought from Egypt and the Lebanon. Gérard de Nerval, in his *Voyage en Orient*²⁸, showed that there existed ancient traditions and a secret society among the Druzes, coming from the Medieval Trade Guild which had accompanied the Crusades, and were later associated with the *Temple*. Also, the role played by the Khalif Hakem in the maintenance of Gnostico-Egyptian traditions, which were still very much alive in Cairo. And so the *Rite of Memphis*, thanks to Gaspard Monge, Larret, etc, was truly brought forth from these remnants of Ancient Egyptian Mysteries at the bosom of Druze Masonry. If we were to doubt this, we had only to remember that the Bibliothèque Nationale possesses Gnostic manuscripts written as late as the 12th Century in Damas. Finally, it was not without reason that Masons who constitute the *Rite of Memphis* choose for their Lodges and Chapters such names as *The Reunited Druzes* or *Knights of Lebanon*, nor that one of the high grades of the Rite carries the title of *Sublime Day*, which is one of the secret grades of initiated Druzes.

The Most Serene Grand Master ended by thanking the Representatives of friendly Obediences who had kindly desired to have themselves represented by some of their high dignitaries: the *Grande Loge de France*, the *Grand-Orient de France*, the *Grand Lodge d'Italie*, the *Grand Lodge Féminine de France*. He mentioned that our RITE has an accord with the *Grande Loge Nationale Française "Opéra"*, and that the *Grand Loge Nationale Française "Neuilly"*, if it cannot recognize our Symbolic Grand Lodge, at least recognizes our high grades, since some of its high dignitaries are also ours.

Then, with the extensive and numerous assistance of the Brothers and Sisters who filled to overflowing the Great Temple in the Rue La Condamine, came the Ceremony of Constitution of the "Pavement" of the Temple, with the assistance of the Egyptian Cord and the Sacred Triangle. The solemn deposit of the Phylacteries being effected, and then the placement of the Cubic Stone, the Works were next Opened in the First, Second and Third Degrees. The Most Serene Grand Master then proceeded to the solemn Installation of the Worthy Sister N....., then to that of the Officers of the Lodge, who received the new Worthy Instructions and Insignia. The Worthy Sisters were invested successively as follows:

- | | |
|---------|------------------------|
| N....., | First Warden |
| N....., | Second Warden |
| N....., | Secretary |
| N....., | Treasurer |
| N....., | Hospitaller |
| N....., | Mistress of Ceremonies |
| N....., | Expert |

The Most Serene Grand Master then rejoiced in the creation of this new Adoptive Lodge, the eighth of our feminine Obedience in Europe, and justified its traditional existence by citing a manuscript from the 17th Century, the property of the *Grand Lodge of York*, which shows the existence of Adoptive Masonry from this period. The floor was then given to W.:B.: N....., Federal Grand Orator, who spoke on behalf of all present

²⁸ [Voyage to the East.](#)

in wishing long life and prosperity to the new Lodge. He recalled that the Rite was reawakened in France at the start of the Century after a very short dormant period, and that Papus was its first Grand Master, invested according to the most rigorous rules by an equally legitimate authority which is incontestable and uncontested: the Grand Hierophant himself.

The Works were now Closed in the Third and second Degrees. The Brothers Grand Master of Ceremonies and Grand Hospitaller circulated the Box of Beneficence and the Bag of Propositions. This latter returned pure and without stain. The Box returned heavy as a millstone, and taken in charge by the Sister Hospitaller.

The Works were then Closed on the First Degree. During the course of the Ceremony, the Brother and Sisters formed a Chain of Fraternal Union, the Kiss of Peace circulated according to the Rite, then the Brothers and Sisters separated, swearing to keep silent on the Works of this day.

WORTHY MASTER:
N.....

SECRETARY:
N.....

*
* *

NOTE: – There is a large difference between a *Mixed Rite* (as in the *Droit Humaine*) and a *Feminine Grand Lodge*. In this latter, the Sisters perform the administrative duties themselves, and their Obedience is totally independent: Brothers are received only as *visitors* or as *occasional speakers*. They cannot occupy any position. And in the *Masculine Grand Lodge* of the Rite, Sisters are absolutely not allowed to attend. From this one may see that it is only the Rite itself which unites the Feminine Obedience and the Masculine Obedience. It is similarly the case of the *Grande Loge Féminine de France*, and the *Grande Loge de France* which created it and gave it powers to function under the *Ancient Accepted Scottish Rite*.

CEREMONY OF INSTALLATION OF A NEW MASONIC LODGE

PRELIMINARIES

The Works are successively Opened in the Grades of Apprentice, Companion, then Master. The Serving Brothers empty the middle of the Temple, removing the Columns and the Mosaic Pavement²⁹, which are put by the Western Porch. The Cord and the Egyptian Phylacteries are made ready and placed on the pedestal³⁰ of the Worshipful Master. It is fashioned from a Flax Cord, spliced into a Rectangular Triangle of “Egyptian” style, whose base is three parts long, the long side four, and the hypotenuse five parts. Three ivory rings mark the three angles of the Triangle so formed (Figure 1).

At the commencement of the Ritual, all the Brothers enter and are seated at the invitation of the Worshipful Master (the Stations are occupied by Grand Officers to whom is confided the Installation of the new Temple, and the Grand Master, or his Representative, occupies that of the Worshipful Master).

Grand Master: – Worshipful Brother Senior Grand Warden, what are the Instruments used by the Sublime Architect of the Universe for the construction of the Great Universal Temple?

Sen. Grand Warden: – A Triangle, a Perpendicular and a Perfect Square, Most Serene Grand Master.

Grand Master: – Worthy Brother Junior Grand Warden, what is the form of the Great Universal Temple?

Jun. Grand Warden: – A Perfect Equilateral Triangle, from North to South, and from South to West, Most Serene Grand Master.

Grand Master: – Worthy Brother Senior Grand Warden, what is the height of the Great Universal Temple?

Sen. Grand Warden: – Cubits without number, Most Serene Grand Master.

Grand Master: – What is its depth?

Sen. Grand Warden: – It goes from the surface to the center of everything, Most Serene Grand Master.

²⁹ Carré Long – I have consistently translated this as ‘Mosaic Pavement’. In reality this is described as being a carpet, or painted upon a cloth, and surrounded by the lake of love knots familiar to members. Upon this the Tracing Board of the Degree is placed.

³⁰ Plateau can be translated as ‘platform’, ‘pedestal’, ‘table’ and even ‘station’. The most logical word has been used where appropriate.

Grand Master: – What is its length?

Sen. Grand Warden: – From North to South, Most Serene Grand Master.

Grand Master: – What is its breadth?

Sen. Grand Warden: – From the East of the World to the West, Most Serene Grand Master.

Grand Master: – How is the Great Universal Temple covered?

Sen. Grand Warden: – By an immense Canopy, spangled with stars, Most Serene Grand Master.

Grand Master: – Is this Temple therefore placed under the gaze of the Watchers of the Heavens, Worthy Brother First Grand Warden?

Sen. Grand Warden: – It is indeed, Most Serene Grand Master, and they are its true Tilers.

Grand Master: – This is correct, Worthy Brother. It is why the Celestial Nomes are reflected on the Earth, in the terrestrial Nomes, so that that which is above may be as that which is below, according to the words of our Master, Hermes Trismegistus, who, teaching Asclepius, told him that “Egypt is the image of Heaven, the projection here below of the order of all things above, and thus the earth becomes the temple of the world...”. Worthy Brother Junior Grand Warden, how many Temples are there in the Universe?

Jun. Grand Warden: – There are three, Most Serene Grand Master.

Grand Master: – Which are they?

Jun. Grand Warden: – The Simple Temple, which is the Body of Man; the Symbolic Temple, which is the Terrestrial Temple; and the Perfect Temple, which is the Universe.

Grand Master: – Worthy Brother Senior Grand Warden, what teaching may we draw from these correspondences?

Sen. Grand Warden: – Most Serene Grand Master, the Universe is the Image of the Eternal Architect, the temple is the image of the Universe, and Man is the image of the Temple. Thus, to study the one is to study the others..

Grand Master: – Worthy Brother Junior Grand Warden, why does the Temple of Masons of Egypt bear the image of the Sun, that of the Moon and the Blazing Star?

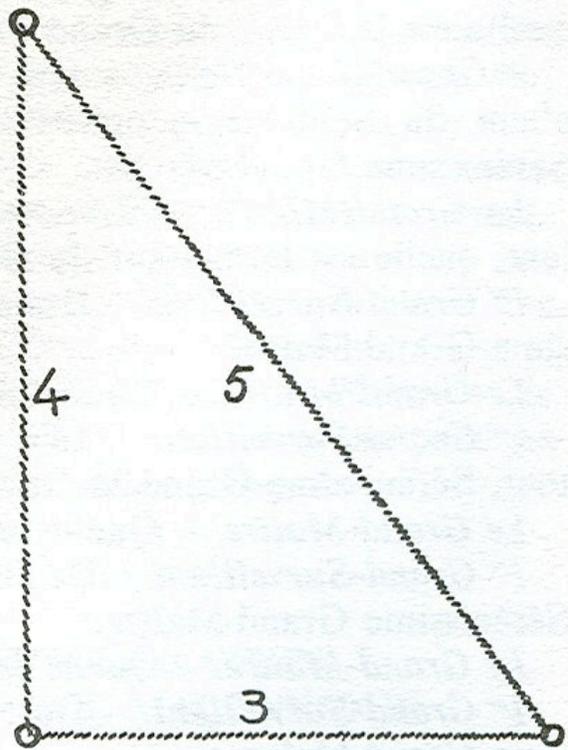
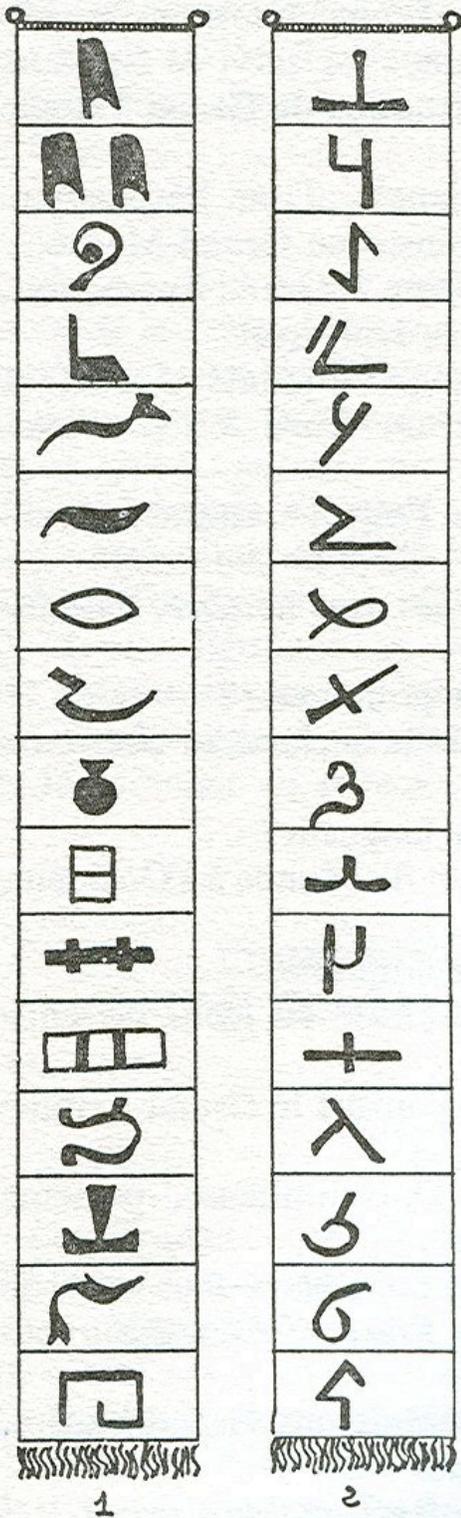


Figure 1

Jun. Grand Warden: – For these same reasons, Most Serene Grand Master, and it is the same with the Three Columns.

Grand Master: – So it is good, Worthy Brothers; this is why, according to the words of Pharaoh Rameses II, “...this Temple is as the Heavens in all its parts...”.

Sen. Grand Warden: – So that, through it, men live in peace and mercy.

Jun. Grand Warden: – And may bows and swords remain at rest...

Grand Master: – Worthy Brother Senior Grand Warden, what are the proportions of the Egyptian Triangle?

Sen. Grand Warden: – Three sacred cubits for the base, Most Serene Grand Master, four for the height and five for the hypotenuse.

Grand Master: – What is its function, Worthy Brother Second Grand Warden?

Jun. Grand Warden: – To determine the right angles necessary to the fixing of Temples, Most Serene Grand Master.

Grand Master: – Worthy Brother Senior Grand Warden, what is its first characteristic?

Sen. Grand Warden: – The sum of the squares of its base and its height are equal to that of its hypotenuse, Most Serene Grand Master.

Grand Master: – Worthy Brother Junior Grand Warden, what is its second characteristic?

Jun. Grand Warden: – The product of the square of its base and the square of its height gives the number 144, Most Serene Grand Master.

Grand Master: – Worthy Brother Senior Grand Warden, what is the significance of this mysterious number?

Sen. Grand Warden: – It is the number of Perfect Knowledge, Most Serene Grand Master, and it is also the symbol of eternity.

Grand Master: – Worthy Brothers Senior and Junior Grand Wardens, assist me in the foundation of a new Lodge, with the aid of the Egyptian Triangle.

The Grand Master of Ceremonies and the Brother Grand Expert (carrying a piece of chalk) come to the East, take the Flax Cord, and carry it to the Center of the Temple.

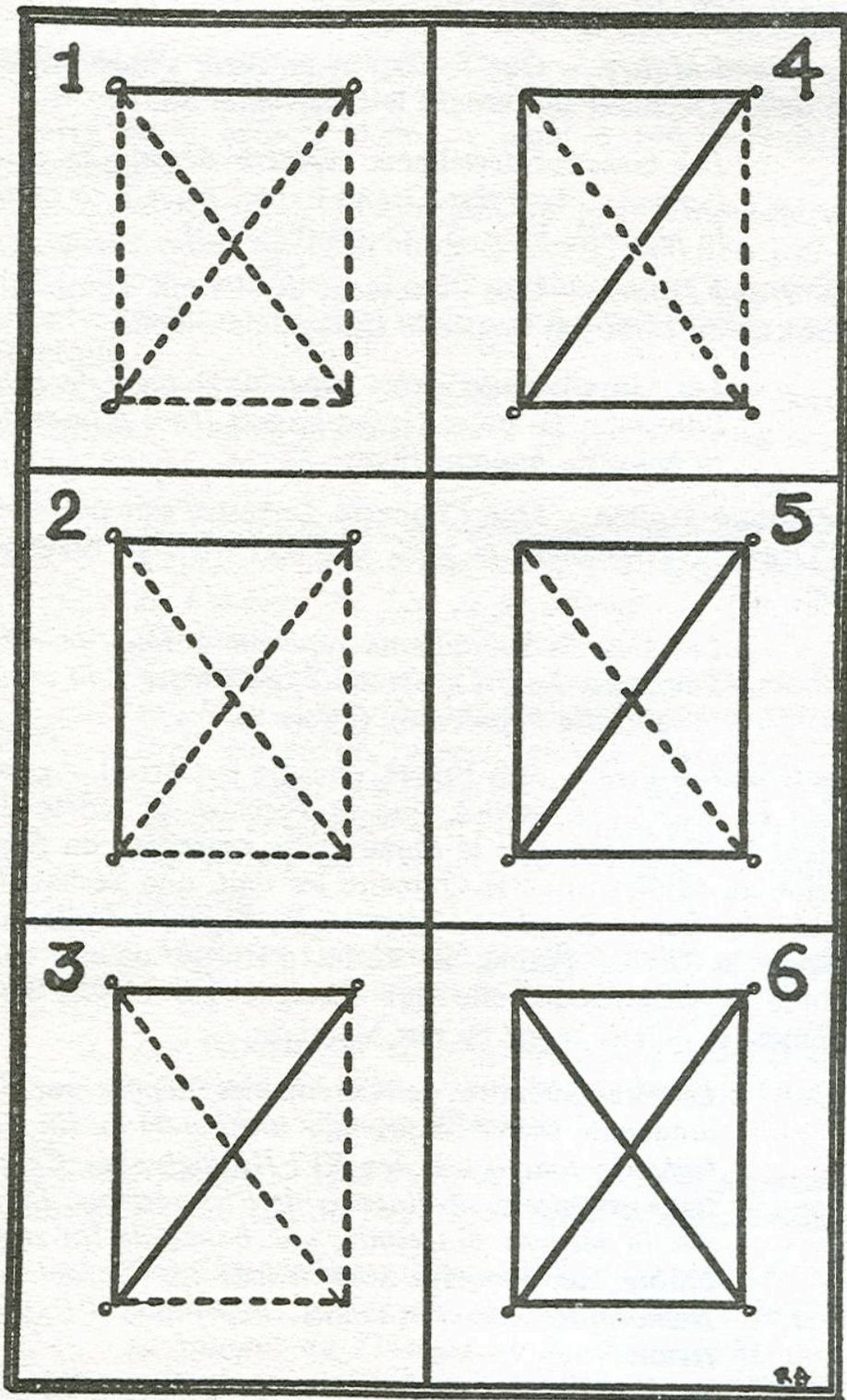


Figure 2 – Drawing the *Pavement* with the aid of the Egyptian Cord.

The Grand Master and the Grand Wardens come and stand before their respective (missing) Columns, Rituals in their left hand. They receive the Cord from the Brothers Grand Master of Ceremonies and Grand Expert, and spread it out on the floor of the Temple, in the form of a Triangle, base towards the East.

Grand Master: – May Heaven thus be reflected on Earth, and may the First Furrow be dug in the East.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces the base of the Triangle in the East (Figure 2).

Grand Master: – May East and West unite, and thus may the Second Furrow be dug at the Horizon of the North.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces with the chalk the height of the Triangle in the North (Figure 2).

Grand Master: – So that the Celestial Square might be perfect from West to East, let the Third Furrow be dug.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces with the chalk the hypotenuse of the Triangle from the North-West to the South-East (Figure 2).

Grand Master: – May Heaven and Earth unite, and thus in the West let the Fourth Furrow be dug.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces with the chalk the new base in the West (Figure 2).

Grand Master: – May West and East unite, and thus in the south let the Fifth Furrow be dug.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces with the chalk the new long side (Figure 2).

Grand Master: – May the Terrestrial Square be perfect, and thus let the Sixth Furrow be traced.

The Grand Wardens each repeat in turn the words of the Grand Master. The Brother Grand Expert traces with the chalk the new hypotenuse (Figure 2).

Grand Master: – My Brothers, since the Pavement³¹ is perfect in all its parts, may the Ternary be reflected from East to West, the Quaternary be reflected from North to South, and may the Quinary unite them. Let Seshat, the “Lady of Writers”, the “Mistress of Signs”, she who carries the Divine Word, the Word of Horus, be honored and made manifest, she who taught these things to Man, and may she reigns over our Mysteries..

The Grand Master of Ceremonies lays on the diagonal first traced a linen band on which are traced the XVI Essential Egyptian Hieroglyphs, the expression of Esotericism. Then, on the second diagonal, a similar linen band on which are traced the corresponding Demotic Characters, the expression of Exotericism. The Grand Master then has the Cubic Stone brought and placed in the center of the two diagonals.

Grand Master: – May the Cubic Stone seal the union between the two Languages, and thus may the Divine penetrate Man.

The Grand Master returns to his Station, and the two Grand Wardens do the same.

Grand Master: – My Brothers, since the Furrows are drawn, may Heaven be reflected upon the Earth. Brother Grand Master of Ceremonies, please lay out the Mosaic Pavement.

The Grand Master of Ceremonies raises the Cubic Stone, and the Serving Brothers help him to put the Mosaic Pavement in place.

Grand Master: – May this Symbolic Mosaic Pavement, whose 108 squares recall the combat of Light and Darkness, remind us my Brothers that our terrestrial Temple is raised up in a world where all is combat and contradiction. May this invite us to Prudence, and form Prudence to Tolerance, so that we may never become, through our ignorance, the servants of Error and the adversaries of Truth. Brother Grand Master of Ceremonies, please have the Columns set up.

The Grand Master of Ceremonies assisted by the Serving Brothers set up the Three Columns at the corners of the Mosaic Pavement.

Grand Master: – May Light be in this Temple...

Sen. Grand Warden: – So that it may be as it is in Heaven, in all its parts...

³¹ Where the Pavement is being drawn or does not have the alternating mosaic squares I shall simply use the term ‘Pavement’.

Jun. Grand Warden: – “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not”.

Grand Master: – (*gives a knock with his Gavel*) My Brothers, please rise and come to Order, sword in hand.

This is done.

My Brothers, the first prayer we are going to offer in this Temple is that all the Masons who will come to work here will be animated, as we all are, by feelings of fraternity, union, peace and love for all beings.

The Grand Master descends and stands before the Column of Wisdom:

Grand Master: – May these mysterious Flambeaux illumine with their living brightness the Profanes which will come into this Temple, and may they permit them to appreciate the grandeur and perfection of our Works, in the bosom of Egyptian Masonry.

The Grand Master stands before the Column of Strength:

Grand Master: – May the Sacred Fire purify us all, may Light illumine us, and may the Works of this Lodge be ever in conformity with the true principles of Egyptian Masonry.

The Grand Master stands before the Column of Beauty:

Grand Master: – May these Lights lead us in conducting our common Work. May they inflame us with a love of labor, whose Harmonious Laws govern the Universe give us so admirable an example.

The Grand Master returns to his Station. The Brother Grand Master of Ceremonies verifies that the Censer is well-furnished with lit charcoal, and places it, together with the Incense, at the North-East corner of the Mosaic Pavement.

Grand Master: – Brother Grand Master of Ceremonies, please throw Frankincense and Benzoin upon the Censer.

This is done.

Grand Master: – To the Glory of the grand Architect of the Universe, in the name and under the auspices of the ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MIZRAÏM, by virtue

of the Powers conferred upon us, we declare this Worthy Lodge “N.....”, regularly installed according to our forms and secular customs in the Zenith of N... May Fraternity, Charity, Peace and Prosperity reign forever in the bosom of this Lodge. May its Brothers remain united for the good of the common Work, and the final, constant Goal of our efforts. My Brothers, please be seated. We will now proceed with the Installation of the Worthy Master and his Officers.

NOTE: – The *phylacteries* (from the Greek *phulattein*: to preserve, to keep) are the ribbons of moiré or silk of turquoise color, 10 to 12 cm wide, and at long as the future diagonal of the Egyptian Triangle, which are intended to at the time of the drawing of the *Pavement*. One of them bears the sixteen essential hieroglyphs of Ancient Egypt, the second bears the sixteen equivalent demotic characters. The first are drawn in red and the second are drawn in black.

The *Egyptian Triangle* is made of three small cords of white cotton or nylon in the same color, joined by rings of plastic or celluloid material, or even better, ivory, 3 to 4 cm in diameter, to which they are attached with simple knots. The *Egyptian Triangle* is necessarily made to the dimensions of the future *Pavement*. Its base is 3, its height 4 and its diagonal 5. Its esotericism is described in *La Symbolique des Outils*³² (ed. EDIMAF, 16 rue Cadet, Paris).

The *Chalk* used to draw the *Pavement* is blue or green, preferably white. All other color is proscribed.

The drawing of the *characters* on the *phylacteries* will preferably be reserved to a Mason knowledgeable in design or calligraphy, in order to avoid clumsy deformations. In Obediences where the *phylacteries* will be frequently used, it would be a good idea to adorn the first one with gold braid on top, with a gold fringe at the bottom. The second one can be similarly adorned in silver. They are then carried and used by the Grand Installing Officers, and returned each time to the offices of the Obedience, in a protective bag along with the *Egyptian Cord*.

The whole Ritual of Installation of a new Lodge is moreover inspired by that of founding the Temples of Egypt by the reigning Pharaoh, Supreme Pontiff and “Vehicle” for Osiris.

³² “The Symbolism of the Tools”.

5.

INSTALLATION RITUAL OF THE WORTHY MASTER AND LODGE OFFICERS

The Works being open on the Grade of Apprentice, then the Grade of Companion, then the Grand of Master, the Officers' aprons are laid out on the Pedestal in the East, occupied by the Grand Master. The other Stations are occupied by the corresponding Grand Officers. The Apprentices and Companions have successively "Tiled the Temple".

Grand Master: – From time immemorial, my Brother, it has been established by virtue of secular custom among Freemasons for each Lodge, once in every year at a stated period, to select from among those who have been noted by their Brother as the most capable, an experienced Brother to preside over the Lodge in the capacity of Worthy Master.

He must initially have been elected at the time of the foundation of the Lodge, through the direct choice of the Grand Master, by the Federal Council, or by the direct choice of the future members of the Lodge which assure its succession.

My Brother N....., you have been so led to this charge by the play of our Institutions. This is why I claim your attention, while I recite to you the qualities required in every Candidate for the Master's Chair.

Firstly, every Candidate for the office of Master should be of good and excellent report, true and trusty, and held in high estimation among all his Brothers.

Secondly, he must have been regularly initiated, passed and raised in the three established Grades of Egyptian Masonry, be well-skilled in our Architectural Art and in its mysteries, and have always been assiduous in his Work.

Thirdly, he ought to be exemplary in conduct in Lodge, courteous and affable of manners, easy of address, firm and inflexible in the principles and traditions of Freemasonry, equitable and just in judging human weakness, well versed in our traditions and usages.

Can you, my Brother, undertake to be Master of this Worshipful Lodge and direct it in its destiny?

Candidate: – I can, Most Serene Grand Master.

Grand Master: – Do you promise to submit yourself to these ancient Rules, Ways and Customs of Egyptian Masonry, faithfully to maintain them, as that Master of all ages, who preceded us in the Sanctuary of Memphis?

Candidate: – I so promise.

Grand Master: – Then you will advance to the East, in order to take a solemn Obligation regarding your duties as Master of this Worshipful Lodge. You will kneel on your right knee, and place your right hand upon the Book of Wisdom, Square and Compasses. I will now read the words of the Obligation, and you will repeat this in a clear voice after me.

OBLIGATION

I, N..... (*first and last names*), in presence of the Supreme Architect of the Universe and this Worshipful Masonic Lodge, regularly held, assembled and duly dedicated, having life and name in the bosom of the Universal Temple, located in heart and thought in the true zenith of the Great Temple of Memphis, that I may join, through the Centuries and drifts of sand with all the Masters who proceeded us and who are now glorified in the “Field of Reeds” of Old Egypt, promise to accept the charge of Master of this Worshipful Lodge. I swear that I will faithfully fulfill these duties, with zeal and impartiality, to the best of my ability, until the time fixed for the next appointment of my successor, and until he shall have been duly elected and installed in my stead.

I further solemnly promise that, during the period of my mandate, or at any time that the Lodge may find itself under my direction, I shall not permit or suffer any deviation from the established Landmarks of the Order.

I promise never to administer, or cause to be administered, any Ceremony contrary or subversive to the of our Ancient Institution. But on the contrary, will maintain, support and uphold, pure and unsullied, the principles and doctrines of Egyptian Masonry. That I will to the utmost of my power strictly enforce obedience to those excellent Rules and Regulations to which I have already given my assent, and in every respect conscientiously discharge my duties as should a Leader in the Order and Master of this Worshipful Lodge.

To all of which may the Eternal Architect help me and keep me steadfast to be faithful to the Obligation which I have just taken, before Him and all the Glorified Ones on the “Field of Reeds”.

Grand Master: – My Brother, we take due note of your solemn Obligation. Worshipful Master of this Worthy Lodge, please rise and come to Order as Masters, facing the East. Brother Master of Ceremonies, please have the new Master ascend the steps in the East.

This is done.

Grand Master: – My Brother and Worshipful Master of this Lodge, you will now take your place in the Magisterial Chair. Masters of this Worshipful Lodge, I proclaim Worshipful Master N..... in charge of the Worshipful Lodge “N.....” at the Zenith of

N....., and I invite you to salute him three times as Master Masons, taking your time from me.

This is done.

Grand Master: – (Closes the work in the Grade of Master) Brother Grand Master of Ceremonies, please admit the Brother Companions.

This is done.

Grand Master: – Brother Companions of this Worshipful Lodge, please approach the East with regular steps, but in Order in the Second Grade.

This is done.

Brother Companions of this Worthy Lodge, I proclaim Worshipful Master N..... in charge of the Worshipful Lodge “N.....” at the Zenith of N....., and I invite you to salute him three times as Companion Freemasons, taking your time from me.

This is done.

Grand Master: – (Closes the work in the Grade of Companion) Brother Grand Master of Ceremonies, please admit the Brother Apprentices.

This is done.

Grand Master: – Brother Apprentices of this Worshipful Lodge, please approach the East with regular steps, but in Order in the First Grade.

This is done.

Brother Apprentices of this Worshipful Lodge, I proclaim Worshipful Master N..... in charge of the Worshipful Lodge “N.....” at the Zenith of N....., and I invite you to salute him three times as Companion Freemasons, taking your time from me.

This is done.

Grand Master: – My Brothers in your Grades and Qualities, please take your places.

Silence

Grand Master: – (Takes the apron and gavel of the Worshipful Master). Worshipful Master N....., in the name and under the auspices of the French Grand Lodge of the Ancient and Primitive Rite of Memphis-Mizraïm, by virtue of the powers which have been conferred upon us, I clothe you in the Apron and Jewel of your Charge (*he holds the*

Jewel in his hand). The Square being the symbol of Rectitude and Justice, will recall to your mind the solemn Obligation which you have taken only a few moments ago.

He lets go of the Square and presents him with the Gavel.

It is to this end that I entrust you with the First Gavel of this Lodge, symbol of Masonic authority, so that you will strongly maintain our Traditions and Usages, in the East as in the West, in the South as in the North. By virtue of this same authority which we have delegated to you, you are now going to name your Officers and clothe them in their Insignias.

Silence.

Worshipful Master, whom do you designate to be Senior Warden, as a result of the deliberations of this Worshipful Lodge?

Worshipful Master: – Most Serene Grand Master, according to the choice of the Lodge, I designate Brother N... to be the Senior Warden. Brother N....., please approach the East.

This is done.

Brother N....., it is with a happy heart and great joy that I name you Senior Warden, and clothe you in the insignia of your Charge. (*He places the Apron upon him and holds onto the Jewel*). The Level being the symbol of Equality and Leveling, signifies that you should be equally just to all and second me in my efforts to direct and govern the Lodge.

He lets go of the Level and presents him with the Gavel.

This is why I place in your hands this Second Gavel, symbol of the authority which I delegate to you, so that you may assist me to maintain order in the Lodge, especially in the South.

Grand Master: – Worshipful Master, who do you designate to be Junior Warden, as a result of the deliberations of this Worshipful Lodge?

Worshipful Master: – Most Serene Grand Master, according to the choice of the Lodge, I designate Brother N... to be the Junior Warden. Brother N....., please approach the East.

This is done.

Brother N....., it is with a happy heart and great joy that I name you Junior Warden, and clothe you in the insignia of your Charge. (*He places the Apron upon him and holds onto the Jewel*). The Perpendicular being the symbol of Depth in Observation, signifies that you should carefully observe and impress the Apprentices in order the better to guide them in the way of the Royal Art.

He lets go of the Level and presents him with the Gavel.

This is why I place in your hands this Third Gavel, symbol of the authority which I delegate to you, so that you may assist me to maintain order in the Lodge, especially in the North.

Brothers Senior and Junior Wardens, it will be your duty to attend the annual Convent of our Order with me, which is held inexorably each year, in the month of Phaophi.

For the other Officers, the Worshipful will use the following formula:

Worshipful Master: – Brother N....., it is with a happy heart and great joy that I name you (...*designate the function...*) of this Worshipful Lodge and clothe you in the insignia of your Charge. Please approach the East, to receive them in the same place where Masonic Light is born. May it impregnate you and lead you, so that you may assume this function and excel in your duty.

He calls the Officers in the following order: Orator, Secretary, Grand Expert, Treasurer, Keeper of the Seals, Master of Ceremonies, Hospitaller, Inner Guard, Tiler.

Grand Master: – My Brothers, may you all remember that Humility and Modesty are born out of a healthy comprehension of our human weaknesses, our inadequacies and our undeniable – and sometimes multitudinous – shortcomings. Therefore let us remain closely united, that we might be happy, and communicate this happiness to other beings. And may the profound magnificence which still issues forth from the Mysteries of Old Egypt sufficiently infuse you make of you, little by little, in the fullness of time, worthy successors of the priests of Memphis, Thebes and Hieropolis.

The floor is given to the Grand Orator.

6.

RITUAL OF THE FIRST DEGREE

- *Opening of the Works*
- *Reception of an Apprentice*
- *Closing of the Works*

OBSERVATIONS

A Masonic Temple should be completely hung in blue, strewn with golden stars on the normally vaulted ceiling. In the East is the magisterial Chair, in the middle of a dais of three steps, flanked by the pedestals of the Secretary and Orator. At the base of the dais, in front of these Officers, are the pedestals of the Treasurer and Hospitaller, flanked by the seats reserved for the Expert and Master of Ceremonies. In the West, before the two Columns “J” and “B”, are the pedestals of the Senior and Junior Wardens. Between them but a little behind, is the Tiler, in front of the two leaves of the door. He communicates with the Guardian of the Threshold, who is seated in the Parvis, through a peep-hole made in one of the doors. All the Officers have a Masonic sword carried in hand, the Master of Ceremonies alone having an ebony cane with ivory pommel. The Worshipful Master and Wardens also have Gavels. These customs are common to all Rites and all Masonic Obediences.

LODGE TRACING BOARDS

When *Speculative* Freemasonry began, Lodge members did not possess Temples laid out and decorated for their ritual assemblies. These took place in a large saloon or hall, the home of one of the members, or a bar endowed with all the required equipment. As a result it was necessary to draw the Pavement with a piece of chalk on the floor of the room, without which no *ritual* meeting would be valid. There they enacted an *evocatory Rite* of the Masonic Spirit, Elias Artista of Rosicrucian tradition; his true name in Hebrew is known in Chapters of the 18th Degree, and signifies “Prodigious Founder of the Strong God”. He is Tubalcain, mentioned in *Genesis*, IV, 22. After the meeting, during the Closing Ceremony, the drawing of the Pavement was effaced. The use of a rectangle (baptized Pavement) was borrowed from ancient grimoires, which used it in preference to the traditional magic circle.

Later, it was found more logical to have this Mosaic Pavement painted on a thick cloth stretched between two rollers, now ornamented with Masonic emblems proper to

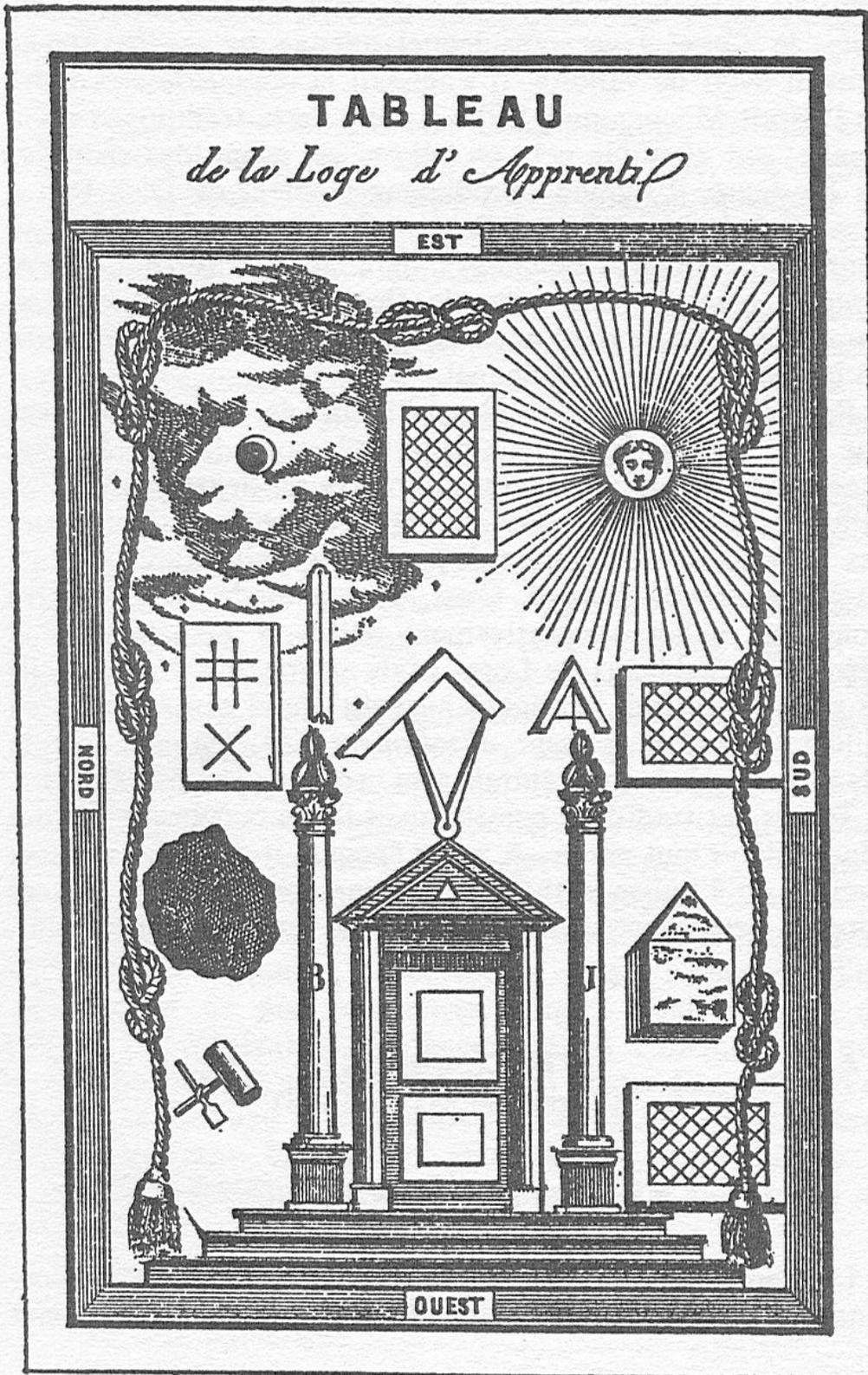


Figure 1 – First Degree Tracing Board

the Degree being practiced³³. It was then enough to unroll it soon after the ritual Opening of the Works, and to roll it up again afterwards. Of course it is on the Mosaic Pavement, upon the alternating black and white squares, that one unrolls the Lodge Tracing Boards. But in the *Rite of Memphis*, they are not used, having regard to the small central Altar erected in the middle, *and which absolutely must not be moved*, since the Lights or central lamp are supposed never to be extinguished.

All these traditions constitute the occult spirit of the whole Masonic Order. Nowadays it is the same with this as with the Catholic Church: the efficacious character of these Rites is lost because men do not understand them.

ABRIDGED RITUAL³⁴ (from the Manuscripts of 1824)

TEMPLE LAYOUT

The temple is laid out as all other Masonic Lodges. Still, behind the Worshipful Master, a painted Picture represents a Door of Ivory and Gold, closed, with no visible lock, framed by two Columns in Egyptian style, terminating with the *djed*, or “occult pillar of Osiris”. Between the Columns is stretched a turquoise blue transparent Veil, masking a part of the Door. Above is the Delta, with a Point in its center.



At the center of the room is a large rectangle paved with one hundred and eight black and white squares. On this rectangle, in the corners, are three Columns about one meter high, laid out in a square, one towards the East, two at the base towards the west. On each of them is a Candlestick³⁵ allowing one, two or three Lights of the Order to be carried, being three, six or nine in total. In the middle of the Mosaic Pavement is a small triangular Altar representing a fragment of the Obelisk on which are laid out the Square and Compasses according to the Degree being worked. Over both is the Ruler. The base of the triangular Altar faces the East, the point towards the West. In the middle of the base, on the axis of the Sacred Tools, is a Candlestick and lit Candle. At the point of the triangular Altar is a Censer containing burning charcoal, and the Incense Boat.

The Officers’ Pedestals are draped in turquoise blue, edged with violet. A three-branched Candelabra is on the Worshipful Master’s Pedestal, and a single Candlestick on those of each of the Wardens and on that of the Secretary. The Apprentices are seated at the Column “J” in accordance with the French Rite.

³³ R. Ambelain appears a little confused: the Mosaic Pavement would be the carpet with alternating black and white squares, with a rope border bearing the embroidered lake of love knots. It is the Tracing Boards which change for each Degree and bear the appropriate Masonic symbols of the Degree.

³⁴ Modified in conformity with the decisions of the Convent of 1969 C.E.

³⁵ This implies the Candlesticks are three-branched Candelabras.

The Members of the Lodge who are Apprentices and Companions wear a white Apron, the latter with the flap turned down, and their waistband may be violet. Masters wear the Master's Apron of the French Rite, white edged with turquoise with the emblems of the Grade. The Officers have a turquoise blue Sash, the needlework at the point covered with a violet ribbon ten millimeters wide, from which hangs the Jewel of Office. The Honorary Past Masters wear the same, as do the Past Masters, but the Sash is edged with a gold ribbon ten millimeters wide. The Jewels are gilded. All the Brothers wear white gloves, are clothed in black with a black tie³⁶.

The Candles used are white. The Incense is composed of:

Pure Frankincense, pulverized.....	3 parts
Myrrh, pulverized.....	2 parts
Benzoin, pulverized.....	1 part
Sugar, pulverized.....	_ part

OPENING OF THE WORKS

Worshipful Master: – (Gives a knock with his gavel) Salutations on all points of the Triangle, and Honor to the Order. Brother Senior Warden, what is the first duty of a Warden in Lodge?

Senior Warden: – Worshipful Master, to assure ourselves that all the Masons present are protected from profane indiscretion.

WM: – Brother Senior Warden, assure yourself that this is so.

SW: – Brother Inner Guard³⁷, assure yourself that we are secure.

The Brother Inner Guard partly opens the door and interrogates the Tiler. He then closes the door and replies.

Tiler: – Brother Junior Warden, the approaches to the Temple are deserted, the echo remains silent, and we are duly tiled.

Junior Warden: – Worshipful Master, the approaches to the Temple are deserted, the echo remains silent, the inviolability of our Mysteries are assured, we are duly tiled, and the Profane are set apart.

WM: – Brother Senior Warden, what is the second duty of a Warden in Lodge?

³⁶ This strongly suggests they dress like English Masons is black suit and shoes, white shirt and black tie, rather than in a black robe.

³⁷ To avoid confusion, and as the usual Offices in an English speaking Lodge consist of an Inner Guard who controls the outer door, and a Tiler or Sentinel without, these terms will be adopted in this translation.

SW: – Worshipful Master, it is to assure ourselves that all present are indeed true and regular Masons.

WM: – Brothers Senior and Junior, each on your Columns of the North and South as from the South to North, assure yourselves that this is so. Brothers, please rise, face the East and come to Order on the Sign of Apprentice.

This is done. The Wardens pass before the Masons on their Column, cross in front of the East, and cross again when returning to the West. As they pass, the Brothers come to Order one after the other. The Wardens return to their Stations and report.

JW: – Brother Senior Warden, the Brethren seated on the Column of the North are all true and regular Masons.

SW: – Worshipful Master, the Brethren seated on the Columns of the North and South are all true and regular Masons.

WM: – (*Comes to Order, and the Brethren in the East do the same*). And so it is in the East. Drop the Sign, my Brothers. (*Silence*). Masons of Old Egypt, we come here to the lands of Memphis, to erect Altars to Virtue and dig Tombs for Vices. But according to ancient custom, we must also bring the Light...

The Master of Ceremonies and the Brother Expert, the one carrying the Cane and the other the Sword, then proceed to light the three Lights on the Pavement with the taper³⁸. The Master of Ceremonies firstly illuminates the Light of Wisdom.

WM: – Ineffable Wisdom, O Unknown God of the Temples of Memphis, let the First Light be!

SW: – You who said: “I am the Source of existence and of all Beings, I am yesterday and I know tomorrow...”, we salute You.

JW: – You who said: “I am Eternity, the World, Time, and Becoming. My essence is Goodness, the Noble, the Proper, and the True, we salute You!

The Master of Ceremonies and the Brother Expert then go to illuminate the Light of Strength.

WM: – O Omnipotent Strength of the Original Manifestation, let the Second Light be!

SW: – Let the Second Light be...

³⁸ *Boutefeu (Fr.)*.

The Master of Ceremonies and the Brother Expert then go to illuminate the Light of Beauty.

WM: – O Eternal Beauty, which orders and harmonizes all in the World’s name, let the Third Light be!

JW: – Let the third light be...

The Master of Ceremonies and the Brother Expert go to the East and illuminate the Three-branched Candelabra of the Worshipful Master. The Senior Warden now illuminates his Light on the Column of Strength. The Junior Warden then illuminates his Light on the Column of Beauty. The Brother Secretary then illuminates his on the Column of Wisdom. The Master of Ceremonies ignites the coals in the censer (if there is one) and throws in Sacred Incense in three distinct pinches.

WM: – May the sweet odor of this Incense calm our souls and tame our passions, and may it fill each of us with fraternal thoughts for one another, while elevating our spirits and our hearts. (*Silence*). Supreme Architect of the Universe, You who said: “I created all Things through my Word, before which there was neither Heaven nor Earth”, receive now and in this place our homage and our fidelity, enlighten our Works, dispel the Shadows which veil Your Truth from us, so that the Perfect Plans of Your Eternal Wisdom which govern the Universe may be made known to us... (*Short silence*).

My Brothers, the Work of Architecture which was entrusted to us at the Dawn of Time is accomplished with the aid of three Tools which carry the beautiful name of “Jewels of the Lodge”. These are the *Square*, the *Compasses* and the *Rule*. Without them, we could achieve nothing. Because of this, let us make manifest these three Symbols...

The Master of Ceremonies lays out the Compasses, the Square and the Rule in the proper form, and says:

Master Cere: – Worshipful Master, the Three Jewels shine forth once more at the center of the Naos.

Short silence. Then the Worshipful Master continues:

WM: – Brother Senior Warden, what is your age?

SW: – Three years, Worshipful Master.

WM: – Brother Junior Warden, at what hour were the Masons of Egypt accustomed to open their Works?

JW: – When the sun was at its highest over the sands of Memphis, when it was high noon, and shadows were at their shortest, then the Masons of Egypt opened their Works, Worshipful Master.

WM: – Since the Temple of Egyptian Wisdom is right and perfect, and since it is the Hour and we are of the correct Age (*he takes the Flamboyant Sword in his left hand, and gives three knocks with his Gavel*) ____00____0____ ... To the Glory of the Supreme Architect of the Universe, in the name and under the auspices of the Grand Lodge of Memphis-Mizraïm, by virtue of the Powers conferred upon me, I declare the Works of this Worthy Lodge assembled under the name of “.....” in the Zenith of, open.

With me my Brothers, give the Sign, the triple Battery and the Acclamation...

This is done.

WM: – My Brothers, our Works resume their strength and vigor. Please be seated. Brother Secretary, please proceed with the reading of the Minutes of our last Meeting.

This is done.

WM: – Brother Orator, what are your conclusions?

Orator: – In favor of their adoption.

WM: – Let any Brother desirous of manifesting his approval or disapproval make himself known. Are there any comments?...

If there are none.

WM: – Those in favor of approving the Minutes? The Minutes are approved. Brother Secretary, please proceed with the reading of the Trestleboard for this Meeting.

CLOSING OF THE WORKS

WM: – Brothers Senior and Junior Wardens, you will ask the Brothers seated on your Columns if they have anything to propose for the good of the Order in general, and for this Worthy Lodge in particular.

SW: – My Brothers, I ask you on behalf of the Worshipful Master if you have anything to propose for the good of the Order in general, and for this Worthy Lodge in particular.

JW: – (*Repeats the announcement*).

SW: – Worshipful Master, the announcement has been made, and the Columns are silent.

WM: – Masons of the Land of Memphis, the only manner for a Mason to assist the Supreme Architect of the Universe is to conduct himself before the whole World as a man of duty, being absolutely faithful to Him, and obeying the impulse of his conscience as an inflexible law: for it is through his conscience that Man is linked to the Divine. Brother Senior Warden, has this rule been perpetuated today in the heart of Masons of the Land of Memphis?

SW: – Worshipful Master, the Brothers who have worked beneath the shadow of the Column of the North, as those of the Column of the South, have labored fraternally upon³⁹ the Square for the good of all Beings.

WM: – So it is in the East, where all those who have worked have labored beneath the Egyptian Palm. Brother Senior Warden, for how long do Apprentice Masons labor in the Temple of Wisdom?

SW: – From High Noon until Midnight Clear, Worshipful Master.

WM: – Brother Junior Warden, what is the hour?

JW: – Midnight Clear, Worshipful Master. Night reigns over Egypt, and the Night Stars bathe the sleeping Sanctuaries with their light.

WM: – My Brother, please rise and come to Order...

This is done. Short silence.

WM: – Eternal and Sovereign Power, which we invoke under a hundred different names, Supreme Architect, You who sets the Universe in order, in this Temple and to You alone we raise our hearts and their fidelity. As we suspend our Works, may the veil of Falsehood, Error and Prejudice fall from our eyes. Enlighten our souls as You have enlightened our Works, so that we may become worthy of You, made better by the living Fire of True Masonry, so that we may be able to glimpse the Perfect Plans of Your Wisdom. And may these Lights, before being veiled once more, set in our hearts the Fire of their Power and Strength...

Short silence. Then the Worshipful continues...

WM: – But first, my Brothers, please approach the East to form the Chain of Fraternal Union.

The Brothers remove their gloves and approach the East, crossing their arms right over left, forming a large circle around the mosaic pavement and the three Columns.

³⁹ The French says “under the Square” (*sous l’Équerre*) but I feel the use of the traditional English term makes more sense.

WM: – Let us rejoice, my Brothers, in work loyally accomplished. Let us strive to lead it towards Perfection every day. Let us strengthen in our hearts a love for our fellow-man and a love of duty, as we dedicate ourselves to the service of that one, immutable Truth: Liberty, Equality, Fraternity. And may this Chain of Fraternal Union be henceforth so strong between us that nothing may ever break it. (*Silence*). So mote it be, my Brothers. Let us break the Chain...

The Brothers return to their places in silence and put on their gloves.

WM: – Be seated, my Brothers. Brother Master of Ceremonies and Brother Grand Expert⁴⁰, please circulate the Widow’s Trunk and the Bag of Propositions.

This is done. When completed, the two Brothers come and place them between the Columns of the West.

SW: – Worshipful Master, the Widow’s Trunk and the Bag of Propositions are at your disposition between the Columns of the West.

WM: – Let the Brothers in charge of them bring them to the East.

This is done. Each is emptied in front of the Worshipful Master.

WM: – My Brothers, the Bag of Propositions have returned pure and without stain, and the Widow’s Trunk is heavy with a flat stone of ... pounds⁴¹. Brother Secretary, please make note, and Brother Hospitaller, kindly take the metallic objects in charge.

This is done.

WM: – My Brothers, we will not proceed to the closing of the Works. Brother Master of Ceremonies and Brother Expert⁴², please prepare for the ceremony of extinguishing the Lights.

The Master of Ceremonies takes the Snuffer in his right hand and his cane in his left. The Brother Expert comes and stands in front of him, sword raised to the level of his face. The Master of Ceremonies and the Brother Expert go to the Column of Wisdom and extinguish the Candle.

WM: – May Your Wisdom, Eternal Architect, be ever in our hearts.

⁴⁰ There seems to be an anomaly in that in many places the Brother Expert is called the Grand Expert. I am guessing this is a misprint: The Grand Expert would be a Grand Line Office and Brother Expert would be the Lodge equivalent.

⁴¹ Lit. translation from “*une Pierre Plate de ...kilogrammes*”. I have changed from metric to pounds weight. I suggest someone who knows the ritual changes this to a more appropriate translation.

⁴² See footnote 38 above.

The Brother Secretary extinguishes his Candle. The Master of Ceremonies and the Brother Expert now proceed to extinguish the Candle on the Column of Strength.

WM: – May Your Strength sustain us.

The Senior Warden extinguishes his Candle. The Master of Ceremonies and the Brother Expert now proceed to extinguish the Candle on the Column of Beauty.

WM: – And may Beauty be our guide.

The Junior Warden extinguishes his Candle. The Master of Ceremonies and the Brother Expert separate the Square and Compasses and place the Rule upright, thus breaking the triple Symbol.

WM: – My Brothers, let the Square, symbol of moral rectitude, ever govern our actions. May the Compasses, emblem of Measure, help us to moderate our passions. And may the Rule, symbol of the Eternal Architect, maintain us in the way of Truth. (*Silence*). Brother Senior Warden, has the time come when the Masons of Egypt must part?

SW: – The time has come, Worshipful Master.

WM: – (*Taking the Flamboyant Sword in his left hand, and the Gavel in his right*). My Brothers, please rise and come to Order! (*He gives three knocks with the Gavel: ___ 00 ___ 0 ___*). To the Glory of the Supreme Architect of the Universe, in the name and under the auspices of the Grand Lodge of Memphis-Mizraïm, by virtue of the Powers conferred upon me, I declare the Works of this Worthy Lodge assembled under the name of “.....” in the Zenith of, suspended.

With me my Brothers, give the Sign, the triple Battery and the Acclamation...

This is done.

WM: – My Brothers, do not forget that it is in our Hearts and in the Hearts of our fellow-man that we must sow the Word of Horus, so that it may produce fruits of all manners and all types. The Heart of Man is the proper earth over which the divine Falcon soars. And as the waters of the Nile fertilize the Land of Memphis during the season of Schâ and in the month of Thoth, so do the Waters from on high fertilize the interior temple of Man in the same mysterious Season! My Brothers, the Works are closed...

COMPLETE RITUAL (MS of 1824)

Temple Layout. – *The Temple is set up like all other Masonic Lodges. However, behind the Worshipful Master is a Picture representing a Door of Ivory and Gold, closed and without apparent lock, flanked by two Columns in Egyptian style, terminating in a djed (occult Pillar of Osiris), between which is partly stretched a transparent azure blue (or turquoise) Veil, masking a part of the Door. Above is the Delta, with a point in its center.*

In the center of the room is a large rectangle of black and white flags of 108 Squares. On this rectangle, in the corners, three Columns, disposed in a set square, the base towards the West, with a Light on each of them, allowing the use of three, six or nine lights of the Order. In the middle of this Rectangle is a small triangular Altar representing a fragment of an Obelisk, on which rests the Book of Wisdom, a Candle and a Censer. Also a small votive light serves to light the others.

The Officers' Pedestals are draped in sky blue (or turquoise blue), edged with violet. A three-branched Candlestick is on the Worshipful Master's Pedestal, and a single candlestick on those of the Wardens. The Apprentices are seated on Column "J", as in the Rite Français.

The Masters wear a sky blue or turquoise Apron, with a white base, as in the Rite Français, decorated with three sky blue or turquoise rosettes⁴³. The Officers have a sky blue or turquoise collar, edged in violet, or completely violet. All the Members wear white gloves. The Apprentices' Aprons and those of the Companions are white, as in the French Rite⁴⁴.

ENTRY INTO THE LODGE

The Members are ready and in their regalia. The Brother Expert enters the deserted Temple alone, verifies that all is properly laid out, lights the sacred Fire on the small central Altar, and the Censer, and returns to the Door which he opens wide. There is no other light in the Temple, and no incense in the censer.

The Members enter in the reverse order of their Masonic age and hierarchy: firstly the youngest Apprentices, then Companions, Masters, Officers, Visitors, with the Worshipful Master at the rear. The Master of Ceremonies is at the head of the procession which he leads slowly, with a regular and rhythmic pace, gently. This entry is performed

⁴³ The Master's Ribbon is edged with a violet ribbon 1cm in width, below the rosette.

⁴⁴ The Convent of 1964 definitively adopted the color *turquoise* for all the decorations of the Rite, Masters' Ribbon, Officers' Collars, with a 10mm wide violet ribbon disposed in a certain manner. The Officers' jewels are gilded, like those of the Masters.

seriously, commencing with a first tour by the North. Then a second tour, after which each one takes their place. When everyone is standing and still, in silence:

OPENING OF THE WORKS

WM: – Salutations on all points of the Triangle and Honor to the Order! Brother Junior Warden, what is the first duty of a Warden in Lodge?

JW: – To assure ourselves that all Masons present are safe from profane indiscretion, Worshipful Master.

WM: – Brother Junior Warden, please assure yourself that the Lodge is secure.

JW: – Brother Tiler⁴⁵, assure yourself that we are secure.

The Brother Tiler half opens the Door of the Temple and interrogates the Outer Guard. He then closes the Door and replies:

Tiler: – Brother Junior Warden, the approaches to the Temple are deserted, the echoes remain silent, the inviolability of our Mysteries is assured, we are secure, for the profane are far off.

JW: – Worshipful Master, the approaches to the Temple are deserted, the echoes remain silent, the inviolability of our Mysteries is assured, we are secure, for the profane are remote.

WM: – Brother Senior Warden, what is the second duty of the Warden in Lodge?

SW: – To assure ourselves that all present are indeed true and regular Masons.

WM: – Brothers Senior and Junior Wardens, assure yourselves that this is so on each of your Columns and report to me. My Brothers, please rise and come to Order.

This is done. The Wardens circulate and if required tile any Masons who are unknown to them. They return to their pedestals and report:

JW: – Brother Senior Warden, the Brothers seated at the Column of the North are all true and regular Masons.

SW: – Worshipful Master, the Brothers seated at the Columns of the North and South are all true and regular Masons.

⁴⁵ Strictly speaking this is the Inner Guard and the person without would be the Tiler. Still, this is how they are named by Ambelain.

WM: – I also recognize all those who adorn the East to be authentic and regular Masons.

He comes to Order, and the Brothers seated in the East do the same, then he sits. All do the same.

WM: – Brother Senior Warden, what is there between you and me which unites us in this place?

SW: – Worshipful Master, it is a truth.

WM: – What is this truth?

SW: – As a human architect conceived and realized this Temple which we are now building, assisted by his Workmen, so this Universal Temple which is the World has been conceived and realized by an Eternal Architect, author of all that was, is or shall be, Himself assisted by other Workmen.

WM: – From your language, my Brother, I recognize you to be a true and legitimate Mason.

SW: – Worshipful Master, my Brothers recognize me as such.

WM: – Brother Junior Warden, whence come you?

JW: – From ancient Egypt, Worshipful Master.

WM: – How were you received there?

JW: – By three mysterious steps, between the Square and Compasses, Worshipful Master.

WM: – Brother Senior Warden, what are the foundations of the Temple of Egyptian Wisdom?

SW: – Certain Mysterious Numbers, Worshipful Master.

WM: – Brother Junior Warden, what are these Mysterious Numbers?

JW: – The Numbers 3, 5 and 7, Worshipful Master.

WM: – Brother Senior Warden, explain to our Brothers what veils these Mysterious Numbers.

SW: – Worshipful Master, these three Numbers and their sum constitute the essence of the mystery of our Masonic Lodge and the secret of entrance into our Middle Chamber,

and thus manifests the Power of the Supreme Architect of the Universe. For it is by them and with them that He ordained all that constitutes the essence of being: Wisdom, Strength and Beauty, constituting His mysterious tri-Unity.

WM: – (gives a knock: __0__) Please rise and come to Order. Masons of Egypt, we are come here now, in the land of Memphis, to erect altars to Virtue and dig a tomb for Vice. But according to ancient custom, we have also come to bring Light!

The Senior Warden leaves his place and comes, bringing his Candle, before the dais of the Worshipful Master.

WM: – Ineffable Wisdom, O Unknown God of the Temples of Memphis, let the First Light be!

The Master of Ceremonies hands the Worshipful Master a taper lit from the Votive Lamp on the small triangular Altar. The Worshipful Master lights the three-branched Candelabra.

The Senior Warden then lights his own Candle at the central Candle of the Candelabra, then goes to place it behind the Column flanking the Rectangle, in front of his own place.

The Junior Warden leaves his place and comes with his Candle, before the altar of the Worshipful Master.

WM: – O, Omnipotent Strength of the First Manifestation, let the Second Light be!

The Junior Warden then lights his own Candle from the Central Candle of the Candelabra, then places it behind the Rectangle, before his own place.

WM: – O Eternal Beauty, which orders and harmonizes all in the name of the Universe, let the Third Light be!

Preceded by the Master of Ceremonies, the Worshipful Master descends from the East, with the taper given to him by the Master of Ceremonies, and stands with his back to the East, facing the Western Porch, before the Column placed closest to his dais. He then puts incense in the censer, and says:

WM: – May the sweet odor of this Incense calm our souls and tame our passions, and may it fill each of us with fraternal thoughts for one another, while elevating our spirits and our hearts. (Silence).

Supreme Architect of the Universe; Father of all things; You in Whom Free Will is accomplished through its own Powers; You who wish to be eternal and Who are; You who reveal Yourself and are known to all those who are Yours; You who has created all Beings through Your Word; You to Whom all of Nature is but an Image, yet Whom the

same Nature has not formed; You who are stronger than all Power, greater than all Majesty, above all Praise; receive, Eternal Architect, the pure verbal sacrifice of our Souls and Hearts! May it rise up to You, with this Incense, O Inexpressible and Ineffable One, whom only Silence can express! Never permit us to stray. Give us Strength, and illumine with Your Gnosis those men who are still in the Shadows of Ignorance, Brothers of our Race, Your own children. We believe in You and we give You homage. Permit us, Masons of the Temples of Memphis, to walk towards You in Life and Light, for Man who has a part in you may partake of Your Sanctity and Your Light, as You have given him power to do.

All: Amen. (Silence).

My Brothers, the Foundations of our Temple are set in place, this Place is holy, and our secular work can take its course. According to the ancient prophecy of Hermes, see how Egypt is become widowed of her men and her gods. But we, True and Ancient Masons of the Land of Egypt, preciously preserve and maintain the deposit of the land of Memphis! This is why, Lord of Truth, whom all men know under many different names, and Who is for us the Supreme Architect of the Universe, You who said: ““I created all Things through my Word, before which there was neither Heaven nor Earth”, receive now and in this place our homage and our fidelity, enlighten our Works, and dispel the Shadows which veil Your Truth from us, so that the Perfect Plans of Your Eternal Wisdom which govern the Universe may be revealed.

SW: – You who said: “I am the Source of existence and of all Beings, I am yesterday and I know tomorrow...”, we salute You!

JW: – You who said: “I am Eternity, the World, Time, and Becoming. My essence is Goodness, the Noble, the Proper, and the True, we salute You!

The Worshipful Master lights the Candle of the Column of “Wisdom”, and says:

WM: – We salute You, Lord of Eternity, whose Names are many and whose Forms are mysterious. Support this Temple by your Strength, known only to the Children of Light...

SW: – Osiris of the Robe of Light, color of the eternally pure Principle, we celebrate Your Supreme Harmony, in which we hope to participate in Amenti.

The Worshipful Master lights the Candle of the Column of “Strength”, and says:

WM: – You who know how to reassemble the Sacred Word, maintain in its proper order and communicate it to Initiates, O Isis, You are accustomed to persevere in the Sacred Practices, whose object is to obtain Knowledge of the First and Sovereign Being,

accessible only through intelligence, the children of the Royal Art here salute Your Ineffable Beauty.

JW: – Isis, Divine Mother, with the veil tinted by the innumerable colors of the World, we commune in understanding of the Mystery which You have revealed to men.

The Worshipful Master lights the Candle of the Column of “Beauty”, and says:

WM: – Here is the arcana of Gnosis. May those who have ears hear, and eyes see, and may their souls comprehend it.

The Worshipful Master opens the Book of Wisdom. He places his taper on the Altar, takes the Square and Compasses and lays them out on the Book, in the Grade of Apprentice. The Worshipful Master, Senior and Junior Wardens return to their places in silence. The Secretary then lights his Candle at the Column of “Wisdom”.

WM: – Brother Senior Warden, what is your age?

SW: – Three years, Worshipful Master.

WM: – Brother Junior Warden, at what hour are Masons of Egypt accustomed to open their Works?

JW: – When the sun was at its highest over the sands of Memphis, when it was high noon, and shadows were at their shortest, then the Masons of Egypt opened their Works, Worshipful Master.

WM: – Since the Temple of Egyptian Wisdom is Right and Perfect, and since it is the Hour and we are of the right Age (*he takes the Flamboyant Sword in his left hand, and gives three knocks with his Gavel*) ____00____0____ ... To the Glory of the Supreme Architect of the Universe, in the name and under the auspices of the Grand Lodge of Memphis-Mizraïm, by virtue of the Powers conferred upon me, I declare the Works of this Worthy Lodge assembled under the name of “.....” in the Zenith of, open.

Let us unite in giving the Sign of Apprentice! And let us celebrate this happy moment with the Battery of Joy and the Acclamation.

Those in attendances make the Sign, clap the Battery and shout the Acclamation: Liberty! Equality! Fraternity! Huzzah! Huzzah! Huzzah!

WM: – My Brothers, we are no longer in the profane world. May our Works remain in conformity with Universal Harmony, and may it have no other aims but the Glory of the Eternal Architect, the continuance of True Masonry, and the benefit of all Beings.

SW: – My Brothers, you have heard the voice of the Worshipful Master; the Works have once more taken on strength and vigor.

JW: – My Brothers, you have heard the voice of the Worshipful Master; the Works have once more taken on strength and vigor.

RECEPTION INTO THE GRADE OF APPRENTICE

Following the traditional preliminary inquiry by three Brothers, if the Lodge is in agreement, the Candidate is first summoned outside of a regular Meeting, to submit to the customary Interrogation under the blindfold. The Masters will ask him such questions as they judge useful, and capable of allowing the Candidate clearly to manifest his opinions regarding religion, metaphysics, philosophy and politics. This interrogation should always be conducted with the highest standard of courtesy, and one should use that tone of perfect tolerance which should reign in the heart of a well-conducted Masonic Lodge, regarding the pronouncements of the Profane.

When the Interrogation is over, and the Candidate conducted back to the Parvis, the Masters will proceed, by secret ballot, to decide on the reception or refusal of the candidacy of the aforementioned Profane. If he is accepted, the Lodge Secretary will summon him to a later Meeting, during which the ceremony of Reception will take place. But first, he must give his word to keep silent on all he has seen or heard.

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The ceremony of Reception will always be preceded by the solemn Opening of the Works, and followed by their Closing. The Lodge being open, the Worshipful Master invited the Brother Expert⁴⁶ to being the Ritual of Reception.

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* *

The Expert then takes possession of the Candidate in the Parvis, carefully binds his eyes and leads him to the Chamber of Reflection. He has him sit before a table, sparingly furnished with a real human Skull; a lit wax Candle, half-consumed,; a sheet of white paper, pen and ink. The seat is a stool without a back. He

⁴⁶The text says “*Grand-Expert*” – but again, this is a regular Lodge meeting not a Grand Lodge meeting.

lights a little Myrrh, the traditional funereal perfume, in a corner of the room, in a Censer containing lit coals.

Expert: – Sir, alone, left to yourself, before an image of termination of terrestrial Life, I invite you to write your Philosophical Testament. The Ceremony which you are about to undergo will, through its esoteric symbolism, bring to life the process, *following death*, of separation of the constitutive elements of Being. So that you will truly absorb the real purpose of Masonic Initiation, we ask you to meditate upon three metaphysical terms which dominate the entire question of human existence. This is why I invite you, in this place and at this time, to set down your conception of the main elements of the duties of Man towards God, the World, and himself. When you are alone, with this door once more closed, then only are you permitted to remove your blindfold.

When the Candidate has removed his blindfold, he finds the following text and three questions upon the table, which he must answer in writing:

- 1) Considering that Philosophy leads us to conceive, and observation to admit, the probable existence of an Intelligence at work in all the Universe, an Intelligence whose elementary light is probably the first tangible manifestation, and the creative and organizing agent of Universal Matter; and considering that this Universal Intelligence orders and leads this Universe towards an end whose distant perspectives pass the feeble intelligence of man, what, in your opinion, are the duties which Man owes to this Intelligence, which human religions call God, the Pythagoreans identified by the name “God who Geometrizes”, and which, in the same manner, Freemasons call “The Grand Architect of the Universe”.*
- 2) Considering that ancient Hermetic Tradition and modern Science teach that life resides very truly within the three kingdoms of Nature: mineral, vegetable and animal, from the infinitely small to the infinitely large; and considering that it is highly probable that Nature perfectly balances the Universal Plan and through its great diversity the appearance of its vital manifestations, what, in your opinion, are the duties which Man owes to the Universe?*
- 3) Considering that it is equally highly probable that Man placed upon this orb is, through his intelligence, his reason, and through his undeniable material potentials, the reflection of this Universal Intelligence at work in all the Universe; and considering equally that each human individuality is, ultimately and likewise, but a lesser reflection of the total human collectivity, called Humanity, what, in your opinion, are the duties which Man owes firstly towards himself, and towards Humanity?*

The Expert leaves the Chamber of Reflection, closes the door and returns to the Lodge to give an account to the Worshipful Master. After a period of time, the Expert returns to fetch the Profane. For this he wears his apron and collar and carries his sword. Having blindfolded the Candidate once more, he divests him of all metallic substances, and clothes him according to the Ritual of 1786, being: bareheaded, blindfolded, in shirtsleeves, left arm and breast bare, without garters, right knee bare, left foot “slipshod”, that is to say, shoe half off, and around his neck the Expert will run a cabletow, by which he gently leads him.

Expert: – Sir, to be initiated was “to learn to die” in the Ancient World. The cord which you are now wearing about your neck should not be seen by you to be a humiliation or a punishment. It is certainly not for the purpose of a meaningless hazing. This symbolic cord is none other than the image of the fluidic chain which linked your subtle body to the carnal envelope of which material Death has deprived you. Leaving the Chamber of Reflection and its funereal furniture, you are now crossing – as if in a dark dream – somber *Amenti, Hades*, the Realm of the Dead. Guided by the subterranean Hermes, conductor of souls to the Hereafter, you are blindly led towards the ineffable Light, and this under its only guide. May it help you to penetrate the esoteric teachings of our Ritual: for without providential intervention, without some occult and mysterious predestination, there is little chance for the human soul, living in darkness, to find once again the path to his original Liberty. Such is the formal teaching of Gnosis.

Having taken the Philosophical Testament of the Candidate, he folds it into a triangle, places it on the point of his sword and takes it to the Worshipful Master. He returns to fetch the Candidate. The Expert then leads him gently towards the door of the Lodge. Arriving before the entrance, he asks the Neophyte to knock on the door several times.

WM: – Who knocks at the door of the Temple as a Profane?

Expert: – It is indeed a Profane, who asks to be received as a Mason.

WM: – How does he dare to hope for this?

Expert: – Being free born and of good morals.

WM: – In that case, let him enter, but for prudence I invite this worthy Assembly to observe the usual discretionary measures.

Those present wear black masks and take hold of their swords. The Brother Tiler opens both leaves of the door of the Temple, and the Expert, addressing the Candidate, says:

Expert: – Sir, bow your head and bend your body before this threshold, for this door is very low.

The Neophyte is introduced, bent double, into the Lodge, and he is assisted to sit on a stool in front of the two Columns “J” and “B”, facing the East.

WM: – Sir, the secular Fraternity with which you have asked to be affiliated has shown confidence in you up till now. But before allowing you to undergo the next part of the Ritual of Reception, I ask you, in the name of all the Brothers here present and in my name also, to solemnly reiterate your first vow of Silence. Do you swear that whatever happens, whether this Ceremony be interrupted or runs its course, you will reveal nothing to anyone, not even to a close relative, nor to a confessor, not even to a brother or spouse, of what you are going to see or hear, do or undergo.

Can.: – I so swear.

WM: – Sir, Freemasonry, heir of ancient esoteric and occult meeting chambers, has preserved the secret of a very ancient drink, a true philter, composed of plants gathered at precise lunar periods, worked and infused with certain others, and finally consecrated according to millenary Rites. This beverage has the effect of depersonalizing you. A few weeks after its ingestion, while in no way affecting physical health, your past personality will slowly dissolve. Gradually, over time, you will become another being. Slowly, but surely, the Egregore which quickens and leads our ancient Society will penetrate you, substitute its will for yours and, at the anniversary of your Reception, nothing of the man who you presently are will remain. Then you will no longer be, in the words of an ancient and very occult formula: “similar to the corpse that the hand of the washer of the dead⁴⁷ turns and turns again as he wills”. One last time, Sir, do you consent to die to your past life?

Can.: – I consent.

WM: – So be it. Brother Expert, cause the Neophyte to partake of the Cup of Forgetfulness.

The Expert then places in the left hand of the Candidate a Cup containing the aforementioned drink. The Candidate slowly drinks the contents. Once done, the Expert takes the Cup from him.

WM: – Sir, I congratulate you on your courage. However, know that the proofs which await you, while symbolic, are paralleled on more subtle “planes” where they have an immediate and lasting realization. It is not to your physical courage that I appeal, but to your moral audacity. There are thresholds which, once crossed, no longer permit you to turn back. According to the popular adage: “Only the first step is costly...”. But you are

⁴⁷ *Laveur des morts.*

still ignorant of what the cost will be! Once more, Sir, before continuing to “live” this Ceremony, I ask you to reflect. Do you consent?

Can.: – I do.

WM: – In that case, Brother Expert, have the Neophyte make his first Journey.

The Worshipful Master give a blow with his Gavel. The Expert then takes the Candidate and says to him:

Expert: – My son, come with me...

Tumult breaks out in the Lodge. The Brothers make a noise with the blades of their Swords, and imitate the sound of thunder with their feet.

The Expert conducts the Candidate from the Columns in the West, passing to the South, the East and arrives at the North.

During the Journey the Brothers jostle and harass the Neophyte as he passes, and the Expert turns him about from time to time with jerks and jolts. On arriving at the North, he stops before the Junior Warden, who rises and pushes the Candidate roughly, his Gavel pressed against his breast, saying:

JW: – Who goes there?

Expert: – A Profane who asks to be received as a Mason.

JW: – How do he dare to hope for this?

Expert: – Being free born and of good morals.

JW: – In that case let him pass, and let him be purified by *Water*.

The Brother Master of Ceremonies seizes the right hand of the Recipient and plunges it into a vase filled with pure water; he then wipes the Candidate's hand, and the Expert leads him to his seat between the two Columns.

WM: – Sir, what esoteric teaching do you believe can be drawn from this first symbolic Journey?

Can.: – ...

WM: – Sir, once again I say to you that all Masonic Ceremony is paralleled in the more subtle planes, in an occult realization. The Journey you have just made, following your departure from the Chamber of Reflection, is symbolic of your first *post-mortem* contact

with their spiritual regions immediately above the physical plane. The tumult, the various obstacles which impeded your progress are but the image of the difficulties of every kind which are arrayed against attempts by the human soul to liberate itself from the shadow of materialism and lower passions. Similarly, it is a living representation of the prejudice, erroneous beliefs, and the blind yet tenacious hatred which rise up before any attempt to raise up the *Mystic Temple*, considered to be the symbol of all Humanity or simply one of its participants. Thanks to your mystical protection, you finally passed through the first “Door”, and the Archon who guards it gave you entrance, once you had submitted to the first necessary purification, that of Water. You are now *Mundus*. Other proofs, physical or moral, await you on the Second Journey. Do you believe yourself to be sufficiently strong to confront them, and to regret nothing which may be inflicted on you?

Candidate – ...

WM: – In that case, Brother Expert, have the Neophyte make his second Journey...

Expert: – My student, follow me...

During the second Journey silence reigns, but the obstacles remain⁴⁸. The Expert gently guides the Candidate. They leave the West, pass by the East, then the North, and end in the South before the Senior Warden, who rises, taps the Neophyte on the breast with his Gavel, and says:

SW: – Who goes there?

Expert: – A Profane who asks to be received as a Mason.

SW: – How do he dare to hope for this?

Expert: – Being free born and of good morals.

SW: – In that case let him pass, and let him be purified by *Air*.

The Brother Master of Ceremonies blows three times on the Candidate’s forehead. Then the Expert leads him to his place between the Columns.

WM: – Sir, what esoteric teaching do you believe can be drawn from this second symbolic Journey?

Can.: – ...

⁴⁸ Although obstacles were not explicitly mentioned in the first Journey, one may assume they refer to items similar to the ‘rocky road’ of York Rite Freemasonry.

WM: – Sir, this Journey continues the series of natural purifications to which the human Soul submits in its ascent towards the Divine. Casting off the successive subtle envelopes which robe this divine spark which we call the Soul, you have arrived at the middle region, the intermediate realm, where the heaviness of sensual passions, symbolized by *Water*, are already forgotten, but where live those of intellectual beliefs, symbolized by *Air*. If the needs of the flesh are things which are finally dead for you, the passions of the spirit remain, imperious and unreasonable. Now, to become a Sage, Sir, know that nothing must remain of all which deceives us here below. No contingency merits man, often voluntarily, becoming its subject. No belief, no opinion sufficiently approaches Total Truth to merit a similar slavery. And it is here that we must return to the affirmation of one of our Brothers, called Goethe, who tells us that: “Nothing past merits being revived; the New Eternal is only created out of the developed elements of the Old, and true and pure burning desire must ever be productive, in order to arrive at new and better things”. This simple phrase, sums up Masonry which, on the path to luminous becoming, for many centuries has shown us the way to ideal Beauty. Your route, Sir, is still long. Other proofs, as I have told you, still await. Do you agree to make the third Journey?

Can.: – ...

WM: – In that case, Brother Expert, have the Neophyte make his third Journey...

Expert: – My friend, lean on me...

General silence. Leaving the West, they pass by the North and come to the East, before the Dais of the Worshipful Master, who knocks him rudely with his Gavel on the middle of his breast and asks:

WM: – Who goes there?

Expert: – A Profane who asks to be received as a Mason.

WM: – How do he dare to hope for this?

Expert: – Being free born and of good morals.

WM: – In that case let him pass, and let him be purified by *Fire*.

The Brother Master of Ceremonies comes forward bearing a lit candle. He passes the Recipient's right hand three times through the flame. The Expert continues to guide him to the South, then leads him to his place in the West, between the Columns.

WM: – Sir, what esoteric teaching do you believe can be drawn from this third Journey?

Can.: – ...

WM: – Sir, this third Journey has given you the character which the ancient liturgies call *purus*, or pure. The Baptism of *Water* made you *mundus*, or washed.

Fire has made you *purus*, or purified. *Water* may purify the body of flesh, but for the purification of the Double, the intermediary mediator between the corporeal Form and the Spirit, only *Air*, the median element in the universal energetic quarter, is able to accomplish this. Now it belongs to *Fire* alone, the superior, occult and divine element, to accomplish that of the Soul, the divined principle which animates you, that imperishable reality of Being. Your Journey was made without any obstacle, so that nothing might trouble the inner silence of your Being. This is because you have now arrived in those spiritual realms where all is Beauty, Wisdom and Harmony. In a plane where you are still blind, in spite of everything, you can yet sense the imminent splendor of the Light close by. Two final proofs await you. They are perhaps more dangerous than those to which you have submitted, and are required to prove to us your sincerity and your future devotion to our Order. This is what they are.

Sir, it is a tradition of ours to mark our new Brothers with a Seal of hot iron, upon the left arm. The esoteric design made by this Seal is both a discreet mark imprinted on your flesh and a required signature which you deposit in the heart of the Invisible Realm. It is the manifestation of the consent you bring to the creation of a mystic Pact with the Powers of the Unknown, the animators and conductors of our Order, in our Soul, as in your flesh. One last time, Sir, do you agree to this?

Can.: – ...

WM: – In that case, Brother Expert, kindly mark the Recipient, on his very flesh, and by fire, with the Seal of our August Fraternity.

The Expert then bares the left forearm and drops warm wax on it by extinguishing the flame of his candle.⁴⁹

WM: – Sit, I congratulate you on your courage. There remains one final proof. The solemn Obligation which you are now going to take, written on vellum according to custom must, in order to be able to be projected by Fire into the heart of the Invisible, be signed with your own blood. All Pacts, whether infernal or divine, have always been thus. Do you accept the necessary wound which must be inflicted upon your Flesh, and which to us will at the same time be the esoteric engagement that, if required on a future date, you will not hesitate to shed it, voluntarily and happily, for the defense of all Masonry?

The Brother Master of Ceremonies then lightly pricks the left arm, below the light burn.

WM: – Sir, I congratulate you on your courage. Brother Expert, please reconduct the Profane to the Cabinet of Reflection, and watch with him.

⁴⁹ While not clear, I assume this means he does not extinguish the candle on the Candidate's arm!

The Expert reconducts the Candidate to the Chamber of Reflection. After a short time, he leads him back into the Lodge, still blindfolded.

During this time, all the lights are extinguished. A Brother, chosen from among the newest Apprentices, clothed in a bloody shirt, a Masonic sword across the breast, is laid out on the ground. Ranged in a semicircle about his, facing the Western Door, the other Brothers, masked in black, swords in hand, point their arms towards the Neophyte which the Expert has just led in. Two torches alone illuminate the Lodge, either side of the "cadaver". The Recipient's blindfold is removed.⁵⁰

WM: – Sir, you see here the deadly fate which belongs to perjurers, traitors and profaners. If you have intended to penetrate our Order with such a hidden motive, we urge you to reflect immediately on the gravity of the Obligation which you are about to take, without any possible mental restriction. Even if your Brothers pardon you, the ritual malediction, launched beforehand against you, *and by you yourself*, will most surely put into action the Fatal Forces; and Misfortune, Misery, Dishonor and a violent Death would be the sad milestones of your earthly life.

Once again, Sir, reflect upon the gravity of your Obligation. Brother Expert, reconduct the Neophyte to the Chamber of Reflection.

The Expert leads the Candidate to the Chamber of Reflection. During this time, all is put back in order in the Lodge, the lights are lit, and the Brothers take their respective places. After a short while, the Expert once again fetched the Neophyte and brings him into the Lodge once more. He is made to sit once again between the Columns in the West.

WM: – Sir, since it is your desire, come what may, to become a Mason, and since you have liberally accepted the consequences of this entire esoteric Ritual, *upon yourself and within yourself*, it is your right to continue your slow assimilation of the Spirit of our august Fraternity. A short time ago you drank the *Cup of Forgetfulness*, intended to depersonalize you, and remove your free will. Here is a second Cup, that of the *Drink of Memory*, the Water of Mnemosyne... When you absorb this, you will be completely possessed. The occult Spirit of Masonry will pass completely into you. And wherever you are in the World, you will always be one with all your Brothers, and their likes and dislikes will be yours. Just as the *Cup of Forgetfulness* made of you're a dead body, without free will, so the *Water of Memory* will make of you a militant Mason, the true Son of the Widow. Drink it in three draughts, Sir.

⁵⁰ This Brother, who plays the role of the Master thus punished, must have his feet on the first step of the Eastern dais, arms in a cross, and head towards the West. He symbolizes Adam Kadmon, after the Fall, in the Kabbalah, and the inverted Pentagram.

The Master of Ceremonies gives the Cup to the Candidate, places it in his hand and he empties it in three draughts (this drink contains in infusion of gentian).

The Brother Expert then leads the Recipient to the Altar, before which he stand him, facing the East.

WM: – Sir, I will first read you the text of the Obligation of Allegiance to the Masonic Order, which you must take before this Worthy Assembly, and the Symbols of the Great Architect of the Universe will then serve as your support as you then repeat the Obligation in a loud and intelligible voice.

The Worshipful Master then reads the text of the Obligation to the Masonic Order without interruption. Then he rereads it a second time, separating the phrases, splitting them as required, to allow the Neophyte to repeat them correctly.

WM: – Brother Expert, kindly ensure that the Candidate remains in position with his left hand holding the Ritual Sword, point towards his heart, and his right hand upon⁵¹ the Holy Book, Compasses, Square and Rule.

The Brother Master of Ceremonies then places the Ritual Sword in the Candidate's left hand and raises his right hand flat over the Book and the three symbols, Rule, Compasses and Square, interlaced.

Worshipful Master: – Sir, repeat after me, word for word. I (etc - words of Obligation).

The Candidate attentively repeats the text dictated to him.

OBLIGATION OF ADMISSION INTO THE MASONIC ORDER FOR THE FIRST DEGREE: APPRENTICE

I, N... (First and Last Names), in presence of the Supreme Architect of the Universe, and of this Worthy Assembly of Masons, solemnly and sincerely promise and swear on my honor as a free man, and without any mental reservation of any sort, never to reveal any of the Mysteries and Secrets of Freemasonry which are going to be confided in me, except to a true and legitimate Brother, or in a regularly constituted Masonic Lodge or Triangle; that I will never write, trace or engrave them without the authority of my ultimate Superiors, nor form any character whereby the Secrets of the Masonic Order may be unveiled, under pain of having my throat cut across, of being dishonored, and seeing my name inscribed in perpetuity upon the Column of Infamy, while my body shall be buried in the sand of the sea, that the ebb and flow may carry me to an eternal oblivion

⁵¹ Strictly speaking the text says 'raised over...' (*levee au-dessus*) but tradition has the hand resting upon them.

I promise and swear to henceforth consider all Freemasons as my Brothers, to protect them, assist them, and help with their needs, both temporal and spiritual. From this day and from this moment, I shall scatter the teachings which I shall receive, so that a clear Light will illumine the path of all Men, my Brothers, without any distinction of social class, race, color, religion or nation. I will strive to be an example of all virtues, having sacrificed all vain desire of honor, ambition and vanity. This will not be from sterile pride, but with the sole aim of inspiring in all a desire to acquire them. I shall practice human Fraternity to all its extent to show forth its benefits. I shall be a support to the weak, the adversary of injustice, opposing all unmerited violence from wherever it comes, be it directed towards the body or the soul. To all of this, may the Supreme Architect of the Universe lend me His aid, as well as the Living Symbols on which I rest my hand.

When this reading is ended, the Brother Master of Ceremonies sticks the Philosophical Testament of the Recipient (which is held by the Worshipful Master) on the end of a Sword, and sets it alight in one of the Candles on the Altar.

WM: – So that the Invisible Æther preserves an ineffaceable trace of the Obligation taken here by the Candidate, Brother Master of Ceremonies, please project the signature of the Candidate and his Philosophical Testament by Fire. The Human word may be altered and effaced, but that which is committed to *Fire* endures forever.

This is done. The Brother Master of Ceremonies ensures that the Testament is totally burned. When the document is completely consumed, the Worshipful Master rises and gives a blow with his Gavel, and all present also rise.

WM: – Since this is done, let Light be given to him at the third blow of my Gavel...

He gives three measured blows on his Pedestal. At the third and final one, the Brother Expert quickly removes the Blindfold which covers the Recipient's eyes. The Blazing Star flashes for a brief moment in all its refulgent brightness. The Expert then conducts the Neophyte in front of the Dais of the Worshipful Master, who gently places the blade of his Sword upon the Candidate's head, then slowly gives three slow blow of the Gavel upon the blade, and says:

WM: – In the name of the Great Architect of the Universe, under the auspices of Universal Masonry, in presence of the Members of this Worshipful Lodge, I receive and constitute you Apprentice Mason.

The Brother Expert girds him with the white skin Apron. Then the Worshipful Master descends from his dais, places his right foot against his right foot, and his right hand upon the left shoulder of the Candidate, then gives him the Fraternal kiss.

The Brother Master of Ceremonies then leads the new Brother before each of the five Lights of the Lodge and each of them gives him the Fraternal kiss.

Then the Brother Expert conducts the new Apprentice before the Mosaic Pavement⁵² and teaches him how to make the ritual “steps”, how to come to Order as Apprentice, to receive and give the Grip of the Grade, and to give and receive the Passwords, etc. He then leads him to the place that he will henceforth occupy in Lodge, at the head of the Column of the North.

WM: – My Brother, there is a custom from time immemorial in Masonry that those who you are going to become your Brothers present you with two pairs of white skin gloves. One of these is destined for you. You will wear them and dedicate them to the same use as you see worn and used by those present in this Worthy Lodge. The second pair you will present to the Lady you cherish the most, not because of her material beauty, and not because of the attraction she presents to your senses, but to the Lady who for you embodies the most the Sister-Soul, the Ideal of Femininity, the image, in the physical world, of the Eternal Mother, the *Natura Naturanda*...

There remains one final Rite to complete. Our secular Fraternity has taken in charge the support of an unfortunate Widow and her Child. It is in the name of this Widow and this Orphan that I now ask you kindly to take back the profane Metallic substances of which you were deprived in the Chamber of Reflection, and which were retrieved by our Brother Expert⁵³. May the Initiation which you have just received allow you to understand the importance of this act of Charity...

The Brother Master of Ceremonies goes to the Brother Hospitaller and escorts him to the new Apprentice. The new Apprentice gives his offering⁵⁴ to the Brother Hospitaller, who holds out his plate or alms box.

WM: – My Brother, in the name of all the Members of this Lodge, I thank you profoundly for your generosity. Nevertheless, understand that when I spoke to you of alms for the Widow and Orphan, it was not to material alms, nor to people of flesh that I was making allusion...

The Widow and Orphan, those chief entities for which Masonry only claims to be the hand of action and the faithful servant, are not in fact of this World. For your present education, it is important for you to see something quite different in these symbols. These people present, you may admit if you will, know we are all the sum of Humanity –

⁵² Carré Long – lit. Rectangle.

⁵³ In some rituals it expressly says that the Brother Expert takes charge of the Candidate's metallic substances and leaves them with the Master before the Ceremony of Initiation begins.

⁵⁴ It is clear this offering is token only and of symbolic worth. The French text uses the word ‘*obole*’ which was an old French coin worth half a ‘*denier*’, itself a coin of small worth, named after the Latin coin ‘*Denarius*’ featured in the Bible.

or *Total Man* – but deprived of our original Animator, and that the aim of human Masonry is to rebuild that distant Home where Humanity grew up, and where it knew ineffable Happiness. And already you will conceive that the necessary construction of a Social Temple here below – the immediate aim of Freemasonry – is paralleled in the more subtle planes and in the “spiritual regions”, so far from carnal creatures, in the construction of another Temple, set in a Mystical Garden, itself in the very heart of that Eternal Realm which Freemasonry calls the *Eternal Orient*. And first of all it is *within ourselves* that we must construct this Temple, in accordance with the ancient adage: “OMNIA AB UNO ET IN UNUM OMNIA”, meaning: “One is in all and All in One!”. The stones of this Temple are our *possibilities*. It therefore depends upon us to see that through their cutting they become *moral, intellectual and spiritual virtues*...

WM: – My Brother Orator, you have the floor...

The Brother Orator now welcomes the new Apprentice and gives him a first general idea of Masonic teaching.

CLOSING OF THE WORKS

WM: – Brothers Senior and Junior Wardens, you will ask the Brothers seated on your Columns if they have anything to propose for the good of the Order in general, and for this Worthy Lodge in particular.

SW: – My Brothers, I ask you on behalf of the Worshipful Master if you have anything to propose for the good of the Order in general, and for this Worthy Lodge in particular.

JW: – (*Repeats the announcement*).

SW: – Worshipful Master, the announcement has been made, and the Columns are silent.

WM: – Brother Senior Warden, what is the mission of our Order?

SW: – It serves as the foundation and the base, Worshipful Master, and it thus allows True and Ancient Masons of Ancient Egypt to carry out the Worship⁵⁵ of the Supreme Architect of the Universe through its Rites and Symbols.

WM: – Brother Junior Warden, what should we understand by this word “Worship”? Does it refer to a new religion?

SW: – Worshipful Master, the word ‘religion’ comes from the Latin *religio* signifying integrity, duty, and conscience. Such is the religion of a Mason.

⁵⁵ In the French text the word “*Culte*” is used. This is a common French word for group of worshipers. The word ‘*cult*’ can be substituted for ‘*worship*’ bearing in mind it carries a rather more loaded meaning in English.

WM: – Truly, my Brother, and the best way to honor the Supreme Architect of the Universe is for the Mason conduct himself before the whole World as a man of duty, being absolutely faithful to Him, and obeying the impulse of his conscience as an inflexible law: for it is through his conscience that Man is linked to the Divine. Brother Senior Warden, has this rule been perpetuated until this day in the heart of Masons of the Land of Memphis?

SW: – Worshipful Master, the Brothers who have worked beneath the shadow of the Column of the North, like those of the Column of the South, have labored fraternally upon the Square for the good of all Beings.

WM: – It is thus in the Orient, where all those who have worked have labored beneath the Egyptian Palm. Brother Senior Warden, for how long do Apprentice Masons labor in the Temple of Wisdom?

SW: – From High Noon until Midnight Clear, Worshipful Master.

WM: – Brother Junior Warden, what is the hour?

SW: – Midnight Clear, Worshipful Master. Night reigns over Egypt, and the Night Stars bathe the sleeping Sanctuaries with their light.

WM: – Since is the Midnight Clear, the hour at which the Works of Apprentice Masons must end, join with me my Brothers, in proceeding to their Closing by our habitual mysteries.

SW: – Brothers who adorn the Columns of the South and North, please rise and come to Order (*he gives a blow with his Gavel: __0__*), in order to salute our Worshipful Master. Fraternal Salutation, Worshipful Master...

The Members of the Lodge rise and come to Order. He gives the Sign, and all copy him.

WM: – Fraternal Salutations, my Brothers, to all of you who have adorned these Columns and this Orient. Receive the Kiss of Peace.

He gives the Accolade to the Brother immediately to his right, and the Kiss of Peace circulates from North to West, from West to South, and returns to him be the Brother nearest to his left.

The Worshipful Master descends from the East, preceded by the Master of Ceremonies, and stands before the Mosaic Pavement.

The Wardens join him before the Columns of their respective Dais.

WM: – Eternal and Sovereign Power, which we invoke under a hundred different names, Supreme Architect, You who sets the Universe in order, in this Temple and to You alone we raise our hearts and their fidelity. As we suspend our Works, may the veil of

Falsehood, Error and Prejudice fall from our eyes. Enlighten our souls as You have enlightened our Works, so that we may become worthy of You, made better by the living Fire of True Masonry, so that we may be able to glimpse the Perfect Plans of Your Wisdom. And may these Lights, before being veiled once more, set in our hearts the Fire of their Power and Strength.

The Worshipful Master extinguishes the 1st Candle and says:

WM: – May Your Wisdom, Eternal Architect, be ever in our hearts.

The Worshipful Master extinguishes the 2nd Candle and says:

WM: – May Your Strength sustain us.

The Worshipful Master extinguishes the 3rd Candle and says:

WM: – And may Beauty be our guide.

The Worshipful Master closes the Book of Wisdom and separates the Compasses and Square. He says:

WM: – May the Word of Truth, inscribed in this closed Book, remain forever engraved on our hearts.

The Worshipful Master returns to the East, preceded by the Master of Ceremonies, and the Wardens return to their places.

WM: – Mysterious and Ineffable Manifestation which our Master honored at Memphis, Unknown Power and Eternal Activity, our spirits rise up to the Heights towards Your Principle, beyond Manifestations and forms...

The Worshipful Master extinguishes the two candles on the right and left of his triple candelabra, preserving only the central luminary. The Wardens extinguish theirs.

WM: – My Brothers, please approach the East to form the Chain of Fraternal Union.

The Brothers remove their gloves and approach the East, crossing their arms right over left. The Worshipful Master contents himself with holding his left and right hands out for those Brothers nearest to him.

WM: – Let us rejoice, my Brothers, in work loyally accomplished. Let us strive to lead it towards Perfection every day. Let us strengthen in our hearts a love for our fellow-man and a love of duty, as we dedicate ourselves to the service of that one, immutable Truth. May our Assemblies be strengthened more and more by fraternal union and the desire to

be useful to our fellow man. Many they be forever a place of Peace and Virtue, and many the Chain of Fraternal Union be henceforth so strong between us that nothing may ever break it. (*Silence*). So mote it be, my Brothers. Let us break the Chain.

The Brothers return to their places. The Worshipful Master stretches forth his right hand and says:

WM: – My Brother, there is a higher Peace in the World; it is infinite blessedness which one finds at the Central Point where all is one. And there is a Wisdom which, through its triple alliance, becomes like unto the Tree of Life. There is a Strength which never ceases to penetrate all that lives, and by which all light finds the nourishment which is proper to it. May this Strength raise and sustain you, may this Wisdom enlighten you, and may this Peace be always with you. Brother Senior Warden, has the moment come when the Masons of Egypt must part?

SW: – The moment has come, Worshipful Master.

WM: – My Brother, please rise and come to Order! (*He gives three knocks with the Gavel: 00__0__*). To the Glory of the Supreme Architect of the Universe, in the name and under the auspices of the Grand Lodge of Memphis-Mizraïm, by virtue of the Powers conferred upon me, I declare the Works of this Worthy Lodge assembled under the name of “.....” in the Zenith of, suspended.

With me my Brothers, give the Sign (the Sign is given), the triple Battery (00__0, 00__0, 00__0) and the Acclamation: Liberty! Equality! Fraternity! Huzzah! Huzzah! Huzzah!

My Brothers, do not forget that it is in our Hearts and in the Hearts of our fellow-man that we must sow the Word, so that it may produce fruits of all manners and all types. For the Heart of Man is the proper soil for the Word. And as the waters of the Nile fertilize the Land of Memphis during the season of Schâ and in the month of Thoth, so do the Waters from on high fertilize the interior temple of Man in the same mysterious Season.

The Master of Ceremonies fetches:

- 1) *The Worshipful Master, then the*
- 2) *Brother Visitors, immediately after,*
- 3) *The Officers of the Lodge follow,*
- 4) *Master Masons*
- 5) *Companions*
- 6) *Apprentices*

The Procession leaves therefore in reverse order to the entrance.

OBSERVATIONS

If one is working exclusively in the grade of *Companion* or *Master*, it is permitted to open the Works directly in these degrees, but observing the complete ritual of the relevant grade⁵⁶.

In this case, before the “*Closing of the Works*” the Worshipful Master of the Lodge must remember to execute the *Fraternal Chain* and to circulate the *Widow’s Trunk* and the *Bag of Propositions*.

Similarly, during the *Fraternal Chain*, he will pronounce the Invocation of the *Great Architect of the Universe*, and not the special one of the first degree – but this one:

“Supreme Architect of the Universe, You who leads all Beings from Nothingness to Life, from Darkness to Light, and from Slavery to Liberty, we dedicate our Works to You!

“Deign to unveil the depths of our Mysteries to all those who show themselves worthy, enlighten our spirits and fortify our hearts, temper our souls and strengthen our arms, so that all those who, one day, may be chosen and admitted to the Temple with a view to Your service, may remain forever worthy of this choice. And may the Fraternal Chain which unites them be forever so strong that nothing may be able to break it. Amen.”

⁵⁶ NOTE: The *French Grand Lodge* of the ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MIZRAÏM uses a ritual which is slightly abridged and shorter than this ancient ritual, which is strictly traditional, and is reproduced on page 46. This approach is often used when there is a Ceremony of Initiation, already very long in itself.

7.

RITUAL OF THE SECOND DEGREE

- *Opening of the Works*
- *Reception of an Apprentice*
- *Closing of the Works*

OBSERVATIONS

The Temple is decorated and disposed exactly as in the First Degree (Apprentice). Each of the three Columns bears two wax candles, making six in all, instead of one (three in all) as in the Degree of Apprentice. The decoration and layout of the furniture and accessories remain the same as in the First Degree. The Companions and Masters (alone present in the Temple) are clothed and decorated as previously described.

RITUAL FOR THE DEGREE OF COMPANION

The Works are previously opened
in the Degree of Apprentice

OPENING OF THE WORKS

WM (gives one knock __0__, repeated by the two Wardens). – Brother Senior Warden, what is the first duty of a Warden in the Companions' Chamber?

SW: – Worshipful Master, to ensure that the Temple is duly guarded.

WM: – Brother Junior Warden, assure yourself that the Temple is guarded without.

JW: – Brother Inner Guard, assure yourself that the Temple is guarded without.

IG: – Brother Junior Warden, the Parvis are⁵⁷ deserted, the Profane are far from here, and the Brother Apprentices have departed.

JW: – Worshipful Master, the Temple is guarded without.

⁵⁷ Correct usage, but it is also common to say “the Parvis is ...” in English.

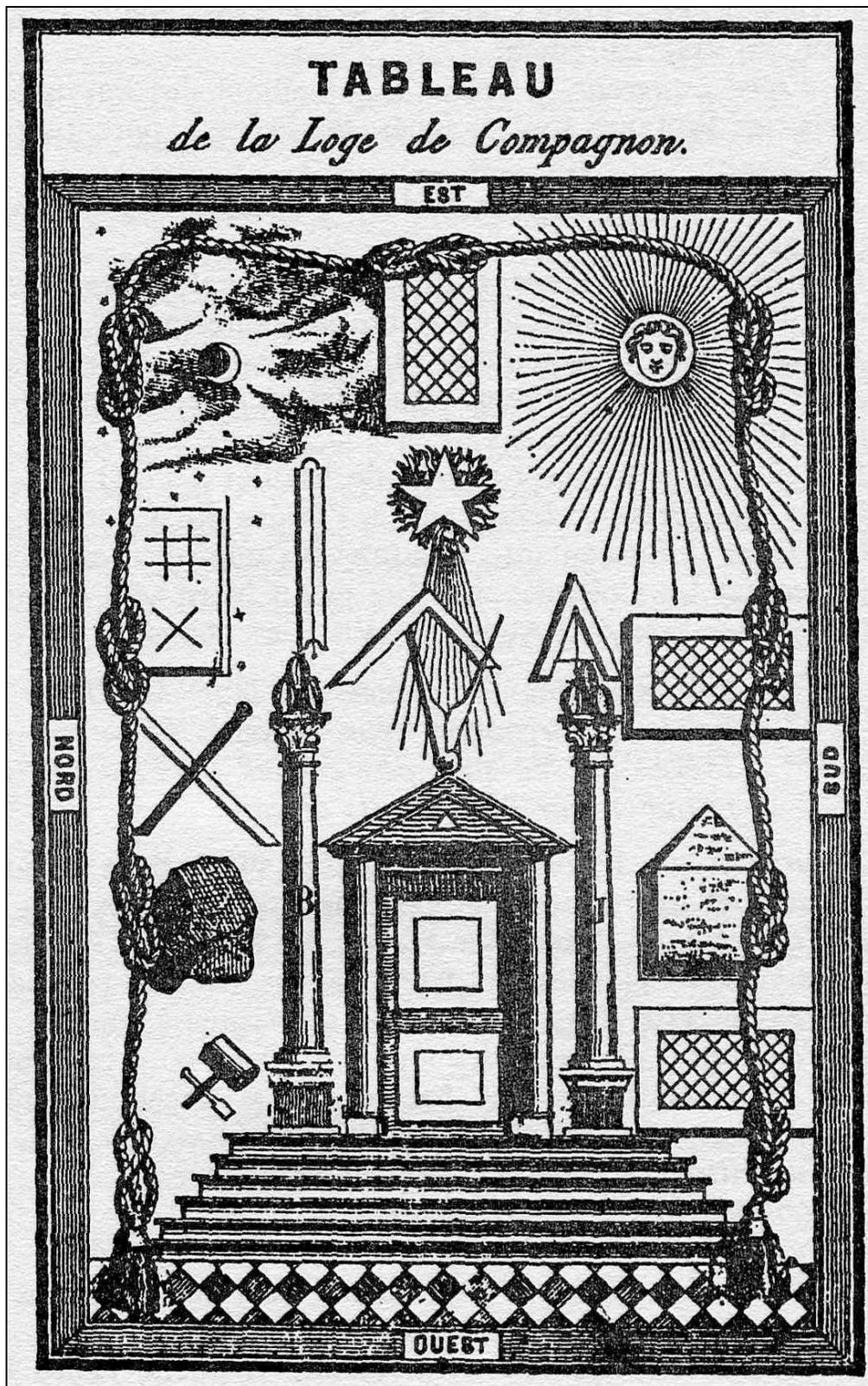


Figure 2 – Second Degree Tracing Board

WM: – Brother Senior Warden, what is the second duty of a Warden in the Companions’ Chamber?

SW: – Worshipful Master, to ensure that all the Brethren present are Companions, members of this Lodge or Visitors known to us.

WM (gives one blow with his Gavel __0__, and says). – My Brothers, please rise and come to Order as Companions. Brothers First and Second Wardens, assure yourselves that all Brethren on the Columns of the South and the North are Companions and members of this Lodge or Visitors known to us.

The Wardens, carrying their Gavels “en bande”⁵⁸, pass along their Column and examine any Brothers not known to the Lodge. On their return to their Stations they say:

JW: – Brother Senior Warden, the Brethren on the Column of the North are all Masons and Companions.

SW: – Worshipful Master, the Brethren on both Columns are Companions, regular Masons of this Worthy Lodge or Visitors known to us.

WM: – It is so in the East, where I recognize all the Brothers present to be Companions. Brother Senior Warden, what is your age?

SW: – Three years , Worshipful Master.

WM: – Do you bring anything else?⁵⁹

SW: – I know the letter “G”.

WM: – Brother Junior Warden, what is your age?

JW: – Five years, Worshipful Master.

WM: – Brother Senior Warden, at what hour are the Companions accustomed to beginning their labors?

SW: – Midday, Worshipful Master.

WM: – Brother Junior Warden, what is the hour?

JW: – Midday, Worshipful Master. Light shines forth at the zenith of our Temple, and as Hermes, our Master, said, it is from Light and Life that Man is born.

⁵⁸ I do not know what this French term “en bands” means. It may mean carrying their gavels in the band on their aprons.

⁵⁹ Lit.: *Do you go still further?*

WM: – Masons of the Land of Memphis, truly it is in the East that Light is born, and that we find the cradle of our Initiation. My Brothers, by virtue of the Hour and the Age, I am going to Open the Works. Brothers Senior and Junior Wardens, inform the Brethren on your Columns that I am going to Open the Works in the Companion’s Chamber in the accustomed form, and ask them to join with me.

SW: – Brethren on the Column of the South, I ask you on behalf of the Worshipful Master and myself, to join with us in Opening the Works in the Companions’ Chamber in the accustomed form.

JW: – Brethren on the Column of the North, I ask you on behalf of the Worshipful Master and myself, to join with us in Opening the Works in the Companions’ Chamber in the accustomed form.

WM: – Brethren in the East, I invite you to join with us (*the Worshipful Master knocks: 00 0 0 0, making five knocks*). With me, my Brothers, give the Sign, the Battery and the Acclamation.

This is done.

WM: – To the Glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Lodge of MEMPHIS-MIZRAÏM, by virtue of the Powers conferred upon me, I declare the Works of the Companions’ Chamber of this Worthy Lodge “.....” seated in the Zenith of, open. My Brothers, please be seated. Brother Secretary, please make known to us the engraved board of our last Works⁶⁰.

RECEPTION OF AN APPRENTICE INTO THE DEGREE OF COMPANION

PRELIMINARY OBSERVATIONS

When there is to be a reception into the Second Degree in a Symbolic Lodge, four cartouches⁶¹ should have previously been placed on easels or seats reading as follows:

⁶⁰ One assumes this little piece of whimsy simply means: “Brother Secretary, please read the Minutes of the Last Meeting”! However, the reason I raise this question is because we are not accustomed to having independent Minutes for Fellowcraft (or Companion) Lodges, since according to tradition either Apprentices are not present hear minutes in general (e.g. USA); or the minutes are heard by Apprentices, but simply refer to the fact that a Degree was given and the participants (e.g. UK) without giving details.

⁶¹ The use of ‘Cartouches’ is unusual. I take it to mean that, instead of simple boards being used, the boards should have a border like a Cartouche (enclosing sacred words or the name of the king) to maintain the Egyptian theme.

In the South: the names of the four Orders or Architecture: Tuscan, Doric, Ionic, Corinthian.

In the North: the names of four ancient philosophers and an inscription in the form of initials: Solon, Socrates, Lycurgos, Pythagoras, "I.N.R.I."

In the West: the names of the five senses: Sight, Hearing, Touch, Smell, Taste.

In the East: the names of the seven Liberal Arts and Sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy, Music.

Optionally, in the center of the Lodge, towards the East, two spheres or two planispheres one celestial and one terrestrial – may be placed.

In place of the Delta in the Orient, above the chair of the Worshipful Master, is placed a five-pointed Star, with bursts of flame filling the gaps between the points, and bearing the letter "G" in the middle.

Before the Orient is an Altar, called the "Altar of Work", on which the tools of Masonry are laid out.

Before being initiated into the Degree of Companion, the Apprentice should previously be placed in the Chamber of Reflection, clothed as Apprentice. When all is ready, the Brother Expert, on the order of the Worshipful Master, to fetch the Apprentice. He places a Crowbar in his left hand which he must carry across his shoulders, like a Workman going to work.

The Brother Expert then conducts the Apprentice to the door of the Temple and makes him knock as an Apprentice: 00__0. The Brother Inner Guard responds in the same manner without opening the door of the Temple, with three similar knocks: 00__0.

SW: – Worshipful Master, someone knocks at the door of the Temple as an Apprentice.

WM: – Brother Senior Warden, see who knocks thus.

SW: – It is the Brother Expert, Worshipful Master, who conducts an Apprentice whose desire is to pass to from the Perpendicular to the Level.

WM: – Brother Senior Warden, inquire from this Apprentice his name, his age, his profession and his residence.

SW: – Worshipful Master, the Mason presented by the Brother Expert is called JACHIN, he is three years old, a Workman in our Lodge of the First Degree, and as such, a member of this Lodge.

WM: – Brother Junior Warden, you who watch over the Column of the North, do you know this Apprentice? Has he fulfilled his time and are you satisfied with his work?

JW: – Worshipful Master, I know the Apprentice JACHIN; he has completed his time and his work is excellent.

WM: – I am now going to consult the other Masters of this Lodge. My dear Brothers and Worshipful Masters of this Worthy Lodge, do you consent to the rise in salary requested for this Apprentice?

The Masters extend their right hands and let them fall on the right knee as a sign of consent.

WM: – Brother Companions, members of this Worthy Lodge, do you have any objection to present against this decision of the Masters of this Worthy Lodge?

If the Companions remain silent, the Wardens inform the Worshipful Master by the usual formula: “The Columns are silent, Worshipful Master...”. If there is a complaint, it will be heard, but there must be serious reasons for halting the Ceremony.

WM: – In that case, Brother Inner Guard, please allow this Apprentice to enter, and place him between the two Columns.

The Candidate is allowed to enter, and when he is placed standing between the two Columns, in Order as Apprentice:

WM: – My Brother Apprentice, the Masters of this Lodge consent to you being accorded the rise in salary which you have solicited, and the Companions have presented no objection. But before you are accorded this favor, it is well that you will receive an addition to the Light which was communicated to you at the time of your Reception as an Apprentice.

DISCOURSE OF THE WORSHIPFUL MASTER

From the most distant ages, from the Constructors of the Pyramids to the Builders of the Cathedrals, passing by the Tyrian and Judaic Corporations, the Greco-Roman Collegia, the Medieval Confraternities and the Operative Masons have, at all times been led by mysterious philosophies, which entrusted them with the task of conveying – consciously or unconsciously – the essence of a precise initiatory technique. Long before giving birth to Speculative Masonry, its contemporary elder Sister, Operative Masonry, had from the Middle Ages created a symbolic language, with images full of substance, so

that free thought, jealously guarded in the minds of the elite, might not run the risk of being diluted⁶².

The subtle feelers which the human spirit sometimes launches into the mysterious world of Archetypes and Universals often harness concepts whose fleeting images remain only with difficulty in the consciousness of Man unless, like bridges stretched between flesh and spirit, *Symbols* are allowed to conceive, represent and translate them.

We know the singular phenomenon by which Man imprints upon an object or being in the world which surrounds us, a psychic tenor or tonality which is in reality a trait of his own inner life. The philosophers gave this the name “projection”, and they considered it complemented by “perception”, that is to say, completed through the contribution of the classic sense.

Now, all initiatory techniques in Speculative Freemasonry rest upon these two notions. It uses the Symbolism, sublimated to a maximum in each of their analogical correspondences across the planes, of the *Nine Tools*, three of which are attributed to each of the three traditional Degrees: Apprentice, Companion, Master. The practice of true alchemy, both intellectual and moral, applied with perseverance, is alone capable of transforming the spark placed within you at the time of your Reception as an Apprentice, into a real “inner light”, where Knowledge and Reason will collaborate and mutually work together.

The *Nine Tools* are the concrete and very recondite images of the nine senses, of which you still only know of the initial five. These images are moreover symbols of the virtues, the powers, the natural potential inherent in every human being. Only putting them into rational action will make of you a true initiate. Finally, these *Nine Tools* are also symbols of the nine essential forces at work in the Universe, the nine *Demiurges* who serves the *Supreme Architect* in ordering and perfecting His Work.

During your Reception as an Apprentice, you made a certain number of symbolic “Journeys” and after each submitted to a “purification” connected to the corresponding Element. As a form of Baptism, you were at the same time washed clean of faults pertaining to this Element, freed of the inferior and weighty manifestations of your psyche in its analogical “correspondences”, and endowed with superior potential regarding your spirit.

On the first “Journey”, leaving the Chamber of Reflection, crossing *Earth*, you were in principle purified of your past *Avarice*; and we tried to awaken the virtue of *Prudence* within you, counseled you to *Silence*; and we tried to arouse in you the power of *Counsel* and the gift of *Interpretation*.

On the second “Journey”, among tumult and obstacles, crossing *Water*, you have been purified in principle of your past *Gluttony*. We tried to awaken the virtue of

⁶² ‘prostituted’ in the original text.

Temperance within you; counseled you to *Solitude* through *Silence*; and we tried to arouse in you the power of *Fear* and the gift of *Tongues* or *Glossolalia*.

On the third “Journey”, in the contrast of a hostile silence sown with traps and pitfalls, crossing the Element of *Air*, you were purified of your past *Lechery*. We tried to awaken the virtue of *Justice* within you; counseled you to a moderation of *Appetites*; and we tried to arouse in you the sense of *Masonic Duty*, equivalent to *Piety* among the Profane, and the gift of *Discerning Spirits*, which is but *Psychology*.

On the fourth “Journey”, in a silence without material obstacles, crossing the Element of *Fire*, you were purified of your past *Indolence*. We tried to awaken the virtue of *Fortitude*; counseled you to silent meditation through *Vigil*; we tried to arouse in you the power of *Spiritual Courage* and the gift of *Perspicacity*, which is but the Prophecy of the ancient religious Scholastic.

Thus has Masonry tried to awaken within you the four *Cardinal Virtues* and their traditional corollaries. This word, coming from the Latin *cardinalis* signifying “door” or “hinges”, shows you that the Ritual had tried to open *doors* within you, by which the Superior Light may one day flow into you.

My Brother, Apprentice, through this brief sketch you should now have a partial understanding of the allegories of your Reception as an Apprentice. Have ever in mind this overriding thought: know that all the understanding that you will receive, as much from the bosom of Masonry as from your reading and meditations, must lead you towards a perpetual improvement of yourself, of your Brothers and of Society, as well as to the moral development which will necessarily result from this. Such is the spirit in which you must cultivate the sciences in which we will have the opportunity to explain to you during your reception as a Companion.

A few moments’ silence, or soft and slow music.

FIRST JOURNEY: THE FIVE SENSES

First Cartouche: Sight, Hearing, Touch, Smell and Taste.

WM: – My Brother, to arrive at the Degree which you solicit, you have Five Journeys to make, no longer across the *Universal Elements*, but within yourself, across your own sensory activities. Brother Expert, please equip this Apprentice with a *Gavel* and *Chisel*, then taking him by the right hand, have him make the First Journey.

The Brother Expert takes the Crowbar from the hands of the Apprentice which he had hitherto held across the shoulders, and hands him the Gavel and Chisel, takes him by the right hand, and makes him go once round the Lodge by means of the West towards the South. He continues, ending in the West between the two

Columns, and alerts the Senior Warden that the First Journey has ended.

SW: – Worshipful Master, the First Journey of the Apprentice is ended. Brother Expert, replace the Tools carried by the Traveler on the Altar of Work.

WM: – My Brother, this First Journey represents the first year of study of the Neophyte; its symbolism is expressed by the *Gavel* and *Chisel*. Until this moment you have only been busy with rough-hewing the rough ashlar: now, as a Companion, you must learn to carve the materials and give them that polish and elegance which should shine forth in this *Temple* which we are called to raise, firstly within ourselves, then in Human Society, and which is, according to the famous inscription in the Temple of Rameses II, a vestige of ancient and Worshipful Egypt, in its proportions and its disposition, “in the image of the very Heavens..”. Such is the use that the initiated Workman must make of the Tools which are given to him. You are already too well instructed in the figurative language of Masonry for it to be necessary for us to emphasize the esoteric significance of this Symbolism.

Indeed you know that you must apply the principles and precepts of the manual art, from which Masonry has borrowed its *exterior* forms, to the intellectual faculties. But above all the Mason must seek to know himself, and it is for this reason that the first subject indicated to your study is the *Five Senses*.

This title, the *Five Senses*, should not be considered as absolute, since it refers both to the corporeal organs and the faculties of the soul. Now, the soul is only able to approach the ambient world by means of the five organs that the body places at its disposal in order to understand the exterior world, and also to take possession of it. We see that four of these, Sight, Hearing, Taste and Smell are to be found assembled and conjoined in one single location: whereas Feeling, like Touch, spread over the entire corporeal surface, is in consequence only the auxiliary and companion of the four others.

We can do no better regarding these *Five Senses* than to counsel you to exercise discipline at all times. Turn your eyes from anything which might risk polluting your vision. Close your ears to words which divide or which impair your inner life. Discipline your taste by curbing excess. May your sense of smell know how to distinguish between purifying perfumes and those which degrade and debase. And may your hand henceforth only know those gestures which honor and ignore those which insult. My Brother Apprentice, please salute the Orient with the Sign of your Grade.

The Apprentice salutes with the sign of the Square.

SECOND JOURNEY: THE ORDERS OF ARCHITECTURE

Second Cartouche: Tuscan, Doric, Ionic, Corinthian.

WM: – Brother Expert, please have the Candidate take his Second Journey, and in order to do this, hand him the *Level* and *Plumb*⁶³.

The Brother Expert takes the Level and Plumb from the Altar of Work and hands them to the Candidate. Then he has him go once round the Lodge by means of the West towards the North, returning by the South. While passing, he has him observe the Cartouche bearing the names of the four Orders of Architecture.

SW: – Worshipful Master, the Second Journey of the Apprentice is ended. Brother Expert, replace the Tools carried by the Traveler on the Altar of Work.

WM: – My Brother, this Second Journey represents the second year, or rather the second epoch in the life of the Initiate. I will not speak to you of the material use of the Tools which you have carried during this circumambulation⁶⁴. You now know that they are not about material Operative Masonry, but rather the edification of an Inner Temple within yourself, and that of another Temple, having All Humanity for stones, and that the Tools also indicate Virtues, natural Gifts and human Faculties, put into action for this purpose, which the Metaphysical Principles which are used by the Divine Organizer to order, conduct and perfect his cosmic Masterpiece. The architecture in question here is not material architecture, you may be sure. This word in fact derives from the Greek ARKITEKTOE, just as the Architect is called ARKITEKTOS or also ARKITEKTONIKOS. From Greek we also find ARKE: supreme, divine; and TEKNIKOS: technique. And so our *Esoteric Architecture* is the Supreme and Divine Technique which from an individual with animal and gross passions allows the creation of an evolved, refined being, an imperfect reflection but despite this a refracted image of his Divine Model.

In this domain, the four *Orders of Architecture*, as you realize, do not indicate material types of realization in this domain, however perfect they may be. They designate esoterically the three Theological Virtues which, in ancient medieval Scholasticism, the four Cardinal Virtues. These are *Faith, Hope* and *Charity*, which follow *Prudence, Temperance, Justice* and *Fortitude*. They also designate our three Columns which, by their luminous Right Angle on the Pavement of our Lodges have forever framed *Wisdom, Strength* and *Beauty*.

The characteristic of the Column in the *Doric* style, massive and short, is to have a height equal to *eight* times the diameter at its base.

The characteristic of the Column in the *Ionic* style, more svelte and gracious, is to have a height equal to *nine* times the diameter at its base.

The characteristic of the *Corinthian* style, the most beautiful of all, is to have a height equal to *ten* times the diameter at its base.

⁶³ “Perpendiculaire”, usually a Plumb in Lodges.

⁶⁴ “périple”: as this links to ‘circumference’ the traditional word ‘circumambulation’; seems appropriate.

The Column in the *Tuscan* style participates in the three preceding styles, of which it is the synthesis. Its symbolism likewise participates in the three others, and it constitutes an *arcanum* which is not to be unveiled in a Companions' Lodge.

Your attention will most certainly have been drawn to the number attributed to each style regarding the proportions of its Column: *eight*, *nine* and *ten*. Eight is the number of *Charity*, nine that of *Hope* and ten that of *Faith*. In the same order of ideas, the Corinthian Column is that of *Wisdom*, the Doric Column is that of *Strength* and the Ionic Column is that of *Beauty*. The sum of the three numbers gives twenty-seven: the *Number of the Universe*.

Now you understand, my young Brother, that these four *Orders of Architecture* esoterically designate the three higher modes of behavior in the moral, intellectual and spiritual planes, and their ultimate harmonious synthesis. For the *Inner Temple* which you will henceforth build within yourself will pass through the three types of architecture in the rhythm of your daily behavior. When you reveal yourself by manifesting *Masonic Faith*, it will be Corinthian; when you reveal yourself by manifesting *Masonic Hope*, it will be Ionic; and when you reveal yourself according to *Masonic Charity*, it will be Doric. But one day, when you have become a true Master, the synthesis of the Tuscan style will become yours, and your *Inner Temple* will be in accordance with that.

The Doric Column has lent the Man's form its nobility and strength. The Ionic Column has lent the Woman's body its delicacy and beauty. The Corinthian Column lends androgynous Adolescence its more slender form, in which it is not forbidden to see the descent of Man and Woman. Ancient, mysterious and wise Egypt would, in these, have meditated upon the triple symbol of Osiris, Isis and Horus, the triple manifestation of the divine mystery, refracted in man. Brother Apprentice, please salute the Orient with the Sign of your Grade.

The Apprentice salutes with the sign of the Square.

THIRD JOURNEY: THE LIBERAL ARTS & SCIENCES

Third Cartouche: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy⁶⁵.

WM: – Brother Expert, please have the Candidate take his Third Journey, and in order to do this, hand him the *Square* and *Compasses*.

The Brother Expert takes the Square and Compasses from the Altar of Work and hands them to the Candidate. Then he has him go once round the Lodge passing by the South and returning by the East. While passing, he has him read the names of the Seven

⁶⁵ [In a different order to the first listing at the start of the Degree.](#)

Orders of Architecture, then he leads him between the two Columns.

SW: – Worshipful Master, the Third Journey of the Apprentice is ended. Brother Expert, replace the Tools carried by the Traveler on the Altar of Work.

WM: – My Brother, this Third Journey represents the third year of study of the Initiate. Its symbolism is sufficient clear to not have need for long justification. It is evident that the Masons, in order to claim perfect Mastership, must be an educated, not an ignorant man. You know the significance of these seven names. However, there is a Masonic aspect to these subjects, which is applied to the inner life of our Lodges. I believe it will be useful to present you these seven sciences, though classical, in a light which particularly evokes their action within you, and through you regarding other people.

Grammar, for the Mason, consists of the correct observation of the way of speaking and the precise orthography of Masonic language and terminology in Lodge, of the ritualistic prescriptions (Openings and Closings of the Works, Initiatory Ceremonies), the wearing of the traditional, complete and exact “decorations”, and finally the equally correct use of gestures and probatory attitudes.

These are all things which, little by little, penetrate the Mason newly entered into the Order, infuse him with the Masonic spirit and make him insensibly the “vehicle” of the latter, its living expression, in the simple intellectual and moral planes.

The quality of a Mason may be recognized in the attentive observance of all of these elements, and thus one can say that this Brother expresses himself Masonically, in conformity with the esoteric Grammar of the entire Order.

Rhetoric allow a Masons to express with elegance and clarity that which he is capable of communicating to another person. And since that which has been well-conceived is clearly enunciated, it will, little by little, demonstrate the need, in order to normalize and regularize the behavior of that other person, or to correct his way of thinking, to put one’s own ideas in order first before speaking. Thus he will have observed the old Masonic device: “Ordo ab chao⁶⁶”.

Equally he will understand the necessity, in order to convince another, of acquiring the *art of rhythm* in enunciating his proposals, the science of “meter⁶⁷” in matters of prose just as it is customary in the domain of poetry. Did not the Masonic Temple, under its term *Lodge*, draw this name from the Greek *logos* signifying the eminently occult role of the Word⁶⁸?

Logic is the essential tool of *Reason*. It is the methodical art of setting up the scaffolding of our ideas, the art of regulating the use of the faculties of understanding, of

⁶⁶ Order out of Chaos – Albert Pike’s motto for the Ancient Accepted Scottish Rite.

⁶⁷ “chutes” – lit. falls, tumbles. As this refers to rhythm, prose and poetry, this is a best guess.

⁶⁸ Remember the French for Lodge is ‘loge’, which is closer to ‘logos’ than ‘lodge’. Either way, this is still an etymological stretch.

linking our concepts. Perceiving in a precise manner, comparing, judging with knowledge and justice, and discoursing with clarity are the very conditions of good logic.

Only accept things as true when they appear incontestably to be so; see the issues beneath all their aspects, let them conceal nothing, divide them into their smallest parts, so that all may be submitted to examination in order to arrive at a solid foundation, a rigorously valid solution. Then reassemble the simplest objects, and when understanding those is easy, move on to more complex objects. Finally, bring to their enumeration such a close attention that nothing may be omitted from their inventory. These, my Brother, are the conditions which you must impose on all your intellectual activities.

Arithmetic is the science of Numbers and their manipulation. The study of their symbolism id, along with Geometry, essential for the Mason worthy of that name, for Numbers (we do not say Figures, which are only their ideograms), Numbers allow access to a whole philosophy and to a true metaphysics.

“Everything is arranged according to Number” Iamblichus tells us, citing the *Heiros Logos* of Pythagoras, and affirmation repeated by Aristoxenes of Tarentum. In fact, in Pythagorean metaphysics, the ten first Numbers, source of all others, constitute the initial classification of all ordinary numbers and, in consequence, are truly metaphysical potentialities, transcendent in the Universe. They only become immanent through the intervention of the vulgar numbers which issue from them. This is the notion of the Idea-Number, or Pure-Number developed by Nicomachus of Gerasa in his *Theologumena Arithmeticae*, which also tells us that “the divine Decade is itself the *All*, for it has served to measure *All*, as the Square and Line in the hand of the Organizer”. It is that which Solomon, emblem of the Grand Master of Universal Masonry, expresses in his book *Wisdom* in telling us: “But Thou, O Eternal One, Thou ruleth over all things by *Measure* and *Number* and *Weight*.”

Geometry is also indisputably the science of the Mason. “Let nothing enter here if it is not geometry”, declared Pythagoras. Truly there is nothing more philosophically esoteric than Geometry. He who would wish to go to the trouble of seeking the metaphysics secretly enfolded within its essential theories, that man will enter into a marvelous “garden”. If we doubt these things, it would suffice us, my Brother, to reread the seventh and renowned letter of Plato, which we will permit ourselves to recall for you:

“If someone is found to write a book in which he claims to expose my doctrine on the points closest to my heart, which he believe he has learned from me or from another, or came to them himself, know that this man understands nothing about it. For there is nothing written which treats of these various points, and such will never exist. For this knowledge cannot be transmitted as a banal set of theorems: it is only after prolonged meditation, and after an intimate familiarity with his object that, as if set on fire by a lightning bolt, the inner flame bursts forth, and its light endures without the need for external fuel... Since, for him who has once and for all grasped this teaching, there is no

danger that it will ever be forgotten. It only works through a few very short formulae, and only very few men existing understand it.⁶⁹”

This is the mysterious interior “garden” which we have just evoked, my Brother. The heavy perfume of the ancient Mysteries ever hangs there, and in its center, from which spread the great paths of initiatory thought, stands immutable and tutelary the Royal Tree of Philosophy par excellence, that of the great and divine secret of *Numbers*...

Music, in the same Pythagorean climate of the ancient world, was not designated solely a science of sonorous harmony, but also the nine Subjects personified by the nine Muses. In fact the term ‘*Music*’ comes in fact from the very name of the Muses. This comes out of the Greek *mousa*, the present participle of *maomai*, the primitive form of *maïno*: to think, understand, enthuse. What could be more significant? Does one not talk of the “joy of knowledge”? It is evident, in fact, that the Mason should be an educated man, and that to the maximum.

The letter “G” which shines in the center of our “*Flaming Star*” in the Orient of this Temple is its symbolic representation. It is the initial of the Greek work “*Gnosis*”, signifying “Knowledge”. And in his celebrated *Stromata* Clement of Alexandria affirms his admiration for Plato by declaring that: “If we were to choose between Health and Gnosis, our interest would be to choose Gnosis”. Long before the Alexandrine tradition, the prophet Hosea stigmatized Ignorance in these terms: “Thus says the Eternal One: ‘My people are destroyed because they have lost Gnosis! And since they have rejected Gnosis, I shall reject them and they shall be stripped of My priesthood’”. And the founder of Christianity will similarly chastise the followers of Ignorance: “Woe to you, Doctors of the Law! For you possess the keys of Gnosis, and you do not use them to improve yourselves, but to prevent others from achieving it”.

Astronomy, as is indicated by the Greek origin of the term (*aster*: stars, and *nomos*: laws), is the science of the movements of the celestial bodies. The purely descriptive part of *Astronomy* is often designated by the terms *Uranography* and *Cosmography*.

You should always interest yourself in keeping up to date with the various progresses made in this science, my Brother, since it involves the knowledge of the majority of the others: mathematics, physics, chemistry, optics, etc. It is progress in these sciences which, little by little, permits Man to create for himself an idea of the Universe, a little more exact and precise than that which was the vision of previous generations. It will always be difficult for a Mason passionate for the science of the Heavens to be interested in base or totally profane subjects. For the sight of the starry firmament is the immutable progenitor of the highest thoughts.

⁶⁹ As usual this is not a direct quotation from Plato’s Seventh Letter but a very loose paraphrase of part of it, reinterpreted to emphasize Ambelain’s point.

Of all the sciences, *Astronomy* is thus that which may best enlighten us regarding our relative worth, lead us to a better understanding of the correspondences which link our terrestrial globe to the rest of the Universe. Without it, as the history of past centuries bears witness, it is impossible to know from whence we came, who we are, or to establish a constructive comparison between the place we occupy in Space and the totality of this Universe. Without it we would ignore both the true expanse of our cosmic “country”, its nature, and the nebulous land to which it belongs. Enclosed in the language of our ignorance, we would not be capable of forming the least idea of the general disposition of the world. Then a thick fog would cover the narrow horizon which hems us in, and our thoughts would remain incapable of raising themselves above the mean preoccupations of daily life, to cross the narrow sphere drawn by the limits of the action of our senses.

After this short examination of the Liberal Arts, you should understand, my Brother, that no science should remain unknown to a Mason, since *all of them can be the source of a Virtue*. My Brother, this does not mean that you must obtain a thorough understanding of all the Sciences; it is enough for a Mason and for all men in general to possess at least the elementary concepts of each of them, in order to avoid the errors and prejudices that total ignorance will lead him to commit. So work to acquire those concepts which you lack, for in the ancient Initiations, the Neophyte did not return into Society until he had traveled through the cycle of human knowledge, and only then was he considered to be truly *initiated*. My dear Brother, please give me the Word of Apprentice.

Can.: – Worshipful Master, I neither know how to read nor to write; I only know how to spell. Give me the first letter and I will give you the second.

WM: – J.

Can.: – A. (*etc, alternating letters*).

FOURTH JOURNEY: THE PHILSOPHERS

Fourth Cartouche: Solon, Socrates, Lycurgos, Pythagoras, “I.N.R.I.”.

WM: – Brother Expert, please have the Candidate take his Fourth Journey, and in order to do this, hand him the *Compasses* and the *Ruler*.

The Brother Expert takes the Compasses and Ruler from the Altar of Work and hands them to the Candidate. Then he has him go once round the Lodge by means of the North. While passing, he has him contemplate the names written in the Cartouche, then leads him to the West.

WM: – Brother, Expert, is the Fourth Journey ended?

Expert: – It is, Worshipful Master.

WM: – Brother Expert, please replace the Tools of the Traveler on the Altar of Work.

My Brother, in the course of your Fourth Journey, we have put you in the presence of certain names, the pride and honor of Philosophy.

The first, *Solon*, was one of the seven sages of ancient Greece. At this time, scarcely one Athenian in eight actually possessed any civil rights, and the Athenian people were divided into *citizens* (scarcely an eighth of the total population); aliens, inhabitants of foreign origins, possessing no rights except that of residency, and whose children were necessarily bastards, inheriting none of their parents' goods; and *slaves*, considered to be material goods, having no legal existence, any familiar organization, being nothing more than domestic animals. At this time, Solon had the courage to fight in Athens for a Constitution aimed at replacing the old, draconian, inhuman regime, which considered as a highly religious ceremony one where the baptism of a ship basically consisted of the sacrifice of a slave, spread-eagled naked across the bow of the ship, crushed between the bow and the quay, whose blood so shed was considered an offering to the gods.

The second, *Socrates*, was the creator of moral education. He didn't hesitate to demonstrate the ridiculous aspect, poor example and infantile character of the pagan religions of his time. For him the gods, molded with the same qualities and faults as men, had no right to demand from them their costly adoration. He resisted the thirty Tyrants who had usurped the power of Athens, and he never ceased to reproach them for their exactions and their crimes; and in his turn, accused by people in their pay, was condemned to death and had to drink hemlock. He did this while smiling, thus showing that a good man whose conscience is at peace, absolutely knows not how to fear death. His philosophy rests on the knowledge of oneself. Against the sophisticated methods of the philosophers who had preceded him, with their vain reasoning, he substituted the method of observations, which we use today.

The third, *Lycurgos*, was a legislator in Sparta. Obligated to go into exile to escape his adversaries, he visited all of Asia Minor, learning and observing wherever he stayed. On returning to his own country, he found disorder and embezzlement, and became convinced of the need to reform the turbulent and barbarous people who were the Spartans. He then went to Delphi and consulted the Oracle of Apollo, which responded through the voice of the Pythia: "that he was going to lay the foundations of the most celebrated republic in History". He returned to Sparta, where his laws were then adopted. Nevertheless this was not without opposition, and he had an eye punctured in the public square during a scuffle. His laws were founded upon profound wisdom, ultimately leading to love for one's country and a purification of morals, creating courageous citizens. We do not know the true circumstances of his death, but it is believed that he returned to die close to the Temple of Delphi, following a fast which was voluntarily prolonged until his final liberation.

The fourth, *Pythagoras*, was born in Samos, and was at first a sculptor and athlete. At the age of eighteen he won the prize for wrestling at the Olympic Games. A pupil of Pherekydes, he adopted the latter's theory on the immortality of the human soul. Traveling through Egypt, Greece, Chaldea and Asia Minor, he was able to learn about the very sources of ancient esotericism. Some say he even went on to visit India. Finally, forty years old, he returned to sojourn in Greater Greece, at Croton, a town nowadays situated in the Southern part of Italy. There he founded a famous institute, a kind of sacerdotal, mystical and scientific corporation. One could only be admitted after a novitiate of silence which lasted two years if one was classed as a serious candidate, or five years if one was estimated to be a little frivolous. There they lived communally, abstaining from non-ritual meats, and cultivating all the sciences of that epoch: mathematics and arithmetic, geometry, music, astronomy, astrology, etc. There they taught everything that we now find in our esoteric traditions, that is to say: the transmigration of the soul for the profane who are chained to the "wheel" of life, but final liberation for initiates who have scrupulously observed the rule of the Order; the gross and malefic aspect of the material World, and the absolute reality of a spiritual universe in which all is in the *archetypal* state, the *eternal image*, the perfect model for that which is refracted in a very imperfect manner in our material universe.

The fifth, characterized by the sigil "I.N.R.I.", designates the mystical and philosophical current issued forth from the founder of Christianity, that is to say, Jesus Christ Himself. His historical reality is not proven by the Christian writings, but rather by the positions taken by the adversaries of his closest disciples, and these support that very reality which is not, in this sense, under discussion. Under the sigil "I.N.R.I." it is not only the moral and social program of education contained within Freemasonry that is understood, but also that of our illustrious founders, the mysterious *Rose+Cross*. Love of one's neighbor, scorn for the impermanent riches and honors of this very imperfect and deceitful world, a permanent fight against Evil in all its aspects, the purification of Man, Nature and the entire Cosmos. Christianity necessarily comprised an essential part of the Inner Alchemy, if one knew how to free oneself from all clerical and selfish mastery. The sigil, as you are no doubt aware, signifies: "*Jesus Nazarenus Rex Iudeorum*", meaning: "Jesus of Nazareth, King of the Jews", the inscription figured on the cross upon which Jesus died. The *Rose+Cross*, our occult guides, saw in it this alchemical device: "*Igne Natura Renovatur Integra*", meaning: "It is through Fire that Nature renews itself". One can also see there: "*Intra Nobis Regnum Ieshouah*", meaning: "The Kingdom of God is within us". We can also read the Hebrew words for the four Elements: "*Iammim*" (Water), "*Nour*" (Fire), "*Ruach*" (Air), "*Iebchah*" (Earth).

Let us conclude that these five philosophical systems indicate nothing less than *inner potentialities*, sleeping in man, and which had to be awakened in turn, as they were awakened in Humanity, in the *Collective Man*, through the course of the ages and at the call of those sent from On High to promote them.

The first, *Solon*, was his system rest upon *Justice*: the second, *Socrates*, saw his founded upon *Prudence*. The third, *Lycurgos*, saw his resting on *Fortitude*. The fourth, *Pythagoras*, saw his seated upon the virtue of *Temperance*. And the fifth, veiled behind

the sigil “I.N.R.I.”, is the quintessence of all the others, the *Chrysopeia*, born of and resulting from the four *Elements: Earth (Prudence), Water (Temperance), Air (Justice)* and *Fire (Fortitude)*, the four branches of the *Cross* in the center of which is born the *Rose* of our illustrious promoters of yesteryear.

My Brother, please give me the Password and Sign of the Order⁷⁰.

Can.: – T...N...⁷¹

He makes the sign of the Square.

FIFTH JOURNEY: GLORIFICATION OF LABOR

WM: – Brother Expert, please have the Candidate take his Fifth Journey, but for this last circumambulation, you will observe our custom of leaving his *hands free*.

The Brother Expert has the Apprentice go once round the Lodge leaving the West, passing by the South and the East, and leads him between the Columns in the West.

WM: – Brother, Expert, is the Fifth Journey ended?

Expert: – It is, Worshipful Master.

WM: – My Brother, you have completed this Fifth Journey with free hands, but still wearing your Apron, the emblem of Work. In truth, we have but a very short time to live, and we must spend it in labor. Still, this labor is performed in the Liberty that we exercise, and this is expressed by the fact that this last journey is accomplished with free hands. We should also perform it with Impartiality. We cannot become Masons except through journeys which sow the seeds of a better Future, like our forebears, the *Rose+Cross*. Here, too we find the symbolism of the free hands. My Brother, you should therefore penetrate the duties that liberty imposes on man; in society, the great secret of enjoying it without dissolution is to use it without harming ones fellow-man.

Your practical education as a Mason is ended. Henceforth you will leave the practical plane, this formal world so that, with new insights, you may hope to access a very different world. It only remains to you to file away in your spirit that which you have learned, so that you may be able, through your work and your example, to transmit to those who will come after you that which you have yourself received.

Our constant aim, as Masons, is the perfection of society through the propagation of the sciences; and the moral and spiritual improvement of humanity by the morality resulting from the influence in us of every piece of knowledge. You must have realized

⁷⁰ ...et saluer l’Or.:

⁷¹ I do not know to what this refers, so leave it in the original French.

that every *science* is linked to a *virtue*, each *virtue* rests upon a *gift*, each *gift* comes from a *faculty*, and each *faculty* can be developed by a *science*⁷².

In summarizing what you have learned during the course of your preceding “Journeys”, you have noted that the study of yourself is the first level of study in order to come to wisdom. Remember moreover that it is from one of the most respected sciences, *Astronomy*, that Masonry has extracted the allegorical formulae which give a kind of body to its thoughts. Thus, all the emblems which decorate its Temples are there to remind us of the Great Temple of the Universe, and the Blazing Star which shines in their Orient is the most esoteric emblem of the Mysterious Cause of the Author of all these marvels, which we have named the *Grand Architect of the Universe*, and which the Pythagoreans called the “*God Who Geometrizes*”.

Silence, or soft and slow music.

WM: – Brother Expert, please have the Candidate complete his last work as an Apprentice.

The Brother Expert places a Gavel in the Candidate’s hand, and leads him to the rough ashlar, on which he has him give the three knocks or Apprentice: 00__0. He then leads him to the West and has him inform the Worshipful Master that the work is ended.

Expert: – Brother Senior Warden, the last labor of the Apprentice is completed.

SW: – Worshipful Master, the last labor of the Apprentice is completed.

*The Master of Ceremonies comes and stands by the Candidate.
The Brother Expert returns to his place.*

WM: – Brother Master of Ceremonies, please have the Candidate advance to the Altar of Work by the mysterious steps of Companion.

The Master of Ceremonies has the Candidate advance by the three steps of Apprentice.

Master of Cere: – Worshipful Master, the three steps are completed. It is not my duty to teach the others, which reveal a particular secret.

WM: – Brother Expert, please return to your place by the side of the Candidate, and teach him the two steps of Companion.

The Brother Expert returns next to the Candidate and firstly teaches him the Sign of the Grade, then the walk, in two steps, facing the East.

⁷² i.e. through education. ‘Science’ is often interchangeable with ‘education’.

WM: – My Brother Apprentice and soon to be Companion, when you were received as an Apprentice, our initiatory Ceremony, stripped of all exoteric and specific religious dogma, voluntarily and knowingly emphasized the unique aspect of this initiation. Many times the Ritual underlined how your complete, absolute *acceptance*, without any mental reservation, gave efficacy to this entry into the secular Chain uniting Freemasons across time and place; notwithstanding the simplicity of the Symbols thus put into action, and sometimes even the poverty of these simulacra serving as a vehicle for the manifestation of our Mysteries.

Moreover, these platonic teachings were recalled through various repetitions, which indicated that “to be initiated is to die”, and “those who have drawn close to sacred initiations and those who ignore them will not, in the abode of the dead, have similar destinies...”.

Today, are going to follow your periplus in this mysterious and unknown World. For the second time the Initiatory Ritual born of early times will put you in the presence of what the ancient Initiations named, with as much terror as respect: “*the Mysteries*”. You may be sure that all of Masonic ritual is none other than the equivalent of the “*Book of the Dead*” of ancient Egypt. From the ancient mysteries, celebrated long ago in the temples of Memphis, to the veiled lights of Orphic teachings which illuminated the initiates of Greater Greece at Crotona or Metaponte, the continuity is perfect, and it is through yourself that you will come to realize this. The Initiation which, since your reception as Apprentice has led you here and, I trust, will soon make of you a Candidate for Mastership, is in fact, through the revelation of its symbols, a very real funerary ritual. As Plato tells us, Freemasonry has no other object than to “teach you to die”. It first teaches you to kill the “old man” within, the instinctive and egotistical being. After this it teaches you to direct your steps into a universe unfamiliar to you. And in a short time it will teach you to *live again*, this time forever...

In drawing your attention to your five senses, Masonry teaches you the need to preserve, *whatever may befall*, these potentialities which constitute the *permanence of consciousness*. By teaching you the human sciences, Masonry built up your spirit, and gave your soul the *necessary tools to know, to appreciate, to judge*. By placing you in the presence of various stages of philosophy and morality, enjoining you to observe them, to the improvement of yourself and your fellow man, it gave your soul the opportunity to *lay claim to eternal light* which that received in your initiation as Apprentice was but a pale reflection. From this you now begin to comprehend why we insist on a belief in the immortal soul, and in a subtle plane from which it comes and to which it aspires to return, which we called the *Eternal Orient*, being the conditions of your postulate. Brother Orator, please give he who is going to become a Companion the traditional discourse of our tradition.

Orator: – My Brother, it is only through legend, myth, image and symbol that the spirit of man may approach higher truths. For him, all is presented as if in a dream, and it is banal and common images which express transcendent realities.

For the followers of Pythagoras and Plato, the soul, stripped of its carnal envelope, proceeds along a single route, in dim light, and then arrives at a crossroads. There it must choose between two routes, two roads, one leading to its left, the other to its right. It is at this crossroads that it must decide its ultimate destiny: to be a fortunate immortal, or to suffer a dissociation of the personality and its return to inferior forms of life. It is “*Gnosis*”, represented by the letter “G”, and communicated by initiatic “*Light*”, and conveyed by the “*Blazing Star*” which conditions triumph in this test. The image of his mysterious “crossroads”, where the ultimate journey finds its end, is presented to you by Freemasonry. The *Square* represents the two roads, before the *Compasses* symbolizing the Divine Architect. This tradition was known to the Greeks through Pythagoras, and in Judea through Kabbalism. Do we not read the following passage in one of the prophetic books: “For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with teraphim, he looked in the liver. At his right hand was the divination for Jerusalem... And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken...” (Ezekiel: XXI, 21).⁷³ It is the same in the Orphic Mysteries. The soul, coming to a crossroads on the path followed by the dead, must choose between one road leading to a white Cypress, shading a spring from which flows the Water of Forgetfulness. The Mystic has previously been warned that he must certainly not approach this way. On the contrary, he must take the right-hand path, which leads to the fresh water of the Lake of Memory. It is a survival of this image which gave birth to the superstition which says that the crossing of a river and one of its tributaries, or the bifurcation of two roads in a forest, are supposed to constitute places where one may, more than in other places, stir up and propitiate subterranean entities or the dead.

See then in this symbolism, my Brother, the need to construct within yourself a enduring being, a human entity who through his high intellectual moral and spiritual worth, will be able to endure beyond corporeal death, and finally arrive at the Eternal Orient, freed of all desire and all need.

It is by three steps of *Apprentice*, the *little death*⁷⁴, that you have been placed in the presence of the Light, and you were then taught the need to kill the *old man* within you.

It is by the two steps of *Companion* that you have been led to the Great Crossroads, where you must choose between the way of darkness, leading towards the dissolution of your personality, or the luminous path leading towards the full flowering of man. (*Silence*).

⁷³ Listed as Ezekiel XXI, 26 in Ambelain. Also, I preserved his use of the word ‘teraphim’ while the King James Bible actually uses ‘images’.

⁷⁴ ‘*tré-pas*’ is a pun on the word ‘*trépas*’, meaning ‘passage’, or more poetically and commonly, ‘death’. We realize from this the powerful symbolism of the three Masonic steps in French!

WM (gives a blow of the gavel): – Please rise and come to Order, my Brothers, facing the Orient. My Brother Apprentice, please place your right hand on the “Holy Book”, *Compasses* and *Square*, in order to take your Obligation.

OBLIGATION

“I, N..., solemnly and sincerely promise and swear, in presence of this Worthy Assembly of Masons, never to reveal to any Profane, nor to an Apprentice, the secrets of initiation of Companion. I renew my Apprentice promise to love my Brothers, and to assist them in their needs. And if I ever has the misfortune to perjure myself, may I have my heart torn out so that there will never more be any memory of me among Freemasons. So help me the Great Architect of the Universe.”

WM: – My Brother, we take note of your solemn declaration.

He places his Sword on the top of the Candidate's head and continues:

“To the glory of the Great Architect of the Universe, in the name and under the auspices of the Ancient and Primitive Rite of MEMPHIS-MIZRAÏM, manifested through its Grand Symbolic Lodge, by virtue of the powers on me conferred by this Worthy Lodge, I receive and constitute you Companion Freemason of the Second Degree of the RITE, in the Temple of the Worthy Lodge “.....”, number ..., seated at the Zenith of

He gives five knocks with the Gavel on the blade of the Sword, OO__O__OO. Then he gives the fraternal accolade to the new Companion.

WM: – In your capacity as Companion, I lift henceforth your obligation for silence, and it will be possible for you to ask questions of the Masters of this Worthy Lodge. You will wear the flap of your Apron lowered, and from this moment will work upon the Cubic Stone, and will receive your wages at the Column “B”. This prerogative will remind you that, as a Companion, you have been chosen to help the Apprentices to perfect their work; that is, that you must give every care, not only to correct the faults of your young Brothers, who are less enlightened than you, by counsel and example; but also to envelop them with the Apron of fraternal charity. Brother Expert, please communicate to our new Brother Companion the *Signs*, *Words* and *Grips* of the Second Degree.

The Brother Expert performs this duty.

WM: – Brother Master of Ceremonies, please conduct our new Brother Companion to the Wardens of this Lodge, so that he may communicate to them the *Words*, *Signs* and *Grips* which have just been communicated to him, and they may recognize him as a Companion, and complete his instruction if there is a need.

The Brother Master of Ceremonies performs this duty.

WM: – Brothers Expert and Master of Ceremonies, conduct the Companion to the Cubic Stone, give him the Gavel, and have him give five knocks upon it, in the pattern OO__O__OO.

The Brothers Expert and Master of Ceremonies conduct the Candidate to the Cubic Stone, give him the Gavel, and have him give five knocks upon it, OO__O__OO.

JW: – Brother Senior Warden, the new Companion has given the Signs, Words and Grips correctly, and henceforth he will be working upon the Cubic Stone.

SW: – Worshipful Master, etc. (*he repeats the above phrase*).

WM (gives a blow with his Gavel): – My Brothers, please rise and come to Order, facing the Orient... Brothers Senior and Junior Wardens, please proclaim to your respective Columns, as I shall to those seated in the Orient, that Brother N... has been admitted as a Companion in this Worthy Lodge "...", number ... in our Obedience, in the Zenith of

SW: – Brother Junior Warden, Brothers seated at the Column of the South, I announce to you on behalf of the Worshipful Master of the reception of Brother N... to the degree of Companion, in this Worthy Lodge "...", number ... in our Obedience, sitting at the Zenith of ..., and I invite you henceforth to recognize him as such.

JW: – Brothers seated at the Column of the North, I announce to you that the Worshipful Master has just proclaimed Brother N... Companion Mason of this Worthy Lodge "...", number ... in our Obedience, sitting at the Zenith of ..., and I invite you henceforth to recognize him as such.

SW: – Worshipful Master, the announcement is made.

WM: – My Brothers, let us applaud the Works of this day, and congratulate the happy acquisition which we have just made to our Lodge in the person of Companion N.... With me, give the Sign, the Triple Battery and Acclamation..

This is done. The Master of Ceremonies expresses the thanks of the Recipient.

Master of Cere: – Worshipful Master, and all Brothers in your Degrees and Qualities, permit me to express in the name of our Brother N..., new Companion of our Lodge, his most ardent thanks for your confidence, precious teachings, and witness of fraternal affection. May he ever justify them...

The Works are then continued after the Order of the Day; Instruction is given; the Sack of Propositions and the Trunk of

Charity are circulated; and then the meeting passes to the Closing of the Works.

CLOSING OF THE WORKS

WM: – The order of the day being completed, I ask if anyone wishes to speak in the interest of this Lodge or the Order in General.

SW: – Worshipful Master, the Columns are silent in the South and North.

WM: – Since no Brother desires to speak, we will now proceed to the Closing of the Works. But firstly we should circulate the Bag of Propositions as well as the Widow's Trunk. Brother Master of Ceremonies and Brother Hospitaller, please fulfill your Offices.

When the Trunks have circulated, the Brothers Master of Ceremonies and Hospitaller come and place them between the Columns.

SW: – Worshipful Master, the Bag of Propositions and the Widow's Trunk are at your disposal between the Columns.

WM: – Bring them to me.

The Trunks are carried and emptied.

WM: – The Bag of Propositions contains...or the Bag of Propositions has returned empty. The Widow's Trunk has produced a flat stone of ... pounds, taken in charge by the Brother Hospitaller. Brothers Senior and Junior Wardens, are the Masters and Companions content and satisfied?

SW: – They are, Worshipful Master.

WM: – Brother Junior Warden, how old are you as a Companion?

JW: – Five years old, Worshipful Master.

WM: – Brother Senior Warden, at what hour do the Brethren cease their Works?

SW: – Midnight, Worshipful Master.

WM: – Why, my Brother?

SW: – Night reigns over Egypt, Worshipful Master, the Temples return to their secular silence, and the Land of Memphis sleeps once more.

WM: – Brother Senior Warden, what is the hour?

SW: – Midnight, Worshipful Master.

WM: – Since it is the hour to rest, Brothers Senior and Junior Wardens, invite the Brethren seated at the Columns of the South and North to join with us in closing the Works in the Companions' Chamber in the usual manner.

SW: – Brothers seated at the Column of the South, the Worshipful Master and I request that you join with us in closing the Works in the Companions' Chamber in the usual manner.

JW: – Brothers seated at the Column of the North, the Worshipful Master and I request that you join with us in closing the Works in the Companions' Chamber in the usual manner.

WM: – Brothers seated in the Orient, I invite you to join with us with us (*the Worshipful rise*). Masons of the Land of Memphis, remember that it is in the Orient that the Light is born, and that, according to the words of our Master Hermes Trismegistus, the Supreme God is Light and Life. My Brother, please rise and come to Order, facing the East. To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Lodge of France of MEMPHIS-MIZRAÏM, by virtue of the Powers on me conferred, I declare the Works of the Companions' Chamber of the Worshipful Lodge of "...", seated at the Zenith of ..., closed.

With me, my Brothers, with the Sign, Battery and Acclamation!

The Order is executed.

WM: – The Works are closed in the Companions' Chamber. Let us respect the promise which we have made to observe the law of Silence.⁷⁵

⁷⁵ Note: The "Ritual of Reception" into the Grade of Companion is modern. It has been formerly examined, corrected and officially adopted for the Rite of Memphis-Mizraïm by a Ritual Committee chaired by an elder member of the Counsel of the Order of the Grand-Orient de France, aided by a member of the Grand Loge de France and a member of the Grande Loge Nationale Française, all members of our Rite, and Federal Grand Officers. Note that the five Journeys of the Recipient are made using the "Steps of Apprentice".

8.

RITUAL OF THE THIRD DEGREE

- *Opening of the Works*
- *Reception of an Apprentice*
- *Closing of the Works*

OBSERVATIONS

The Temple should be hung with black hangings, strewn with skulls, crossbones and tears, all in silver. Each of the three Columns bear three wax candles, making nine lights in all. The Orient is called the Debir⁷⁶, and the rest of the Temple bears the name Hikhal. A large black hanging separates the two. The Masters (alone present) are dressed in black with a black tie. All should be covered, as in the “Middle Chamber”⁷⁷. Myrrh burns in the Censer, in place of all other incense (The “Middle Chamber” analogically draws its name from the central box of the famous “Magic Square” of nine boxes). In the middle of the Temple, where the Trestleboard habitually is, a funerary drape in black and fringed with silver is laid out, covering a skeleton stretched out on a mat or cushion. The three Columns with their nine luminaries thus flank “Hiram’s Tomb”. The small central Altar is therefore of necessity placed between the Orient and the funerary drape. In the Hikhal, before the final illumination, there are no other lights other than those described above; penumbra reigns. The Blazing Star is lit, in the North-West of the Temple.

RITUAL FOR THE DEGREE OF MASTER

The Works being opened in the Grade of Companion:

OPENING OF THE WORKS

*VWM*⁷⁸ (*Gives a blow __O__, repeated by the Wardens*): – Worshipful Brother Senior Warden, what is the first duty of a Warden in the Middle Chamber?

⁷⁶ *Hikhal* was Hebrew for ‘Great House’ or ‘(Outer) Temple’: *Debir* was Hebrew for Holy of Holies.

⁷⁷ *Tous doivent être couverts, en « Chambre de Milieu ».*

⁷⁸ Très-Worshipful: as the Wardens are now referred to as “Worshipful”, reminiscent of the Mark Degree, the Master is now elevated further. As *Very Worshipful* sounds ugly in English and indeed has a different connotation, this could also possibly be rendered “Very Worshipful”.

WSW: – Very Worshipful Master, it is assure himself that the Temple is duly tiled.

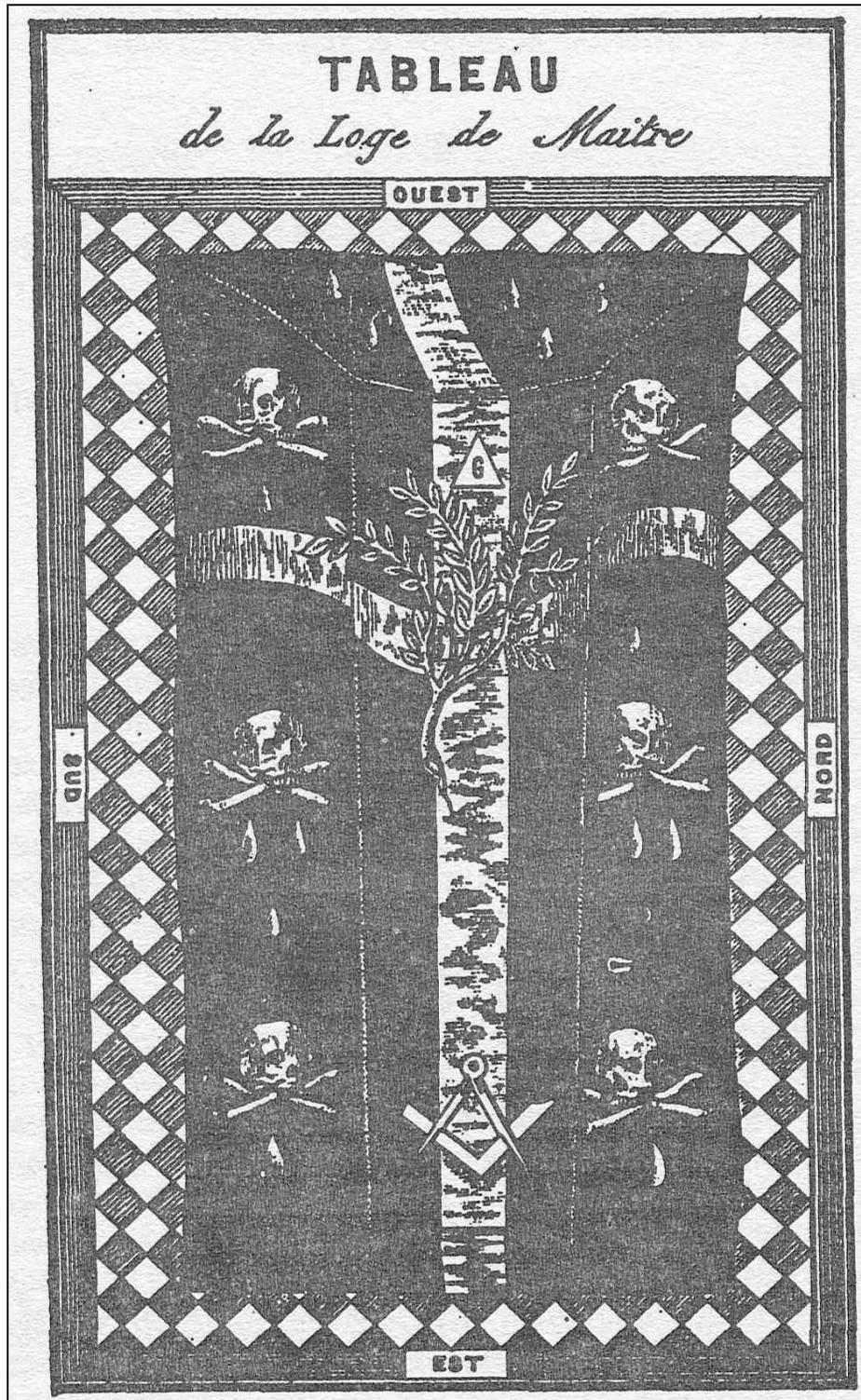


Figure 3 – Third Degree Tracing Board

VWM: – Worshipful Brother Junior Warden, please assure yourself of this through the Brother Tiler.

WJW: – Worshipful Brother Tiler, assure yourself that the Temple is duly tiled.

The Brother Tiler leaves, inspects the Parvis and having closed the door, gives his report.

Tiler: – Worshipful Brother Junior Warden, the Parvis is deserted, and the Brother Apprentices and Companions are away.

WJW: – Very Worshipful Master, the Temple is duly tiled.

VWM: – Worshipful Brother Senior Warden, what is the second duty of a Warden in the Middle Chamber?

WSW: – Very Worshipful Master, it is assure himself that all the Brethren present on the Columns of the South and North are regular Master Masons, members of this Lodge or Visitors known to us.

VWM (*Gives a blow of the gavel __O__, and says*: – Please rise and come to Order, my Brothers, facing the East.

Worshipful Brothers Senior and Junior Wardens, assure yourselves that all the Brothers on your Columns are indeed regular Master Masons, members of this Lodge or Visitors known to us.

The two Wardens proceed along their Columns, Gavel “en bande⁷⁹”, and tile the Brothers whom they do not know. On returning to their platforms:

WJW: – Worshipful Brother Senior Warden, the Brothers on the Column of the North are all Master Masons.

WSW: – Very Worshipful Master, the Brothers on the Columns of the South and North are all Master Masons, members of this Lodge or Visitors known to us.

VWM: – It is the same in the Debhir. Worshipful Brother Senior Warden, are you a Freemason?

WSW: – My Brethren recognize me as such, Very Worshipful Master

VWM: – Worshipful⁸⁰ Brother Senior Warden, what age are you?

⁷⁹ See Note 57.

⁸⁰ Omitted in the original, included for consistency.

WSW: – Three years old, Very Worshipful Master.

VWM: – Are you traveling further?

WSW: – Try me. I know the letter “G”.

VWM: – Do you have any other knowledge in Masonry?

WSW: – Prove me. The Acacia is known to me.

VWM: – Worshipful Brother Junior Warden, how old are you?

WJW: – Seven years old and more, Very Worshipful Master.

VWM: – Worshipful Brother Senior Warden, at what hour do the Works in the Middle Chamber begin?

WSW: – At midday, Very Worshipful Master.

VWM: – Worshipful Brother Junior Warden, what is the hour?

WJW: – It is midday, Very Worshipful Master. The sun shines forth at the Zenith of our Temple, between the two Sycamores which bound the Horizons; the Morning Star, behind which it rises each day, slows to salute it once more, and in the Field of Reeds the Glorified Ones rejoice...

VWM: – Masons of the Land of Memphis, since the Light shines forth once more upon old Egypt, the Morning Star slows to salute the one which she announces, and the Glorified Ones rejoice in the Field of Reeds, it is time to open our Works. And so, by virtue of the Hour and the Age, Worshipful Brothers 1st and 2nd Wardens, invite the Worshipful Brothers seated on your Columns to join with us.

WSW: – Worshipful Masters seated at the Column of the South, you are invited by the Very Worshipful Master and myself to join with us to open the Works in the Middle Chamber.

WJW: – Worshipful Masters seated at the Column of the North, you are invited by the Very Worshipful Master and myself to join with us to open the Works in the Middle Chamber.

VWM: – Very Worshipful Masters seated in the Debhira, I invite you to join with us to open the Works in the Middle Chamber.

The Very Worshipful Master knocks: OO__O__OO__O__OO__O__: 9 blows.

With me my Brothers, with the Ordinary Sign, the Sign of Horror and the Acclamation.

This is done.

To the Glory of the Grand Architect of the Universe, in the name and under the auspices of the French Grand Lodge of MEMPHIS-MIZRAÏM, by virtue of the Powers on me conferred, I declare the Works of the Middle Chamber of Worshipful Lodge “...” in the Zenith of ... open. Worshipful Brothers, please be seated.

RECEPTION OF A COMPANION INTO THE DEGREE OF MASTER

The Brother Grand Expert fetches the Brother Companion and conducts him to the Door of the Temple. He has him knock as a Companion, then he stands him with his back to the Door of the Temple.

WSW: – Very Worshipful Master, someone is knocking as a Companion at the Door of the Temple.

VWM: – Who is the Companion who is foolhardy enough to dare penetrate this sacred place? Does he come to affront our sorrow? Worshipful Brother Senior Warden, ask his name and what he desires.

WSW: – Worshipful Brother Tiler, please see who knocks at the Door of the Temple and ask him what he wants.

Tiler: – Who knocks at the Door of the Temple, and what does he want?

Expert: – Very Worshipful Master, we bring you a Companion whom we surprised in the approaches to the Temple; he appeared to be sunk in deep meditation, and this is why, instead of chastising him, we have led him here.

VWM: – Might he be one of those guilty of murder whom we mourn? How does he dare approach this place, and to what end?

Expert: – Brother Companion N..., encouraged by the satisfactory testimonies of his Masters, hopes to obtain a raise in salary in recompense of his zeal in work. He has ascended the first two landings of the winding staircase, the first being of three steps and the second of five steps.

VWM: – Then, Brother Expert and Worshipful Master, introduce him into our Temple, and we will question him. Let misfortune assail him if he has the audacity to lie.

The Candidate is introduced backwards, his back facing the Debir.

VWM: – Brother N..., Please tell us your age, profession, and your place of work.

Can. (the Brother Expert prompting): – Worshipful Master, I am five years old. I am a Companion Mason, amid the Masons who are erecting the Temples of Great Egypt, and I work in the Companions' Chamber.

VWM: – Brother Companion, have you reflected well upon the request which you make? Are your hands and your conscience pure?

Can. (reads the following text, given to him by the Expert): – Worshipful Master, here are my hands, and they are pure. Here in my palm is the heart which I had from my mother⁸¹, and it is pure. Let it weighed in the Scale of Truth, for it is pure. I have never sullied it. I have never blown out the Flame of Understanding. I have never suppressed the Powers. I have never veiled the Light. I have never masked the Divine Illumination. I have never offended Beauty, the truth of form. I have never saved my life at the expense of others. I have never caught the Divine Fish, which are Symbols, nor the Birds of Mystery, which are Formulae, on my lines. Faithful to my Regent, the Mistress of Truth, whose Star burns brightly at this moment before my eyes, I have never perverted Truth. For I am pure, I am pure. Hardness of heart have I never known. I have given fresh water to those who thirsted, wheat to those who were wanting, and clothing to him who was naked. And so, in the Hall of Truth, before the Veracious Tribunal and supported by my Patron, the Mistress of Truth whose Star burns brightly before my eyes, may my heart which I had from my mother be light, light, for I am pure. I am pure.

VWM: – My Brother, a great trial has struck Egyptian Masonry, and we suspect Masons of being the authors of this terrible event. We have been betrayed by those whom we had filled with acts of kindness. This is why our mistrust towards all Companions in general endures.

Can. (reads the following text, given to him by the Expert): – Worshipful Master, I present myself with my heart in my palm, the hearth which I had from my mother. My Proposer is the Guide of the Ways, the Master of the Western Mountain, Conductor of the Dead towards Life. And my Patron is the Mistress of Truth, Regent of Thebes. I invoke in spirit my Creator, He from whom I was born, the Eternal Son of Eternity, the Hidden of the Hidden, so that as the Word might become Reality, by virtue of the voice of truth which comes forth from the Hawk, I shall rise up like the Phoenix.

⁸¹ Lit.: *The heart of my mother*. However, in the *Negative Confession* in the *Egyptian Book of the Dead* the hieroglyphs are usually translated as “the heart which I had from my mother”; for it is the postulant’s heart that is weighed, not his mother’s!

VWM: – Worshipful Brother Expert, please examine the hands of this Companion, and bring me his Apron, that I may assure myself that he is pure and without stain.

Expert (examines the hands of the Candidate, removes his apron and takes it to the Very Worshipful Master): – Very Worshipful Master, the Companion’s hands appear to be pure and without stain. Here also is his Apron.

VWM: – His Apron indeed bears no trace of soiling. Brother Expert and Worshipful Master, please seat the Candidate facing the West.

This is done, the Candidate being seated with his back facing the Debhira.

VWM: – Are you a Mason of Egypt?

Can.: – My Brothers recognize me as such.

VWM: – How old are you?

Can.: – Three years old, Very Worshipful Master⁸².

VWM: – Where were you received as a Freemason?

Can.: – In the body of a Lodge, just, perfect and regular.

VWM: – How were you received as a Mason?

Can.: – Being neither naked nor clothed, and deprived of all metallic substances; a cord about the neck, I was conducted to the door of the Temple by the hand of a friend, whom I recognized as my Brother.

VWM: – Have you received your salary?

Can.: – I am satisfied.

VWM: – Where did you receive your salary?

Can.: – At the Column “J...”⁸³.

VWM: – Are you a Companion?

⁸² In the French text the Candidate now refers to the Initiator as ‘Very Worshipful Master’. As he has only known him as ‘Worshipful Master’ until this time, and has previously referred to him as ‘Worshipful Master’, it would seem more appropriate to refer to him as ‘Worshipful Master’ at least until the time of instruction.

⁸³ Note again the juxtaposition of the passwords.

Can.: – I know the letter “G”.

VWM: – How old are you?

Can.: – Five years old, Very Worshipful Master.

VWM: – How were you received as a Companion?

Can.: – By passing from the Column of the North to the Column of the South, have completed five journeys.

VWM: – How do you work under the direction of the Masters?

Can.: – With ardor, joy and liberty.

VWM: – Have you received your salary?

Can.: – I am content.

VWM: – Where were you received?

Can.: – At the Column “B...”.

VWM: – Are you expecting anything more from your Brothers?

Can.: – I am waiting for the hour when, being sufficiently instructed in what a Companion should know, I shall be admitted to partake of the Masters’ Works in the Middle Chamber.

VWM: – Brother Companion, turn and face the East. As you can see, we are weeping and in mourning. Shadows cover Egypt, and the Light has disappeared: one of our most venerated Brothers has fallen beneath the blows of infamous murderers and we are certain that they are Companions who have committed this crime. My Brother Companion, do you have any knowledge among the members of your Class, of a plot fomented against our Order?

Can.: – ...

VWM: – Since you say you are innocent of this crime, give us certain proof of this. Approach this still-warm body, and if you are the murderer that we suspect, or if you are its tacit accomplice, then the wounds will bleed anew. But if you have nothing to do with this, you should not fear that our dead Brother will rise to cry vengeance. Worshipful Brother Expert, please conduct our Brother towards the East, and have him step over the body of our Master.

The Brother Expert has the Companion advance by the steps of Companion, then have him step over the Body in the manner of Masters. When he is placed in front of the Body, the Brother laid out under the catafalque gets up and takes his place on his Column in silence.

VWM: – Brother Companion, since you have successfully submitted to this final proof, our confidence in you begins to be reborn. We will now reveal to you the circumstances of the crime which has plunged us into affliction. But first, you are going to give your word as a Mason never to reveal to anybody all which you are about to see or hear, understand or divine, excepting only to Master Masons, and to keep inviolate the secret of these Masters when in the presence of other Brothers, Companions and Apprentices. Do you so promise?

Can.: – I so swear, Very Worshipful Master.

VWM: – We take note of your solemn promise.

The Masons for whom we weep is our Master, who was called Imhotep in Egypt and Hiram Abif in Tyre, and who directed our Works across the World, advised us, and enlightened us with his sage counsels. As knowledgeable in architecture as working in metals, he was sent by Hiram, King of Tyre, to King Solomon, to direct the construction of the Temple at Jerusalem, which the people of Israel intended to erect to the glory of the Divine Architect of the Universe.

Hiram divided his workmen in to three groups: Apprentices, Companions and Masters. To differentiate between them and to recognize them, he gave each their own class of Words, Signs and a Grip. The signs of recognition are those which still serve us in the Grades of Apprentice and Companion.

The works drawing to their close, three wicked Companions, having been unable to obtain their Mastership, decided to extract the Signs, Words and Grips of Master from Hiram Abif by any means.

The Master Architect had the habit, when the building yards were empty following the departure of the Workmen, of going to inspect the Works. They each hid themselves at one of the three Gates of the Temple, and waited for him. When his visit was ended, Hiram left the Middle Chamber and made his way towards the West Gate.

While the Very Worshipful says these words, the Brother Expert conducts the Candidate towards the West Gate, where there is a Brother armed with the Rule. When the Candidate arrives at his level:

VWM: – Hiram found a Companion standing in his way, armed with a Rule.

Expert: – What do you want? Why have you not departed with the other Companions?

1st Companion: – I have been a Companion for a long while, and I wish to become a Master like yourself. Give me the Signs, Word and Grip of Master Mason.

Expert: – Madman! This is not how I received it, nor how it should be requested. Work, persevere, and you will be recompensed according to your merits.

The 1st Companion strikes the right shoulder of the Candidate with the Rule.

VWM: – Hiram, lightly wounded, then fled towards the North Gate, seeking to leave.

The Expert conducts the Candidate towards the North Gate, where another Brother, armed with the Square, bars his way.

Expert: – What are you doing there? What do you want of me?

2nd Companion: – I have been a Companion for a long while, and I wish to become a Master like yourself. Give me the Signs, Word and Grip of Master Mason.

Expert: – You will be received among the Masters when treason and crime are honored.

The 2nd Companion strikes the nape of the neck of the Candidate with the Square.

VWM: – Hiram, weakened by these two wounds, sought to flee by way of the East Gate.

The Expert conducts the Candidate towards the North Gate, where a third Brother, armed with the Gavel, bars the Candidate's route.

Expert: – And what are you doing there? What do you want of me?

3rd Companion: – I have been a Companion for a long while, and I wish to become a Master like yourself. Give me the Signs, Word and Grip of Master Mason.

Expert: – I would prefer death before perjury. You may assassinate me, but you will not make me betray my trust.

The 3rd Companion strikes the Candidate with the Square in the middle of the forehead. At the same instant, the Expert assisted by the Brother Master of Ceremonies overturn the Candidate backwards, lay him out on the Trestleboard and cover him with the funerary drape, after placing his Apron upon his face. Upon the funerary drape they place a Sprig of Acacia. They have previously

posed the Candidate in Order as Companion, left arm along the side of the body, right knee bent, leg thus in a square⁸⁴.

VWM: – Thus perished Hiram, a man who was just and faithful to his duty even unto death. Since this fatal instant which deprived us of our Master, shadows have covered Egypt, and our Works have been suspended. Nevertheless, we have hope, have not lost courage, and we force ourselves to continue the unfinished work. My Brothers, let us set about searching for the body of Hiram. Worshipful Brother Expert, select two Masters, and travel with them to search the four cardinal points beginning with the North.

The order is executed by means of the ritual steps. On their return:

Expert: – Very Worshipful Master, our search has been in vain.

VWM: – Take two other Brothers with you⁸⁵, and continue to search beginning in the South.

The order is executed, and they return to the point of departure:

Expert: – Very Worshipful Master, our search are still in vain.

VWM: – Worshipful Brother Expert, take two other Brothers with you⁸⁶, and begin your search anew, taking still more care, beginning in the North.

The order is executed. Arriving near the Catafalque, the Procession stops.

Expert: – Very Worshipful Master, I perceive a mound whose earth seems freshly dug.

VWM: – Approach the spot that you have indicated by means of the South.

The seven Masters tour the Temple for the fourth time from East to West via the South. On returning to the East they halt.

Expert: – Very Worshipful Master, I see a Sprig of Acacia upon the mound.

VWM: – This sprig has most likely been planted by our Master's assassins to conceal the tomb of their victim. Pull up this Sprig of Acacia. Do you see anything else?

Expert: – Beside the Sprig of Acacia, there are a pair of Compasses, and three cubits from that, a Square.

⁸⁴ Thereby laying him out in the form of the Hanged Man in the Book of Thoth. It would be interesting to know whether this position was truly found in the earliest manuscripts of the Order, or whether this is a later addition by Ambelain.

⁸⁵ Making five in all.

⁸⁶ Making seven in all.

VWM: – This gives us one more proof that we are standing before the hidden tomb of our lamented Master Hiram. But before pressing on with your search, let us assume that the Master’s *Word* and *Sign* have been obtained from Hiram, and agree in advance that the first *Word* which spring from our lips, and the first *Sign* which escapes us, shall be considered by us to have been inspired from On High. Thus, the *Sign* and the *Word* shall henceforth become the *Sacred Word* and *Sign* of recognition among Masters. My Brothers, please excavate the soil of this mound.

The Brother Expert raises the funerary drape, removes the Apron veiling the face of the Candidate and, with the other Brothers, gives the Sign of Horror.

Expert: – M...B...! The flesh slips from the bone...

The Brothers who accompany him repeat:

Brothers: – M...B...! The flesh slips from the bone...

VWM: – My Brothers, let two of you assist the Worshipful Brother Expert in raising the body of our Venerated Master Hiram Abif.

The Brother Expert, aided by two Brothers, grab the Candidate by the right hand, place the left hand over right shoulder, and right foot against right foot, right knee against right knee, breast to breast, and execute the “claw” grip of Masters on his right wrist, giving him the triple fraternal accolade: right cheek, left cheek, forehead. He then places the Branch of Acacia on the Compasses, Square and Holy Book on the dais of the Very Worshipful Master.

VWM: – My Brothers, let us put an end to our sadness. The *Acacia* is and shall be to us the essential mark of recognition among Masters. In certain processions, the priests of ancient Egypt carried a holy Ark, made from *Acacia* wood. And on the sides of this Ark could be read the following inscription: “Osiris rises up anew”. This, then, was a representation of eternal life, symbolized by the grain which dies in the earth in order to be reborn, and carrying within itself the glory and all the power of the future tree. Likewise was the holy Ark of the people of Israel not made of *Acacia* wood covered with gold? Thus light finally triumphs over darkness, life triumphs over death, knowledge triumphs over ignorance and liberty over oppression.

Worshipful Brother Expert, please conduct our Brother to his seat, among the Masters in the Middle Chamber, and may the Light of Ancient Egypt illumine our whole Temple...(Illumination).

Brother Companion, the moment has come to explain to you the high symbolism drawn from the legend of Hiram, which we have brought to life for you, and from the initiation which you have just in part received.

Hiram, in this esoteric tradition, represents *Knowledge*, signified by the letter “G”, revealed after your reception into the grade of Companion. It stands for *Gnosis* – that essential instrument for the Salvation of Man and his immortality.

The three evil Companions who assailed him are the vehicles and hypostases of *Error*, symbolized by the reversing of the symbolism of the Rule (the image of *Truth*); of *Fanaticism*, symbolized by the Square (the image of *Rectitude*); and *Pride*, expressing the authority of the Gavel, but an authority which one tries to usurp by means of this same Pride.

This triple warning against the dangers which follow the Initiate from the moment he seeks his Ideal and looks for the Truth, should incite you to exercise the greatest vigilance towards yourself, as much as towards the ignorant crowd, still unfit to receive particular truths.

This first part of Initiation into Mastership recalls the symbolism of the Chamber of Reflection. To achieve absolute Mastership, everything profane which lives within you must completely die in order to be reborn to a new life, made of abnegation and self-sacrifice.

The rest of the Ceremony showed you how you were going to be able to come out of your Tomb in order to take up a new form of “life”. Firstly, *three* Brothers left to seek you. Why three? To recall to your mind your first steps as an Apprentice upon the initiatic road, to show you that the teachings of initiation in the first grade must always be in your mind, and that, without them, you could do nothing.

But these *three* Brothers should above all have reminded you of what you said at the time of your first entry into Masonry, that is that to be initiated is to above all to learn to die, as Plato said. For the march of three steps of the Apprentice is to recall the *trépas*⁸⁷ – the death of the old man.

But these three Brothers were unable to find you, and this signifies the fact that the teachings given to the Apprentice are incomplete, and that you should not be content with them alone.

Then, *five* Brothers were assembled to find you. *Five* is the number which characterizes the grade of Companion, and its symbolic Journeys. As before, it is an invitation to you to recollect the knowledge acquired in this grade. But the last Companion received understood that this second attempt was doomed to defeat, for

⁸⁷ A play on the words *trois pas*, three steps, and *trépas*, passage of the dead (*trépassé* means the dead or departed).

nothing amenable to the binary is complete. Also, failure marked this second initiative to have you reborn to the true life to which you aspire.

Thus it was necessary for *seven* Brothers to come and find you. *Seven* is in fact the characteristic number of Masters, that which shows you that the initiatory knowledge of a Master Mason must comprise all the teachings of the three grades, which thus constitute an indivisible whole.

But *three* Brothers of the required *seven* cooperated to raise you out of the Tomb, to make you reborn. This is to show you that, in the mass of Initiates, only some achieve the highest initiatic results. It also shows you that of the septenary of moral virtues revealed to you in your previous initiations, three are more important than the others. These are: *Faith*, in our ORDER and in its ideals; *Hope* that, whatever may come, these ideals will one day be realized in their entirety; *Charity*, that is to say, the love of Brothers one for another, which is the best cement lying between all the stones of our Temple.

The Worshipful Brother Expert was charged with raising you with the assistance of two other Brothers, and it was he who led you out of the Tomb by the Five Points of Perfection of Master⁸⁸. I leave to your meditation the care of arriving at the meaning of this detail of our Ritual. Simply remember that the Worshipful Brother Expert, in the initiatic “mystery”, fills the role of *Hermes, Conductor of the Dead* in ancient Egypt, he who leads Souls to the Sovereign Tribunal of the Ineffable God.

The *Five Points* of Master have the following significance: the first, the pedal, shows that we are ever ready to walk to the aid of our Brothers; the second, the bending of the knees, is there to incite us to humility, and sets us on guard against immoderate and rash ambition. The third, the joining of hands, recalls to us that we must assist our Brothers, in need as in misfortune, and that it is the *Blazing Star* which its five points of light, which puts the final seal on our fraternity, from which comes the disposition of the five fingers in the grip of Master Masons. The fourth, left hand upon the shoulder, shows you that you must listen to the teachings to inspire your wisdom, those counsels which will always come from your elders. The fifth, the fraternal kiss, indicates that sweetness, that inalterable union, which must be at the very foundation of our Order.

On the Tomb in which you were laid down, was a *Sprig of Acacia*, *Compasses*, a *Square* at your head, and a *Square* at your feet.

The *Acacia* symbolizes rebirth⁸⁹, the *Compasses* at your head recalls the bounds from which you should never deviate in all your actions. The *Square* at your feet is there so that you will never forget to secure your foundations and support your reasoning upon sound and true knowledge.

⁸⁸ Known as the Five Points of Fellowship in many Orders.

⁸⁹ Renaissance: rebirth, regeneration, renewal, revival.

The Ritual teaches us that when a Master is lost, he will be found again between the *Compasses* and the *Square*. The first sense of this axiom is that the Master Mason worthy of this name cannot err, since he is ever on the way of Duty (the *Square*) and of Reason or Intelligence (the *Compasses*). The second sense we leave to your meditation reminding you only that the *Compasses*, according to the ancient symbolism of our Order, signifies *Heaven*, and that the *Square* signifies *Earth*. Thus it appears that the Master who strays, in the spiritual⁹⁰ sense of the word, is induced to wander between two Worlds. But once again, we find this esoteric arcanum holding the oldest Traditions of our Order.

In the second part of the Ceremony, you took the place of Hiram, and you should therefore understand that the *Architect is reborn and lives in his disciples*; for he is called to pursue his masterpiece in order to perfect it, and in his turn bequeath the results of his labor to those who survive him.

My Brother, now that you have lived and understood the supreme initiation which completes those which preceded it, we are going to share our Work in the Middle Chamber with you. Do you agree to work with us towards the accomplishment of the common Great Work⁹¹, in order to realize our secular Goal?

Can.: – I do.

The Brother Expert conducts the Candidate to the Debhir.

VWM: – Worshipful Masters and Brothers, please rise and come to Order, facing the Debhir.

Companion, please place your right hand upon this *Sprig of Acacia*, on these *Compasses* and this *Square*, which cover the *Holy Book*. Worshipful Brother Expert, please give the Recipient the Sacramental Formula of Obligation of Master.

This is done.

PROMISE

“I, N...., in presence of the Great Architect of the Universe, and of this Worshipful Lodge of Master Masons, duly constituted, regularly assembled and traditionally dedicated, of my own free will and accord, by this *Branch of Acacia*, these *Compasses* and this *Square*, and upon this *Holy Book*, most solemnly promise and swear that I will always hold, conceal and never reveal to any Profane, or to any Apprentice or Companion, the Arcane or Secret Signs, Words and Grips belonging to the grade of Master Mason, save only to him or them who will truly and legitimately be entitled to know them, and this only after they have been duly tried and carefully tiled.

⁹⁰ Pneumatologique.

⁹¹ Grand-Œuvre.

“I further promise to defend my Brothers through my actions as well as my words, that my hand given to a Master Mason will be a sincere gauge of fraternity; that my feet will traverse danger and peril to unite with his and form a column intended to defend and to mutually sustain us; and finally, I will defend the honor of a Master Mason and will preserve it carefully as if it were mine own. I shall not bring injury to him myself, nor shall I knowingly suffer it to be done by others.

“All this I swear to observe, without evasion, equivocation or mental reservation whatever, under the penalty on violating any of them, that no trace nor memory of so vile a being may be found among men, and above all among Masons. So help me the Great Architect of the Universe, and make me steadfast to hold true to the solemn Promise which I have just pronounced.”

VWM: – I take note of your Promise.

The Very Worshipful takes the Sword in his left hand and the Gavel in his right. He extends the Sword above the Candidate’s head, and says:

VWM: – To the glory of the Great Architect of the Universe, in the name and under the auspices of the French Grand Lodge of MEMPHIS-MIZRAÏM, by virtue of the powers regularly conferred upon me, I receive and constitute you Master Mason, to enjoy the fullness of your Masonic rights.

While pronouncing these words, the Very Worshipful places the blade of the Sword successively on the right shoulder, the left shoulder, and the head of the Candidate, and each time knocks the following pattern with the Gavel upon the blade: 00__0, 00__0, 00__0.

VWM: – Worshipful Master of Ceremonies, please clothe the Worshipful Master and Brother N... with the badge of Master Mason. Then, assisted by the Worshipful Brother Expert, please conduct our Brother between the Pillars of the Western Portico.

This is done. Then the Brother is placed between the Pillars.

VWM: – Worshipful Brothers Senior and Junior Wardens, in this Middle Chamber, please invite the Worshipful Masters and Brother who are seated on your Columns henceforth to recognize Brother N... as a legitimate and regular Master Mason of Egypt, and to applaud his raise in salary with the battery of the Grade of Master.

WSW: – Worshipful Masters seated on the Column of the South, you are invited by the Very Worshipful Master and by myself to recognize Brother N... as a legitimate and regular Master Mason of Egypt, and to join with us in applauding his raise in salary with the battery of the Grade of Master.

WJW: – Worshipful Masters seated on the Column of the North, you are invited by the Very Worshipful Master and by myself to recognize Brother N... as a legitimate and regular Master Mason of Egypt, and to join with us in applauding his raise in salary with the battery of the Grade of Master.

VWM (*gives a blow with his gavel __0__*): – With me, my Brothers, by the ordinary Sign, Battery and Acclamation.

This is done.

VWM: – Worshipful Master and Brother N..., please be seated in the Middle Chamber, henceforth to participate in the Work of Master Masons. Worshipful Brother Orator, you have the floor.

The Brother Orator welcomes the new Master and develops the esotericism of the Grade of Master.

CLOSING OF THE WORKS

The Worshipful Masters of the Lodge are silent.

*VWM*⁹²: – The order of the day being completed, I ask if anyone wishes to speak in the interest of this Lodge or the Order in General.

The floor is given to the Worshipful Masters who ask for it; when nobody else asks to speak:

WSW: – Very Worshipful Master, the Columns are silent.

VWM: – Since no Brother desires to speak, we will now proceed to the Closing of the Works. But firstly I will have the Bag of Propositions circulated at the same as the Widow's Trunk. Worshipful Brothers Master of Ceremonies and Hospitaller, please fulfill your Offices.

When the Trunks have circulated, the Worshipful Brothers Master of Ceremonies and Hospitaller come and place them between the Pillars.

WSW: – Worshipful Master, the Bag of Propositions and the Widow's Trunk are at your disposal between the Columns.

⁹² The text reverts to Worshipful Master – for consistency I have retained *VWM*, *WSW* and *WJW*.

VWM: – Bring them to me.

The Trunks are carried and emptied.

VWM: – The Bag of Propositions contains...or the Bag of Propositions has returned empty. The Widow's Trunk has produced a flat stone of ... pounds, taken in charge by the Worshipful Brother Hospitaller. Worshipful Brothers Senior and Junior Wardens, are the Masters content and satisfied?

WSW: – They are, Worshipful Master.

VWM: – Worshipful Brother Junior Warden, how old are you?

WJW: – Seven years and upwards, Very Worshipful Master.

VWM: – Worshipful Brother Senior Warden, until what hour do we labor in the Middle Chamber.

WJW: – Until midnight, Very Worshipful Master.

VWM: – Why, my Brother?

WSW: – Night then reigns over Egypt, Very Worshipful Master, the Temples return to their secular silence, and the Land of Memphis sleeps once more.

VWM: – Worshipful Brother Senior Warden, what is the hour?

WSW: – Midnight, Very Worshipful Master.

VWM: – Since it is the hour to rest, night reigns over Egypt, the Temples return to their secular silence, and the Land of Memphis sleeps once more, Worshipful Brothers Senior and Junior Wardens, invite the Worshipful Masters seated at your Columns in the Middle Chamber to join with me in closing the Works.

WSW: – Worshipful Masters seated at the Column of the South, the Very Worshipful Master and I request that you join with us in closing the Works in the Middle Chamber.

WJW: – Worshipful Masters seated at the Column of the South, the Very Worshipful Master and I request that you join with us in closing the Works in the Middle Chamber.

VWM: – Brothers seated in the Debhir, I invite you to join with us with us (*the Worshipfuls rise*) to close the Works in the Middle Chamber.

*The Very Worshipful Master gives nine blow with the gavel:
00_0_, 00_0_, 00_0_.*

With me, my Brothers, with the Sign, Battery and Acclamation!

This is done.

To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Grand Lodge of France of MEMPHIS-MIZRAÏM, by virtue of the Powers on me conferred, I declare the Works of the Companions' Chamber of the Worshipful Lodge of "...", seated at the Zenith of ..., closed.

Let us depart in peace, my Brothers, respecting the law of Silence.

9.

TABLE LODGE RITUAL

GENERAL OBSERVATIONS

If the number of attendees permits, the Table should be laid out in a horseshoe shape. The Worshipful Master is at the Center Table (East); the Brother 1st and 2nd Wardens are at the end of the wings, to be precise at the table-ends⁹³, so that their columns form a line⁹⁴, with the Worshipful Master and Dignitaries are seated in the East facing them.

If only Masons are attending the Banquet, they all wear the Master's sashes or tie⁹⁵ and jewel of the Lodge, the Worshipful Master and his Wardens wear their Collars. The ritual candle are placed in front of them, as in the Lodge.

If regalia is not worn, the Worshipful Master and Wardens can wear their Master's sashes. In all events they carry their gavels in hand.

If the Banquet is "white"⁹⁶, and if there are profane guests, no Battery or ritual Acclamation is given. One may still beat the bans⁹⁷, followed by the acclamation "Vivat! Vivat! Vivat!"

If the Banquet is "white" and if it desires to give it more 'luster' (for example, when it follows a "Ceremony of Conjugal Recognition", the Apprentices, Companions and Masters may all wear the Master's sash during the Banquet, just as during the Ceremony; the Officers wear their Collars of Office.

FIRST DUTY

FIRST TOAST

WM: – Brother Senior and Junior Wardens, kindly invite the Brothers (and Sisters, as well as our Visitors) on each of your Columns at the Table, to ready themselves for a Toast which I will have the honor to propose...

⁹³ "en bout de Table".

⁹⁴ In line with the military tradition of the Table Lodge, the phrase "de façon à prendre leur Colonne de Table en enfilade..." where 'enfilade' suggests in line of fire or gunfire direction along the line of a formation.

⁹⁵ Cravates.

⁹⁶ "Blanc" in this context means in presence of profane or non-Masons.

⁹⁷ Battre des bans.

SW: – Brothers (Sisters and Visitors) seated⁹⁸ on the Columns of the North⁹⁹ and South at this Table, on behalf of the Worshipful Master I invite you in each of your Columns to ready yourselves for a Toast which he will have the honor to propose...

JW: – Brothers (Sisters and Visitors) seated on the Column of the North, on behalf of the Worshipful Master I invite you to ready yourselves for a toast which he will have the honor to propose...

WM (*raising his glass to the height of his forehead, then his heart, then his lips, says*): – To the Nation which, in history, was the first to erect columns on its frontiers bearing this inscription: “Here begins the Country of Liberty...”! To that country which was first to give the World the notion of the Rights and Duties of Man! To France, our country, and to the Republic... (*he drinks, and all do the same*). With me my Brothers (*and Sisters, if there are any present*), in a triple battery and a triple vivat...

If there are no profane visitors, they all give the battery and then the acclamation: “Liberty! Equality! Fraternity!”

SECOND DUTY

SECOND TOAST

WM: – Brother Senior and Junior Wardens, kindly invite the Brothers (and Sisters, as well as our Visitors) on each of your Columns at the Table, to ready themselves for a Toast which I will have the honor to propose...

SW: – Brothers (Sisters and Visitors) seated on the Columns of the North and South at this Table, on behalf of the Worshipful Master I invite you in each of your Columns to ready yourselves for a Toast which he will have the honor to propose...

JW: – Brothers (Sisters and Visitors) seated on the Column of the North, on behalf of the Worshipful Master I invite you to ready yourselves for a toast which he will have the honor to propose...

WM (*raising his glass to the height of his forehead, then his heart, then his lips, says*): – To Freemasonry Universal, to the Grand Lodges and Grand Orients of other countries, more especially to the Grand Orient of France, to the Grand Lodge of France, to which we, as Masons of the Rites of MEMPHIS and MIZRAÏM, are linked by secular ties, to: (name other Obediences with which we have *de facto* relations, including Feminine Obediences)... With me my Brothers (*and Sisters, if there are any present*), in a triple battery and a triple vivat...

⁹⁸ *Orner* – lit. decorating.

⁹⁹ In French the archaic words *Septentrion* and *Midi*, rather than the more modern *Nord* and *Sud*, are used for ‘North’ and ‘South’ throughout this ritual.

If there are no profane visitors, they all give the battery and then the acclamation: "Liberty! Equality! Fraternity!"

THIRD DUTY

THIRD TOAST

WM: – Brother Senior and Junior Wardens, kindly invite the Brothers (and Sisters, as well as our Visitors) on each of your Columns at the Table, to ready themselves for a Toast which I will have the honor to propose...

SW: – Brothers (Sisters and Visitors) seated on the Columns of the North and South at this Table, on behalf of the Worshipful Master I invite you in each of your Columns to ready yourselves for a Toast which he will have the honor to propose...

JW: – Brothers (Sisters and Visitors) seated on the Column of the North, on behalf of the Worshipful Master I invite you to ready yourselves for a toast which he will have the honor to propose...

WM (raising his glass to the height of his forehead, then his heart, then his lips, says): – To the antique land of the Mysteries of Holy Initiation, to Old Egypt, to the depth of its genius, for that Gnosis to which we owe so much, to the Rites of MEMPHIS and MIZRAÏM which perpetuate them, to their past glory, to their present renaissance, and to their future... With me my Brothers (*and Sisters, if there are any present*), in a triple battery and a triple vivat...

If there are no profane visitors, they all give the battery and then the acclamation: "Liberty! Equality! Fraternity!"

FOURTH DUTY

FOURTH TOAST

WM: – Brother Senior and Junior Wardens, kindly invite the Brothers (and Sisters, as well as our Visitors) on each of your Columns at the Table, to ready themselves for a Toast which I will have the honor to propose...

SW: – Brothers (Sisters and Visitors) seated on the Columns of the North and South at this Table, on behalf of the Worshipful Master I invite you in each of your Columns to ready yourselves for a Toast which he will have the honor to propose...

JW: – Brothers (Sisters and Visitors) seated on the Column of the North, on behalf of the Worshipful Master I invite you to ready yourselves for a toast which he will have the honor to propose...

WM (raising his glass to the height of his forehead, then his heart, then his lips, says): – to our Sisters, Masters, Companions and Apprentices of (name the Lodge of the Obediences represented), to you, Ladies and to you, Honored Guests, who have been pleased to show your confidence and friendship by coming her to join us in this fraternal and social Festive Meal (Agapé¹⁰⁰), we lift our glasses to you... May Prosperity accompany your steps, may Joy inhabit your lives, and may Light shine in your heart... With me my Brothers (and Sisters, if there are any present), in a triple battery and a triple vivat...

If there are no profane visitors, they all give the battery and then the acclamation: “Liberty! Equality! Fraternity!”

FIFTH DUTY

FIFTH TOAST

WM: – Brother Senior and Junior Wardens, kindly invite the Brothers (and Sisters, as well as our Visitors) on each of your Columns at the Table, to ready themselves for a Toast which I will have the honor to propose...

SW: – Brothers (Sisters and Visitors) seated on the Columns of the North and South at this Table, on behalf of the Worshipful Master I invite you in each of your Columns to ready yourselves for a Toast which he will have the honor to propose...

JW: – Brothers (Sisters and Visitors) seated on the Column of the North, on behalf of the Worshipful Master I invite you to ready yourselves for a toast which he will have the honor to propose...

WM (raising his glass to the height of his forehead, then his heart, then his lips, says): – To all Freemasons dispersed across this cast world, whether happy or unhappy, celebrated or ignored, free or in irons; to those who, beneath the lamp of philosophy, seek knowledge of truth; to those who at all times, and especially in our own times, fight against the intolerance and fanaticism in which they live¹⁰¹; to Wisdom, and to the Future... With me my Brothers (and Sisters, if there are any present), in a triple battery and a triple vivat...

If there are no profane visitors, they all give the battery and then the acclamation: “Liberty! Equality! Fraternity!”

My Brothers (and Sisters, if there are any present), let us form the Fraternal Chain.

This is done in silence. Then:

My Brothers (and Sisters, if there are any present), let us break the Chain.

¹⁰⁰ The word used is ‘agapé’, which would probably only be used if only Masons were present – PV.

¹⁰¹ d’où qu’ils viennent.

10.

CEREMONY OF CONJUGAL RECOGNITION AND PRESENTATION OF THE SPOUSE TO THE BROTHERS OF THE MASON

TEMPLE LAYOUT

The Temple is laid out as for all Masonic Ceremonials, and should be decorated as brightly as possible, in blue tones, foliage and flowers. A "Column of Harmony" (which may be replaced by a music center and appropriate disks) should be hidden behind a curtain and place in an angle of the room. The Columns and Tracing Board are removed from the room.

A table covered by a white tablecloth is placed before the steps in the East, on which are found flowers and beautiful ripe fruit in a white wicker basket. A blue sash long enough to go round the spouses from the shoulder of one to the hip of the other; two gold rings on a small metallic platter; a glass wand (scored in the middle with a piece of diamond so that it will be more easily broken later on); an empty Crystal goblet, and two glasses containing water and red wine respectively; all to be placed on the same table. Scattered about this tablecloth are the Square, Compasses, Level and Rule. At the two ends of the table are candlesticks with candles, if possible of white wax. A censer and incense boat containing Frankincense and Benzoin complete the ensemble. The entire table is covered by very pale blue or white veil (Tulle or other stuff).

On the Dais of the Brothers Hospitaller and Treasurer are baskets containing small bouquets of flowers, or single flowers, destined to be distributed among the Ladies or Sisters present at the ceremony.

Before the table are placed two armchairs (or seats) for the bride and groom. A space should be retained between these and the North and South Columns, to allow the Lodge Officers to circulate with ease.

Seats at the top of the Columns are reserved for the parents of the bride and groom. Next to them are the invited Ladies. The Lodge Members are seated after them. Profane guests are seated behind, in the second row. The Brothers Master of Ceremonies and Grand Expert organize all the above. If the groom is a Mason, they ensure that the family and friends of the of the groom are seated on the Column of the South and those of the bride on the North. These Officers should check all this first.

The Wardens are seated. If the Lodge room has a feminine Lodge, the Sister Officers double the Brother Officers, sitting silently at their side.

All the Brothers (and Sisters), whatever their Degree, are dressed as Masters, but only wearing the sash – aprons are not worn at a “white” meeting. The Lodge Officers wear their collars, and the Grand Officers likewise. Dress at the meeting is sober, with black tie and white gloves worn. Brethren seated in the front row carry swords in their hands.

Master of Ceremonies (at the threshold of the Temple, turned towards the East): - The Worshipful Master...

SW: – Please rise, my Brothers, to welcome our Worshipful Master...

A slow and majestic march is played, whose theme is reprised with each entrance, and preceded by a Brother carrying the three-branched candlestick with candles lit, the Master of Ceremonies, Grand Expert, Orator, Secretary and Worshipful Master enter the Temple.

All enter with arms crossed, with the right hand placed with fingers in the form of a square, over the heart.

When they have taken their Stations on their dais, the music stops, and the Master of Ceremonies gives a knock with his cane and gives the sign for all to be seated.

WM: – My Sister and Brothers, Ladies and Gentlemen, welcome to this Masonic Temple. On behalf of all of us, I thank you from the bottom of my heart for having kindly honored us with your presence at this intimate Ceremony. In this Temple of Tolerance, Concord, Peace and Fraternal Union of hearts, I invite you to follow, with the congenial attention and the respectful silence that our customs deserve, the secular principles and traditions of traditional Freemasonry, whose ceremonies are to follow. (Silence. The Worshipful Master gives three knocks with his gavel: OO_O).

To the Glory of the Grand Architect of the Universe, under the auspices of Freemasonry Universal, in the name of the Grand Loge Française of Memphis-Mizraïm, by virtue of the powers upon me conferred, I declare the Works and Rites of the Ceremony of Conjugal Recognition open.

If the Dignitaries of the Obedience, or of any other, or any Delegations are waiting in the Parvis, they are introduced in accordance with their own customs and prerogatives. The least important and brought in first, and the highest Dignitaries enter last.

SW: – Worshipful Master, the..., etc (named in the order prepared and established in advance with the beneficiaries) are in the Parvis and ask to enter the Temple.

WM: – They have the right so to ask! Brother Master of Ceremonies and Brother Grand Expert, please supply the necessary Light of the Order and introduce our Most Illustrious Brethren beneath the Arch of Steel...

SW: – Brothers seated on the Column of the North, form the Arch of Steel...

JW: – Brothers seated on the Column of the South, form the Arch of Steel...

The Arch of Steel is created, the Brethren standing upright, feet at right angles, right arms extended, blades crossed over the middle way, like a vault.

WM: – With me my Brothers, sound the gavels!

The Senior and Junior Brother Wardens beat the Masonic March with their gavels. This battery should be invested with the emphatic pace of a drum roll in the ancient mode of the 18th Century. That is to say that the gavel blows made by the Worshipful Master are followed by a short silence, and immediately the two Wardens follow. This is the rhythm: O OO O OO O OO O OO...

The Grand Officers of the Obedience enter last. For them the Worshipful Master and the two Wardens should hold their gavels in the left hand, arms in the form of a square, while beating the ritual March with the gavel in their right hands.

On the last march to the East the dignitaries halt. The Worshipful Master salutes each of them or each delegation in appropriate terms. Then they are seated, either in the East or on the Columns.

WM: – My Brothers, break the Arch of Steel and lower your swords...

SW: – Worshipful Master, in the Parvis is one of our Brothers, accompanied by a young lady, who has just become his partner before human society. He has determined to present her to us and asks us to recognize her as a Sister in our great Masonic family.

WM: – Brother Senior Warden, what means should we employ to satisfy our Brother's request?

SW: – By allowing our Brother to conduct her into this Temple, Worshipful Master, so that in the middle of these Freemasons, in presence of representatives of profane Society who wish to be joined with us, their union might be publicly recognized and proclaimed according to the tradition Rites of the Masonic Order.

WM: – Let it be done as you have just said, Brother Senior Warden. Brothers Grand Expert and Master of Ceremonies, kindly repair to the Parvis in order to introduce the newly-weds into this Temple, together with their families. Please rise my Brothers, and form the Arch of Steel!

A Nuptial March is played. The actions are taken as the Worshipful Master has said, and the Masonic March is not made with the gavels. The spouses and their families are taken to the places reserved for them.

WM: – My Very Dear Brother N..., in the name of all our Brothers and Sisters, I congratulate you with all my heart for the new witness of attachment to our Order which you have given, and for this confidence in feelings of fraternity which unite us all.

You have decided to bring among your Brothers and Sisters the woman whom you have just married according to the laws of our Nation, and perhaps according to the Rites of your religion¹⁰². In these, faithful to the essential principle of Masonic tolerance and liberty, we have not participated¹⁰³. May your young lady we welcome among us, as are also your families and your friends. The symbolic ceremonies which, in accordance with our accustomed rites, are going to surround the commencement of your conjugal union have nothing in common in effect, form or basis with those of religion. Their purpose is neither to bless nor confirm the civil or religious aspects of your union. Their sole purpose is to imbue the hearts and souls of our Brother and Sister¹⁰⁴ with those feelings of renewed duty which are incumbent upon them within the frame of conjugal life, by helping them to better understand these duties through the traditional symbolism of our rituals.

I therefore invite you, my Very Dear Brother, and your new wife, to link your very souls to these ceremonies, by following them with the attention merited by the high moral import of their teachings. My Brothers and Sisters, Ladies and Gentlemen, please be seated.

Column of Harmony. Music, chant, etc.

WM: – Brother Orator, please give knowledge to our Brother and his companion of our Legend of the Order on this subject.

Orator: – In distant times when men lived like the beasts, Osiris, the preeminent Good Being, brought to them the knowledge of that which is good, kind, and true. He was their first Initiator. But behind Onnophris, the Good Being, was outlined the great tenebrous shadow of Typhon-Seth, the eternal root of metaphysical evil and the twin brother of Osiris. And that which had to happen, happened. A first time Typhon, treacherously, trapped his brother Osiris in a trunk of precious wood, locked him in, and abandoned him to the waters of the Nile, which carried him towards the sea.

¹⁰² In France all marriages are performed by the State, but many also choose to hold a church ceremony as well, although this is not officially recognized by the State for legal purposes.

¹⁰³ Literally ‘*intervened*’ – PV.

¹⁰⁴ The original says “*Brothers and Sisters*”, but this does not make sense in the context – PV.

When Isis learned of what the millenary texts call “the Great Distress”, she cut her hair and put on robes of mourning, for she was become “the Widow”. Yielding to the most cruel apprehensions, she ran from border to border, seeking news from all whom she encountered. Finally, she met some small children, who by chance had seen it, and they told her by which branch of the Nile the waves had carried the chest containing the body of Osiris. This chest had been carried by the sea to the city of Byblos, in Syria, the city of Adonis. A thick bush of acacia concealed it from view. Yet because of the divine virtue which shone forth from the cadaver of the god, this bush had taken on such a level of grandeur, beauty and perfume that it was not hard to discover the chest. But Seth, roaming by night, in the moon’s rays, the better to accomplish the evil deeds which he carried within himself, found the chest and cut the body of Osiris into fourteen pieces, which he dispersed in fourteen different locations. And Isis was compelled to renew her sad search, so that each fragment might receive burial in the heart of a sanctuary. Yet neither divine justice nor that of man was satisfied with this; and Horus, the son of Osiris and Isis, with the assistance of pious men, undertook to wrest the Principle of Evil from the empire of the world. He succeeded. Then, with Isis, faithful companion of the god, with the aid of Horus, their son, his sister Nephthys, Thoth and Anubis, confidants of the thoughts of Osiris, and inheritors of his mysterious and divine science, they discovered in these very teachings the secret of restoring one to life anew, or better still, of rendering one invulnerable to a second death. Ancient tradition has carried to us the poignant, funereal chant by which the Divine Company were able to try to call him back to life, in his loyalty beyond death:

“Come to thy home, for thine enemies are not here. Come to thy home, and see me! It is I, your Divine Sister who loves thee. Do not set me aside, Osiris! When I see thee no more, my sad heart bleeds for thee, mine eyes seek thee, and I run like a madman to see thee again... Come back to she who loves thee, O Onnophris, O Good God, come back to thy Sister, come back to thy Wife! O thou whose heart beats no more, return to thy home! I am thy Sister, born of thy mother, the Gods and men weep for thee together... And I, here am I calling thee through my tears. Let my voice rise up to heaven. Dost thou hear not my voice? Am I no longer thy Sister, whom thou loved on earth among men, and none more than me was loved by thee”. And these rites were celebrated and Horus, the Divine Son, assisted by Isis, the Divine Mother, through the mysteries of life which Osiris had so fortunately revealed to his own before his death; and Osiris receive new life, through that which the ancient texts call “the passion of Osiris”, clothed once again with Eternity...

WM: – Madam, you who will shortly be our Sister, you should meditate upon the high esoteric significance of this antique “mystery”, and for this reason, in silence, I will suspend the ritual for a short time.

Silence. After a few moments:

Orator: – Madam, you have no doubt realized that this sacred account, which has come to us through so many centuries, has been kept by our Order to help you understand how a wife worthy of that title should play a role analogous to that of ancient Isis towards

Osiris, towards her husband. She is often to him the transforming leaven: she is likewise the communicator of a new life, that of the heart.

WM: – My Brother, I thank you. Brother Senior Warden, please remind us of the rightful obligations which bind Freemasons one to another.

SW: – First of all, fraternity, Worshipful Master. His virtue ensures the gentleness of those relations, order, harmony, trust and affection necessary for work undertaken in common. Secondly, that solidarity on which all Masons have the right to rely, in legitimate circumstances, when he has need of his Brothers. Also that mutual instruction and education which permits all to benefit from the intelligence and knowledge of each; and which makes of our Temples centers of intellectual, moral and civic culture, in which are expounded those doctrines of progress which Freemasonry is tasked to spread abroad in the world. It is through a solemn promise, freely given, that we are bound, each to the other, and that our duty resides in a strict observance of our customs¹⁰⁵. It flows from this that we are equally bound to the families of our Brothers, particularly to their wives and children, who are likewise adopted by us according to traditional and secular rite.

WM: – Brother Junior Warden, please explain to the new bride how Masons envisage the matrimonial union.

JW: – Worshipful Master, Freemasonry, profoundly respectful of the laws of the country, admits as valid only the union between two beings of different sex, declared by an official of the Civil State, representing the Nation. The religious form which, at the pleasure of the couple, can only clothe the blessing of their union according to their united perception and their perfect accord in this domain. Freemasonry takes no position regarding this latter decision. Situated above these several contingencies, and by virtue of its principles of liberty and tolerance, it does not consider the union of two human beings as indissoluble, if after a fair experience, a life in common becomes impossible or too painful for them.

Before all and above all, Freemasonry enjoins a love shared by both spouses, outside of all familial or mundane considerations. This love, which alone in its eyes justifies the marriage of a man and woman, proclaims it boldly as the first and necessary element, the social, natural and human foundation of the family. In marriage, Freemasonry refuses to see only a simple human organization for the reproduction of the species, and still less an imposition on the spouses, who should remain free, and solely responsible for their common consciousness in this delicate domain.

The great Law of Love which dominates all of Nature creates affinities between individuals as between nations; it is the sovereign regulator of the life of humans, which it makes fit to work in common towards moral and intellectual perfection, as well as the improvement in condition of future generations. It is the immutable basis of fraternity and solidarity, those two great Masonic virtues.

¹⁰⁵ In passing it might be worth noting that Ambelain is using a number of terms from other orders, including Septentrion, Way of the Heart, Strict Observance and so on – PV.

In marriage, after the first transport of heart and senses, love must take root and grow strong, and carried forward in the children, by looking out for their education, by shaping their spirit and heart according to our ideal of liberty, equality and fraternity.

Later, in the decline of life, love becomes deep, affectionate friendship, in which the memories of youth let us forget the abuses of the years; it transforms itself into a still purer, more indestructible love. It is found in their descendants, who renew the chain of a Past from which the Future is born once more.

WM: – Madam, and my Very Dear Brother, do you promise to give all your efforts towards realizing this ideal union, through which you will come to learn how to express the principle directives which are those of the whole Masonic Order?

Brother: – We so promise, Worshipful Master.

WM: – In this hope, we are going to celebrate your Conjugal Recognition according to our accustomed rites. I now invite you both to give the greatest attention to the profound significance of the symbols of this initiatory union.

Blow of the gavel: O.

Brother Master of Ceremonies, please raise the veil which covers the Altar of Hymenia and light the candles.

The veil is lifted, and the two candles lit.

WM: – Brother Grand Expert, please approach the Altar of Hymenia and fulfill your office...

The Brother Grand Expert approaches the table, takes the Square in hand, and raises it to the level of the faces of the husband and wife.

WM: – Consider this instrument of classic geometry. The Square is an emblem which speaks. It reconciles adversaries in a true coordination, in the order: justice, equity, organization. Thus it forms a solid and stable whole. Personifying both sense and morality, consciousness and moral rigor, it symbolizes what should be the life of a Masonic household.

The Brother Grand Expert replaces the Square and takes the Compasses in hand, which he raises as before.

WM: – In these Compasses, instrument of exact measurement, you see the emblem of wisdom which must direct our actions through constant self-control. Just as the head of these Compasses directs the movement of the branches through the impetus of the human

hand, so should we measure all things according to their true value, under the direction of our reason, without allowing ourselves to be invaded by false illusions.

The Brother Grand Expert replaces the Compasses and takes the Level.

WM: – Before this emblem of Masonic equality, allow me to remind you of the fruitful and legitimate equilibrium of those equal rights of each spouse, which should be present in a human couple for the perfection and prosperity of the common family, as much as for mutual understanding. The enfranchisement of womankind from the chains of ancient slavery should make her every day the equal to man in common rights, just as she is in trials and cares. This is an act of justice, issuing forth from the most ancient principles of Freemasonry, that a Mason more than any other citizen should observe. I should remind this assembly that it was Freemasonry which, in the 19th Century, fought to obtain for women the right to participate in the universal proofs, and I should also remind you that it was the whole Masonic Order which first took in hand the battle for women to have the right to participate as citizens in affairs of the State?

The Brother Grand Expert replaces the Level and takes the Rule.

WM: – Finally, this is the Rule, which characterizes the straight line and indefeasible norms from which we should never deviate. It comprises all the virtues and qualities represented by the other geometric instruments of Freemasonry for which, after lifting the veil, we have just revealed one of their symbolic aspects. I say one in truth, for these aspects are uniquely reserved for the symbolism of this particular ceremony. The sacred tools wear many other esoteric forms for the Mason, in many realms, and some of these aspects are even unsuspected in our first initiatory Degrees.

My Brother and Lady, let these several counsels be of use during the new existence in which you are now entering. And now I kindly ask you to rise, both of you, hand in hand. Brother Grand Expert, please pass the blue sash of symbolic Freemasonry over the two newly-weds, from the right shoulder of the husband to the left hip of the wife, while our Brothers Treasurer, Hospitaller and four other Brothers will form the symbolic and most occult Arch of Steel over their heads.

The six Brothers so designated create an Arch of Steel over the couple, holding their swords with arms extended.

WM: – Madam, this ribbon, in the color of the Masonry of Egypt and of the very shade which symbolizes she who is called the “Lady of Turquoise”, the “Queen of the West”, that is ancient Isis; this ribbon, which closely unites you to our Brother, signifies that we now recognize you as a new member of the great Masonic family, as a Sister with the right to our common fraternal affection. In fact, from the 17th Century the oldest documents in speculative Freemasonry show us the tradition of Masonic adoption of wives, sisters or daughters of our Brethren.

Indeed, from 1693, in a manuscript from this period, property of the York Rite in Great Britain, we find the custom of receiving wives into Freemasonry. When a “military” Lodge departed obligatorily on a campaign with the Regiment to which it was attached, the Officers and sub-Officers comprising the Lodge, in the course of a special ceremony, entrusted their sisters, daughters or wives to the “civil” Lodge remaining at their usual garrison. It is there that the origin of the present ceremony of conjugal recognition arises. As a consequence of this exclusively feminine Lodges, called Lodges of Adoption, were born, immutably attached to a masculine Lodge.

Brother Grand Expert, please restore the conjugal ring to our Brother so that he might place it himself on the finger of his wife. Restore the second ring to our new Sister, so that she might do the same to her husband.

This is done.

WM: – My Brother, Madam, these two rings, universal symbols adopted as the legal bonds which thereafter unite Man and his Companion before human society, are also the public symbol of this union. May they shine all your lives upon your hands and, beyond the tomb, attest to your common love. Brother Grand Expert, please place the symbolic wand between the hands of the newly-weds.

The Brother Grand Expert hands the husband and wife the glass rod, each spouse taking one end, without straining it, and taking care not to drop it. He explains these precautions to them in a low voice.

WM: – My Brother, Madam, this glass wand possesses purity, transparency and refulgence, as should your love ever be and ever endure. Yet it also possesses fragility. May this symbol remind you that this love has need of attentive and constant care. The day when, through imprudence or negligence, it is allowed to break, it truly cannot be restored, no more than could the fragments of this fragile wand of glass if it were allowed to fall to the ground. Brother Grand Expert, take back this wand and separate it into two fragments...

This is done.

WM: – Our Brother Grand Expert has just reminded you that Civil Law can, by a legal act of its representative, break a union. This is an aspect of human liberty – for men as well as for women – which our Order has always defended, which demands that no human being may ever be the object or the possession of another, and maintains his right to make what he will of himself, in freedom and complete honesty.

This separation is always painful, above all when children have been born of the union. It often causes many regrets in those who sometimes have taken this decision lightly, and who perhaps could have come to dispel their misunderstandings. However,

legal separation is sometimes preferable to sterile discord and undignified conflicts, which sometimes traumatize forever those children who are their impotent and mournful witnesses. When a union has become illusory, when it only serves to veil hidden hatred or scorn, it no longer has a moral right to exist.

So as not to leave you with the painful impression, our ritual now looks forward to proffering the drink of perfect union. Brother Grand Expert, please fulfill your office.

The Brother Grand Expert takes the glass containing the wine, which he gives to the husband; then he takes the glass containing the water to the wife. He then takes the crystal goblet and places it before them on the table.

WM: – My Sister and my Brother, please slowly pour the contents of your glasses into the Nuptial Goblet.

This is done. The Brother Master of Ceremonies removes the two glasses.

WM: – May this union of wine and water, symbols of the eternal roots of Nature, of Light and fertile Darkness, of Sun and Moon, of Man and Woman, remind you that the different qualities must be united and melt into a total and absolute harmony, so that the fusion of two persons into one may be assured, and that the primitive Androgyne might be reconstituted. My Sister and my Brother, please drink from the goblet.

The Brother Grand Expert offers the chalice to the wife, who drinks part of it, then to the husband, who must drink the rest of the mixed wine and water. The Brother Grand Expert then carries the chalice to the Worshipful Master. He places it in front of him and breaks it with a single blow of the gavel, hitting it in the middle.

WM: – Just as by its definitive fracturing, this Nuptial Goblet can nevermore be polluted by a third, so may no human being ever be able to sully your mutual love. Just as the lights of the stars shine and burst forth in the heart of the universe, so may your common and enduring happiness shine and radiate about you... Brother grand Expert, please remove the Masonic sash from our Brother and Sister, and you my Brothers, break the Arch of Steel and return to your places. May all have liberty of movement once more. The Freemasons present in this Temple are going to constitute the Chain of Union. I invite all our guests to be seated.

Music, the Brothers remove their gloves and form the Chain of Union, circling the Altar of the Worshipful Master, the Nuptial Table and the Spouses.

SW: – Worshipful Master, the Chain of Union can not be closed, for we lack one of its habitual links. The Brother who fulfills this duty remains next to his spouse. On behalf of all our Brothers, I now request that he once again takes his place among us.

WM: – It will be done. Brother Grand Expert, please guide the young newly-weds, so that our new Sister herself conducts her companion to the place which he must occupy. In this manner she will learn that the wife of a Freemason must always encourage her husband to fulfill his Masonic engagements with regularity.

This is done, then the Grand Expert reconducts the young lady to her seat and himself returns to the Chain of Union.

SW: – Worshipful Master, our Chain of Union is now just and perfect.

WM: – It is because of the companion of our Brother that this is done. Let us remember, by this example, the important role that the wives must play in the regular functioning of our Order. At every occasion we should have them understand the high moral import of our ancient rituals, the majesty of our symbols, their esoteric profundity, and the grandeur of the objectives pursued by Freemasonry, so that they may become better auxiliaries of its doctrines of Love and Goodness. My Sister, do you promise to practice the virtues that we teach in our Temples and to spread them around you?

Wife: – ...

WM: – Brother Grand Expert, please break the Chain by our Brother and, taking him by the hand, lead him back to the side of his spouse. In our name give him the triple accolade of fraternity, and have him transmit it to his companion in witness of our fraternal affection.

This is done.

WM: – My Brother, break the Chain of Fraternal Union and be seated.

This is done.

Brothers Senior and Junior Wardens, do our Brothers promise to conduct themselves towards our new Sister as devoted, affectionate, disinterested and respectful brothers?

SW: – They all so promise, Worshipful Master.

JW: – (*repeats the answer above*).

WM: – In consequence of these promises, and the name of all, my Brothers, I declare the Conjugal Union of these newly-weds recognized by the great Masonic family, which

undertakes to bestow upon them, in all circumstances, the affection, aid and protection which there should ever be between Freemasons.

My Very Dear Sister, as a souvenir of this Ceremony, permit the President of this Lodge room to, in the name of all its members, to offer you this basket of flowers and fruit, as a final symbolic witness of our affection and of our enduring vows of goodwill. Flowers have the freshness and the elegant perfume of Woman, and fruit is the eloquent symbol of fertile maturity, the hope that the life to come will bring you happiness.

The Brothers Treasurer and Hospitaller distribute the flowers from the baskets placed on their dais. When all is done:

WM: – The floor is given to our Brother Orator.

The Orator then explains the words required by circumstance, being sure to include the Masonic esotericism include in marriage itself. When the discourse is ended:

WM: – I thank our Brother Orator once more for the words that he has just spoken. I would also particularly like to thank those persons unfamiliar with our Order who have wished, in coming to join with us, to bring witness of affection and support to the newly-weds. I hope they bring here sentiments of esteem and respect for our secular Institutions. Now, it remains for me to recall the assistance with which Freemasons end every meeting on behalf of the unfortunate. Charity is one of the principle virtues it teaches and practices. According to that custom, I ask our Brother Hospitaller to request the assistance of the young Brothers who accompanied the spouses to perform the duty under his charge.

During the collection, the Column of Harmony is heard once more. When all is completed, the Collectors carry the product of their collection to the East.

WM: – I am happy to be able to announce that our Hospitaller's Trunk has returned with a sum of I thank those who wished to help us in giving succor to the unfortunate. Our ceremony is ended, and I invite those present to conform to our customs in departing from this Temple. My Brother and Sister, just now, when you entered side by side, I seemed to see advancing towards us the two Columns which, for all time, have stood watch at the threshold of our Temples. May it be thus in the profane world to which you will return in a few moments. You, my Dear Brother, be the "Jachin" of the Temple of Solomon, and you, my Dear Sister, be the "Boaz" of the same edifice, for in the beginning these two Columns rose at the threshold of the great Temple. So may one be "he who establishes" in the sense of the word "Jachin", and may the other be the *materia prima*, "in strength" in the sense of the word "Boaz".

Please rise, my Brother. Brother Master of Ceremonies, firstly guide the newly-weds, their families, and their guests out of the Temple. But first, my Brothers, form the Arch of Steel.

This is done.

WM: – Brother Master of Ceremonies, Brother Grand Expert, please furnish yourselves with the appropriate Lights and organize the departure of the Very Illustrious Brothers and the several delegations who have wished to honor us by their presence, in the reverse order of their entry.

This is done. Music as at the start of the ceremony.

WM: – My Brothers, break the Arch of Steel.

Silence.

WM: – To the Glory of the Grand Architect of the Universe, under the auspices of Universal Freemasonry, in the name of the French Grand Lodge of Memphis-Mizraïm, by virtue of the powers which have been conferred upon me, I declare the works of the Rites and Ceremonies of Conjugal Recognition in the Zenith of closed.

My Brothers, my Sisters, Ladies and Gentlemen, let us depart in peace, our “white” meeting is ended. Let our visitors leave first, and our Brothers and Sisters following, in silence, in order and harmony.

The Column of Harmony plays the same March as at the beginning.

11.

RITUAL FOR THE RECEPTION OF A ‘LOUVETEAU’¹⁰⁶,

In the Masonic Baptism of Louveteau, or Lowton (in the early days of English Masonry), usually a young child, around twelve years of age, so that he might be in a position to be struck by the Masonic ceremonial, must of necessity be the son of a Mason. He becomes to some extent a child adopted by his Father’s Lodge.

The Lodge should therefore dispense the Masonic Baptism with great discernment, and only confer it on the sons of Masons recommended by their assiduity and by the value of their personal works.

In certain Obediences the Father of a Louveteau, or his Sponsor, is presented with a Certificate which constitutes proof that he has truly received the Masonic Baptism. At a subsequent date, when he has attained the age required to become a Mason, this form will exempt him from having to submit to the material proofs of Apprentices. He will be present, at the head of the Column of the north, solely to go through them¹⁰⁷.

The son of a Master is qualified to go through the ceremonial to make him an Apprentice when he is eighteen years old, when he has received the Masonic Baptism, or at the age of twenty-one years, if he is profane.

TEMPLE LAYOUT

In the middle of the Temple is raised an altar with four sides, covered with blue cloths. On this altar are placed the Compasses, Square, Book of Wisdom, a sword, bread on a paten, wine in a glass, honey in a small cup, an incense burner, an incense boat containing a mixture of Frankincense and Benzoin, mixed before the ceremony by pulverizing these odiferous resins, a seventh part of niter, and the same amount of poplar wood charcoal, purchased at the drugstore. This is created to allow the creation of a large flame at the time of the ritual fumigations. Moreover, four tall candelabra are placed at the four angles of the altar, each furnished with a large wax candle.

¹⁰⁶ The term ‘louveteau’ has been retained here. It translates as ‘wolf-cub’ and refers to the son of a Mason. While the term ‘lewis’ is used in English Masonry, the concept of ‘louveteau’ is slightly different. A ‘lewis’ has the right to be made a Mason at 18, and if there is more than one candidate that night, he is initiated first. The ‘louveteau’ ritual is performed upon the son of a Mason when he is around 12 – 14, and is a form of Masonic adoption by the Lodge of his father. Ambelain uses the term ‘baptism’, but ‘adoption’ would be a more accurate and less contentious term – PV.

¹⁰⁷ *Il y assistera seulement, en tête de la Colonne du Nord, afin de s’en pénétrer.* I believe I have translated this correctly, but in case I have made a mistake, and as this is important, I include the original French here – PV.

ORDER OF WORKS

The works having been opened in the accustomed manner, according to the ritual of the First Degree, the Worshipful Master has visitors from other Lodges introduced. Then he succinctly explains the purpose of the solemnity and invites all the Brethren to bring the meditation and attention which are required.

The Worshipful Master, assisted by the Master of Ceremonies, move towards the altar, makes a tour and returns facing the East, with the altar before him.

*WM: – Sublime Architect of All Worlds, You who have created by Your Thought and Word the Heaven and the numberless World which revolve or flame in the immeasurable Firmament; You who have created Man has made him the Steward of the whole Universe; throughout the works with which You have surrounded him, You have inscribed the Law of Progress and Love. Which should serve as his guide in the way to ultimate Happiness to which You wish him to aspire. It has been given to us, Masons of the Land of Egypt, to understand this sublime Law, and we faithfully assemble this day to render a new homage to You, by joining today to the cult of Truth a child whom we love and son of one of our Brothers. Deign, O Supreme Architect, to let a ray of Your infinite wisdom descend upon us, so that our teachings and our vows might be the expression of Your supreme will. May this ray be represented by the Fire which lightens our Altar (*the Master lights the coals in the Casserole which his on the Altar; a flame a flame rises up when the Master throws sacred incense upon it three times*) and may the Purity of which it is the emblem extend over us and over all those who have come to this Temple, to render homage to Your Law. (*The Master extends his hands, fingers together in a square, on the Altar*). Make them purified and sacred, these produce of the earth with which Your goodness favors us and which adorn this Altar, so that they may so become symbols of our Hope. Give them the power to create in the heart of this young *Louveteau* an imperishable memory, which will illuminate him in the age of reason and make him forever faithful to the requirements for his entry among us. This is why, O Supreme Architect of All Worlds, welcome our vows and inspire us.*

The Brothers say “Amen” in unison. The Worshipful Master returns to the East, and at that moment there is a lively knock at the door. The Wardens inform the Worshipful Master, and he asks:

WM: – What noise makes itself heard outside our Temple? Brother Tiler, investigate the cause of this noise in the Parvis and report to the Brother Senior Warden...

The Brother Tiler leaves, and returns quickly to tell the Senior Warden what he saw. The Senior Warden knocks once and says:

SW: – Worshipful Master, the son of one of our Brothers is lost in the Profane World and the Shadows. Wicked passions assail him from every side, and threaten to drag him into the Abyss of Evil, where so many other Profanes have already perished. Two of our Brothers, guided and led by the Invisible Conductor of our Order, have led him to the doors of the Temple and ask us to aid and protect him.

WM: – Brother Junior Warden, what means do we have at our disposal to come to the aid of this child?

JW: – Let him enter the Temple, Worshipful Master, both him and those who accompany him. May he find a protector here in each one of us, and may he henceforth be delivered from the terrible dangers which surround him.

Let us initiate him into the life of Wisdom. May the Material Veil which covers his eyes of flesh disappear. May his lips learn only to utter words of peace and concord. May his heart be purified. May he be infused with the Spirit of Strength, Wisdom and Love for all Beings. And may the Light of Masonry open the way to happiness to him.

WM: – May it be done as you have said. Go, my Brothers, and open this Asylum of our Temple to this child; may the Arch of Steel be formed to protect him. Brother Master of Ceremonies attend to your duties, and you my Brothers, please rise in witness of the affection you have for the child who is come to take refuge in our Temple. Brothers, form the Arch of Steel!

This is done. The Worshipful Master comes to stand in front of the Western side of the Altar. On his order the doors are opened wide. The Master of Ceremonies enters, followed by the child who is between his two Sponsors, whose hands he holds. The head of the Louveteau is covered with a White Veil. When all have entered, the Worshipful Master says:

WM: – Brothers, what do you want from us?

Sponsors: – Friends of this child, son of one of our Brothers, we have come to ask light and protection for him.

WM: – My Brothers be welcome, and congratulated for having the mind to appeal to our sentiments of Fraternity and Charity. And you, young man, may your first steps into this Temple be taken under the resplendent brilliance of the Light! May it shine before your eyes as later we will make it shine within your spirit. May the material Veil with which the profane world would wish to keep you prisoner disappear before the Flaming Star of Masonry! (*The Worshipful Master removes the Veil*). Brother Master of Ceremonies, please seat the Louveteau and his Worthy Sponsors.

The Louveteau is seated before the Altar, his Sponsors at his sides. The Worshipful Master returns to the East and says:

WM: – Let us rejoice and congratulate ourselves, my Brothers, for a work worthy of Freemasonry had just been realized. The doors of our Temple have been opened to this child, and the noise of the Profane World, the tumult of false desires have come to be destroyed at the threshold of this seat of Wisdom. The human being, entering into profane life, sees arranged before him many pitfalls and dangerous illusions.

May he be prepared against the evils and desolation of the Future. On all sides the clouds are piled up around him. See pride come, which prepares to poison his heart. See how it seeks to seduce him by false images, to inspire him to insane vanity, through which it inculcates disdain for his fellow men. Then appears Envy. Deceived by false illusions, the man sees happiness consisting of vain riches and futile honors. And the Demon of Envy stirs him against all those who are honored and considered by their fellow men because of personal merit. Soon come seductions of all kinds which teach him that only things which flatter the senses and passions are beautiful, pleasant and good.

Then, absorbed by everything which gives him vain satisfaction or palpable enjoyment, the man falls back on himself, only loving, appreciating, seeking thing which satisfy his own desires, and content his whims. And now he arrives at the most dangerous of all Vices: Egotism! What matter other men to him? Without love or pity for them, he exploits them, puts them to service, deceives them, leads them astray and sees them suffer willingly. Honor and virtue are but toys to him, which he plays with every time his lower interests or pleasures become his law.

How sad deceptions await him on this earth, desolate, darkened by the innumerable crimes of the wicked. Give ear, and from the North and the South, the East and the West, you will hear the immense concert of complaints rise up, that immense clamor which will freeze you with fear and sadness, and which will carry to you this war of Good against Evil. There, mixed and confused, you will hear the cries of the perverse, the groans of the oppressed, the raging strains of the ambitious.

But, raising our eyes and our thoughts, we, Masons of Ancient Egypt, the secular earth of the Mysteries and Holy Initiations, we see a Star which flames rising in the East of the World, symbol of Charity and Hope. It signifies to us that Evil will not be forever; that Pride, Egotism and Envy are not destined to reign over men. Already, great victories have been won against them. And the time announced by our Master, Hermes Trismegistus, in his astonishing prophecy, will come:

“And when all these misfortunes will have come, when all these terrifying things will have been accomplished, O Asclepius, then He who governs the Unity of the World, the Eternal Architect, seeing the customs and the actions of men, will correct these ills by an act of His Will and His Goodness. He will restore the World to its primitive beauty, so that the Universe will again appear worthy to be admired, and a concert of praise and benedictions will again celebrate the Master of Works Who has created and restored so beautiful an edifice. Then those who must enlighten and lead men will be sent and

established at the extremity of Egypt, in a City which shall be built near the Orient, and in which, by earth and water, the whole race of mortals will come together.

Therefore let us set to work, we men of labor and science. It is from this and through this that Humanity must come to ultimate Peace. Masons of Old Egypt, carry before you the Flame of Truth; above all teach and practice Virtue, and in its turn Good shall reign here below.

Brothers of the Column of the South, why have the Masons of Egypt come together?

SW: – To contribute to bring the reign of Good to earth.

WM: – Brother Junior Warden, how do Masons of Egypt work to realize this Great Work?

JW: – By using the pure and gentle ways of persuasion and example.

WM: – Brother Senior Warden, what should be the object of Masonic teachings?

SW: – They should teach the pure morals summarized in these words: “Do not do to another that which you would not wish to have done to you. Be to him that which you would have him be to you.”

Applying the principles arising from these two maxims, we consider all mankind to be our equals and our brothers. We work unceasingly to combat pride, error and prejudice. We fight against ignorance, the principle source of ills in the world. We recommend reciprocal justice, by means of which the rights and interests of each are preserved; tolerance, which leaves all men master of his thoughts; patience, which allows the suffering against which just efforts remain impotent, to be endured with resignation. We love all men without distinction, the rich and poor, the weak and strong, the wise and ignorant, to the level which they voluntarily and consciously contribute to the common good.

We hasten, with all our power, to the aid of the unfortunate and the afflicted, and with all our strength we combat tyranny, intolerance, egotism and bad faith. To our eyes the only goal to achieve and preserve, above all else, is the esteem and love of our fellow men; honor and virtue which give infinite joy to conscience, the only ones worthy to be tasted by Masons spread across the Universe.

WM: – Brother Junior Warden, what are the indispensable qualities of Masons?

JW: – Courage, which leads to victory; perseverance, which ends in triumph over obstacles; devotion, which leads to accomplishing Good, with no expectation of recompense other than that of the witness of conscience.

WM: – Brothers who are, today and henceforth, Sponsors of this boy, you know the evils which desolate the profane World; you have been reminded of the work of Masonry, and you were then told the qualities indispensable to true Masons. Do you persist in asking that this young Louveteau whom you present enter into the great Masonic family?

Sponsors: – We do, Worshipful Master.

WM: – Do you promise to follow him with constant vigilance in the profane World, to ensure that he is raised as a good and worthy Mason and in good time to inculcate the virtues of our Order?

Sponsors: – We so promise, Worshipful Master.

WM: – Do you promise, for him and in his name, that he will work without cease to conquer his passions, that he will adopt our aims and our laws with enthusiasm, that he will never let himself be corrupted by association with of the example of profanes, that he will never obey other men without examining if that which they ask of him is just and reasonable, and that he will always be ready to sacrifice his own interest for the common good?

Sponsors: – We so promise, Worshipful Master.

WM: – Let him be inserted in the millennium Chain of our Order, as you desire!

The Worshipful Master comes and stands on the first podium in the East. The Child is led before him by his Sponsors. The Worshipful Master touches his eyes with his Gavel:

WM: – Child, may your sight henceforth be extended to give you the faculty of discerning Evil to better fight it, and Good that your Brothers may guide you there.

He touches his two ears with his Gavel:

WM: – May your hearing be opened, and may you understand in its fullest sense the fraternal maxim: “Love one another, help them, sacrifice yourself...”

He places a small amount of honey on his tongue:

WM: – May your lips only offer words sweet as Honey. May Calumny and Anger never come forth soil them with abusive words. May Truth constantly pass your lips, and may your tongue never serve to proffer cries of hate or black calumnies against you fellow man. May your mouth never proffer sentences other than those of Justice, except when Cowardice, personal Interest or Hatred are involved.

He passes his right hand through the Flame:

WM: – May your Hands remain pure. May they never be reproached for having stolen another man’s belongings, or committing a harmful act upon a living being without a pressing and unavoidable reason, or acting in opposition to our Laws and Customs, or having spilled blood except to impose Justice and Right for the Good of Mankind.

He gives him Wine to drink:

WM: – May this Wine, symbol of Strength, give your soul the courage to resist adversity and seduction, as well as the easy road. May it impress a fervent and lasting desire for Good, and for Wisdom and Intelligence, these two privileges which were the purview of our Grand Master, Pharaoh Ramesses II.

He throws the Perfume/Incense into the Censer three times and makes the flame leap up each time:

WM: – As it has been for centuries, in the heart of the Sanctuary of Memphis, the Sacred Fire dances before the Lord of Eternity; so may the Sacred Sire and the scent of this perfume grow and reign forever over your lower matter. May your joys be those of the soul and spirit. May you thus be as happy here below as it is permitted to man to be.

He ties an Apprentice Apron on him:

WM: – Clothe yourself henceforth this Apron, symbol of initiatory Labor. Remember that to work is to pay your debt to your fellow man; and that the idle man who does not, steals bread which isn’t his from Society. May our Lodge long rejoice for having given to Masonry and to the World a zealous and enduring Workman.

The joy which results from the accomplishment of work is the first recompense of the workman. The second is found in the just satisfaction of physical needs. May the Bread henceforth be for you the living symbol of the two nourishments necessary to men, that of the spirit and that of the body.

But after our daily work, one must pay attention about oneself, to hear if an unfortunate one is not quietly giving out a groan. In this case, if a plaint is heard, the generous man hastens to give his Brother, and all living beings, all necessary aid. May he acts thus, and may this Bread be shared in your name, my Son, between those who support you today. May this communion endure as a living example of the Fraternity and Solidarity which should unite all Men.

He breaks the Bread into five pieces, on the Paten, and offers a piece to each of the Sponsors, the Louveteau, and to the Senior and Junior Wardens. Then he says:

WM: – According to the Masonic custom of former times, and under the direction of the Companion Constructors, we are going to confer a new name upon you, which will be added to the one you have in the profane world. May it never be a vain word; but on the

contrary may it ever recall the solemn promises which were, in your name and on your behalf, made in this Temple by your two Sponsors. Henceforth in our Fraternal Chain, you will be called...

NOTE: - This name is chosen and adopted before the Ceremony by the Masters of the Lodge. It consists of a characteristic of Virtue added to a profane First Name. Such as: Francis the Beneficent, Peter the Courageous, Henry the Perseverant, etc.

The Worshipful Master then gives the Child the fraternal kiss on the right cheek, on the forehead and on the left cheek, saying:

WM: – Receive the Kiss of Peace. May it be sweet, and may your lips ever give it with equal sincerity. May your Sponsors, renewing it in their turn, give you a public sign of their commitment.

The Sponsors give the Kiss of Peace to the Louveteau.

WM: – Please rise, my Brothers, and raise your swords. Brother Sponsors of this young Louveteau, do you swear on the Book of Wisdom and upon the Sword, symbol of Honor, in the name of this Child, that you will make every effort to ensure he remains a faithful observer of Masonic Virtue and of our secular Laws?

The Sponsors extend their right hands over the symbols on the Altar and say:

Sponsors: – On this Sacred Book, symbol of Wisdom, and on this Sword, symbol of Honor, we swear to make every effort to ensure this Child, promoted Louveteau this day, remains forever a faithful observer of Masonic Virtue, as well as of our Secular Laws.

The Worshipful Master takes the Flaming Sword in his left hand and descends to the level of the Child: then he extends his right hand (fingers together, thumb in a square) on the top of his head and says:

WM: – To the glory of the Grand Architect of the Universe; in the name and under the auspices of Universal Masonry and of the Grand Lodge of Memphis-Mizraïm, by virtue of the powers upon me conferred, I confirm you, N.... the X.... (the new *Masonic Name* of the Child), in your new name, and create, constitute and receive you in the quality of *Louveteau* in Freemasonry, in the Worshipful Lodge “...” in the Zenith of, and I invite all our Brothers to recognize you in this quality, and to give you aid and protection in every circumstance, as is the custom in the body of the great Masonic family.

My Brothers, please lay down your swords and prepare for the Battery of Joy.

This is done. The Worshipful Master goes back to the East.

WM: – With me, my Brothers, with the Sign, the triple Battery and the Acclamation.
OO__O...OO__O...OO__O. Liberty! Equality! Fraternity! Huzzah! Huzzah!
Huzzah!

Our Brother Orator has the floor.

The Orator develops the esoteric sense of the Ritual of Masonic Adoption, but beforehand the Brother Master of Ceremonies conducts the Louveteau to the head of the Column of the North. The works continue according to custom.

NOTE: - The archaic English term Lowton, derived from Low: small, low, humble. Among the old Companions, there were on the one hand “Wolves” and on the other hand in the adverse clan: “Devourers”, in reality “Dévoirants.”

The Louveteau, wolf cub, is the son of a Companion. We know that, in alchemy, the wolf is the symbol of antimony. Mineral antimony, or stibium, also signifies road, route, way. This is a veiled allusion to Saturnine antimony, or the antimony of the wise, designating chaos, which is the root or the subject of the Great Work.

Thus the Louveteau is the seed of the future Master. Do not forget that the letter “G”, which shines in the center of the Flaming Star, is indeed the initial of the name of the material prima of the hermetic Work...

12.

RITUAL FUNERAL SERVICE

TEMPLE LAYOUT

The Lodge is hung with black drapes with silver fringes. The altar, columns and platforms are also covered with black drapes. On the front of the black cloth covering the altar a skull and crossbones are painted in silver. On the drapes silver tears and identical skulls and crossbones are similarly painted.

The Lodge is lit by twenty-seven yellow wax candles, placed in nine groups of three, as follows:

- *three in the East, by the Worshipful Master,*
- *three in the North-East, by the Secretary,*
- *three in the South-East, by the Treasurer,*
- *three on the Column of “Wisdom”,*
- *three on the Column of “Strength”,*
- *three on the Column of “Beauty”,*
- *three in the West, by the 1st Warden,*
- *three in the West, by the 2nd Warden,*
- *three set back, before the Brother Tiler.*

The ensemble laid out thus makes a Masonic Square (the three central Columns) in the middle of a Geomantic figure which Geomanticians in former times called “Carcer” (Prison), or “Feretrum” (Coffin).

In the center of the Lodge, in place of the floorcloth, framed by the three Columns, a catafalque covered in black and white is set up. At the head of this catafalque stands a black broken Column, on which one can read, in the order of their death, the Brothers who are lost. At the top of the truncated Column, which is three cubits high, is placed a urn in ancient style. At the foot of the catafalque, towards the West, and at the foot of the altar, towards the East, in front of the bottom step, are placed two Censers with lit charcoal, and the Master of Ceremonies will have placed by him an incense Boat with Frankincense and Myrrh. The Brothers are dressed in black ties and white gloves, and their aprons reversed to the “mourning” side.

OPENING OF THE WORKS

The Works are opened first on the Grade of Apprentice, but the ritual dialogue is stopped when, from their platforms, the two Wardens have given the Worshipful Master the assurance that all the Brothers seated in the Lodge are good and true Masons. The Worshipful Master continues as follows:

WM (gives a blow of the Gavel): – Brothers Senior and Junior Wardens, please inform the Brethren seated on your respective Columns that the Funereal Works are open.

SW: – Brothers seated at the Column of the South and of the North¹⁰⁸, I tell on behalf of the Worshipful Master that the Funereal Works are open.

JW: – Brothers seated at the Column of the North, I tell on behalf of the Worshipful Master that the Funereal Works are open.

WM: – My Brothers, according to the words of our Master, Hermes Trismegistus, a time will come when Egypt will be empty, the widow of men and of the gods. In a like manner, our Temple has itself lost some of its foundation stones. Our Brothers N... and N..., etc., have left us. We are bound to fulfill those ritual duties which all the Living owe to those who have preceded them to the Eternal Orient. I invite you to bring to the present Ceremony all the meditation that entails. As a consequence, may your hearts carry and amplify the works which give life to our secular Rites.

Long silence. Funeral music.

WM: – Brother Master of Ceremonies, please invite two Brothers from the Column of the North to join with you, in lighting the Mysterious Light on the Funerary Column, that emblem of purification by Fire.

The Brother Master of Ceremonies selects two Brothers from the Column of the North to assist him and, armed with a lighter, leads them to the Funerary Column, where he lights the Fire prepared in the Urn.

WM (gives a blow of the Gavel): – May this Mysterious Light, so placed in the Crossroads of the Double Road, be visible to the eyes of the soul for our departed Brothers; may it guide them towards the eternal Habitations, towards the “Eternal City”. May they come before the Tribunal of Truth, their heart in their palm, so that it might be placed in the Balance of Truth and, entering in as Hawks, may they leave as a Phoenixes.

Long silence. Funeral music.

WM (gives a blow of the Gavel): – Brother Master of Ceremonies, please invite two Brothers from the Column of the South to join with you and the two Brothers from the Column of the North, to bring before the East and West the perfume of Myrrh, emblem of ancient funerals, and the smooth odor of Frankincense, emblem of spiritual royalty.

The Brother Master of Ceremonies selects two Brothers from the Column of the South to assist him and, thus followed by four Assistants, goes to throw on the coals in the Censers the mix of Frankincense and Myrrh contained in the Incense Boat.

¹⁰⁸ This would seem to be a misprint – as the Junior Warden also speaks it would be logical that the Senior Warden would only announce this to the Column in the south. – PV.

WM: – May the perfume of this incense, emblem of the Masonic virtues of our Brothers N... and N..., be also the symbol of our regrets and our fraternal and faithful love for our Brothers who have conquered.

Long silence. Funeral music.

WM: – And so we salute you, O Souls nourished by Truth! May you be Masters of Oars in the Barque of the Lord of Abydos, and may you melt in the thread of the Sacred River, in the Breast of the Sun of Justice. We salute you, faithful ones of the Lady of the West, sovereign of the Land of Life, the Queen with gentle eyes, great Regent of Thebes, in the Realm of the One. And may Her Light and Her Symbol gleam for you in the shadows of the Beyond.

The Junior Warden (or any other Officer assigned to this function) lights the Blazing Star in the West of the Temple.

WM: – Brothers N... and N..., the Sensual World is but one of the fleeting forms of the imponderable Cosmic Fluid which we call the Great Universal Soul, source of all Harmony, and whose immaterial container is Number. This is why, covered by the Wings of the Lady of the Sycomore, your Protector, you will pass the Threshold, in a state of epiphany, holding the Lapis Stone your hands, the Crux Ansata and the Branch of Myrtle, constellated with the Narcissi of Knowledge.

Silence. Funeral music.

WM: – Our Brothers have passed to the Eternal Orient, and we will not see them among us again, for they precede us towards the Abode of the One. Let us lament! Let us lament! Let us lament! But let us hope...

SW: – Brothers seated at the Column of the South and of the North, our Brothers have passed to the Eternal Orient, and we will not see them among us again, for they precede us towards the Abode of the One. Let us lament! Let us lament! Let us lament! But let us hope...

JW: – Brothers seated at the Column of the North (*the Junior Warden repeats the announcement*).

WM: – Brother Master of Ceremonies, please invite two Brothers from each of the Columns of the North and South to join with you, and all Nine of you deposit the emblems of our Order upon the Catafalque of our Departed Brothers.

The Brother Master of Ceremonies executes the order of the Worshipful Master and gives a Master's Apron and Collar to one Brother, the Compass to another, the Square to a third, the Gavel to a fourth, and himself bearing the Rule, he conducts them with

three tours of the Lodge to deposit these emblems of Masonry upon the Catafalque in the West.

WM: – Our Brothers have left us. They have fulfilled their Masonic careers of virtue and abnegation. Let us lament! Let us lament! Let us lament! But let us hope...

(Gives three knocks of the Gavel) Brother Orator, you have the floor.

The Orator gives the funereal eulogy for the departed Brothers.

WM: – My Brother Orator, in the name of this Lodge, I thank you for this funereal eulogy, praising the Masonic virtues of our lamented Brothers N... and N... *(he gives a blow of the Gavel)*. Please rise my Brothers, and face the East. In memory of our departed Brothers, we are going to give a triple battery of mourning. With me, my Brothers, with the Sign, the triple Battery and the Cry of Lamentation.

The Brothers give the Sign, give the Triple Battery and repeat three times: “Let us Lament”¹⁰⁹.

WM: – Brother Master of Ceremonies, please distribute the Branch of Immortality to all our Brothers.

The Brother Master of Ceremonies gives each Brother a Branch of Acacia.

WM (gives a blow of the Gavel): – Brothers Senior and Junior Wardens, please invite the Brothers on your Columns to follow you, and all of you accompany me, together with the Brothers sitting in the East, so that we may all accomplish a pious pilgrimage around the Tomb of our Brothers.

SW: – Brothers seated at the Column of the South, I invite you to join with me to accompany our Worshipful Master in a pious pilgrimage around the tour of our departed Brothers.

JW: – Brothers seated at the Column of the North, I invite you to join with me to accompany our Worshipful Master in a pious pilgrimage around the tour of our departed Brothers.

The Worshipful Master, preceded by the Master of Ceremonies, descends from the East, followed by the Brothers seated in the East. He is followed by the Senior and Junior Wardens, preceding the Brothers from their Columns.

The Worshipful Master makes three tours of the Catafalque, and finally deposits his Branch of Acacia at the head, imitated by all

¹⁰⁹ *Gémissons* – literally “we groan” – PV.

the Brothers. Then he stands at the head of the Catafalque, in the East, and all form the Chain of Union.

The Worshipful Master then gives the Kiss of Peace by the South and North. When this Kiss returns to him, he extends his right hand over the Catafalque and said:

WM: – May the Glorified Ones rejoice on the Field of Reeds and may they join with us to render homage to the First of the Resurrected Ones, Sovereign of the Resurrected Ones, crowned with the Atef, enveloped with Open Hands, holding the Scepter and the Straps, the Eternal Smiling One. Homage to the Father of Fathers, the Hidden of Hidden, to Him who conceals His divine Essence from the haughty, but reveals Himself to the humble.

My Brothers, in presence of these emblems of our sorrow and regret, under these funereal vaults, silent witness of our sincere homage to those who we lament, before these symbols of nothingness of our present nature, all egotistical and thoughts of hatred must be banished. Therefore I invite you all, my Brothers, to take with me an oath to forget the injuries and offenses which we may have received. May Peace and Concord reign among us, may our vain quarrels be effaced before Death and may our fidelity to the mission and grandeur Masonry alone remain. Let us ever recall this first precept of our morality: “Do unto others that which one would have them do unto you.” And may merit return to the Souls of those for whom we weep.

The Brothers extends their right hands towards the Catafalque and say: “I so swear.”

WM: – My Brothers, let us break the Chain, and resume your seats.

The Worshipful Master returns to the East.

Worshipful Master: – My Brothers, we are going to proceed to the Closing of the Works of this Funereal Meeting. Brother Master of Ceremonies and Brother Expert, please proceed with the ceremony of the extinguishing of the Light.

The Master of Ceremonies and the Brother Expert, the former carrying the Snuffer, in the accustomed manner, successively extinguish the three luminaries in the West before the Brother Tiler. Then the two triple luminaries before the Senior and Junior Wardens, then the ones before the Secretary and Treasurer; then finally the three luminaries before each of the three Columns, all in silence.

WM: – My Brothers, let us not forget that it is in our Soul and in the Souls of our fellow men that we must sow the Word, so that it might produce fruit of all types and all species. For the Soul of Man is the natural soil of the Word. And as the waters of the Nile fertilize the soil of Memphis during the season of Shâ and in the month of Thoth, so the Waters

from on high fertilize the inner temple of Man in the same mysterious season. My Brothers, the Funereal Works are ended.

They then proceed to the extinction of the last lights, before the Officers.

13.

RITUAL FOR AN OPEN “WHITE” MEETING

PREPARATION OF THE TEMPLE

The Temple is only lit by electric lighting; the Columns are in place, with no candles, in their places around the floor cloth. At the intersection of their diagonals is a small table covered by a blue cloth. On this cloth, arranged side by side are the three “Jewels” of the Lodge and the Sacred Book (if there is one). A candlestick with a new candle is placed behind these Tools, and a sword is placed in front and across the cloth, on the Sacred Book (if there is one). All are covered by a blue cloth.

The Officers are at their stations; the Brothers and Sisters occupy the first row of the Columns of the South and North, wearing their Master’s collars, Apprentices and Companion as well. The profane invitees are seated on the inner rows of the South and North; the Expert and the Master of Ceremonies watch to ensure that all is as described. The three-branched candelabra is ostensibly furnished with new candles, as are those of the two Wardens, but only the electric lights are switched on.

If the Sisters normally wear ritual robes, they can wear them to this meeting. Like the Brothers they wear white gloves. The sword are in place as well as the gavels, in order to give the usual honors if such are expected.

At the entrance of the Temple, the Tiler manages the entrance of the profane visitors, and indicates that it is forbidden to smoke during the White Work.

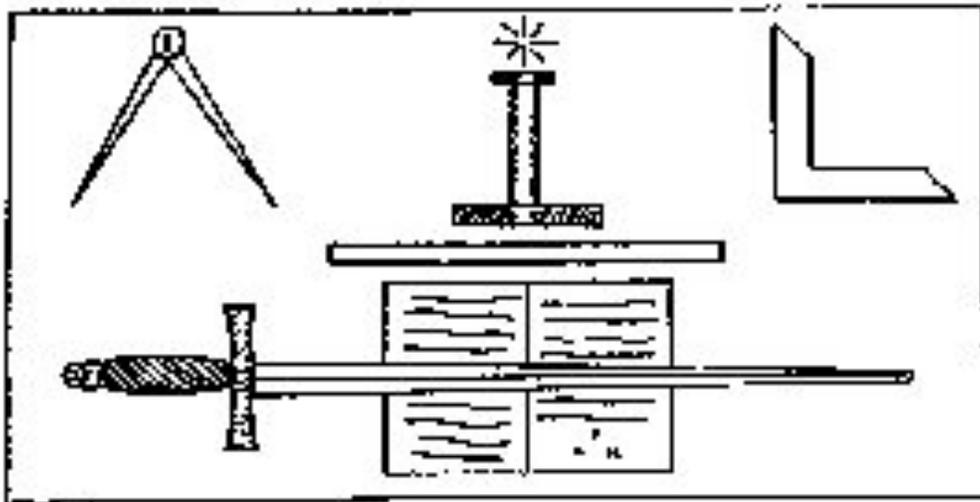


Figure 7. – Altar Layout

OPENING OF THE WORKS

WM (gives a blow of the Gavel): - Brother Senior Warden, can we open the Works as is our custom?

SW: - We cannot, Worshipful Master, for the Temple is not tiled, the Parvis are not deserted, the Profane are not removed, and we are not secure.

WM: - Brother Junior Warden, may we not, as in the ancient mysteries, allow our profane visitors to glimpse the Light which is the very soul of our secular Fraternity?

JW: - Most certainly, Worshipful Master, with prudence, but also with generosity. For it is the mission of our Order to let it shine out in the profane world.

WM: - Since it is so, let us allow the symbols to manifest themselves. Brother Master of Ceremonies and Brother Expert, please unveil the three Jewels of the Lodge, and let them partly give out their light, but without assembling them according to our custom.

The Brothers Master of Ceremonies and Expert go in the usual manner, with the Cane and Sword, to the central altar, unveil them, and proceed to lighting the candle. Then they return to their places.

WM (gives a blow of the Gavel): - Ladies and Gentlemen, my Brothers and Sisters, I declare the Open Meeting of the Worshipful Lodge "...” at the Zenith of open.

He then proceeds to light the Delta in the East.

CLOSING OF THE WORKS

WM (gives a blow of the Gavel): - The order of the day being achieved, we will now proceed to the closing of the Open Meeting. Brother Senior Warden, has the time come when we must separate?

SW: - The time has come, Worshipful Master, when the Symbols must be re-veiled, the Light extinguished and we must separate.

WM: - Brother Junior Warden, has this Open Meeting borne fruit?

JW: - Gestures and words, symbols and images each carry within them their own destiny, Worshipful Master, and the seed only germinates of the earth is fertile.

WM: - Then, my Brothers and Sisters, let us hope that this Open Meeting will bear fruit, and allow us to dissipate error and prejudice. Brother Master of Ceremonies and Brother Expert, please proceed to the re-veiling of the sacred Symbols.

The Brothers Master of Ceremonies and Expert go to the altar in accustomed form. The Brother Master of Ceremonies extinguishes the candle and replaces the blue veil over the objects. Then they return to their places. The Worshipful Master then extinguishes the Delta in the East.

WM (gives a blow of the Gavel): - Ladies and Gentlemen, my Sisters and Brothers, I declare the works of this Open Meeting of the Worshipful Lodge ... in the Zenith of ... closed. I would ask our Sisters and Brothers to kindly remain until our profane visitors have departed. Brother Guardian of the Threshold, please open the doors.

The Brother Guardian of the Threshold opens the doors of the Temple wide and remains in his place, at the North side.

14.

OF MASONIC JUSTICE

Extracts from the Great Constitutions and General Regulations, reviewed and approved during the Grand International Conference of 1933, held in Brussels, and defining the constitution and prerogatives of:

THE GRAND SCOTTISH TRIBUNAL OF THE 33rd DEGREE

Article 14. – It will act as Grand Tribunal, Court of Appeal and Final Arbiter. As Grand Tribunal, it presides over offenses of the 2nd Category (art. 334) attributed to Brothers invested with the 30th and 89th Degrees.

Article 18. – Moreover, it delegates its administrative and judiciary powers to the Supreme Council of the 33rd Degree for everything concerning the administration and surveillance of Lodges of the 1st to the 33rd Degree. This Supreme council also forms the Scottish Tribunal, which presides over offenses attributed to Members of Lodges from the 1st to 29th Degrees (art. 334).

Article 334. – Offenses are of two categories. The first class includes: intemperance, coarse or inappropriate conversation held in a loud voice, Masonic insubordination accompanied by serious circumstances, and regular lapses of discipline in the Lodge room. The second class includes: all which might degrade Masons or Freemasonry, such as violation of Masonic obligations, clandestine conferral of Degrees, illegal retention of metal objects, books, registers, documents, collars and other objects belonging to a Lodge or to the Order, duels (brawls) between Masons on being witnessed, attempts at schism, leading to the disorganization of a lodge, the formation of a clan, cabal, and all secret machinations intended to influence a ballot, falsify testimony, etc., deliberate prejudice brought against the reputation of another, calumny directed against a Brother, and finally, anything which is considered infamous to the social order.

Moreover, article 208 of the *Interior Regulations of Lodges* says that: “In the case of a Brother forming secret connections, either to form a party, or to influence a ballot, or to encourage division, he is to be excluded in perpetuity, with the Higher Lodges being notified and their advice obtained.”

RITUAL OF MASONIC “DEATH”

“The Crime does not know how to remain unpunished..”
(Ritual of the IXth Degree)

The Ceremony takes place in the Mother Lodge of the Condemned. The Temple is hung in black. The East and the Worshipful Master’s place are hung in red. The Inspector-Inquisitor is clothed in a Templar Mantle. He sits in the Orator’s place.

In the West is placed a Funereal Urn, between the Columns “J” and “B”. All the lights are extinguished, with the exception of the luminous Delta in the East. The

Brothers are seated on the Columns in the usual manner. If the Meeting is mixed, the Sisters occupy the seats in the North, and the Brothers those in the South. The Masters and Mistresses wear their collars and aprons turned to the side of "mourning."

The central altar is covered with a black cloth, on which are placed two Masonic crossed swords. Between the cross guards is a human skull turned towards the West. Between the cross points is a censer with coals, on which burns Myrrh, incense of ancient funerals.

The stations of the 1st and 2nd Wardens are both occupied by a Knight Kadosh, dressed in black coats of arms, and wearing the sheathed Masonic sword of the Grade on the belt. The Inspector-Inquisitor and Worshipful Master are similarly attired, as they are also Knights Kadosh. The Gavels are replaced by Swords or Daggers for the ritual knocks. The Expert takes the name of Terrible Brother¹¹⁰; in principle, he should at least be of the Grade of Master Elect of Nine. In the body of a Feminine Lodge, the Expert is replaced by as Brother. A white wax candle is lit at his station.

The Rough Ashlar is placed in the East, below the first step and in the center of the Temple. Beside it is a Heavy Gavel.

The President, as a Knight Kadosh, is called Grand Master; the Wardens are called Illustrious First Grand Judge and Illustrious Second Grand Judge respectively.

At the appointed hour, the doors of the Temple are closed, and none may then enter before the end of the Ceremony. The usual Tiler must inform them in a low voice, without announcing their request for entrance to the President.

OPENING

Grand Master: - My Brothers, draw swords! (*this is done. He gives a knock with the pommel of his sword.*) Illustrious First Grand Judge, why have we assembled?

Senior^l Grand Judge: - To execute sentence upon one of the murderers of Hiram, according to our Obligation, Grand Master, that treason might be punished and crime chastised.

Grand Master: - Illustrious Junior Grand Judge, at what hour does the Tribunal of the Holy Vehm¹¹¹ proceed to execute this sentence?

¹¹⁰ *Frère Terrible* – I tried a number of translations, including ‘Dread Brother’ and ‘Fell Brother’, but somehow nothing catches the awe of ‘Terrible Brother’! – PV.

¹¹¹ “The League of the Holy Court, Vehmgericht, or just the Vehm was a secret tribunal of Westphalia during the Middle Ages, the principal seat of which was in Dortmund. The members of the Vehm courts were called *francs-juges* or *Freischöffen* ("Free Judges"). The Holy Vehme took cognizance of all crimes in the lawless period of the Middle Ages, and those condemned by the tribunal were made away with by some secret means, but no one knew by what hand. Being dispatched, the dead body was hung on a tree to advertise the fact and deter others” (www.wikipedia.com).

Junior Grand Judge: - At daybreak, Grand Master, when the morning star rises at the East of the World, and illuminates our spirits, chasing from our hearts both blind hatred and enfeebling weakness.

Grand Master: - Illustrious Senior Grand Judge, what time is it by the Hourglass?

Senior Grand Judge: - Dawn is near, Grand Master, and it is time to draw the Sword.¹¹²

Grand Master (gives three knocks with the pommel of his sword): - Please rise my Brothers (and Sisters). Brother Inspector-Inquisitor, you have the floor for the reading and the sentence.

Inspector-Inquisitor: - Extract of the Great Constitutions and General Regulations of the Ancient and Primitive Rite of Memphis-Mizraïm, reviewed and confirmed at the Grand International Conference of September 1933, held in Brussels.

Article 334. – Offenses are of two categories. The first class includes: intemperance, coarse or inappropriate conversation held in a loud voice, Masonic insubordination accompanied by serious circumstances, and regular lapses of discipline in the Lodge room. The second class includes: all which might degrade Masons or Freemasonry, such as violation of Masonic obligations, clandestine conferral of Degrees, illegal retention of metal objects, books, registers, documents, collars and other objects belonging to a Lodge or to the Order, duels (brawls) between Masons on being witnessed, attempts at schism, leading to the disorganization of a lodge, the formation of a clan, cabal, and all secret machinations intended to influence a ballot, falsify testimony, etc., deliberate prejudice brought against the reputation of another, calumny directed against a Brother, and finally, anything which is considered infamous to the social order, such as offenses against the common good.

Article 335. – If a Brother (or a Sister), without written permission of the Lodge, approved by the Powers of the Rite, asks and receives grades from or affiliation with a Lodge in another Rite or another Obedience, he is excluded in perpetuity with nominative mention and a copy of this communication set to all Lodges.

Article 336. – The penalties pronounced against the guilty party are to so proportional to the offenses. Those of the first class are punished by suspension of rights and Masonic functions for a time which should not exceed one year or be less than one month.

Article 337. – The penalties for the second class are punished by the loss of Masonic rights. This decision will be brought to the attention of all the Lodges of the Rite. Attenuating circumstances may be entertained and, in this case, the penalty will be suspension of Masonic rights for a period which may not be less than one year.

Article 338. – The definitive loss of Masonic rights results in expulsion for life. In the gravest case: murder or attempted murder of a Mason without attenuating circumstances, betrayal of the secrets of Masonry, attempt to destroy Masonry or one or several of its

¹¹² “A knife was stuck in the tree on which the person had been hanged, to indicate that he had suffered death at the hands of the Holy Vehm” (www.traditionalwitchcraft.org)

Lodges, forgery, use of forgeries, calumnies against the legitimate authorities of the Rite, et., the penalty of Masonic Death may be pronounced.

Article 339. – The Masonic penalties applicable to offenses can only be pronounced by a judgment rendered following the prescribed forms by the present Regulations.

Article 343. – When the accusation concerns a president of a Lodge (or a Sister) possessing a Grade superior to that of the Master, it is sent to the president of the Lodge of the Higher Degree to which this Brother (or Sister) belongs, there to be deliberated in conformity with the procedure fixed in articles 328, 329, 330, 333, 344.

Grand Master: - In consequence, Terrible Brother, fulfill your office, without hate as without weakness.

The Terrible Brother goes to the East to receive the name of the Condemned from the Grand Master, written in reverse in red letters on a white paper triangle, each side a hand span in length. He places it beneath the lit Candle, which he stands upon the Rough Ashlar, and destroys it with the blow of the Gavel. Then he goes and throws the paper and candle in the Funereal Urn, between the Columns in the West, seeing that the paper is completely consumed. When this is ended, he returns to his station and says:

Terrible Brother: - Justice is done, Grand Master.

Grand Master: - As it was thus in ancient Egypt to the Principle of Evil, so may it also be done today and at this instant to his frame¹¹³: *N... May his name exist no more!* My Brothers (and Sisters), starting from this instant, this name shall never more be pronounced in this Temple and in our Rite. My Brothers (and Sisters), please be seated.

CLOSING

Grand Master: - Illustrious Senior Grand Judge, what time is it by the Hourglass?

Senior Grand Judge: - Day is growing dim, Grand Master, night begins, the Powers of Darkness are climbing up the Valleys of Below, and the evening star sinks in the West.

¹¹³ *Comme il en fut dans l'antique Égypte pour le Principe du Mal, qu'il en soit ainsi e ce jour et en cet instant **pour son véhicule** : N... : Que son nom n'existe plus !* As this is an important sentence I have reproduced it here in case my translation is not completely accurate. The troublesome words are in **bold**. I checked with a Francophone friend of mine and they agreed if it meant body, the term *corps* would be used: *véhicule* tends to indicate body, soul and spirit. This is worrying because it surely indicates that this is a curse, in that as the person's name and spiritual light is extinguished, so shall it be done to their person. While Masonry is not exactly a powerful magical vehicle, it is now evident why there is a frequent insistence in the ritual of not doing this with any hate in the heart, else this could turn into a most ugly rituals. I would certainly not commend this ritual to anybody to practice in real life. – PV.

Grand Master: - Since the day is growing dim, night begins, and the Powers of Darkness are climbing up the Valleys of Below, the first phase of Justice has been accomplished, the second phase is in train, and the Tribunal of Holy Vehm can retire. Let us then prepare to leave this Temple, to carry Justice and Light to the shadows and iniquity of the profane world.

He gives three knocks: OO__O.

My Brothers (and Sisters), justice is done, without hate and without weakness, so let us depart in peace. But first, sheathe your swords.

The Knights Kadosh leave the Temple, the Worshipful Master in title oversees the rearrangement of the Temple into its normal state for the regular Meeting, if there is one.

Complementary Note. – In all Rites and Observances, the Grand Master or the Grand Commander, by tradition and in conformity with the Constitutions, can transmit the three first Degrees of Masonry to a profane, or the High Grades to a Mason, by virtue of their function and under their sole responsibility. Likewise they may, each in his own purview, pronounce a suspension or exclusion, by applying the inverse privilege, and that from the instant that an offense is demonstrated without possible contestation. There is no lack of examples of this being done in the several Masonic obediences.

PART II

THE RITE OF MIZRAÏM

In the following pages we are publishing the rituals of the first three degrees of the *Rite of Mizraïm*: Apprentice, Companion and Master, together constituting the degrees of the entire *Symbolic Grand Lodge*. Beyond this are the degrees constituting the *Sovereign Sanctuary of the High Grades*.

These rituals were first published by a Lodge of our Rite at Geneva, in its internal Bulletin. They are taken from a manuscript dating from the beginning of the 19th Century, perhaps 1820. Nevertheless, the *Rite of Mizraïm*, or *Rite of the Egyptians*, constituted in 1788 in Venice by Cagliostro among a group of Socinian Protestant, initially used those of the *Egyptian Rites* of Cagliostro, then those of the *Scottish Rectified Rite*, then those of the *Ancient Accepted Scottish Rite*, with which they had very strong ties until the end of the 19th Century, when they were once again independent, and not linked to the Rite of Memphis.

So far as these rituals are complete, and where they lack detail, Lodges of Memphis-Mizraïm desirous of practicing them, and where there are no details, may refer to common Masonic tradition.

Finally, we have left them in the slightly outmoded style of the 19th Century, the better to preserve their originality.

15.

APPRENTICE OR FIRST DEGREE

DECORATIONS

Red color. Three Lights, one in the East, near the South; two in the West, on the North and South sides. In the West are two bronze columns of the Corinthian Order, on each capital are three half-open pomegranates; on the shaft of the column to the right of the entrance is the letter 'J', and on the other column the letter 'B'.

Around the Lodge is the indented tassel.

Before the throne, where the Presiding Officer sits, is an altar on which are placed a square, a compasses, a Bible, a Sword and a gavel. The throne and altar are raised above the pavement on a platform of three steps.

A little before the altar by the throne is placed a small triangular altar, called the Altar of Obligations.

ATTIRE

A white skin apron, with the flap raised.

STEPS

Three normal paces, beginning with the left foot, and coming together at each step.

OPENING

The Worshipful Master gives a knock and says:

Q – Brother Senior Assessor, what is the first duty of a Assessor in Lodge?

A – To assure himself that the Lodge is tiled from all indiscretions of the profane.

Q – Assure yourself of this, my Brother.

The SA sends his Acolyte who assures himself that the doors of the Temple are tiled and returns to give his report. The SA gives a knock with his gavel and says:

A – Worshipful Master, we are tiled.

Then the WM says:

Q – What is your second duty?

A – To see that all the Brethren present are Apprentice Masons. Rise and come to Order as Apprentice, facing the East.

All the Brothers obey. The WM says:

Q – Brothers Senior and Junior Assessors, travel your respective columns and assure yourselves that all the Brethren composing them are Apprentices.

The Assessors each go down their respective column, beginning with the last, receiving the sign and word from each Brother. When this examination is ended and the Assessors have returned to their places, the Junior says to the Senior: Brother SA, all the Brethren on the Column of the South are Apprentice Masons.

The SA repeats:

A – WM, all the Brethren on both columns are Apprentice Masons.

The WM, still standing, says:

Q – Brother 2nd Acolyte, what is your place in the Lodge?

A – WM, to the right of the SA, where you have placed me.

Q – Why, my Brother?

A – To carry orders to the JA, and to see that the Brethren comport themselves decently on the columns.

Q – Where is the 1st Acolyte seated?

A – To the right of the WM.

Q – Why, Brother 1st Acolyte?

A – To carry your orders to the Brother SA, and to the Officers, so that the work might be the more promptly executed.

Q – Where is the JA seated?

A – In the South, WM.

Q – Why, Brother JA?

A – The better to observe the sun at its meridian, send the workmen from labor to refreshment, call them from refreshment to labor and that for the good and prosperity of the Order and the Lodge.

Q – Where is the SA seated?

A – In the West, WM.

Q – Why, my Brother?

A – AS the sun sets in the West to close the day, so sits the Brother SA in this part to close the Lodge, pay the workmen and send them away content and satisfied.

Q – Where is the WM seated?

A – In the East.

Q – Why, my Brother?

A – As the sun rises in the East to open the course of the day, so sits the WM in the East to open the Lodge, direct it in its works and to enlighten it with its Lights.

Q – At what hour do Masons open their works in the Grade of Apprentice, Brother JA?

A – When the sun has arrived at its meridian.

Q – What is the hour, Brother SA?

A – It is high noon and the sun is at its meridian.

Then the WM says:

Since the sun has entered its meridian and it is time to open the works, join me, my Brothers S and JAs, in asking the Almighty to deign to bless our works, so that they might conform with His Law, and that they might have no other aim than the Glory of the Order and the good of humanity.

The WM descends to the altar, carrying his gavel. He stands in the middle of the Temple, facing the East, the two Assessors at his sides, and all the Brethren turn to the East. He bows, then say in a loud voice:

PRAYER

Supreme Architect of the Worlds, Source of all perfection and virtue, Soul of the universe which You fill with Your glory and kindness, we adore Your Supreme Majesty, we humble ourselves before Your infinite wisdom which created all and which preserves all. Deign, O Being of Beings, to receive our prayers and the homage of our hearts, bless our works and make them conform to Your Law, illuminate them with Your divine light, so that they have no other aim but the glorification of Your Name, the prosperity of the Order and the good of humanity. Unite men whom self-interest and prejudice divide, lift the blindfold of error which obscures their eyes, and, led to truth by philosophy, may humankind present themselves a people of Brotherhood who offer You in all places a pure incense worthy of You.

The WM goes to the altar and the Assessors return to their places. Then he gives three blows of the gavel (the battery of the Grade 0__00). The Assessors repeat it. Then the WM puts on his hat and, gavel in hand, says:

To the Glory of the Almighty, in the name and under the auspices of the Supreme Grand Council General of the 90° and last Degree, Supreme Authority for the Rite of Mizraïm in France, the works of Apprentice Mason Mizraïm are open in Worshipful Lodge X_____, and from this moment the Brethren should be at Peace...

With me, my Brothers.

He makes, followed by the Brethren, the sign and triple battery of the Grade. Then all say together:

Alleluia! Alleluia! Alleluia!

Then he takes off his hat, and the SA says:

Brother JA and Brethren who are seated at my column, the works are open.

The JA repeats the announcement, after which the WM says:

Be seated, my Brethren.

ORDER OF WORKS

The WM says:

Brother Secretary, please read the Minutes¹¹⁴ of the last meeting.

He gives one knock and adds:

Pay attention, my Brothers.

After the reading of the Minutes he knocks and says:

Q – Brothers S and JAs, tell your respective columns that, if any Brother has an observation to make on the drafting of the Minutes, he is given leave to speak.

The two Assessors alternately give a knock and announce this; then following their announcements they say:

A – Silence reigns on both columns, WM.

Then the WM asks for the comments of the Brother Orator, and requests the approbation of the assembly. Then addressing the Master of Ceremonies, he says:

Brother Master of Ceremonies, please take yourself to the parvis of the Temple and see if there are any visitors there.

The Brother MC goes to the parvis and returns to stand between the two Assessors to give his report. He then goes to the altar to deposit the certificates of these Brothers and returns to keep them company. The WM has the Certificates given to the Orator to verify them, and he sends the Expert to tile the visitors and obtain their signatures. After these several verifications, the WM says:

Brother Tiler, tell the MC that he can introduce the visitors and announce their Degrees, so that they may receive honors.

The MC knocks and the Assessors announce this. The WM says:

Give them entry to the Temple.

¹¹⁴ Tracé des travaux: lit. 'Plan of the Works' – PV.

*The MC and the visitors stand between the two Assessors, standing and to order.
The WM says:*

Q – My Dear Brothers, whence come you?

A – WM, from the Temple of Wisdom (Brethren from the French and Scottish Rite answer: from the Lodge of the Holy Saint John of Jerusalem).

Q – What do you bring?

A – Joy, Health and Prosperity to all my Brothers.

Q – Do you bring anything else?

A – The Master of my Lodge salutes you with three times three.

Q – What do you do there?

A – We raise temples to virtue and dig ditches for vice.

Q- what do you come here to do?

A – Conquer my passions, submit my will to yours and make new progress in Masonry.

Q – What do you ask for, my Brother?

A – A place amongst you.

Q – It is granted you. Brother MC, conduct the Dear Brother to the place reserved for him.

NOTE: Honors are given to all Brothers decorated with High Grades in whatever Rite, and Grand Honors are given to Masters, deputations from Lodges, Consistories and Grand Dignitaries from all Rites.

The Honors given in Lodge are:

- (1) Grand Honors, to the founding WM and titular WM; to Grand Masters of the 90° and last degree; to Grand Masters of other Rites and to their Grand Officers; to deputations and to the WMs of Lodges. These Honors consists of receiving them with seven Lights, Gavels beating until the East is reached, and the vault of steel.*
- (2) Lesser Honors, being five stars and the vault, given to Brothers decorated with High Grades from the 4th and the 3rd series.*

(3) To the two Assessors, Little Honors, being three stars and the vault of steel; to Brothers decorated with the High Grades of other Rites.

Honors are never given to members of the Lodge, with the exception of the WM and the two Assessors.

RECEPTION

When there is to be a Reception, the WM says:

Brother Expert, please go and assure yourself that the Profane has arrived.

The Expert leaves and returns with his report, after which the WM says:

Return to the Profane, assure yourself that he can hear nothing of what passes between us, and wait close to him for the order to bring him here to submit to the proofs, or entirely depart from this place.

The Expert leaves.

My Brothers, the teachings which have come to us about the Profane N... have been in his favor, and the conclusions of the Brothers commissioned to research him, those of the Brother Orator and the result of the ballot have been favorable. The Order of the Day contains his Reception. Do you approve our continuing with his Reception?

All the Brethren raise their hand to indicate their non-opposition. The WM can again receive the comments of the Brother Presenter on the qualities of the Candidate. Then the WM says:

Brother 2nd Expert, go to the Profane and return with the Brother 1st Expert.

When he has returned, the WM says:

My Brother, to you is confided the august function of submitting the Neophyte to the physical proofs, to conduct him in the mysterious journeys, and to make him traverse the four elements through which he must pass before arriving at the gate of the Temple. Firstly, have him write his testament so that we shall know the manner in which he will dispose of the gifts which God has distributed to him. Select a Brother who will watch over the Neophyte while you come, after each journey, to give us an account of his progress in the mysterious route of his purification. Go, my Brother, and may Almighty God be with you.

The Expert leaves. He returns a short time later carrying the Neophyte's testament. The WM reads the contents, as well as his profession of faith or his responses to the following three questions: What is the first duty of man? What is the second duty of man? What is the third duty of man?

NOTE: - The Expert can, where the recipient doesn't understand the precise sense of these questions, guide him by recalling that the first is towards God, the second towards his neighbors, and the third relative to himself.

If the replies are not satisfactory, others may be requested of the Recipient. If he has replied well, the WM says:

Return to the Neophyte, take him from the earth and the shadows of death; deliver him to the Terrible Brother who will have him make the 1st mysterious journey and make him traverse the second material element; then come to give us an account of this first journey.

The Expert leaves and fulfills the orders of the WM. He takes the Recipient from the Cabinet of Reflection, asks him if it is indeed his intention to be received as a Freemason, if he has the courage to endure the proofs to which he must deliver himself. After he has replied, he should be prepared so that his feet are bare (with slippers); then he is given to the Terrible Brother who attaches an iron chain to his feet and hands. The Terrible Brother leads him on the first journey which takes place in complete silence. Then he conducts him to the Reservoir of the second element and makes him cross the water in which the chains should remain. On leaving this, the Expert receives him and says:

Sir, what reflections do you have of the place into which you were first conducted, and the journey which you have just made?

After his response, the Expert continues:

The place in which you were shut in represents the center of the Earth from which all comes and to which all must return. There you found all the images of Death to remind you of the man who wishes to enter among us must first die to vice, error and base prejudice, in order to be reborn to virtue and philosophy, the objects of our cult and of our works; that he must always be ready to sacrifice his life for his Brothers; at the same time it taught you the fate which awaits those who among us become perjurers to their obligations and betray the secret of the Order. The obscurity into which you are now plunged, the state of nakedness in which you have been placed, the metals of which you have been carefully deprived, the metal chain which bound you when you began the first journey, and which you lost when crossing the waters are other emblems which I invite you to in grave on your memory and which, later on, will be explained to you if you persist in being admitted amongst us and in continuing that which you have so courageously begun.

After the Recipient's response, the Expert comes to give account to the Brethren of this first journey in the following way: by addressing himself to the Brother JA, who repeats this to the SA and he to the WM. The Neophyte has completed his first journey; he has traversed the second material element in which he has begun his purification, and he has passed through delivered from the chain of prejudices with which he was weighed down.

The WM says: Does he consent to continue his journey?

The Expert replies: Yes, WM, he so wishes.

The WM adds: Brother Expert through your kind care, have him make the second journey in which he must pass through the first pure element (Fire).

The Expert leaves and goes to execute the orders of the WM. The Terrible Brother seizes the recipient again and after many turns, he hasn't passed through the region of Fire. After he has left this, the Expert says to him in a strong voice:

What do you ask of us? Do you consent to continue your path? I warn you that new dangers await you, that they agreed to and those which you have endured up till now.

After his reply, the Expert continues: The image formed about us in the world is false. We are represented as united by vague and ridiculous motives, you have been led to think that futility was the link which for so many centuries has assembled the wisest men from all groups society and in so many different conditions. We have been called enemies of society: yet you will find among us friends who are the most ardent for their country and its most loyal support. We have been painted as a society without religious principles: yet religious morality is the foundation of our Order. If we admit honest men from all religions among us, it is because it does not belong to us to scrutinize consciences, and because we believe that the incense of virtue is agreeable to Divinity in whatever manner it is offered. The tolerance we profess is in no way the result of impiety; but only that of indulgence and philosophy. Moreover, all discussion relative to political and religious opinion is completely forbidden among us. Finally, we have been represented as a society of gastronomes: you are going to know the drink which serves as our meal (*he gives him the Bitter Cup*). Thus cup is emblematic, as all which you have experienced up till now.

Do you consent to continue on your path?

After his reply, the Expert goes to give an account of the second journey in this manner:

The Candidate has penetrated the third element, and has passed through purified. He has drained the Cup of Bitterness, and persists in his resolution.

The WM says: Since he persists in his resolution, my Brother, please have him make the third turn of the Wheel, so that he might complete his purification in the second pure element. Then you will abandon him to himself, so that the Almighty may lead him and so that His will might be accomplished.

The Expert leaves and goes to execute the third journey, during which the Neophyte journeys through the realms of Air in the middle of lightning, thunder, hail and other meteors. After the most terrifying storm comes the most profound calm, after which the Expert says to the Neophyte:

N..., you have passed through conqueror of the four elements, and I abandon you to yourself. Follow your path alone, and if you have the courage and steady will, the Almighty will lead you, I sincerely hope, to the place to which you must come.

There he leaves the Recipient to wander alone for a short time. He is close to the door of the Temple where two Brothers in white robes and armed with Swords await. One of them says:

Where are you going? What do you want? Have you fulfilled the conditions required to be admitted among us?

After his reply, he is told: Do you know that to enter into our Order one must be joined by a terrible obligation, which is for us, in this life and in the next, a guarantee of your discretion? This obligation is not contrary to the obedience you owe to the government of your country, not to your religious beliefs, not to your honor. Do you consent to take it?

(After his reply) These are its principal points:

- (1) Absolute silence on all that you will see, hear and learn among us.
- (2) The obligation to practice the virtues which emanate from Divinity; to combat the passions which dishonor man and degrade him; to aid your Brothers with all your means, even if it may cost you your fortune and your life; to be faithful to your God and to your sovereign, and to give an example of obedience to the laws of your country.
- (3) Finally, to conform to and to obey the Statutes and General Regulations of Free and Accepted Masonry, and to the decrees of the absolute Sovereign Grand Master, of the Supreme Authority of the Rite of Mizraïm, and to the particular rules of this Lodge. Do you consent to take this obligation?

After his reply, the Brother says to him: Since you consent to all this, I am going to request the favor of your admission to this Temple: but first reflect on this, for once you have entered, there is no return for you.

After his reply, the Brother knocks three times as a Neophyte three loud, irregular blows on the door of the Temple. The JA says:

Brother SA, there is in the regular knock at the door of the Temple.

The SA repeats the announcement to the WM, who replies: my Brother, see who is the mortal who is so audacious as to dare to come and disturb our mysteries.

The SA asks the JA. The JA asks the Expert: Who knocks?

The Expert without answers: it is a free man of good morals who wishes to be received a Mason.

(The JA and SA repeat this).

The WM says: Ask him his name, his age, his civil status and if it is indeed his true wish to be received a Mason.

(His order is executed). Then the WM says: ask him how he has come to the parvis of this Temple which is inaccessible to the profane?

The JA and SA repeat this question; to which the Expert replies: he has renounced the world; he has penetrated the centre of the earth and the domain of death; he has followed all the paths of life and has been purified by water, by fire and by air; he has been freed of the bonds of prejudice and the stains of vice.

The JA and SA repeat this; after which the WM says: Let him enter the Temple. Rise my Brothers, and come to Order.

When the Recipient has entered, the doors are closed noisily, letting the noise of the bolts be heard. The WM says:

Be seated, my Brothers, then he addresses the Recipient, saying:

Q – Who conducted you here? – Where were you first taken? – What ideas did the aspect of this place give rise to in you? – Where were you next conducted and what happened to you?

After his successive replies to each of these questions, the WM adds:

All these journeys were so many emblems which will shortly be explained to you, when the light has shined in your eyes and you are permitted to understand the language of wisdom and ancient philosophy. It remains to me, Sir, to put some questions to you, the answers to which will determine the decision the members of the society will take on you.

Q – Do you believe in a Supreme Being? (Response).

This belief gives honor to your heart and your reason; it is the basis of true philosophy and if some man doubts the existence of the Almighty, it is because he fears His justice.

Q – What is virtue? (Response).

(It is the habitual disposition of the soul which tends towards doing good).

Q – What idea had you formed of our society before presenting yourself to us, and what is the motive which makes you wish to be admitted? (Response).

(The WM can ask various other questions which are left to his wisdom. Above all he should not forget to put the beneficence of the Neophyte to the test). Then he says: Is there any among you, my Brothers, who opposes the reception of Neophyte N...?

(Silence). This silence, Sir, proves the interest which you have inspired in the Brethren, who wish to end the period of trials. The purifications through which you have passed will therefore be the only ones to which you will be subjected; may they leave in you no stain, and may all your actions be henceforth directed by this maxim of divine wisdom, the first law of Masons: NEVER DO TO ANOTHER THAT WHICH YOU WOULD NOT WISH TO BE DONE TO YOURSELF; AND DO TO YOUR NEIGHBOR THAT WHICH YOU WOULD HAVE HIM DO TO YOU.

Brother MC, conduct the Neophyte to the altar, so that he may take his Obligation.

The MC conducts the Recipient to the altar. The WM says:

My Brothers, rise and come to Order.

Then, addressing himself to the Recipient, he says: Sir, do you consent to take the Obligation which we require from you, and whose contents were made known to before you entered this place? (Response).

Then repeat after me:

OBLIGATION

I, N..., of my own free will and in the presence of Almighty God and this Worshipful assembly, on the Sacred Book of the Law, and this sword, symbol of honor, solemnly swear and promised never to reveal to anybody any of the mysteries of Masonry which will be confided to me, never to write, engrave, trace or imprint, nor form any character which might reveal them.

I promise to love my Brothers, to help and assist them according to my abilities and even to the extent of my life.

I swear to give an example of obedience to the laws of my country and in the practice of virtue; to constantly work to perfect my being and to conquer my passions.

I promise to conform to and obey the General Statutes of Free and Accepted Masonry and to the decrees of the absolute Sovereign Grand Master of the 90^o and last degree for France, the Supreme Authority of the Rites of Mizraïm, as well as the particular Rules of this Worshipful Lodge.

If I perjure myself, I consent to having my throat cut across, my heart torn out, my body reduced to ashes, and the ashes abandoned to the breath of the winds; my memory, soiled

by my crime, to be execrated by all nature and a horror to men of goodwill and to Masons of the two hemispheres.

May Almighty God lend me aid and keep me from misfortune! Amen.

The Recipient, hand on the Bible and sword, the point of the compasses to his heart, repeats after the WM and then says:

I so Swear. (*The Obligation must be said standing*).

The MC helps him to descend the steps from the altar and places him in the middle of the Temple. The Brothers are standing and to Order, swords in hand pointed towards the Neophyte.

Q (WM) – N..., what do you seek?

A – Light.

The WM knocks once with the gavel which the SA and JA repeat, and says:

You are in darkness. I give you Light.

The blindfold falls and brilliant light shines in the eyes of the Neophyte. At the same time three censers of perfume burn in front and of both sides of the altar and the Recipient.

Do not fear the swords turned towards you. They only menace perjurers, but they are ready to fly to your defense if you have need of such aid. If, however, against the pleasure of God you were to be to unfortunate as to violate the Obligation which you have just taken, nothing could protect you from these vengeful arms. No place on earth could offer you asylum; you would bear the sign of your crime upon you; the noise of your reprobation would precede you with the speed of lightning, and everywhere you would find Masons ready to inflict the most terrible punishment (*the Brethren lower their swords*). Brother MC, conduct this new Brother to the altar so that, free in all his senses, he may confirm his Obligation.

The Neophyte repeats his Obligation; then the WM places the point of his Sword upon his head and says:

To the Glory of Almighty God, in the name and under the auspices of the absolute Sovereign Grand Master of the 90^o and last Degree, Supreme Authority for the Rite of Mizraïm in France, and by the powers conferred upon me by this Worshipful Lodge, I create and constitute you Apprentice Mason of the Rite of Mizraïm and member of the Worshipful Lodge of X..... in the Valley of Y.....

The Neophyte descends from the altar. The MC conducts him to the right of the WM, who says to him:

You are weak and naked; I re clothe you in a vestment which is sacred to us (*he hands him a white robe*). This robe, by its whiteness, is an emblem of innocence which you must ever preserve. Receive this apron (*he puts it on him*) which we all wear and which the greatest of men and even the greatest of sovereigns have deemed an honor to wear. It is the emblem of work and gives you the right to sit among us; you must never present yourself here without being clothed in it. (He gives him the white gloves) Never sully the whiteness of these gloves by soaking your hands in the quagmire of vice, or in the blood of your Brothers, other than in defense of your country. They should ceaselessly recall the engagements you contracted before your admission to this Temple of virtue. (*He gives him the woman's gloves*) These are destined for the woman you most esteem, convinced that a Mason cannot make a choice unworthy of himself. My Brother, henceforth this is the only title which you will receive, and which you will give in Lodge.

To recognize one another, we have signs, words and grips.

.....

I have already told you, my Brother, that Masonry is known throughout the universe; howsoever it is divided into many Rites, its principles are the same and you must show the same sentiments towards Masons whatever Rite they might belong to.

The WM embraces him three times and says: Now go, my Brother, to be recognized by the Brother Expert.

The MC conducts him to the West to give the signs, words and grips. After they are given the Brother Expert says to the JA:

Brother JA, the signs, words and grips have been faithfully given by the new Initiate. The two Assessors repeat this successively; then the WM proclaims the new Brother in his quality as a member of the Lodge, and says, after giving a knock which is repeated by the two Assessors: Rise and come to Order, my Brothers.

PROCLAMATION

To the Glory of Almighty God, in the Name and under the auspices of the Sovereign Grand Council-General of the 90° and last Degree of the Masonic Order of Mizraïm and of its four series, the Supreme Authority for France, sitting in the Valley of Paris; I proclaim Very Dear Brother (first and last name) henceforth and forever a member of this Worshipful Lodge in the Grade of Apprentice, and you are invited, Brothers S and JAs, and all of you, my Brothers, to recognize him in the aforesaid quality, and to give him aid and assistance according to his needs.

After the Proclamation, the WM gives a knock and says:

Brothers S and JAs, invite the Brethren seated on your respective columns to join with us in welcoming the happy acquisition which the Order and the Lodge have just made in this new Brother and new friend.

The S and JAs repeat the announcement. Then the WM says:

With me my Brothers, give the sign.

The sign and ordinary battery are given together with the WM. The MC joins the new Initiate to aid him to reply in like manner. Then the WM says:

My Brother, please be seated at the head of the column of the North, which is the place occupied by the Apprentices. May you merit by your assiduity towards the work and by the practice of the Masonic virtues which the Obligation has imposed upon you and, and which your Brothers will show you by example; may you indeed merit the opportunity to penetrate further into our mysteries and receive the favors which Masons never refuse to Brethren who show themselves worthy.

When the new Brother is at his seat, the WM says:

Be seated, my Brothers. Then he adds: The Brother Orator will give you an explanation of all the emblems which accompanied your reception. Give these your most careful attention, my Brother. The emblems conceal the most important truths and upon their understanding depends all the light which you are going to be called upon to acquire.

ORATOR'S DISCOURSE

My Brother,

A short time ago a narrow band of cloth covered your eyes, and you were plunged into the most profound darkness, ignorant of the place where you had been conducted, not even knowing the individual into whose care you were entrusted, your spirit assaulted by the proofs to which you had submitted yourself, and which succeeded one another with alacrity. Your soul was uplifted, I am sure, by the explanation which was given you concerning some of these mysterious emblems, in order to help you read yourself – to some extent – in the Book of Wisdom, and you were only supported in this harsh journey by the tranquility of a good conscience, by your perseverance and by an absolute trust in the Brother through whom we have the good fortune to have you. This trust honors both of you; and the knowledge of his qualities which we have gained gives us confidence in the ones we now find in you. Finally, the blindfold has now fallen for you; the clearest light shines in your eyes; as you are as yet unaccustomed to its brightness, they are still dazzled by it.

The state from which you are emerged, the multiplicity of strange objects with which you are surrounded, the very brightness of this place which you were far from expecting and

which must have seemed even more alive because you emerged into it from a long period in profound darkness; all this must have given you a strong sense of confusion which I am going to endeavor to disperse, by giving you the keys to our emblems. These emblems are connected to points of history in man. Before explaining these to you, I am going to explain the origin of our institution, which will unfold its purpose, and which will make its mysteries more clear.

The ardent and restless spirit of man is constantly led towards the supernatural. His senses need to be stimulated, and the most sublime truths only come to his soul with difficulty unless they come by means of these intermediary deceivers. In vain did philosophy and experience try to convince man of the infidelity of such messages; but the common herd did not receive or listen to them, for they only wanted to hear these messages. This was the origin of all error, and all superstition.

When from the very cradle of human nature, fanaticism and superstition disguised under a thousand forms inundated the earth with their grievous and criminal errors, the pure and simple cult of the author of nature was abandoned on all sides and only preserved by a small number of Sages uniquely gifted with the Knowledge of nature and the worship of its author. They lived on the banks of the Nile, in the land of Mizraïm, the principal place where this precious deposit, this sacred fire, was preserved. It was from there – and all nations attest to this – that all the sciences and all the arts came forth. It was there that all the Sages of all nations went to be instructed. It was from there that they brought back to all the nations, with the light of the spirit, the flame of reason and justice. Yet the empire of error was such that they were never able to reveal this openly to the eyes of the common herd, and the truth was only and remained forever the portion of a small number of men who were known by the name of initiates.

Egypt was, perhaps more than any other country, a slave to superstition and fable. Ingenious emblems, invented before writing to teach the people all that was useful for the preservation of his Being, and astronomical indices to govern the works of agriculture, became to the people so many Divinities presiding over objects for which these claimed Divinities has originally been the symbols. From this arose the errors of polytheism and the multitude of bizarre Divinities in which these people believed.

What should the true Sages do to ensure they were not dragged along by the current? Gather themselves together, as it were, and only communicate their high knowledge to proven men, upon whose virtue, illumination and discretion they could count. It was therefore necessary to devise proofs, mysteries, and various degrees of initiation proportionate to the illumination and moral faculties of candidates. In their own countries foreign initiates propagated the Mysteries which, as in Mizraïm, everywhere comprised the importance of one God; the practice of virtues – particularly beneficence, which most closely brings man into the presence of his author; to study nature and to learn its secrets. Moses, Orpheus, Pythagoras and Thales were such Sages, who communicated these important philosophical truths to their disciples, and who perpetuated them in Greece, Italy, as far as Northern France, but above all in the East, where they were most carefully preserved.

And this is why, my Brother, these truths have been transmitted to us through emblems, which reveal themselves to the profane in the longest time.

These explanations should have explained to you the majority of the trials to which you were submitted, and I will recall them to you succinctly, while telling you to observe that they were the same proofs which were adopted by the initiates of Egypt.

Before learning truth, man is slave to error and prejudice. This was indicated by the darkness into which you were plunged and the chain which you wore.

The journey you undertook is the emblem of the life of man drawn from nothing by Almighty Divinity, and set aside by his author for the highest destiny. This, my Brother, is the support and hope of virtue which is so often persecuted in the earth.

You were led out weak and naked from the grossest element, and you passed successively through the four elements. They represent the several ages of life and the difficulties which multiply in the steps of those who work towards their moral perfection.

In the last part of this journey you presented a serene front towards the furies of the storm: such is the Sage, my Brother, strong from the witness of his conscience. He fears neither the fury of the wicked nor reverses of fortune; he submits with resignation to the almighty will of Divinity, knowing that there is no greater happiness than virtue, no greater ill than to turn away. It is ever the same when confronted by adversity, as in the middle of prosperity; it was the philosophy of Horace that the very fall of the universe would not frighten him.

“Si fractus illabatur orbis, impavidum ferient ruinae¹¹⁵.”

No doubt such was the disposition which you have brought among us, my Brother, and such was our conviction that we lightened the rigor of the trials, and lessened their length which, at the time of the Egyptians, lasted for three years before they arrived at the first part of their initiation. From this comes the emblematical age of an Apprentice, which is three years old, and the respect we have for the number three which contains still more mysteries which perseverance and assiduous labor will make known to you.

Here, my Brother, my task ends and yours begins. You have taken the first step on the path of truth; the light shines in your eyes, and the road which remains for you to follow should not frighten you; you will always find your Brothers ready to level all difficulties which lie before you. A great many great and sublime truths still remains for you to know; redouble your zeal to learn them, for you are worthy of the prize you seek.

After the Orator's discourse, the WM circulates the Zedaka (or trunk of beneficence) as well as the Bag of Propositions. The WM then says:

¹¹⁵ Should the heavens crack and tumble down, as the ruins crushed him he would not fear.

Brothers S and JAs, asks you respective columns of any Brother asks for the Bag of Propositions (after the response, he makes the same demand for the Zedaka).

After the reply, he continues thus: Brothers S and JAs, ask your columns if the Brethren have any proposals to make for the good of the Order in general or this Lodge in particular. If so, they have the floor. (The Assessors repeat the announcement).

The WM says: Brother Secretary, please read the draft of the minutes.

After they have been read, the WM says: Brothers S and JAs, ask your columns if any Brother has an observation to make in the reading of the draft of the minutes which the Secretary has just read.

The announcement is repeated by the two Assessors and the WM approved the draft following the response. When there has been an initiation, the WM gives a knock and says:

Please rise and come to Order, my Brothers. Before parting, let us give thanks to the Almighty for the works of this day.

PRAYER

Father of the Universe, Eternal and Fruitful Source of light, knowledge virtue and joy, full of gratitude for Your infinite goodness, the workmen of this Temple give you heartfelt thanks and present to You every good, useful and glorious action they have taken on this solemn day, in which they have seen the number of their Brother grow. Continue to protect their works and lead them more and more towards perfection. May harmony and concord be forever the strong cement which unites them. Alleluia! Alleluia! Alleluia!

INSTRUCTION

Q – Brother JA, what is there between us?

A – A cult, WM.

Q – What is it?

A – It's a secret.

Q – What is this secret?

A – Masonry.

Q – Are you a Mason?

A – My Brothers recognize me as such.

Q – What is a Mason?

A – A free man or good morals, equally a friend of rich and poor, if they are virtuous.

Q – What are the qualities necessary to become a Mason?

A – The first is purity of heart.

Q – What is the second?

A – Blind submission to the procedures prescribed by admittance.

Q – What were the procedures used in your reception?

A – I was first introduced by a virtuous friend which, since then, I have recognized to be a Brother, then conducted by unknown people to a room adjoining the Lodge where, after asking me if my intention was truly to be received as a Mason, I was enclosed in a secret place.

Q – What did this place represent?

A – The center of the Earth and the abode of death, which was to teach me that all comes from the earth and must return there; that man must constantly be in readiness to appear before the Supreme Judge; that profane who wish to be received as a Mason must, above all, renounce all vice, only to live henceforth for virtue; and finally, to recall this truth: that just as the earth is made of inert matter, or the grossest of the elements which

compose the Universe, and that it is through this which the emblematic journeys commenced, so we must submit and purify the matter within ourselves – that is to say the body – in order to dispose ourselves to purify the spirit – that is to say the soul.

Q – What did you do in this place?

A – I wrote my profession of faith, after which a Brother placed me in the state in which all profane who aspire to become a Mason must be put.

Q – In what state were you placed?

A – A strip of cloth covered my eyes; I was neither naked nor clothed and I was deprived of all metals, except a heavy chain which weighed me down.

Q – Why were your eyes bandaged?

A – To represent the shadows of ignorance in which live all men who have not seen the light.

Q – Why were you neither naked nor clothed?

A – To express the state of frailty of man, who is slave to prejudice and error.

Q – Why were you deprived of all metal and loaded down with a heavy chain?

A – Metals are the emblem of vices, and by this I learned that one must renounce them in order to become a Mason. The chain was the symbol of the prejudices which I had to shed, as happened at the first point of my purification.

Q – What were you made to do in this state?

A – I was made to undertake a long and painful journey.

Q – What did this journey signify?

A – Besides a literal sense, which was that of my purification and preparation to receive the important secrets which would be confided to me, it also offered a moral sense which represented all the vicissitudes of human life, from birth to death. Moreover it had a physical and mysterious sense which presented an image of nature, and gave Sages the key to all the secrets and high knowledge.

Q – Where did this journey lead you?

A – To a salutary pool from which I emerged freed of the shackles which weighed me down. Then a friend explained part of the truths hidden beneath the emblems of this first journey.

Q – What did you do then?

A – After receiving assurance that I persisted in my resolution, this Brother had me continue my path.

Q – What obstacles did you suffer?

A – An ardent furnace was before me and I was constrained to cross it.

Q – What did this furnace signify?

A – The violence of passions, the fieriness of youth, which are some of the many obstacles to the moral perfection of man.

Q – What did you do after passing through this third element?

A – A Brother handed me a bitter liqueur, emblem of the sorrow and disgust which man experiences in this life, and which the Sage endures without complaint. Then he invited me to continue on my journey.

Q – What did you experience on this third journey?

A – I was placed in the region of Air: lightning, hail and meteors raged about me, and finally this terrifying tempest was followed by the deepest calm.

Q – What did this tempest signify?

A – It portrayed the troubles which test man during his mature years and towards the end of his life.

Q – What did you do then?

A – My guide left me to continue my path alone, and I found myself at the door to the Temple.

Q – What did you find there?

A – Two Brothers who stopped me, and having assured themselves that I had passed through the middle of the elements, they taught me the obligations which I would have to contract; after which they had me give three loud knocks.

Q – What did these three loud knocks signify?

A – Ask and you will receive; seek and you will find; knock and it will be opened to you.

Q – What did you see when you were brought in?

A – Nothing, WM.

Q – What did you do?

A – The WM asked me several questions to which I replied; after which, with the consent of all the Brothers, he had me led to the altar in order to take my obligation.

Q – In what position did you take it?

A – Standing on the third step of the altar, right hand upon the Bible and a Sword, and the left holding the point of a compasses upon the heart.

Q – What did the WM then do?

A – He granted me the Light.

Q – What did you see at that moment?

A – The three sublime lights in Masonry, the Sun, Moon and Master of the Lodge.

Q – What connection was there between these two stars and the Master of the Lodge?

A – As the Sun rules the day and the Moon the night, so the Master presides over the Lodge to enlighten it.

Q – What did you then see?

A – Three precious objects, emblems of all our duties.

Q – What were these objects?

A – A Bible which contains our duty to God, a trowel destined to receive the help it is our duty to give to our Brothers, and a Sword to recall the punishment which awaits perjurers.

Q – What did the Master of the Lodge do then?

A – He had me advance to the East and repeat my Obligation; after which he gave me the signs, words and grips of the grade of Apprentice Mason.

Q – Give me the sign.

A – (Done).

Q – What does this sign signify?

A – That I would rather have my throat cut across than reveal the secrets of the Masons.

Q – Give the grip to the Brother Expert.

A – (The Expert who receives it says: It is correct, WM).

Q – Give me the word.

A – I did not receive it thus, WM. Give me the first letter, and I will give you the second.

Q – B.

A – O.

Q – A.

A – Z.

Q – BO.

A – AZ.

Q – What does this word signify?

A – Strength.

Q – What did the WM then do?

A – He clothed me in a white robe, emblem of innocence, gave me gloves of the same color and recommended me never to sully their purity; then he had me recognized by the Brother Expert and proclaimed me Apprentice Mason in the Rite of Mizraïm.

Q – What do you understand by this word Mizraïm?

A – It is the name which writings give to the first son of Ham who, at the time of the division of the World, went to establish himself on the banks of the Nile, where he founded the kingdom of Egypt, also called Mizraïm in the Scriptures. Profane history gives the name of Menes to this grandson of Noah.

Q – What link is there between Egypt and Masonry?

A – Masonry, that is to say the truth of morality and the knowledge of nature and its laws, were preserved in Egypt by the Sages, who hid them carefully from the vulgar by enveloping them in ingenious emblems. It was thus that they were carried from the banks

of the Nile to all the peoples of the world, where they lost their character and original aim to a greater or lesser degree, which have been transmitted to us by the first Masons, under the name of Mysteries or Initiations.

Q – Who compose a Lodge?

A – Three govern it, five compose it and seven make it just and perfect.

Q – Why are these three?

A – The WM and his two Assessors.

Q – Why do you say that three govern it?

A – Factually, because three Masons were employed in the construction of the Temple of Solomon. Figuratively, because man is composed of a body, a soul and a spirit, which is the intermediary or the link which unites the two others.

Q – Why do five compose it?

A – Because man is gifted with five sense, three of which are essentially necessary to Masons: Sight, to see the sign; Touch, to receive the grip; and Hearing, to hear the word. Factually they represent the five lights of the Lodge.

Q – Why, finally, do seven make it just and perfect?

A – Because there are seven principle Officers in a Lodge, and because this number contains great and sublime mysteries. It represents the union of three principles to the four elements; it alludes to the seven days that the Almighty used at the creation of the Universe, figuratively represented by the seven years which the construction of the Temple took. It recalls the seven celestial spheres, to which correspond the seven days of the week, the seven perfect metals, the seven basic colors and the seven harmonic tones. Finally, the properties of this number are such that, according to the Sages, it reigns over the universe.

Q – Why doesn't this mysterious progression commence with the number one?

A – Because unity is not a number, but the generator and principle of all numbers; emblem of perfection and the Almighty. It represents uncreated Being, while the numbers in the Masonic series recall His sublime works, that is to say, the marvels of creation.

Q – What form is your Lodge?

A – An oblong.

16.

COMPANION OR SECOND DEGREE

OPENING

The Lodge is opened in the Grade of Apprentice. The WM gives a knock and says:

Brothers S and JAs, invite our Apprentice Brothers to leave the Temple.

The Assessors make the announcement; the Apprentices leave and the Assessors announce this to the WM who says:

Q – Brother SA, what is the first duty of a Assessor in a Companions' Lodge?

A – WM, to see if all the Brothers are Companion Masons.

The WM gives a knock and says: Please stand and come to Order as Companion. My Brothers, face the East.

All the Brothers rise and turn to the East. The WM says:

Brothers S and JAs, please examine your respective columns and assure yourselves that all the Brothers are Companion Masons of the Rite of Mizraïm.

The Assessors follow the WM's command and having scrupulously examined each Brother, they return to their places. The JA says:

Brother SA, all the Brothers on the column of the South are Companion Masons.

The SA says: WM, all the Brothers on both columns are Companions.

Then the WM rises, comes to Order as Companion and, head covered, gives the five knocks of the Grade which are successively repeated by the Assessors, and says:

To the glory of the Almighty, in the name and under the auspices of the Supreme Grand Council-General for France, of the absolute Sovereign Grand Master and of his four series, Supreme Power in his 90° and final degree, the works are open on the Grade of Companion in the Worshipful Lodge of in the Valley of

With me, my Brothers (he makes the sign and acclamation who are repeated by all the Brothers). Then he says:

Be seated, my Brothers.

ORDER OF WORKS

See the Apprentice Ritual.

RECEPTION

Brother Master of Ceremonies, go and prepare the Candidate, then lead him here.

The Master of Ceremonies fetches the Candidate and leads him, holding a rule in his left hand, whose end is applied to his left shoulder. The Master of Ceremonies gives five knocks on the door of the Temple. The WM says: See who knocks thus. (This request is repeated according to custom). The Master of Ceremonies replies:

It is I, conducting an Apprentice who asks to pass from the perpendicular to the level.

The WM says: Ask him his name, his age and his civil and Masonic qualities.

When this request has been satisfied, the WM continues:

How does he dare to conceive the hope of receiving this Grade?

The Master of Ceremonies replies: Because he is free-born and of good morals.

The WM gives a knock and continues: Let him enter as an Apprentice and place it between the two columns.

He then says: Brother JA, has he who asks to pass from the perpendicular to the level served his time?

(The JA replies: Yes, WM).

Do all the Masters on his column consent to his advancement?

(All the Masters give the affirmative sign).

The WM give one knock and says to the Candidate: I congratulate you, my Brother, for the profession of interest and benevolence which you have received from the Masters, under whose direction you have hewn the rough ashlar. No doubt nothing could be more flattering, nor encourage you more strongly to continue to travel, in like manner, that path on which you have already won the prize of those noble sentiments which have guided

you. You will forever have present in your soul the mysterious sense of the perpendicular. We hope (and I myself most sincerely desire) that you will never lose sight of what is concealed in the emblem of the level.

Q – Who obtained for you the benefit of being received a Mason?

A – A sage friend whom I have since recognized as a Brother.

Q – In what state were you presented in Lodge?

A – Neither naked nor clothed.

Q – Why, my Brother?

A – To make me understand that luxury is a vice which is essential to the vulgar, and that a virtuous man must trample all sentiment of vanity and pride underfoot.

Q – Why were your eyes covered with a bandage?

A – So that I might discern how the shadows of ignorance and the profound night of passion are prejudicial to the happiness of man.

Q – Why were you made to go on a journey?

A – To teach me that it is never on the first step that one comes to virtue.

Q – What did you see when your eyes were uncovered?

A – All the Brothers armed with swords, whose points were aimed at me.

Q – What did this action teach you?

A – That they were ready to shed their blood for me if I was faithful to the obligation which I had just contracted, as they were to punish me if I was so contemptible as to violate it.

Q – Why was a compasses placed at your naked left breast?

A – To show me that the heart of a Mason must be just and true.

The WM continues: MY Brother, you have five journeys to make. The journey are emblematic, like those which you made at the time of your Reception, and contain the most sublime lessons of the morality which makes the true man.

Brother Master of Ceremonies, please guide this Apprentice on his first journey.

The Master of Ceremonies places a mallet and a chisel in the left hand of the Recipient, takes him by his right hand and leads him on a tour of the Lodge, after which he announces to the JA that the first journey is completed. He announces this to the SA and he to the WM. The WM says to the Candidate:

My Brother, this journey represents the period of a year, during which a Companion must be employed in perfecting in the cutting and dressing of stones which he learned to hew in his apprenticeship, with the aid of the mallet and chisel. This emblem shows you that despite the perfection that an Apprentice should have, he is still far from completing his work; that the raw materials given over to the construction of the Temple which he is raising to the Almighty, and of which he is both the matter and the workman, is still not built, and that he cannot dispense with the hard and painful work of the Mallet, and the precise and attentive use of the faithful chisel which must never stray from the line which was drawn by his Masters.

Q – Give me the sign of Apprentice.

A – (Given).

Q – What does this sign mean?

A – It reminds me of the obligation I took after my Reception and by which I committed myself to have my throat cut across if I was unhappy enough to reveal the secrets which had been confided to me.

The WM gives a knock and says: Brother Master of Ceremonies, lead the Candidate on his second journey.

The Master of Ceremonies places a rule and a compasses in the left hand of the Recipient, takes him by his right hand and leads him on the second journey. This journey made, he announces this as in the first time. The WM says to the recipient:

My Brother, this second journey is to teach you that during the second year a Mason must acquire the practical elements of Masonry, that is to say, to draw lines on the hewn and dressed materials; which is done with the rule and compasses.

Give the grip to the Brother JA (the Candidate goes to the JA, and gives him the grip of Apprentice Mason).

The JA gives a knock and says: Brother Master of Ceremonies, conduct the Recipient on his third journey.

He places a rule in the Candidate's left hand and has him carry a crowbar applied held by the end on his left shoulder. In his state, the Master of

Ceremonies takes him on a tour of the Lodge and then announces to the JA what the third journey is completed. The WM addresses himself to the Candidate:

This journey represents the third year of a Companion, during which he was taught the conduct, transport and placing of materials, which is done with the rule and the crowbar.

The crowbar, replacing the compasses, is an emblem of Power which adds to our individual strength the knowledge to do and perform that which, without their aid, would be impossible for us to execute.

Q – My Brother, what do you understand by Masonry?

A – The study of science and the practice of virtue.

The WM give a knock and says: Brother Master of Ceremonies, perform the fourth journey. During this journey the Apprentice carries a square and a rule in his left hand.

The Master of Ceremonies announces that the fourth journey is completed. The WM says to the Recipient:

My Brother, this journey is the image of the fourth year of a Companion during which he must be occupied with the elevation of the edifice, in directing the whole and in checking the square placing of the material brought. It teaches you that the application, zeal and intelligence which you have shown in your works alone should raise you will above those Brothers less instructed and zealous than you.

The WM give a knock and says: Brother Master of Ceremonies, please lead the Candidate on his fifth journey.

This time the Candidate has empty hands. During the journey the Master of Ceremonies directs the point of his Sword to the heart and the Candidate holds it there with the thumb and index finger of the right hand. When he has made the tour of the Lodge in this manner, the Master of Ceremonies announces that the journeys are ended. The WM says to the Recipient:

The fifth and final journey teaches that, sufficiently instructed in manual practices, the Companion must employ his time, during this last year, in the study of the theory of art. Learn from this, my Brother, that is it not sufficient to be on the road of virtue to be able to maintain it. Strong efforts must be made to achieve perfection. So follow the route which has been opened up to you, and made yourself worthy to be admitted into the knowledge of other Masonic works.

Q – Give the Brother SA the word of Apprentice.

The SA says: It is correct, WM.

The WM continues: Brother Master of Ceremonies, give him his final work as Apprentice.

The Master of Ceremonies gives a Mallet to the Candidate and has him knock as apprentice on the rough ashlar. Then he announces to the WM what the work is completed. The WM says:

Brother Master of Ceremonies, lead the Candidate to the foot of the throne, and have him give the steps of Apprentice.

When this is done, the WM shows him the Blazing Star, and says:

Consider this mysterious star and let its memory never be effaced from your soul. It is the emblem of the genius which rises up to higher things, the symbol of this sacred fire of which the Almighty has made us the depositories, and by means of which we might identify, love and practice the true, the just and the equitable. The Delta which you see resplendent with Light presents you with great truths and sublime ideas, and in it you can see the name of the Grand Architect of the Worlds, as the source of all knowledge and all wisdom. It is symbolically explained by “Geometry”, that sublime science which has as its essential basis, beneath its true emblem, the ineffable name of God.

The WM adds: My Brother, you will now go to take your Obligation.

The Master of Ceremonies takes the Candidate to the altar. The WM gives a knock and says (the Recipient repeating after him):

OBLIGATION

I promise and Swear, under the same obligations to which I have previously submitted, to keep the secrets of the Companions which will be confided to me, from Apprentices, just as I undertook in the prior obligation towards the profane. I moreover consent, if I perjure my obligation, to having my heart torn out (here all the Brothers give the sign), the body burned and its ashes throw to the wind. And may God help me and preserve me from such misfortune. Amen. Amen. Amen.

(See the Ritual of Apprentice).

The WM places his Sword upon his head and says: To the Glory of Almighty God, in the name and under the auspices of the Supreme Grand Council-General for France, of the absolute Sovereign Master of the Masonic Order of Mizraïm and of his four series, 90^o and last Degree, Supreme Power, and by virtue of the powers which have been conferred upon me by this Worshipful Lodge, I receive you Companion of the 2nd Degree of the Rite of Mizraïm.

He gives the battery of the Grade in the Sword. The WM lowers the flap of his apron and tells him that henceforth he should wear it thus. He adds:

From this time forward, my Brother, you will work on the cubic stone¹¹⁶ and you will receive your wage at the column of J.:. This new work will remind you that the Companion destined to repair the defects of the moral edifice must use all his care to hide the faults of his Brothers and to correct them through his example and by his counsels.

My Brother, I will now confer upon you the signs, words and grips.

.....

The WM continues: Go now, my Brother, and give the Brothers J and SAs the words, signs and grips. Give them also to the Brother Expert.

The new Companion goes to give the signs, words and grips, after which the Expert says: Brother JA, the words, signs and grips have been faithfully executed. (The two Assessors successively repeat this). The WM proclaims the new Initiate in the quality of Companion. After that the Master of Ceremonies has him give the steps as Companion to the cubic stone, then leads him to the right of the WM, who has him sit. The WM gives a knock and says to the Assessors that he invites the Brothers on their columns to join him in applauding the acquisition that the Lodge has just made of a new Companion. General applause. The Master of Ceremonies joins the newly received Companion for the usual thanks. The thanks are acknowledged. Then the Orator gives a discourse on the Grade of Companion. After this the WM circulates the Zedaka and the Bag of Propositions. The WM gives a knock and says:

Brothers J and SAs, please announce on your columns that those of our Brothers who have any proposal to make for the good of the Order in general and this Worshipful Lodge in particular have the floor. The Assessors make this announcement.

INSTRUCTION

The WM gives a knock and says:

Q – Brother SA, are you a Companion?

A – Examine me, WM.

Q – Where were you received as Companion?

A – In a Companions' Lodge.

Q – How were you prepared?

A – I was led, a rule in my left hand, to the door of the Temple.

¹¹⁶ Smooth ashlar.

Q – How were you admitted?

A – By five knocks.

Q – What was asked of you?

A – Who is there?

Q – What was your response?

A – An Apprentice who asks to pass from the perpendicular to the level.

Q – How did you dare to ask this?

A – Being free-born and of good morals.

Q – What was then said to you?

A – Firstly the WM questioned me first; then he had me make five journeys for which he gave me explanations.

Q – What did you do after these journeys?

A – I was made to take my Obligation.

Q – What was conferred upon you then?

A – The words, signs and grips of Companion.

Q – Give me the sign.

A – (Given).

Q – What does this mean?

A – It recalls an important point in the Obligation of Companion.

Q – Admitted to the number of Companions, did you work in this quality?

A – Yes, WM, on the construction of the Temple.

Q – Where did you receive your wages?

A – At the column J.

Q – What did you find at this column, when you were conducted there?

A – An Assessor.

Q – What did he ask you?

A – The password of Companion.

Q – What is it?

A – Shibb.....

Q – What does this word signify?

A – Wheat in Hebrew, to mark the fruits of Wisdom.

Q – What did you see when you were under the portico?

A – Two beautiful bronze columns.

Q – What are they called?

A – BO.. and JA....

Q – How high were they?

A – Twenty-three cubits with their chapiters.

Q – What surmounted these chapiters?

A – Lilies and pomegranates.

Q – Were they solid?

A – No, they were fluted.

Q – What was the width of the outer envelope?

A – Four thumbs.

Q – Where were they forged?

A – By the river Jordan, in the clay ground between Semoth and Zarthos.

Q – What were the interior of these columns destined to receive?

A – The instruments of Geometry and the treasures from which were drawn the salaries of the workmen.

Q – Give me the sacred work of Companion.

A – It is only permitted to me to spell it, WM.

Q – What does this word signify?

A – Wisdom.

Q – Where is your Lodge situated?

A – In the East of the Valley of Jehosaphat, in a place where truth, peace and union reign.

Q- What are the laws of Freemasonry?

A – To abhor and punish crime and honor virtue.

Q – What should a Mason avoid?

A – Envy, calumny and intemperance.

Q – What should he observe?

A – Prudence, discretion and beneficence.

CLOSING

The WM gives a knock and says: Please rise and come to Order as Companions, my Brothers, to close the works.

Q – Brother 2nd Acolyte, what is your place in the Lodge?

A – To the right of the SA.

Q – Why, my Brother?

A – To carry his orders to the JA, and see that the Brethren behave themselves properly on the columns.

Q – Where is the 1st Acolyte seated?

A – To the right of the WM.

Q – Why, Brother 1st Acolyte?

A – To carry your orders to the Brother SA and to all the Worthy Officers so that the works must be more promptly executed.

Q – Where is the Brother JA seated?

A – In the South, WM.

Q – Why, Brother JA?

A – The better to observe the sun at its meridian and send the workmen from labor to refreshment, to call them from refreshment to labor and all for the good of humanity and the prosperity of the Order and the Lodge.

Q – Where is the Brother SA seated?

A – in the West.

Q – Why, Brother SA?

A – As the sun sets in the West to close the day, so the SA is seated in this place to close the Lodge, pay the workmen and send them away content and satisfied.

Q – Are the workmen content, my Brother?

A – They bear witness to this on both columns, WM.

Q – Brother JA, what age are you as a Companion Mason?

A – Five years old, WM.

Q – How long do the Companions work?

A – From midday until midnight.

Q – What is the hour, Brother SA?

A – Midnight, WM, and the sun is in the lower meridian.

WM: Since the sun has entered the lower meridian and as it is the hour to close our works, join with me, my Brothers S and Jas, to do this.

Then the WM gives the kiss of peace to the 1st Acolyte who carries it to the Brother SA, who gives it to the Brother JA, through the 2nd Acolyte. Then the WM gives five knocks in the battery of the Grade, which the Assessors repeat, and says:

In the Name of Almighty God, the Lodge of Companion Masons of the Rite of Mizraim is closed. Let us depart in peace, my Brothers, but let us firstly swear never to reveal the works of the day.

The Brothers extend their hands and said: We so swear.

Then the WM says: With me, my Brothers.

He gives the sign and battery of the Grade, and ends by saying: Alleluia! Alleluia! Alleluia!

The characteristic sign of this Grade is five points:

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17.

MASTER OR THIRD DEGREE

DECORATIONS

The Lodge is hung in black, the hangings strewn with death heads in white and tears in the same color disposed in 3, 5 and 7 on 9 points of the Lodge. In the East is the Yehovah painted on a black background.

STARS

The Lodge is lit by 9 stars places in threes before each Light.

DRESS

The Masters are clothed in a long black coats, and wear a hat decorated with black crepe, white gloves, an apron bordered and lined with blue, a blue sash passing from the right to the left at the bottom of which is a triangle inscribed within a circle.

As well as the black coat, the Master of the Lodge wears a death's head surrounded by two branches of prickly acacia on his chest or on his sash, which is worn as a collar at the base of which hangs a square.

The crepe on his hat is white.

TITLES

The Master of the Lodge is called.....Very Worshipful Master
The AssessorsVery Worshipful Masters
The Masters.....Worshipful Masters

OPENING

The VRM give a knock, which is repeated by the Brothers VW Assessors, and says:

Q – VW Brother 1st Assessor, what is the first duty of the 1st Assessor in a Masters' Lodge?

A – To assure himself that the Middle Chamber is tiled from all indiscretion.

Q – Assure yourself that this is so, my Brother.

The 1st Assessor sends his Acolyte to check the doors of the Temple and, after he has made his reports, says:

A – We are duly tiled.

Q – What is your second duty?

A – To see if all the Brethren present are Master Masons and members of this Lodge.

The VRM says: Please rise and come to Order, my Brothers, facing the East.

All the Masters come to Order. Then he says: VW Brothers 1st and 2nd Assessors, please check your respective columns and assure yourselves that all the Brethren are Master Masons and members of this Lodge.

The Assessors go down their columns and receive the sign and password from each Brother. When this examination is ended and the Assessors have returned to their places, the 2nd Assessor gives a knock and says to the VW Brother 1st Assessor:

All the Brethren on the column of the South are Master Masons and members of this Lodge.

The 1st Assessor gives a knock and says: VRM, the Brethren of both columns are all Master Masons and members of this Lodge.

Still standing, the VRM says:

Q – W Brother 2nd Acolyte, where is your place in a Masters' Lodge?

A – At the right of the VW Brother 1st Assessor, where you have placed me, VRM.

Q – Why, W Brother?

A – To carry his orders to the VW Brother 2nd Assessor, and to see that the Masters behave decently on the columns.

Q – Where is the W Brother 1st Acolyte seated?

A – At your right, VRM.

Q – Why, W Brother 1st Acolyte?

A – To carry your orders to the VW Brother 1st Assessor, and to the distinguished Officers so that the works may be the more promptly executed.

Q – Where is the VW Brother 2nd Assessor seated?

A – In the South.

Q – Why, VW Brother 2nd Assessor?

A – The better to observe the sun at its meridian and send the workmen from labor to refreshment, to call them from refreshment to labor and all for the good of humanity and the prosperity of the Order and the Lodge.

Q – Where is the VW Brother 1st Assessor seated?

A – in the West.

Q – Why, VW Brother 1st Assessor?

A – As the sun sets in the West to close the day, so the 1st Assessor is seated in this place to close the Lodge, pay the workmen and send them away content and satisfied.

Q – Where is the VRM seated?

A – In the East.

Q – Why, VW Brother?

A – As the sun rises in the East to open the day, so the VRM is seated there to open the Lodge, direct it in its works and enlighten them with his Lights.

Q – When to Masons open their works in the Grade of Master, VW Brother 1st Assessor?

A – When the sun is at its meridian.

Q – What is the hour, VW Brother 1st Assessor.

A – It is high noon and the sun is at its meridian.

The VRM then says:

VRM – Since the sun has entered into its meridian, and since it is the hour to open the works, join with me, VW Brothers 1st and 2nd Assessors, in offering the homage of our love to the Almighty, and to ask His assistance in the difficult works which we are about to undertake.

The VRM uncovers, descends to the altar holding his gavel and stands in the center of the Lodge. The Assessors stand as his sides, all facing the altar. The VRM bends forward and says in a high voice:

PRAYER

Master Sovereign of the worlds, source of movement, light and fertility, sacred regulator of Universal harmony, You fill this Temple. Space and the elements obey Your Voice and follow the path which You trace for them. Despite the inconsistencies and variations in their natures, it is through You that all have life, and nothing dies. Eternal Regenerator of physical nature, permit the workmen of this Temple to regenerate their moral nature, deign to smile on their works and build them up in Your Almighty Protection. Accept the simple and sincere homage they offer You; bless the materials of their Temple, and let their works be imperishable like You. Amen! Amen! Amen!

The VRM goes back to the altar and the two Assessors return to the places. Then the VRM gives 7 knocks following the battery of the Grade (O – OOOOOO) which is repeated by the Assessors and, gavel in hand, says:

To the glory of the Almighty, in the name and under the auspices of the Supreme Grand Council-General of the Masonic Order of Mizraïm for France, the works of Master Masons are open in the Worshipful Lodge of in the Valley of

From this moment all the Brothers should be calm.

With me, my Brothers.

He makes the sign and the triple battery of the Grade, and the acclamation. Then he recovers and the 1st Assessor says:

VW Brother 2nd Assessor, W Masters who are seated on my column, the works are open.

The 2nd Assessor says: W Masters who are seated on my column, the works are open.

After which the VRM says: Be seated, my Brothers.

ORDER OF WORKS

See the Apprentice Ritual, and following that the preliminaries for the Reception.

RECEPTION

No Companion, under pain of reprehensible irregularity, can be admitted to the Grade of Master unless he has answered the following questions in a Masonic manner, and in writing. These questions are to be presented to him 18 days before that fixed for his Reception.

MODEL

Questions the Worshipful Lodge of Asks Brother N..... who must respond with all the sincerity of a Freemason, and offer his opinions whatever they may be.

1st Question: What is God?

2nd Question: Is it appropriate to offer Him homage?

3rd Question: Are all religions or cults agreeable to Him?

4th Question: What fruit to men obtain from public religion or cult?

5th Question: Is the soul immortal?

6th Question: Is the remorse experience by the wicked the result of innate feeling, or the product of education?

7th Question: Is virtue the source of happiness.

8th Question: Is this quality part of nature, or is it convention?

9th Question: What is your opinion of the evil which, in this world, always accompanies good?

A copy of these responses should be sent to the Grand Chancellery of the Supreme Authority within the 3 months following the Reception of the Master. The W Orator and the Secretary will certify this copy to be faithful and true. The original will remain in the Lodge archives.

Nine days before the Reception, nine days after the day the questions were transmitted to the Candidate, he should be asked for his responses attached and signed by him. If these answers are not satisfactory, the Initiation will be put back three months, and at the expiration of this time, the same questions will be again given to him. If these responses are still not acceptable, they will be resent to him in nine months' time; and in the eventual case that, after the same formalities have been observed, his responses lead one to think that he is not suitable to receive the Great Light, then he cannot proceed, and the Supreme Authority must be advised through the mediation of a representative of the Lodge.

RECEPTION PRELIMINARIES

Before the introduction of visitors, the VRM had the responses of the Candidate to the questions read. Then he knocks once and says:

VW Brothers 1st and 2nd Assessors, please ask your respective columns if the W Masters who compose them have any observation to make on what they have just heard, and if they consent to the admission of the perfect Companion who has been presented for initiation into the 3rd Degree.

The 1st Assessor gives a knock and says: VW Brother 2nd Assessor, and W Masters who are seated on the column of the North, please make your observations on what has just been read to you, or agree to the Reception of the Candidate with the customary marks of approval.

After the Masters in the North have made their observations or given their assent, the 2nd Assessor gives a knock and says:

W Masters who are seated on the column of the South, please make your observations on what has just been read to you, or agree to the Reception of the Candidate with the customary marks of approval. (A moment later:) VW Brother 1st Assessor, silence reigns on the column of the South.

The 1st Assessor says: VRM, silence reigns on both columns.

Then the VRM says: W Brother Master of Ceremonies, please go to the parvis of the Lodge and see if there are any visitors.

(See the First Degree ritual).

The visitors are introduced. The VRM says: VW Grand Expert, the reception of the Candidate has just received the unanimous approval of the Masters of this Worshipful Lodge. Please repair to the Candidate and prepare him for the high favor which is about to be done to him.

The Grand Expert leaves and goes to the Candidate. Then the VRM says:

W Master Architect, please make the customary preparations in the Temple.

The sacred fire is carried into the Temple. In the middle of the room is placed a coffin covered with a mortuary drape. At the head of the coffin is a square and, at the feet, an open pair of compasses. After this the last Mason to be received lies in the coffin, feet to the East, heels in a square, right hand on heart holding a branch of Tamarisk (spiny acacia), left hand extended along the side of the body. A white shroud covers the body from the feet to the waist, apron raised up to the lower lip, the rest covered with a white cloth stained with blood. When these arrangements

have been completed, the lights are extinguished with the exception of a spirit lamp which burns on the altar of the VRM.

PREPARATION OF THE CANDIDATE

He should be without shoes, arms and breast bare, with a small square hanging from the right arm, a cord three times around the waist. A Companion's apron is worn and his eyes are bandaged.

WORKS OF RECEPTION

While the Candidate is approaching the Middle Chamber conducted by the Grand Expert, the latter tells him with affectation that consternation seems to reign in the Lodge, that until then nothing has been learned about the cause of a grief which has been manifested by frightening signs, that he presumes a great misfortune has occurred, that in this case the reception could be delayed for some time; but finally that he should still present himself and try to gain entrance.

When they arrive at the parvis of the Lodge, the Grand Expert leaves the Candidate under some pretext, telling the Candidate that his absence will not be for long. He immediately returns quietly enough not to be heard, stand by the door of the Lodge a few paces out of the way, but close enough to see all that happens.

At this juncture the 2nd Expert comes and knocks slowly nine times on the door of the Temple.

The door is opened, the deepest silence reigns among the workmen, nine blows of a horn answer the nine knocks by the 2nd Expert.

The door remains ajar.

The VRM, after giving nine equal knocks, repeated by the 1st and 2nd Assessors, says:

W. Brother 2nd Expert, have you at last discovered tracks of the murderers of our Illustrious Grand Master? Will justice be done? Must we weep without rest? Will the blood which cries out for vengeance be satisfied swiftly?

The 2nd Expert replies: My searches have been fruitless, but we must not lose hope. Let us unite our efforts, and the murderers of Hiram will not escape us, despite all the care they have taken to conceal themselves.

Then the VRM repeats: Let us unite our efforts, my Brothers, and the murderers of Hiram will not escape us...copy me, my Brothers.

He descends from the altar and approaches the sacred fire. All the Master arrange themselves around him. Then he says in a loud voice: Hiram is no more! (The Assessors

repeat these words). Infamous murdered have taken him from. Let our tears freely flow, my Brothers...Hiram is no more (the Assessors repeat: Hiram is no more!), irreparable loss, this death has ravished what we left most dear and precious! Who will lead us in the works of the Temple? With Hiram, my Brothers, we have all ceased to be. Hiram is no more! (The Assessors repeat: Hiram is no more!). Let us purify the profaned heart of a Temple which has cost us so much sweat and let us swear to avenge the murder of Hiram

(All the Brothers says: We so swear)...

Great Being, Almighty Being, You Who Are Who You Are, You who from Your Heart sees and judges the nations of mortals, do not condemn our just indignation! If the sorrow we endure lead us to sacrifice to the memory of Your most worthy adorer the monsters who have ravished us, it is not so much our vengeance as a homage which we render to supreme perfection.

Everyone returns to their seat., after which the VRM give nine slow knocks which the Assessors repeat. Lugubrious music is then played, succeeded by profound silence. The door of the Temple is closed.

Then the Grand Expert approached the Candidate who has until then been left alone, and tells him that he is going to ask for his initiation from the Master.

He takes him by the hand and give nine knocks at the door of the Temple.

The 2nd Expert opens the door and asks: Who is there? The Grand Expert replies: It is a Companion who has completed his time and who seeks initiation into the secrets of the Masters.

The 2nd Expert repeats this response to the 2nd Assessor, who transmits it to the 1st, and he says:

VRM, the Grand Expert is in the parvis of the Temple, conducting a perfect Candidate, who seeks initiation in the secrets of the Masters.

(The door is left half-open, and it not closed until the Candidate has entered).

The VRM says: Why does the Brother Grand Expert come to distract our sorrow? Our plaints and our moans should have warned any Companion, a Brother belonging to a class which we suspect of deserving this just title, to keep far from this place. But perhaps this Companion is one of those who has caused our grief; perhaps the justice of God has marked him out for our justice. Brother 2nd Expert, take the Brother Preparer, and bring four armed Masters – Go! Seize this Companion, inspect him thoroughly. Examine his hands, and check his clothing carefully. Remove the aprons he is wearing and bring it to me. Finally, ensure that no trace which might indicate the horrifying crime which has been committed can be found upon him.

The Candidate is brusquely grabbed, and examined from head to toe. His apron and the bandage covering his eyes are removed. The 2nd Expert returns into the Temple which the apron and blindfold. The Candidate remains in the parvis with the Brother Preparer and the four armed Masters.

The 2nd Expert says: VRM, I have executed your orders but I can find nothing on the Candidate which indicates that he has committed a crime: his clothing is white, his hands are pure and the apron I have brought to you is without stain.

The VRM says: God willing I was in error and the Companion is not one of those whom we must pursue. However, my Brothers, if he was innocent and not ignorant of our sorrow, nor of the funereal events which have taken place, why would he have chosen such a dangerous time to present himself here? Was he not afraid that we would suspect him and would turn against him? My Brothers, introduce him into the Temple, that we might interrogate him. No doubt his answer will teach us what we should think of him. Do you agree, my Brother?

(All give the ordinary sign of approbation).

Then the VRM says: Brother 2nd Expert, since this Worshipful Assembly has mind to introduce the Candidate, ask him how he dares to hope to be admitted among us.

The Grand Expert asks the Candidate to reply with the password.

The VRM continues: By the password! This audacious response confirms me in my suspicions. By the password!... How could he know it if it was not as the result of his crime? See, my Brothers, unequivocal proof of his culpability – and yet his temerity seems inconceivable. VW Brother 1st Assessor, please go to the door of the Temple and examine this Companion once again, with even more scrupulous attention.

The Brother 1st Assessor goes to the door, examines the Candidate, looks at his hands and cries: Heavens! It is him! Then he returns and says:

VRM, I have incontrovertible proof of his crime: his hands are stained with blood.

Then the VRM give nine knocks and says: There is no more doubt as to his crime. This Companion is one of those who we must punish. It is possible he is one their accomplices and has come here to spy on us. Let him enter, and those so watch him should not leave him for a moment. Let them stand with him in the West and may all the entrances which lead here be carefully guarded.

All of them stand in the West behind the Candidate, who has been led into the Temple, and whom the Brother Preparer leads by a cord.

The VRM speaks to the Recipient thus: Companion, you must be either foolhardy or indiscreet, if you truly are not guilty – and I still doubt that – to present yourself here at a

time when your comrades are with good reasons suspect. The marks of sorrow and consternation which you see on our features, the mourning which surrounds us, the sad mortal remains in this coffin, all will tell you that we are lamenting a death. If this death has been the result of the course of nature, we would weep, it is true: but then we would not have a crime to punish and a friend to avenge. Companion, are you involved in this horrible outrage? Are you one of those who have committed this? Answer!

He is shown the body enclosed in the coffin.

The Candidate replies NO.

The VRM says: Make him walk around this room. Perhaps the sight of our tears and our despair will reach his heart, and lead him to repent and confess his crime.

While the Candidate is being led on his journey and while his back is to the coffin, the Master who was placed in it in such a manner a not to be seen by him is removed. The Master of Ceremonies takes the Candidate by the hand, the Brother Preparer behind him, holding him by the cord, the four armed Masters escorting him, all lead him around the Lodge. He is led behind the VRM, whose shoulder the Master of Ceremonies has him knock five times (OOO – OO).

The VRM turns and asks: Who comes here?

The Master of Ceremonies replied: A perfect Companion who has completed his time and asks to sit in the Middle Chamber.

Q – How does he dare to hope for this?

A – By giving the password.

Q – How can he give it, if he knows it not?

A – I will give it for him (he gives it).

Then the VRM says to the Recipient: Pass Tubalcain! He leads him to the East.

The VRM says: Lead the Candidate to the altar.

He is led to the East by the three steps of Apprentice, then the five of Companion, and from the West to the East by the nine steps of Master.

On arriving at the altar, his right hand is placed on the Bible, and his left holds an open pair of compasses whose points are applied to each breast.

(See the Apprentice ritual).

OBLIGATION

I, N..., of my own free will, in presence of Almighty God, and this Worshipful Assembly, solemnly promise and swear on the Sacred Book of Law, and on my honor, never to reveal the secrets of Master Mason which will be confided in me, to conform to and obey the decrees of the absolute Sovereign Grand Master of the 90° and final Degree, and to the orders of this Worshipful Lodge. To guard the safety of my Brethren as my own, never to do them wrong, nor suffer wrong to be done to them; to help and serve them with all my power in any circumstance in which they may find themselves; to never seek to seduce their wives, their daughters, nor their sisters; to constantly practice temperance, humanity, gratitude, and to work incessantly to perfect my spirit and soul; to endeavor to ban ambition, pride and cupidity from my heart. And finally, I renew my previous Obligations, and undertake to fulfill them on pain (here the VRM give a knock of his gavel, and all the Brethren rise and come to Order) of having my body severed in two parts, one in the South and one in the North, my entrails burned, and their ashes thrown to the winds, so that there might no longer remain any trace of me; and God keep me in my Obligation. Amen. Amen. Amen.

The VRM, after examining him in the secrets of the Apprentice and Companion, and when he has given him the sacred word of this final Grade, says: Brother JAC..., you are going to represent the greatest man on earth, the Mason and our W. Master Hiram, who was killed before the completion of the Temple of Solomon.

All the Lodge members come together around the coffin. The 2nd Assessor stands in the West and the 1st Assessor in the East, both carrying their gavels in their hands. The VRM in the East, carrying his gavel, continues:

David, King of Israel, formed the plan of building a Temple to the Almighty. To this end he amassed great treasures, but having strayed from following the path of virtue, and thus rendering himself unworthy of the protection of the Grand Architect of the Universe, this glorious undertaking was reserved to his son Solomon. Before undertaking the construction of this edifice, this Prince sought the participation of the King of Type, who sent him Hiram, the famous architect. Solomon, recognizing the virtue and talent of Hiram, tasked him with drawing up the plans of the Temple, and gave him management of the workmen. The undertaking was considerable, and the number of workmen was in proportion with this. These men were divided into several classes, and their salary was in line with their expertise. The Apprentices, Companions and Master, among others, had a word of recognition, so they could receive the salary allotted to them. The Apprentices assembled at column B...; the Companions at column J....; and the Masters in the Middle Chamber. Fifteen Companions, seeing the Temple was almost completed, and because they had not obtained the Master's word, because the time was not yet completed, resolved to obtain it by force from W Hiram at the first opportunity, so that they might pass themselves off as Masters in other countries. However, of these fifteen Companions, only three persisted in their designs. Their names were: HAHemdATH, HAGHEBOUROTH and HAKIBOUTH. These three Companions knew that Hiram came each day at midday to pray in the Temple, while the workmen rested, and placed themselves: Hakibouth at the Southern gate, Hahemdath at the Western gate, and

Haghebouroth at that of the East; and there they awaited for Hiram to present himself when leaving the Temple.

Hiram firstly directed his steps towards the Southern gate, where Hakibouth asked him for the Master's word.

Hiram told him that he could not give it to him on his own, and that besides, it was not in this manner that he should ask for it: he should wait patiently until his time was due. Hakibouth was not satisfied by this response and inflicted a blow with his ruler across his throat.

Here the Recipient is led to the 2nd Assessor, who seizes him and says: *Give me the word of Master*. The Recipient replies No. Then the 2nd Assessor inflicts a blow with the ruler across his throat, after which the Master of Ceremonies conducts the Candidate to the 1st Assessor.

The VRM continues: Hiram fled to the West Gate, where he found Hahemdath, who asked him the same question, and on the refusal he received from him, dealt him a violent blow with an iron square with which he was armed.

The 1st Assessor, after saying to the Candidate: *Give me the Master's Word*, and when he has replied NO, gives him a blow with the square on his left breast. After this he is conducted to the VRM, who continues: Hiram, shaken by the blow he has just received, dragged himself to the East Gate, where he hoped to find a free exit to escape, but there he was again stopped, this time by Haghebouroth, who made the same demand, and on receiving the same response dealt him such a terrible blow on the forehead with his mallet that he fell dead at his feet.

The VRM gives the Recipient a blow with the gavel on his forehead and gives him a shove. Two Brothers are behind him to catch him, and they lay him in the coffin and cover him with a black drape, instructing him to hold a Tamarisk branch in his right hand. The VRM continues: The three assassins met to ask each other for the Master's Word, but finding they had been unable to obtain it, and in despair for having committed a pointless crime, devoted themselves to erasing any trace of it. So they picked up the body of Hiram and hid it under the rubble. That night, after enclosing him in a chest, they went to inter him at the foot of a Tamarisk tree a short distance from Jerusalem. The disappearance of Hiram had caused panic among the constructors of the Temple. Solomon had them make close searches, but in vain. Then the twelve Companions who had abandoned the criminal plan to take the life of the Master, suspecting the truth, presented themselves before Solomon wearing white gloves and aprons, to stand for their innocence, and informed him of what had taken place. The king immediately sent these twelve Companions to search for the Master, and told them that if they succeeded in finding him, and if he was dead, to remember the first words and first signs which were then made articulated. By giving them this order, King Solomon who feared that the Master, in the pains of agony and hoping to protect himself from death, may have let

escape the words and signs of Mastership, had the intention of substituting them with the first signs made and the first words pronounced on seeing the cadaver.

The twelve Companions made around five days of fruitless exploration and gave account to Solomon, who then sent nine Masters for the same object. These nine traveled to Mount Tabor, and on the second day, towards evening, one of them who was fatigued by the excesses of the journey and the heat of the day went to sit at the foot of a Tamarisk tree. Noticing that the soil beneath him had been freshly moved he dug down, and soon a chest appeared which he opened easily, and in which he saw a cadaver. He called his comrades and included them in this sad discovery. It was the body of the Master who had been assassinated, and not daring out of respect to push further in their search, they covered the hole and in order to recognize the spot, the tore off a branch from the Tamarisk which they planted above it, after which they went to make their report to King Solomon. This prince judged that it could be none other than his Grand Architect Hiram, and was covered with the keenest sorrow. He ordered them to go and exhume the body and bring it to Jerusalem.

The Masters clothed themselves in their white gloves and aprons, and on the second day, having returned to Mount Tabor, saw to the raising of the body accompanied by his widow in tears. My Brothers, let us imitate our ancient Masters and, like them, attempt to raise the remains of our unfortunate Master Hiram.

All the Masters rise and follow the VRM, who makes two tours of the coffin. On arriving at the right of the Recipient, he takes the Tamarisk branch and then says:

We have arrived at the place which holds the body of Hiram. This Tamarisk branch is its sinister indicator. The soil indeed appears to be recently disturbed. Let us confirm our worst suspicions.

He draws back the drape which covers the body of the Recipient, and at the same instant he makes the Sign of Horror, and says: ADONAI! ADONAI! ADONAI!

All the Brethren do the same, and the VRM continues: This is truly the body of our unfortunate Grand Master. My Brothers, let us carry out the sorrowful duty imposed upon us by Solomon, by exhuming this worshipful cadaver.

The VRM takes the Candidate by the index finger of the right hand, giving him the grip of Apprentice and says: B... Then he gives him the grip of Companion and says J.....

MAKBENA, then he takes him by the wrist and with the aid of the two Assessors who are at his sides, he raises him by with Five Points of Perfection, pronouncing as he does so the sacred word MOHABON.

The VRM returns to his altar, and the Assessors and Brethren return to their seats.

The Recipient is told to go to the altar and renew his Obligation.

I, N... renew the promise which I have already made, never to divulge the secrets which have and are about to be confided to me.

The two points of the compasses are held to his breasts, and the VRM says: To the Glory of Almighty God, in the name and under the auspices of Supreme Authority of the Masonic Order of Mizraïm, and by virtue of the powers which have been delegated to me, I create and constitute you Master Mason in the Rite of Mizraïm.

(See the Ritual of Apprentice).

The VRM places the sword on the head of the Recipient, on whose blade he gives seven knocks (O – OOOOOO), embraces him and gives him the signs, words and grips.

.....

When the words, signs and grips have been conferred, the Recipient is placed in the South, and the Orator delivers a discourse.

(For the rest of the meeting, see the Ritual of Apprentice).

INSTRUCTION

Q – VW Brother 1st Assessor, whence came you?

A – From the West, VRM.

Q – Where are you going?

A – To the East.

Q – Why did you leave the West to go to the East?

A – Because light appears first in the East.

Q – What are you going to do in the East?

A – To seek a Master's Lodge.

Q – Are you a Master?

A – All Masters recognize me as such.

Q – Where were you received?

A – In the Middle Chamber.

Q – How did you get there?

A – By a staircase in the form of a spiral, composed of 3, 5 and 7 steps, and passing from the square to the compass.

Q – What preparation did you submit to at first?

A – Two times nine days, before that fixed for my reception, to assure myself that no part of the veil remained before my eyes, which people helped me to tear away in the preceding initiations, I was posed questions whose solutions to which were attached my admission or rejection. Nine days later my replied were sought to these nine questions, and finally on the day arrived for my reception, I was taken to the parvis of the Temple, eyes blindfolded, arms and breast bare, a square suspended from my right arm, and deprived of all metal.

Q – What was done with you in this state?

A – I was conducted by the Brother Grand Expert to the door of the Temple and left for a moment alone.

Q – What did you hear?

A – Moaning and groaning; talk of mortal remains, justice, fruitless searches and terrifying silence which ruled from time to time and was only interrupted by lugubrious and prolonged sounds.

Q – What happened to you then?

A – The most profound calm followed the dolorous crisis which I had just heard, when the Brother Grand Expert came to find me and told me that he was about to ask for me to be initiated into Mastership.

Q – How were you introduced?

A – By nine slow knocks.

Q – What were the formalities used in your reception?

A – After the nine knocks had been given at the door of the Temple, I heard a voice which asked: Who is there? The Grand Expert replied for me that I was a Companion who had completed the time required for initiation into Mastership.

Q – How were you introduced?

A – By the password.

Q – What did you do when you entered?

A – A tour of the Lodge.

Q – Did nothing happen to you?

A – I experienced an obstacle behind the VRM.

Q – What was done with you?

A – I was made to walk to from the South to the West by 3 and 5 and I arrived by 9 in the East, where I took the solemn Obligation of Masters.

Q – What was done with you when you were Obligated?

A – I was made to represent our Worshipful Master Hiram who was killed before the completion of Solomon's Temple, then conducted to the VRM and to the 1st and 2nd VW Brother Assessors who made the same request and was hit in the same manner as Hiram when Hahemdath, Haghebouroth and Hakibouth assassinated him.

Q – What happened to you next?

A – After giving me the final blow I was laid out on the earth.

Q – How were you raised?

A – By the Five Points of Perfection.

Q – What are they?

A – Right foot against right foot, right hand in right hand, left hand behind the back, knee against knee, and breast against the Master's breast, which was tiled.

Q – What is the hidden sense of the emblem of this grip?

A – Foot against foot signifies that one must always be ready to run to the aid of one's Brothers. Hand to hand, that one will assist them in all their needs. Left hand behind the back, that one will support them with all one's strength. Knee to knee, that one should bow incessantly before the Supreme Being. Finally, breast to breast, that one must never divulge the secrets of which one is the depository.

Q – Where do you guard the secrets confided to you?

A – In my heart.

Q – What did you do when you were raised?

A – I renewed my Obligation, after which the signs, words and grips of the Degree of Master were confided to me.

Q – How many signs are there?

A – Three, which are the Sign of Order, the Sign of Horror and the Sign of Assistance.

Q – Give them to me.

A – (This is done).

Q – How many grips are there?

A – Two, which are the pass grip and the true grip.

Q – Give these to the VW Brother Grand Expert.

A – (This is done). The Grand Expert says: They are correct, VRM.

Q – How many words are there?

A – Two, VRM: the password and the sacred word.

Q – Give them to me.

A – I cannot say them in a loud voice.

Q – Then, VW Brother, give them to the VW Grand Expert, as the Order requires.

A – (The VW Brother 1st Assessor gives the sacred word and the password to the VW Brother Grand Expert, who then says: They are correct, VRM.)

Q – How many signs of recognition are there in total?

A – Seven outer signs, VRM: three signs, two grips and two words.

Q – Why the number seven, my Brother?

A – It is the number of physical and moral perfection, and it is by this latter that one may recognize a Master Mason.

Q – From all that you have said to me during the course of this instruction, would this not mislead one into thinking that the institution of this Master's Degree only dates from the time of King Solomon?

A – Its institution is from a much earlier time. It is true that from this epoch Masonry suffered great changes, that the Grade of Companion was instituted, and that from that time only did it take the name Masonry: but the basis, the doctrine and the customs are the same and have never varied.

Q – What are the changes Masonry experienced from this epoch, and what were the motives that determined them?

A – The Egyptians, in perfecting the sciences entrusted to them by the Sages of Chaldea, placed them in emblems which were bizarre to the vulgar eye, but sublime to the eyes of those who possessed the knowledge. Moses was initiated into their mysteries, and from them this great legislator formed the highest concepts, and resolved to establish them within the privileged tribe. He put this enterprise into execution, and Mount Sinai was witness to the 1st Initiation, underpinned by a religious respect for the ingenious emblems with which the Magi had enveloped the Sublime Moral and Physical Truths, and he guarded against any change being made to them. His successors showed the same reserve, and it was not until the reign of Solomon that an indiscreet person, whose name is lost to history, let out the secret of the Order's symbols. This excited the murmurs of a blind populace who saw in them signs of paganism.

Fearing for the Order, the Initiates asked advice from King Solomon about substituting new hieroglyphics for those preserved from the Egyptians. Solomon approved their prudence and after lengthy conferences, it was agreed that the ancient hieroglyphs would be replaced by the images of instruments proper to material construction.

Q – How do the new emblems differ from the ancient ones?

A – The majority of Egyptian hieroglyphs showed animated beings sometimes formed from parts belonging to creatures which were strongly dissimilar in their external forms and inclinations, and numeric and geometric combinations which also resulted in hieroglyphs. Numbers three, four, seven, nine and the generator ONE were the most respected emblems. The triangle was a sacred hieroglyph; the circle was the symbol of eternity; and the cube represented strength. The Masonic hieroglyphs are the same with this difference, however: the animated symbols are replaced by images of mathematical and stone-masonry instruments.

Q – What did the Master's Grade mean to the Egyptians?

A – The same in its basis, and the majority of details. The allegory is for us, as it was for them, moral regeneration, under the emblem of physical regeneration. All regeneration follows an ending, and all ends are brought about by destructive principles. Thus Hiram (that is to say Purity of Life) is slain by Hahemdath, Haghebourth and Hakibouth, Hebrew names which signify: pride, ambition and cupidity. In their era it was Osiris (Existence) who was killed by his brother Typhon (a name which means torrent) or rather, as understood in the symbolic sense, the disintegration of matter to bring about a new succession of forms. This disintegration was expressed by the number 9. Typhon

committed the crime with 72 accomplices whose number added to that of 9 led to the disaggregation of matter, giving 81, the product of this addition and the multiplication of 9 by 9 and symbol of the eternal regeneration of beings.

Q – What is Masonry?

A – The knowledge of nature and its laws.

Q – What is a Master Mason?

A – A man exempt from weakness and vulgar prejudice, whose sole aim is moral perfection, for whom the only path is a continuous regeneration of the soul – that is to say, a constant and scrupulous attention to combating degrading passions and the vices inherent in the human species.

Q – Where is he to be found?

A – Between the square and the compass.

Q – How many Brothers make a Master's Lodge perfect?

A – Nine, meaning the VRM, the VW Master 1st and 2nd Assessors, and six W Masters.

Q – Why do the three first Officers carry gavels?

A – To remind us constantly that, just as matter gives forth sound when struck, so we should be sensible to the cries of virtue and to the benefits of the Almighty.

Q – On what do the Master work?

A – On the Tracing Board.

Q – Where do they receive their wages?

A – in the Middle Chamber.

CLOSING

The VRM gives a knock and says: Please rise and come to Order as Masters, my Brothers, to close the works.

Q – W Brother 2nd Acolyte, what is your place in the Lodge?

A – To the right of the VW Brother 1st Assessor.

Q – Why, my Brother?

A – To carry his orders to the VW Brother 2nd Assessor, and see that the Brethren behave themselves properly on the columns.

Q – Where is the W Brother 1st Acolyte seated?

A – To the right of the VRM.

Q – Why, W Brother 1st Acolyte?

A – To carry your orders to the VW Brother 1st Assessor and to all the Worthy Officers so that the works must be more promptly executed.

Q – Where is the VW Brother 2nd Assessor seated?

A – In the South, VRM.

Q – Why, Brother VW Brother 2nd Assessor?

A – The better to observe the sun at its meridian and send the workmen from labor to refreshment, to call them from refreshment to labor and all for the good of humanity and the prosperity of the Order and the Lodge.

Q – Where is the VW Brother 1st Assessor seated?

A – in the West.

Q – Why, VW Brother 1st Assessor?

A – As the sun sets in the West to close the day, so the 1st Assessor is seated in this place to close the Lodge, pay the workmen and send them away content and satisfied.

Q – Are the workmen content, my Brother?

A – They bear witness to this on both columns, VRM.

Q – VW Brother 2nd Assessor, what age are you as a Master Mason?

A – Seven years old, VRM.

Q – How long do the Masters work?

A – From midday until midnight.

Q – What is the hour, VW Brother 1st Assessor?

A – Midnight, VRM, and the sun is in the lower meridian.

VRM: Since the sun has entered the lower meridian and as it is the hour to close our works, join with me, my VW Brothers 1st and 2nd Assessors, to do this.

Then the VRM gives the kiss of peace to the 1st Acolyte who carries it to the 1st Assessor, who gives it to the 2nd, through the 2nd Acolyte. Then the VRM gives seven knocks in the battery of the Grade, which the Assessors repeat, and says:

In the Name of Almighty God, the Middle Chamber, Third Degree of the Rite of Mizraïm is closed. Let us depart in peace, my Brothers, but let us firstly swear never to reveal the works of the day.

The Brothers extend their hands and said: We so swear.

Then the VRM says: With me, my Brothers, give the sign.

He gives the sign and battery, and ends with the ordinary acclamations.

PART III

**ON THE SUCCESSION
OF THE SOVEREIGN
GRAND MASTER
OF THE RITE**

18.

Extract from the Grand Constitutions & General Regulations adopted by the International Convocation at Brussels 1936, confirming those of Lyons 1930 and Paris 1890, and confirming that:

“Page 6 – Chapter II – Of the Sovereign Sanctuary (Grand Counsel-General).

10) – The Sovereign Sanctuary, Grand Counsel-General of the Rite of Memphis-Mizraïm for ... and its Dependencies, Head and Regulator of the Obedience, must be composed of its President (Sovereign Grand Master-General), his Deputy, and seven Members at most and three at least.

11) – The President of the Sovereign Sanctuary bears the title of Sovereign Grand Master-*General ad vitam*. He names the Members of his Council and nominates his successor. He alone, or his delegate, can authorize the amount of dues. He himself initiates Masons raised to the mystical Degrees from the 66th to the 90th, and grants the official Degrees of 91st to the 96th.”

Article 8, page 5, says that “the 99th Degree, supreme dignitary of the Rite, is reserved to the Global Grand Hierophant.” This term is normally replaced by that of Grand Master-General of the Rite. Similarly all the National Grand Masters, are nominated *ad vitam* and, like the Grand Master-General, they designate their successors.

These facts, both traditional and secular, need to be explained in terms of how they are to be applied. The purpose of this present text is to explain and elaborate on them.

ON MAGISTERIAL SUCCESSION

Article 1 – In conformity with the *Grand Constitutions & General Regulations*, the Grand Master-General exercising his authority designates his successor in his lifetime. This nomination is submitted for the approbation of the National Grand Masters alone, to the exclusion of all lesser hierarchies. If the successor so designated receives the majority of these votes, his nomination is ratified.

Article 2 – From the date of this approbation, the successor so nominated bears the title of Substitute Grand Master-General, until the passing of the serving Grand Master-General to the Eternal Orient.

Article 3 – In conformity with the *Grand Constitutions & General Regulations*, the Grand Master-General is designated and named *ad vitam*. Unless he betrays the traditional ideals of the Rite and of the Masonic Order, forfeits his Masonic honor, or is condemned by common law clearly affecting his honor as a citizen, he is irreproachable and enjoys sovereign rights within the Order.

Article 4 – In conformity with the decisions of the two great Convocations in South America and Europe presiding over the reawakening of the Rite, following the Nazi Occupation, the Grand Master-General of the Rite is of French nationality. If this is not possible, he must belong to a francophone nation: Belgium, Switzerland or Luxembourg. In principle, the seat of the Rite, in conformity with the decisions of the two previous Convocations, remains in Paris.

Article 5 – The Grand Master-General's successor should be at least forty years old and, from the time of his acceptance of the office of Substitute Master, should only belong to the Obedience of Memphis-Mizraïm. Throughout his Masonic career he should have demonstrated his zeal for the Rite, as much through his assiduity and works, as through his fidelity and discipline. He must be married, in order to avoid any possibility that the Magisterial Archives under his control might at his death, through the agency of distant and profane relatives, be diverted from being returned, lost, dispersed or destroyed.

Article 6 – The Grand Master-General, unless living off his personal revenues (rent or pension), must pursue an honorable profession, with no stain of humiliation in the profane world, and with no self-seeking or lucrative servitude. He must bring honor to the Rite.

Article 7 – The Substitute Grand Master-General cannot exercise any magisterial authority during the life of the Grand Master-General, except in the case of the incapacity of the latter. In this circumstance, his decisions are submitted for the approval of the Grand Officers of the Sovereign Sanctuary, upon the majority of two-third of the votes.

Article 8 – In conformity with the *Grand Constitutions & General Regulations*, as with all Masonic traditions, the Grand Master-General can confer the light on any profane, and confer the Second and Third Symbolic Degrees. He is advised not to use this privilege except with extreme prudence, and only in exceptional cases. As a general rule, he should only use this privilege within the Magisterial Lodge, composed of the Grand Master and four Grand Officers.

Article 9 – The Grand Master-General can confer all the High Grades of the Rite in the same manner, upon any Mason meriting this honor, under the same rules and circumstances outlined in Article 8.

Article 10 – Applying this privilege in reverse, the Grand Master-General can suspend the functions of or expel any Mason, Officer or Grand Officer who has deliberately and consciously violated the Traditions of the Masonic Order, the Customs of Universal Freemasonry, the *Grand Constitutions & General Regulations*, and the several Obligations taken by him.

Article 11 – The above rules relating to the Grand Master-General apply, all things being equal, to the National Grand Masters, who are designated *ad vitam*, and similarly designate their successors during their lifetimes, as Substitute National Grand Masters.

Article 12 – In exceptional circumstances, when the organization of an International Convocation turns out to be impossible, the Grand Master-General of the Rite can decide to hold a Supreme Council of the Rite. This is comprised of the National Grand Masters, or their duly authorized Substitutes. This Supreme Council of the Rite is presided over by the Grand Master-General. In the case of an equal number of votes, that of the latter decides. The organization of the aforesaid Supreme Council can take place in secret, in any place required for the security of the participants, should circumstances dictate. With regard to such circumstances, its decisions are without appeal.

Article 13 – The *Ancient & Primitive Rite of Memphis-Mizraïm* as announced in the Law of 1901 regarding its Associations, the Grand Master-General is legally the proprietor of the two Rites comprising the Obedience just as, from a more recent date, the Grand Commander of the *Ancient Accepted Scottish Rite* is in his Order.

Article 14 – The transmission of this title of ownership is effected in favor of his successor through the remission of the prefectural case file attesting the declaration according to the Law of 1901, and at the time of the magisterial powers.

Article 15 – Thus it is the duty of the Grand Master-General of the Rite to legally pursue any attempt to usurp the two denominations: *Memphis* and *Mizraïm*.

Article 16 – The Grand Master-General of the Rite is also President of the *Supreme Council of Confederated Rites* for France: *Rites of Cerneau*¹¹⁷, *Royal Scot* and the

¹¹⁷ Lit. Walnut.

Primitive Scottish Rite, by virtue of the Patents formerly conferred upon the Grand Master Jean Bricaud by the *Supreme Council of Confederated Rites* for the United States.