THE

SANCTUARY OF MEMPHIS

OR

HERMES



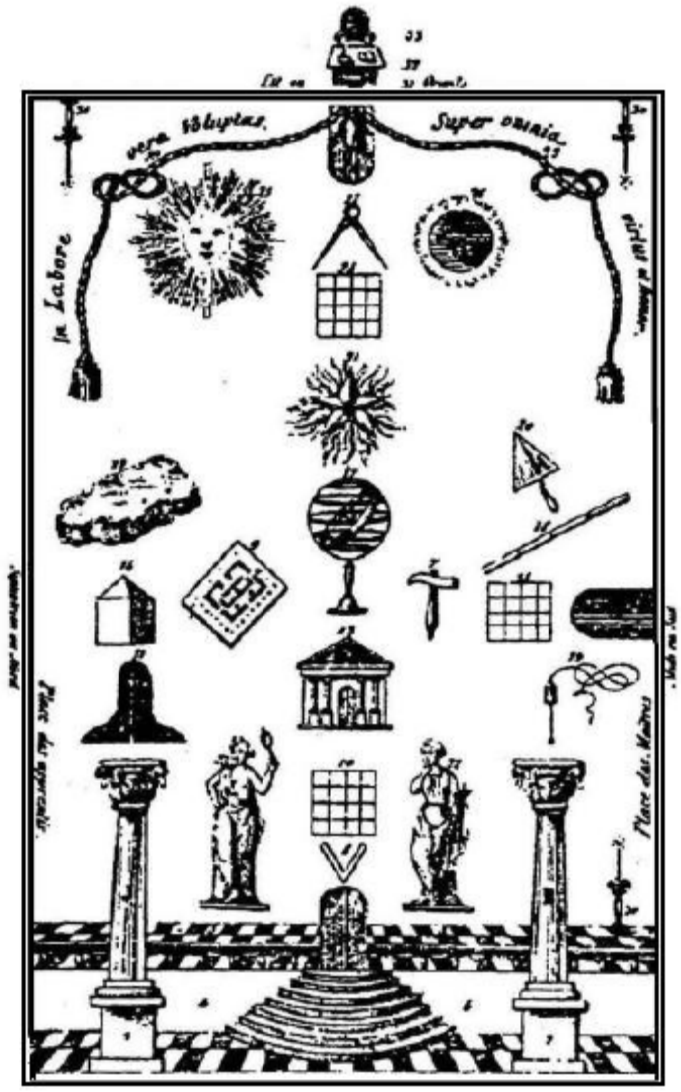
E.J.Marconis (de Negre)

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PUBLISHER'S INTRODUCTION

> "The Masonic order of Memphis is...the sole depository of high masonic science, the true primitive rite, the supreme rite.... In fine, the Rite of Memphis is the true masonic tree, and all other systems, whatever they may be, are only detached branches of this institution, rendered respectable by its vast antiquity."
>
> Calvin C. Burt, 96°, Egyptian Masonic History of the...Rite of Memphis (1879)

The Rite of Memphis, with its astounding ninety-six degree system, continues to perplex Masonic students. While we might expect Calvin C. Burt, one-time "Grand Master Ad Vitem," of the Rite to bolster its claims, we are nonetheless fascinated by this all-encompassing system.

What is the Rite of Memphis? Who started this rite? How was it -- or was it ever -- affiliated with "regular" Freemasonry? These are question which, unfortunately, cannot be answered satisfactorily by reference to proponents of the system as they invariably lay claim to more than they're entitled. The traditional (mythical) origins of the Rite have been categorized as four-fold by Waite:[1]

(1) Certain Greek Initiates emigrated to Asia Minor, where they established the ANTIENT AND PRIMITIVE RITE OF MEMPHIS, under the name of DIONYSIAN MYSTERIES, about 1600 B.C.

(2) The headquarters were at Byblos, identified with the Scriptural Gebal.

(3) At the beginning of the Christian Era and Egyptian sage named Ormus, represented as a convert of St. Mark, married the Mysteries of Egyptian priests with those of the New Law, and so produced the GRADE OF ROSE

CROIX, according to the Memphis version.

(4) In 1118 A.D. a chivalric body, vaguely denominated KNIGHTS OF PALESTINE...seem to have reached Edinburgh, and there founded a Grand Lodge for the purpose of reviving the knowledge of Ormus. These transaction notwithstanding, the Rite did not emerge above the horizon of history till about 1814, when an obscure adventurer, calling himself Sam Honis of Cairo, is said to have brought it to France -- ready-made, apparently, with all its Senates and Classes. In conjunction with Gabriel Matthieu Marconis, and a few others, he is reported to have founded a Lodge at Montauban in 1815.

The above senario was denominated the "lying legend" by Waite, who continued,

> "If there is any truth in the story -- which seems doubtful -- the experiment proved a failure, there being other business in hand during the year of Waterloo. The Rite slept accordingly till 1838, when Jacques Etienne Marconis de Negre, succeeding his father, established a GRAND LODGE OSIRIS at Brussels, which I take to be the real foundation of the Rite, the antecedent experiment being mythical -- or negligible, if matter of fact."[2]

Be that as it may, the Rite of Memphis has been variously said to have been instituted in Paris in 1813 (Denslow)[3], 1814 (Coil)[4], 1838 (Waite),[5] and 1839 (How, Mackenzie and Mackey)[6].

There seems little doubt among Masonic historians that the Rite of Memphis was, in many respects, a thinly veiled copy of the Rite of Mizraim with which it was eventually grafted; yet the two systems were initially antagonistic. The Rite of Memphis was not destined to work peaceably in France however, for the joint

efforts of the Grand Orient and the Rite of Mizraim succeeded in obtaining a governmental suppression of the Order from 1840-1849. It was in the latter year that E.J. Marconis (de Negre) published his Le Sanctuaire de Memphis, ou Hermes, not in 1839 as stated by Coil' (see facsimile title page of orignal). The year 1849 also saw the first of several rearrangements made in the Rite. Degree names were changed or switched in position, something done again in later years. Thus, in 1839 there were 91 degrees, in 1849 there were 92, in 1856, 97 and in 1862, 96.

About 1852 (Mackenzie says 1862) the Rite, again suppressed, attempted survival by agreeing to surrender all rights and authority to the control of the Grand Orient. This done, all degrees above the third were quickly suppressed by the latter body. The only opportunities for the Rite to exist unencumbered forced its branches over the wall.

In the early to mid 1850's a body of the Rite was organized in New York City and by 1860 Marconis himself arrived in New York State. Although details are unclear by 1857 a Grand Council General had been established. Harry J. Seymour, a troublesome Mason, once Grand Master of Ceremonies of the Edmund B. Hays (Cerneau) Supreme Council, was expelled from the Hays-Raymond Council in 1865, and became active in the Memphis organization eventually becoming the "Grand Master of the Rite of Memphis in America." The Grand Orient had issued Seymour a certificate of membership, but he claimed it was a patent to promulgate the Rite. This was vehemently denied by the French who eventually revoked Seymour's presumed authority. For some reason, perhaps to compete with the "Scottish Rite," he reduced its degrees from ninety-six to thirty-three, which in retrospect is seen as a grave mistake. As Denslow points out, the Rite's appeal was its possession of ninety-six degrees. The reduction in degrees infuriated Calvin C. Burt, then Deputy Grand Commander, and other officers of the Rite.

On June 17, 1867 a new Rite of Memphis was organized in Chicago under Burt's direction who became its "Grand Master Ad Vitem" (ad vitam).

What did the Ancient and Accepted (Scottish) Rite feel about the Rite of Memphis? According to James D. Carter, 33°, historian of the Ancient and Accepted (Scottish) Rite, Southern Masonic Jurisdiction, U.S.A.,

> "Comments on the Rite of Memphis by Pike included the following: 'I admit it to be a Masonic Rite.' 'I make no war upon the Rite of Memphis,' 'It has a right to live, if it can, 'men have a right to take its Degrees,' 'it is not a respectable Rite in the United States,' and 'I cannot see what right a Grand Lodge can have to forbid the Master Masons of its Obedience receiving the Degrees.'"[8]

This apparent tolerance was not shared by the British. In 1872 Seymour, as Grand Master of "Antient and Accepted Rite for the United States," issued a charter to John Yarker, an English Freemason whose principal interests lay in obscure Rites. Yarker's "Antient and Primitive Rite," as it was then called, was anathema to the Ancient and Accepted Rite for England and Wales. Fortunately for the student, Yarker published the rituals and lectures in his Manual of the Degrees of the Antient & Primitive Rite of Masonry (1881), and Lectures of a Chapter, Senate & Council (1882). According to Yarker the latter contained "Lectures... translated from the published works of Jacques Etienne Marconis...." Coil remarks that "as late 1900 there were chapters of the Antient and Primitive Rite in Liverpool and the Isle of Man...."

The Rite made an uncomfortable resurgence when it was caught in the drag-net of Matthew McBlain Thomson's "American Masonic Federation." Thomson, a Mormon convert living in Salt Lake

City, purported to make legitimate Masons by selling degrees mail-order. In addition to the Rite of Memphis, he claimed control over the Early Grand Rite of XLVII°, the Ancient and Accepted Scottish Rite, the Royal Order of Scotland, and other systems. He was eventually convicted and sentenced to jail in 1922 for fraud.[9]

And what do we make of Marconis' Sanctuary of Memphis? The book is extremely valuable for several reasons, among the first perhaps being its rarity. Our reprint is from a copy of the original English-language edition, limited to ninty-nine numbered copies, published by the now defunct Nocalore Press in 1933.

Marconis includes the full ritual of the first degree with the catechisms of all three Craft grades. He follows this with information pertaining to sundry high degrees and includes his "Universal Tyler" which gives exact descriptions of the signs, tokens and words of the first thirty-three degrees of the Rite of Memphis, together with those of the French and Scottish Rites as then practiced. This alone makes it an invaluable reference tool (it may be studied in conjunction with Albert Pike's Magnum Opus and Book of the Words -- both available from Kessinger Publishing). We then find a similar exposition for five degrees of the Rite of Adoption and diagrams of secret Masonic alphabets!

This extremely interesting work helps preserve the Rite for which its founders fought so desperately. With all Marconis offers us perhaps we can wink at the foibles of an earlier age while thanking him for imparting the Light he possessed.

ENDNOTES

1. "Oriental Rite of Memphis," in Arthur Edward Waite, A New Encyclopedia of Freemasonry 2 vols. (London: Wm. Rider & Son, Ltd., 1921), 2:241.

2. Ibid.

3. Ray V. Denslow, Masonic Rites and Degrees (Published by the Author, 1955), p. 198.

4. "Memphis, Oriental Rite of," in Henry W. Coil, Coil's Masonic Encyclopedia (New York: Macoy Publishing, 1961), 547.

5. See fnt. 1.

6. Jeremiah How, The Freemason's Manual (London: Simpkin, Marshall, and Co., 1862), 343; "Mizraim, Rite of," in Kenneth Mackenzie, The Royal Masonic Cyclopaedia (London: John Hogg, 1877), 491; "Memphis, Rite of," Albert G. Mackey, Encyclopedia of Freemasonry ed., rev., and enl. by Robert I. Clegg with suppl. vol. by H.L. Hayward, 3 vols. (Chicago: Masonic History Co., 1929, 1946), 2:659.

7. "Marconis, Jacques Etienne," in Coil, Encyclopedia, 396.

8. Albert Pike, as quoted in James D. Carter, History of the Supreme Council 33d Degree: 1861-1891 (Washington, D.C.: The Supreme Council, 33°, 1967), p. 252.

9. Isaac Blair Evans, The Thomson Masonic Fraud: A Study in Clandestine Masonry (Salt Lake City: Arrow Press, 1922)



E. J. Marconis de Negre,

Sour.·. P.·. G.·. Maitre de la lumière, Prince de Memphis, Organe de l'hiérophante, Dép.·. Sacré des Trad.·. Sub.·. Command.·. des 3 légions des Chev.·. de l'Ordre &a. &a.

LE SANCTUAIRE

DE MEMPHIS,

OU

HERMES.

Développements complets des Mystères Maçonniques,

CONTENANT

L'histoire abregée de la Maç.·.; — Origine de tous les Rits Maç.·. connus; — Anciens mysteres de Memphis; — Statut organique; — Des devoirs des Maç.·. en Loge; — Initiation de Platon; — Travaux complets du 1er.· degré de l'ordre maç.·. de Memphis; — Travaux du Banquet symbolique; — Instruction du 2e.·. degré; — Inst.·. du 3e.·. degré; — Discours sur la tombe d'un F.·. — Tableau, décoration de la Loge; — Calendriers Maçonniques; — Discours sur la Justice; — Décoration, travaux, instruction et banquets du Souv.·. Chapitre des chevaliers Rose-Croix; — Développement de la partie mystique et transcendante de la Maç.·., formant une exposition de l'Esotérisme maç.·. et des hauts Mystères; — Note sur l'Ordre du Temple; — Instruction du Kadosch Templier. — Instruction universelle de tous les Rits Maç.·. connus, interpretation de leurs signes, paroles, attouchements, batteries, instignes, décors, banquets des Chevaliers de l'ordre — Instructions générales de la Maç.·. d'adoption; — Note sur les Alphabets et les Hiéroglyphes; — Discours pour l'installation d'une loge; — Réponse des Délégués; — Baptême maç.·.; — Note sur les sept classes de maç.·. — Pensées maç.·. — Réglements de Loge; — Pompes Funèbres; — Alphabets et Hiéroglyphes maç.·..

PAR LE F.·. E.·.-J.·. MARCONIS DE NÈGRE.

Auteur de l'Hiérophante, — des Délassements de l'Esprit humain, — et Fondateur du Rit maç.·. de Memphis.

PARIS,

BRUYER, RUE SAINT-MARTIN, 259,

Et chez les principaux Libraires de Paris et des Départements.

1849 E.·. V.·. — 5850 V.·. L.·.

Translator's Note

IN translating this extremely interesting book I have tried to avoid a mere literal translation of the French phrases, and have tried to use English phrases which will be familiar to most of the brethren. The work has been very fascinating, and I can only ask the indulgence of the critics for any faults that may have crept into the translation. I should like to take this opportunity of expressing my thanks to Bro. C. E. Markham, the Asst. Secy. of my Lodge, for the help he has given in typing the whole of the book. Only those who know my writing will realise how difficult was his task.

W. J. COOMBES, Secretary,
St. Claudius Lodge No. 21, Paris.

Table of Contents

	Page
Translator's Note	4
Brief History of Masonry	7
Origin of All the known Masonic Rites	15
The Ancient Masonic Mysteries of Memphis	18
Principal Statutes from the Masonic Order of Memphis	20
Initiation of Plato into the Mysteries of Memphis	49
Complete Ritual of the First Degree of the Masonic Order of Memphis	51
Instruction in the Second Degree	87
Instruction in the Third Degree	91
Discourse at the Tomb of a Brother	95
Decoration of the Lodge	98
Masonic Calendars	100
Discourse on Justice	102
The Sovereign Chapter of the Rose-Croix	109
Discourse on Esoteric Masonry	115
Note on the Order of the Temple	120
Information Concerning All the Known Masonic Rites	122
Banquets	159
Masonry of Adoption	161
Notes on the Alphabets and Hieroglyphics	166
Addresses at the Installation of a Lodge	169

Table of Contents

Page

Masonic Baptism ---------- 172

Note on the Seven Classes of Masonry of the Rite of Memphis ---------- 175

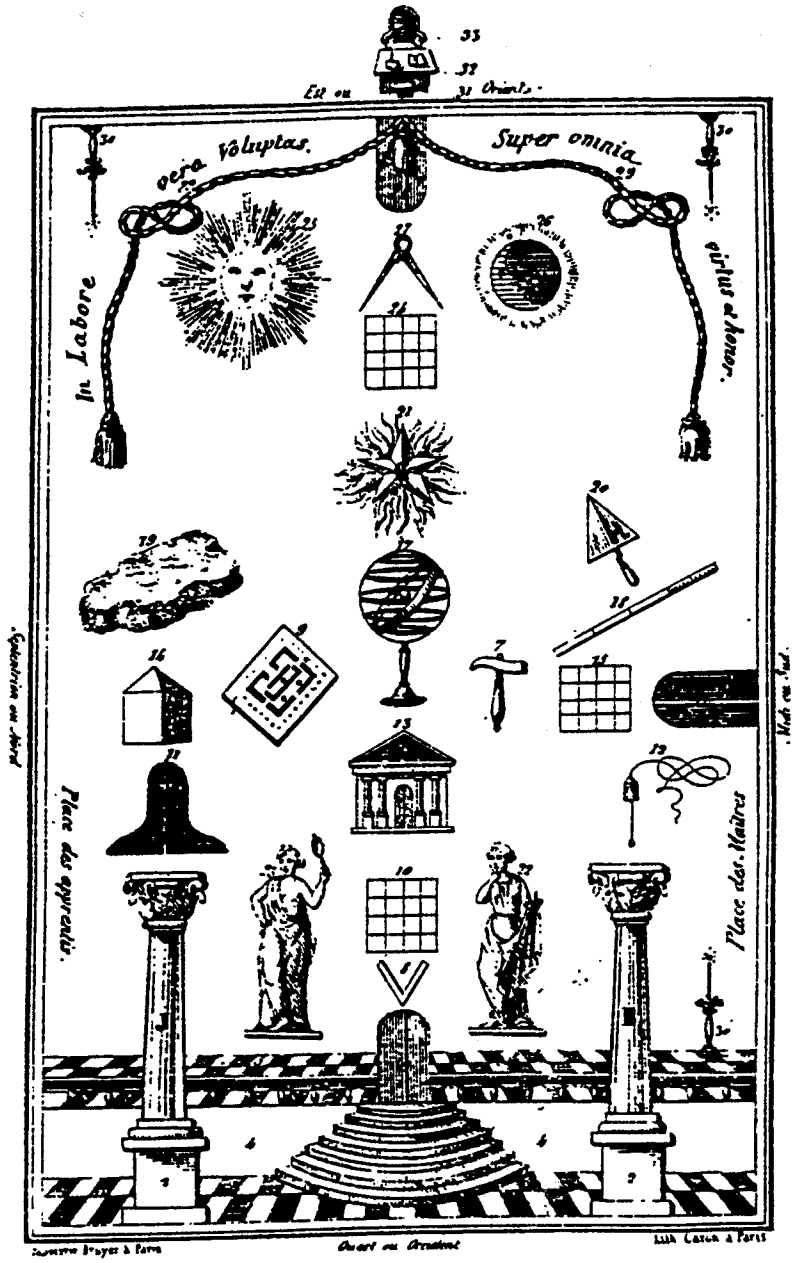
Masonic Maxims ---------- 177

Lodge Rules ---------- 178

Funerals ---------- 204

Translation of Terms Used on Plates ---------- 206

Notes ---------- 212



INDICATION DES OBJETS

qui composent ce Tableau.

1 La Colonne Jakin.
2 La Colonne Boaz.
3 Les 7 marches mystérieuses.
4 Les murailles du Temple.
5 Le pavé mosaïque.
6 La porte d'occident.
7 Le marteau.
8 L'équerré.
9 La planche à tracer.
10 La fenêtre d'occident.
11 Le niveau.
12 L'aplomb.
13 Le portail de la chambre interre.
14 La pierre cubique.
15 La fenêtre du midi.
16 La porte du midi.
17 La sphère.
18 La règle.
19 La pierre brute.
20 La truelle.
21 L'étoile flamboyante.
22 Le Silence.
23 La Vérité.
24 La fenêtre d'Orient.
25 Le Soleil.
26 La Lune.
27 Le compas.
28 La porte d'Orient.
29 La houppe dentelée.
30 Les 3 lumières.
31 Le Tabouret.
32 La Table.
33 Le Fauteuil du Gd. Maitre.

Brief History of Masonry

The origin of Masonry, like that of all great institutions destined to exercise a powerful influence on the future of humanity, is lost in the mists of antiquity. Numerous contradictory opinions have been expressed on this subject and numerous theories have been suggested; up to the present no particular theory has become generally acceptable. To try to count or analyse these different opinions is quite unnecessary and would be of little real use. Two points only seem to be generally accepted and these can serve as a stepping-off mark; the first is that Masonry came from the East, and the second is that Masonry is the continuation of the Ancient Mysteries.[1] Bro. Quantin says in his "Masonic Dictionary,"[2] "Whatever may be the source of Masonry, it is evident that it offers even in its most minute details, traces of the ancient Initiation ceremonies." Bro. Valleteau de Chabrefy says in his "Masonic Annals,"[3] "It is in Asia, the cradle of the human race, that we find the oldest institution of this sort—that of the Brahmins. From Asia the knowledge of these sublime mysteries passes to Africa, where the Rites of Isis are celebrated; and these Rites have a striking resemblance to Masonry." These two passages I have quoted, express, with slight differences, the generally accepted opinions as to the origin of Masonry. The one and the other place it near the cradle of the human race and make it the guardian of primitive science. It is in this sense that St. Martin[4] is able to say, "Masonry is an emanation of the Deity," and the Englishman Smith[5] says that Adam was the trustee of Masonic Science, and that God Himself had given it to him.

If one wishes to be even more bold and attempt to explain the motives which have caused this curious science to be called "Masonry" one is free to choose between the opinion of those who derive it from the Tower of Babel, that first attempt of human power, and those who claim that it had its origin in Solomon's Temple, that marvellous work of human art aided by divine inspiration, or even from those archeologists who

claim that in ancient times all science was symbolised in buildings, and that, to use poetical language, a town that had been built was not an accumulation of bricks but rather a foundation of institutions.[6]

The banks of the Ganges and the Nile are then witnesses of the first initiations; the division into castes, common to the Egyptians and to the Indians, and their number (merchants, warriors and priests) show quite clearly the three degrees of the initiation reflecting in political institutions.

There are very few existing documents concerning the Indian initiation ceremonies; the Vedas (that the Rite of Memphis only commences to explore)[7] will give us some light on this subject. The Egyptian ceremonies have always been well known throughout the world; all initiations had their origin in these ceremonies. The sacred books of the Hebrews render homage to these Egyptian Rites in saying that "Moses was instructed in all the science of the Egyptians,"[8] that is to say, that he was initiated. From Egypt the Mysteries pass to Samothrace, and from there they expand to Greece and Italy. Persia possessed them already. The civilising effect of the Mysteries was such that Cicero did not hesitate to say, "The mysteries have given us food and life, they have taught us morality and the laws of public life and have taught men to live as men." Then Christianity came and enlarged the circle of the initiation; it extended to all men the benefits of the moral side of the Mysteries. As to the scientific side, the great founder of Christianity neglected this as being unnecessary to His Mission; He left it as a study for the wise and curious. Nevertheless Christianity was far from absorbing entirely all the sacred sciences; philosophy preserved its independence, even when it became Christianised. Origen, Justin, Clement of Alexandria, Hermias and many other Fathers of the early centuries are proof of this. There were even philosophers who set themselves the self-imposed task of conciliating the Christian dogmas and the teachings of heathen philosophies, the Gnostics and the Manicheans, anathematised by the Church, attempted this work which after all possesses a certain grandeur.

Manes, from whom the Manicheans take their name, was born A.D. 257. At that time there was in Egypt a man named Scythianus, an Arab by birth, who was an expert in the sciences. He understood hieroglyphics, astronomical mythology and he practised strict moral philosophy. He is the author of four books—Evangiles, Chapters, Mysteries and Treasures. His disciple, Ferbulio, inherited his fortune and his books. He went to Palestine and attempted to propagate the sect known as the "Magi"; persecuted, he fled to Persia, where he changed his name and was known as Buddas; the Mythrian priests continued to persecute him and he retired to a widow's house where he died. This widow had bought a slave named Curbicus; this young man derived much scientific knowledge from the books of Ferbulio and, like him, he changed his name and took that of Manes which means "conversation"; he founded the sect which bears his name. Persecuted by the bishop of Cassan, Archeloeus, and by the priest Marcellus, he hid himself in the small castle of Arabia on the river Strenga. He was, however, betrayed by a priest named Triphon to the king of Persia who sent seventy-two guards to arrest him. He was arrested on the bridge of the Strenga just as he was about to leave for the neighbouring town of Diodoride. The king condemned him to be burned alive.[9]

After his death the number of his followers increased exceedingly and even amongst the highest intellectual classes; even St. Augustine was a Manichean. The connection between the Manicheans and the doctors of antiquity is shown by a fact which has hitherto escaped notice. The Catholic Church reproached them for having two beliefs, and consequently two gods; the reproach was unjustified for they were merely following the three grades prescribed by the Egyptians in their teachings: (1) Dualism or the belief in two principles. (2) Zabaothism or the adoration of the forces of nature, and (3) Jobaism or the cult of one god only, the great sovereign, entirely independent of the material world. They did not therefore teach Dualism as the true doctrine but only as a means of arriving at the manifestation of the real Truth. Several cen-

turies later, the Templars adopted this doctrine and celebrated the Mysteries in great secrecy; they took in honour of Manes the name of the "Sons of the Widow" and symbolised his death under the name of Hiram, the architect of the temple of Solomon.[10]

On arriving at the order of the Templars we see the history of Masonry getting clearer and becoming more certain. The Temple was not the cradle of Masonry but it was its most noble expression; it preserved, during its brilliant career, the essential unity and after its destruction we can follow the various ramifications which split up Masonry. But from which of the Templars had come the greatest part of the Masonic science? From the brethren of the Orient, the founder of which was an Egyptian sage named Ormus who had been converted to Christianity by St. Mark. Ormus purified the Egyptian doctrines, according to his Christian ideas. About the same time the Essenes and other Jews founded a school of science according to Solomon's teaching and joined Ormus. The followers of Ormus, up to 1118, were the only trustees of the ancient doctrines of Egypt, purified, of course, by Christianity and the teachings of Solomon. These doctrines they communicated to the Templars. They were in consequence known under the name of "Knights of Palestine" or "Brethren of the Rosy Cross of the Orient"; these Brethren are claimed by the "Rite of Memphis" as its immediate founders.[11]

In 1150 eighty-one of them under Garimont went to Sweden, presented themselves to the archbishop of Usal and explained their Masonic doctrines to him. It was these eighty-one Masons who established Masonry in Europe.[12]

After the death of Jacques Molay, the Scottish Templars, who had become apostates at the instigation of King Robert Bruce, joined a new order which this king had founded and which resembled in many ways the Order of the Templars. It is in this new Order that one must search in order to find the origin of Scottish Masonry and even other Masonic Rites. The Scottish Templars were excommunicated by Harminius in 1324. This date agrees with that given by Bro. Chereau con-

cerning the separation of the Edinburgh Masons from those of Memphis, which took place in 1322. The Masons of Memphis remained faithful to the ancient tradition; the others founded a new Rite under the name of Heredon of Kilwinning or of Scotland. Thus we find at the end of the fourteenth century two existing Rites—the Rite of Memphis (or the Orient), and the Scottish Rite. The one and the other continued to find followers in every part of Europe.[13]

It should be noted, however, that Masonry did not become public in France until the beginning of the 18th century. Its first promoters were, in 1725, Lord Derwentwater, Maskelyne and d'Heguelly who formed the first Masonic lodge in Paris in the street of "Boucheries-St. Germain"; this Lodge was constituted the 7th of May 1729 by the Grand Lodge of England and received the name of St. Thomas. Lord Harnouester succeeded Lord Derwentwater as Grand Master on the 24th of December, 1736. He was replaced on the 11th of December, 1743, by the Count Clermont. In this same year, the English Grand Lodge of France was established at Paris and declared itself independent in 1756. However, Bro. Lacorne, delegated by Count Clermont, formed in 1761 a Grand Lodge which at first disagreed with the English Grand Lodge of France and later, with the help of Bro. Chaillon de Gouville, worked in harmony with it. In 1765, however, these two Grand Lodges separated and did as much harm as possible to each other, so much so that both ceased to work in 1767 (24th of June). In 1722 (21st of June), the first of these Grand Lodges recommenced its work and on the 24th of December of the same year the second Grand Lodge also recommenced its work but took the name of the Grand Orient, the name by which it continued to be known.

On the 5th of March, 1773, the first meeting of the Grand Orient took place, and it was proclaimed on the 9th of March. On 24th of July the Grand Master the Duke of Luxembourg installed the three sections into which the G.O. was divided and on the 28th of October Louis-Phillip-Joseph of Orleans was elected Grand Master. The other Grand Lodge declared, on the 17th of June, 1774, that the Grand Orient was an usurper

and was irregular, but owing to the fact that the Grand Lodge had no leaders of note or ability all it could do was to make war on the Grand Orient by means of pamphlets and by useless decisions. During this time the Grand Orient made great progress towards a unified Masonry and made many improvements. The 14th of June, 1773, it suppressed the rule which had made Masters of Lodges hold this office for life. The 23rd of October it gave for the first time a word to be used during the following six months and this practice is still carried on. The 27th of December, 1774, it substituted the phrase "Masonic Order" for that of "The Regular Art." On the 13th of May, 1793, the office of G.M. became vacant owing to the abdication of the Duke of Orleans. Both Grand Lodges resumed work in 1796. Through the efforts of Bro. Roitier de Monthalon a union of the two Grand Lodges was signed on the 21st of May, 1799, and the re-union took place on the following 22nd of June. The Grand Orient absorbed the Grand Lodge. So ended a scandalous state of affairs; anathemas were withdrawn and exclusions were revoked.[14]

In the meantime other Rites had become established in France. The 15th of April, 1747, Charles Edward Stuart had instituted at Arras a Chapter of Scottish Jacobites. In 1754, de Bonneville had formed a Chapter of Clermont. The "Knights of the Empire of the East and West" was formed at Paris in 1758 and the following year a Chapter of the P (Princes?) of King Solomon was established at Bordeaux. The 22nd of July, 1762, Pirlet founded the Council of the Knights of the Orient and the 24th of September of the same year, the Council of the Empires (or Emperors?) of the East and West together with that of King Solomon completed the 25th degree of Masonry.[15]

The Jew, Stephen Morin, had received in 1761 the authority of the Council of the Emp. of the East and West to spread Masonry in America from where Bro. Hocquet in 1803 and Bro. Grasse-Tilly in 1804 brought it back to France—the first with 25 and the second with 33 degrees. In 1786 Matheus formed at Rouen a Supreme Grand Lodge of the order of Heredon of Kilwinning.[16]

The Grand Orient had hoped for a long time to re-unite under its obedience these various Rites. The 27th of December, 1801, it took under its wing the Chapter of Arras; the 5th of December, 1804, it received the Scottish Grand Lodge of the Ancient Rite but this latter union was broken. The year following, a definite agreement was fixed upon and a council was formed which administered degrees above those of the 18th. The 19th of December, 1804, the G.O. declared that it recognised all Rites and named a Director of Rites who was installed the 25th of July, 1805. This directorate was replaced by a Grand College divided into as many sections as there are Rites, that is to say, French Rite, Rite of Heredon, Scottish Rite, Ancient and Accepted, Kilwinning, and the Philosophic Rite or Rectified Rite. In this same year Joseph Napoleon was elected Sixth Grand Master.

Is it necessary to speak here of a new Rite which taking advantage of the tolerance of the G.O. tried to establish itself in 1813 under the name of the Rite of Misraim? This Rite had for its inventors and founders the two brothers Bedarride. They pretended that their Rite existed in France in 1782 and that at the beginning of the century it had Chapters in Naples, Venice and the Ionian Islands. Both these statements are false. In France the Rite of Misraim was unknown until 1817 when the G.O. proscribed it. Neither did it exist at Venice, the Ionian Isles or Naples. (Author's Note. "The Ionian Isles," says Bro. Dubreuil, in his History of Freemasons, 1839, p. 176, "only profess today the English and Scottish Rites and under French rule have only known the primordial and Scottish Rite. Venice, in the matter of Egyptian Rites has only known that introduced by Cagliostro aided by the zeal of the Zuliani who held the 36th degree of the Order of Memphis.")[17]

If we pass from its origin to its acts we find that this new order, unable from the very beginning to progress unaided, in 1816 requested recognition from the G.O.

On the 14th of November, 5816, the Grand Orient appointed a commission to study this question and as a result refused recognition of the Order (27th of Oct., 5817) stating that the

Brothers Bedarride had not even one regular Ritual and that they had been unable to prove that they were Masons at all. Realising the inconvenience as well as the irregularity of this Rite the G.O. issued another circular dated the 10th day of the eighth month of 5821. This circular confirmed the previous circular of 27th of Oct., 5817, and forbade, under the most severe penalties, every Lodge under its obedience to admit any member of the Rite of Misraim.

But let us leave these regrettable discussions, which are not exactly creditable to either side and let us realise that Masonry is too fine a work to be sullied by passions which hide themselves under cover of its protection.

One important fact emerges so far—it is that Masonic unity is lost. That is a very sad admission, for after all the success of an institution depends to a very great extent on its unity. But why dispute the fact? It would be ridiculous to deny it or to fight against it. But there is, however, a means of counteracting this pernicious influence, it is to call the attention of all Masons, of all Rites, to the importance of the moral and scientific side of Masonry and to reconstruct the unity of "thought" even if we cannot hope to reconstruct unity of action and power.

That is the principal aim of the Rite of Memphis. Trustee of our traditions, the oldest existing Rite, it shows a great example of self-abnegation, of Masonic charity and of disinterested devotion to the prosperity of Freemasonry. Fortunate would it be if such an example had many imitators!

Origin of All the Known Masonic Rites

The Rite of Memphis, or Oriental, was brought to Europe by Ormus, a priest and sage of Alexandria and Egypt, who was converted by St. Mark in 46 A.D., and who purified the Egyptian doctrines according to Christian principles.[18]

The Ancient, or Scottish Rite, was founded at Paris in 1725. A manuscript of the Rite of Edinburgh written last century and translated from English, claims that Scottish Masonry was instituted by the celebrated heretic Manes in the year 304 A.D.[19]

The Modern, or French Rite, in which some follow the legend of Hiram and some of Adonhiram, and which is called in consequence either Hiramic Masonry or Adonhiramic Masonry, was founded by Lacorne, who on the instructions of the Count of Clermont founded the 24th of December, 1772, a Grand Lodge under the name of the Grand Orient. The fifth of March, 1773, took place the first general assembly of the G.O., which officially proclaimed itself the 9th of that month.[20] The Rite of the Strict Observance was created in 1734 by Baron Hund[21]; that of the Philalethes, or Seekers after Truth, in 1773 by Savelette de Langes, and Count de Gobelin; it had for its aim the perfection of man and his reconciliation with the Being from whom he emanated, according to the principles of Martinism, man's regeneration and his return to his primitive state of innocence, as well as his return to those rights which he had lost by his first sin.[22]

The Rite of the Elected of the Truth (Elus de la Verite) was formed at Rennes in 1748, and arranged by Mangourit in 1776.[23] The Rite of the Noachites, or Prussian Knights was established in Prussia in 1756.[24] The Rite of the Perfect Initiates of Egypt, comprising seven degrees, was formed at Lyon, from a copy of "Crata Repoa" of which Bailleul in 1821 has given us a translation from the original German.[25] The Rite of Architects of Africa was instituted in 1767.[26] Swedenberg's Rite, or Illuminees of Stockholm (Theosophical

Masonry, the 72nd Degree of the Rite of Memphis) was founded in 1621.[27]

The Rite of Pernetty or the "Illuminés" of Avignon, established in 1779 and transported in 1778 (sic) at Montpellier, under the title of the Academy of True Masons[28]; the Rite of the Universal Harmony, instituted in 1782 by Mesmer[29]; the Rite of Xerophagistes, founded in Italy in 1746[30]; the Rite of the Platonic Academy founded in 1482 under Laurent of Medici, by Marsilius Ficint[31]; the Rite of Sublime Masters of the Luminous Ring, founded in France in 1780 by Grant, this Rite gave new life to the Pythagorean cult[32]; the Rite of Palladium attributed to Fenelon[33]; the Mesmerian Masonry, founded by Mesmer, based on the science of magnetism, and which many writers declare to have been known by the initiates of the Ancient Mysteries[34]; the Primitive Rite, or the Rite of the Philadelphians of Narbonne, established in that city the 19th of April, 1780, and reunited to the Grand Orient of France in 1786. The list of members was printed in 1790 under the title of the First Lodge of the Primitive Rite in France, at the end of this list is a curious description of this Rite, which appears to have much in common with that of Memphis, or Oriental. According to this description, the constitution is formed by three classes of Masons, who receive ten Degrees of instruction; these degrees or classes do not represent so many different grades, but merely denominate the number of phases it was necessary to pass through before entering upon an infinite number of grades.

The first chapter of the Rose-Croix possesses teaching, which in several Rites, is venerated by numerous eminent brethren; the second chapter of the R.C. consists of a number of curious historical documents; the third chapter deals with all the Masonic teachings, both physical and philosophical, which influence the well-being and the happiness of mankind; the fourth and last chapter makes a special study of the teachings of ontology, psychology and pnuematology—in short, with all sciences which may be termed occult or secret, their special object being the re-integration of man into his original rights. In our day this opinion, eccentric as it may seem to us, has

been adopted by such eminent men as Fabre-d'Olivier, Ballanche, etc.[35]

The Rite of Misraim was founded in Paris in 1813, by the brothers Bedarride.[36] We have still the Persian or Philosophic Rite[37]; the Kilwinning Rite[38]; the Philosophic Scotch Rite[39]; that of York[40]; the Faithful Scots[41]; the Zinnendorf[42]; Egyptian or Rite of Cagliostro[43]; the Martinists or elected Cohens[44]; the Eons or Zoroastrians[45]; the Brethren of the Rose-Croix[46]; the Royal Arch[47]; the Palestine[48]; the Scandinavian Knights[49]; the Knights of the Desert[50]; the Knights of the Holy City[51]; the Order of Christ[52]; the Eclectic Rite[53]; the Rite of Adoption, for women, and a similar Rite according to Cagliostro[54]; the Masonic Order of the "Cucchiora" or the Trowel[55]; the Order of Liberty—attributed to Moses[56]; the Templars[57]; and the Heavenly Tribunal.[58]

The Ancient Masonic Mysteries of Memphis

The Mysteries were divided into two classes—the small (or lesser) and the great. The lesser mysteries had for object the instruction of the initiates in the "Humanities"; the sacred doctrine was restricted to the later stages of the initiation ceremonies, and this was called the great manifestation of the "Light."

Between the instruction in the "Humanities" and the sacred doctrine were several symbolic degrees.

All the mysteries were arranged on three points—the moral, the scientific, and the sacred. From the first point one passed to the second without further instruction, but on arriving at this second part of the initiation a long preparation was necessary before passing three other symbolic degrees; the first of these completed the Lesser Mysteries and the two others were the commencement of the Greater Mysteries. It was not until one arrived at the first symbolic degree, that is to say, the third degree of the initiation ceremony, that the legends were given, and in the other two degrees one attempted to understand the meaning of these legends, and so become fit to receive the full power or manifestation of the Light.

The general division of the Rite comprised the preparations, the voyages and the symbols, and the autopsy. The preparations were divided into two classes—the first has as its symbolic title the name "Wisdom," and its object was Morality; the initiates were called "Thalmedimites" or disciples. The second preparation had as its title "Force" and its object was the "Humanities"; the initiates of this second degree were called "Heberemites" or associates.

The voyages and the symbols were divided into three classes. In the first, called the Obsequies, the initiates were known as "Mouzehemites." In the second, called Vengeance, they were "Bheremites," and in the third, called Deliverance, they were "Nescherites."

The Autopsy was the final stage of the initiation, the completion of the edifice, the keystone of the whole structure.

TABLE

LESSER MYSTERIES

1st. Degree;	Thalmedimites -	Wisdom.	]
2nd. "	Heberemites -	Force.	} Preparation
3rd. "	Mouzehemites -	Obsequies.	]

GREATER MYSTERIES

4th. Degree :	Bheremites -	Vengeance.	] Voyages
5th. " :	Nescherites -	Freedom.	} and
6th. " :	Grand Initiates -	Autopsy.	] Symbols

The dogma of Monotheism—that is to say that there is only one God—was taught to the Grand Initiates.

The dogma of rewards and penalties in another life was taught in the Lesser Mysteries. Pantheism had been the religion of the ancients; the word Pantheism comes from two Greek words, the one meaning "all" and the other "God"—that is, God is all.[59]

The Hierophant presided over the Mysteries; he represented the Sublime Architect of the Universe—God. The Mysteries of the Masonic Rite of Memphis, which in ancient times consisted of seven degrees, consists of ninety-two degrees today; but the conditions of modern life, and the trend of modern thought make it impossible that all members without exception should have a complete knowledge of Masonic secrets such as was revealed in the seventh degree; for that, it would be necessary to re-establish the novitiate, and the same delays and precautions as were necessary in the ancient Mysteries. Modern life is opposed to such restrictions, which nevertheless were rational and essential, and as a result Masonry tries to find a refuge in higher degrees.[60]

Principal Statutes from the Masonic Order of Memphis

(Extracts from the General Statutes of the Order.)

FOREWORD

The voice which speaks from the bosom of nudity has said:

"Man, thou hast two ears to hear the same sound, two eyes to perceive the same object, two hands to perform the same act. That is why the Masonic science is Esoteric and Exoteric. The Esoteric part constitutes the Thought; the Exoteric, the Power; the Exoteric learns, teaches and procures; the Esoteric neither learns, teaches nor procures, it comes from on high."

ESOTERISM.

CHAPTER 1.

CONCERNING THE SANCTUARY AND THE GRAND HIEROPHANT.

SECTION 1. The Sanctuary where reposes the Venerable Ark of our Traditions.

Article 1. All light, all sciences, and all doctrine emanate from the Sanctuary where reposes the Venerable Ark of our Traditions.

Article 2. No man, whatever his degree, grade or rank can enter therein without the permission of the Grand Hierophant.

Article 3. The conditions of admission into the Sanctuary are subject to special regulations which are communicated by the Supreme Grand Master of the Light to the candidate at the moment of his admission.

SECTION 2. The Grand Hierophant.

Article 1. The Grand Hierophant is the First Light of the Sanctuary of the Ark. He declares all science and all doctrine; all Masonic labours emanate from him.

Article 2. The Grand Hierophant has for his means of communicating his wishes, the Grand Master of the Light

The Autopsy was the final stage of the initiation, the completion of the edifice, the keystone of the whole structure.

TABLE

LESSER MYSTERIES

1st. Degree;	Thalmedimites	- Wisdom.	⎫	
2nd. "	Heberemites	- Force.	⎬	Preparation
3rd. "	Mouzehemites	- Obsequies.	⎭	

GREATER MYSTERIES

4th. Degree :	Bheremites	- Vengeance.	⎫	Voyages
5th. " :	Nescherites	- Freedom.	⎬	and
6th. " :	Grand Initiates	- Autopsy.	⎭	Symbols

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(S.P. Grand Maitre de la Lumiere); no esoteric communication is made except through him. The Grand Master of the Light may delegate his functions to another.

Article 3. Every esoteric communication made in Lodge, Chapter, Senate, or Council, will be preceded by the sacramental formula: "In the Name of the Grand Hierophant," and if the communication is made by any other than the Grand Master of the Light, will be added the words "and by command of the G.M. of the Light, the Sacred Trustee of the Traditions," and followed by the formula, "The communication is regular, and submission to it is due, in the Order, on all points with which it deals."

SECTION 3. General Arrangements.

Article 1. The Sanctuary has no authority in the external government of the Order; it deals only with matters of doctrine and teaching.

Article 2. The Grand Master of the Light, in his capacity of mouth-piece of the Grand Hierophant, alone has the right to confer the 89th to the 92nd degrees of the Order; but the communication of the 91st and 92nd degrees can only take place in the Sanctuary of Memphis, in the presence of the P. of Wise Men composing it.

No person can be admitted to the meetings of the Supreme Council unless he possesses a certificate issued by the Grand Master of the Light, sealed with the seal of the Grand Hierophant, graven on the Holy Stone of SAIS, and signed by brethren possessing at least a similar Masonic rank to that which he holds himself.[61]

EXOTERISM

CHAPTER 1.

CONSTITUTION OF THE ORDER

Article 1. The Masonic order of Memphis is composed of 92 degrees divided into three series.

FIRST SERIES.

This series consists of the first to the thirty-fourth (sic) degree. It teaches morality, explains the symbols, disposes

the brethren to philanthropy, and teaches them the early history of the Order.

1st degree Apprentice
2nd degree Companion
3rd degree Master
4th degree Discreet Master
5th degree Master Architect
6th degree Sublime Master
7th degree Just and Perfect Master
8th degree Knight of the Elect
9th degree Elected Knight of the Nine
10th degree Elected Knight of the Fifteen
11th degree Sublime Elected Knight
12th degree Knight of the G.M. Architect
13th degree Knight of the Royal Arch
14th degree Knight of the Sacred Vault
15th degree Knight of the Sword
16th degree Knight of Jerusalem
17th degree Knight of the Orient
18th degree Knight Prince of the Rose-Croix of Heredom
19th degree Knight Prince of the Orient
20th degree Knight of the Grand Pontiff of Jerusalem
21st degree Knight of the G.M. of the Temple of Wisdom
22nd degree Knight Noachite, or of the Tower
23rd degree Knight of Liban
24th degree Knight of the Tabernacle
25th degree Knight of the Red Eagle
26th degree Knight of the Serpent of Airain
27th degree Knight of the Holy City
28th degree Knight of the Temple
29th degree Knight of Johan or of the Sun
30th degree Knight of St. Andrew
31st degree Knight Grand Kadosh
32nd degree Grand Inquisitor Commander
33rd degree Sovereign Prince of the Royal Mystery
34th degree Knight Grand Inspector
35th degree Grand Knight of the Temple

Second Series.

This series comprises the thirty-sixth to the sixty-eighth degree. It teaches natural science, philosophy and history, and explains the poetic myth of antiquity. Its aim is to incite members to seek for origins and causes and to develop a humanitarian and sympathetic outlook.

36th degree Knight Philalethes
37th degree Doctor of the Planispheres
38th degree Wise Sivaist
39th degree Prince of the Zodiac
40th degree Sublime Hermetic Philosopher
41st degree Knight of the Seven Stars
42nd degree Knight of the Arc of Seven Colours
43rd degree Knight Supreme Commander of the Stars
44th degree Sublime Pontiff of Isis
45th degree Shepherd King of the Hutz
46th degree Prince of the Holy Hill
47th degree Sage of the Pyramids
48th degree Philosopher of Samothrace
49th degree Titan of Caucasus
50th degree Infant of the Harp
51st degree Knight of the Phoenix
52nd degree Sublime Scalde (Poet)
53rd degree Knight of the Sphinx
54th degree Knight of the Pelican
55th degree Sublime Sage of the Labyrinth
56th degree Pontiff of Cadmas
57th degree Sublime Chief
58th degree Brahmin Prince
59th degree Pontiff of the Ogygie
60th degree Scandinavian Knight
61st degree Knight of the Temple of the Truth
62nd degree Sage of Heliopolis
63rd degree Pontiff of Mithras
64th degree Guardian of the Sanctuary
65th degree Prince of the Truth
66th degree Sublime Kavi

67th degree Very Wise Mouni
68th degree Grand Architect of the Mysterious City

Third Series

This series comprises the 69th to the 92nd degree. It teaches the remaining portion of the history of the Order, and deals with the higher philosophy, studies the religious myths of the different ages of humanity, and admits the most daring theosophical studies.

69th degree Sublime Prince of the Holy Curtain
70th degree Interpreter of the Hieroglyphics
71st degree Orphic Doctor
72nd degree Guardian of the Three Fires
73rd degree Guardian of the Uncommunicable Name
74th degree Supreme Master of Wisdom
75th degree Sovereign Prince of the Senates of the Order
76th degree Sovereign Grand Master of Mysteries
77th degree Supreme Master of the Sloaka
78th degree Doctor of the Sacred Fire
79th degree Doctor of the Sacred Vedas
80th degree Sublime Knight of the Golden Fleece
81st degree Sublime Knight of the Luminous Triangle
82nd degree Sublime Knight of the Redoubtable Sadah
83rd degree Sublime Theosophical Knight
84th degree Sovereign Grand Inspector of the Order
85th degree Grand Defender of the Order
86th degree Sublime Master of the Luminous Ring
87th degree Grand General Regulator of the Order
88th degree Sublime Prince of Masonry
89th degree Sublime Master of the Great Work
90th degree Sublime Knight of Knef
91st degree Sovereign Prince of Memphis, Chief of the Government of the Order
92nd degree Sovereign Prince of the Chiefs of the Sanctuary of Memphis[62]

The Masonic Order of Memphis has three grand legionary decorations, and one symbolic:

1. The Grand Star of Sirius.
2. The decoration of the Legion of the Knights of Eleusis.
3. The decoration of the Legion of the Knights of the Redoubtable Sadah.

Symbolic Decoration—Decoration of the Golden Fleece.

CHAPTER 3.

(TRANSLATOR'S NOTE: THERE IS NO CHAPTER 2.)

GOVERNMENT OF THE ORDER

Article 1. The Masonic Order of Memphis is governed by five supreme councils:

i.e. 1. The Sanctuary where rests the Sacred Ark.
2. The Mystic Temple, Grand Empire of the Sovereign Princes of Memphis.
3. The Liturgical College.
4. The Sovereign Grand Council of the Sublime Princes of Masonry.
5. The Supreme Grand Tribunal of the Grand Defenders of the Order.

SANCTUARY OF MEMPHIS

"The human eye, aided by Light and Truth, penetrates the depths of the principal mysteries."

Article 2. The Sanctuary is composed of five Grand Dignitaries and six Magi.

i.e. The Grand Hierophant
The Sovereign Grand Pontiff, Grand Master of the Light, Mouthpiece of the Hierophant, Sacred Guardian of the traditions.
The Sovereign Prince of the Magus Sathis
The Sovereign Prince of the Magus Hori
The Sovereign Prince of the Magus Arsine
2 Magi Sathis, 2 Hori, 2 Arsine

Article 3. No one can be admitted a member of the Sanctuary of Memphis unless he possesses the 92nd degree.

Article 4. No member of the Sanctuary can make any communication to the Order except with the authorisation of the

Grand Hierophant, and with the formal instructions of the Sovereign Pontiff, G.M. of the Light.

MYSTIC TEMPLE

(GRAND EMPIRE OF THE SOVEREIGN PRINCES OF MEMPHIS.)

Article 5. The Mystic Temple governs and administers the Order. It consists of seven Grand Dignitaries, named for life: i.e.

1. A Sovereign Pontiff G.M. of the Light, etc., Prince of Memphis, Sublime Commander of the three Legions of the Order, decorated with the Grand Star of Sirius.

2. A Sovereign Grand Pontiff of the Magus Sathis, Grand Chancellor, administrator general, Prince of Memphis, Sublime Commander of the three Legions of the Order, decorated with the Grand Star of Sirius.

3. A Soveriegn Pontiff of the Magus Hori, Prince of Memphis, interpreter of the Masonic Hieroglyphics, Sublime Commander of the three Legions of the Order.

4. A Prince of Memphis, Regulator of the Order, Grand Commander of the L. of the Golden Fleece.

5. A Sovereign Prince of Memphis, Grand Inspector General, Sublime Commander of the Legion of the Eleusinian Knights.

6. A Prince of Memphis, Inspector Administrator.

7. A Sovereign Prince of Memphis, Sacred Trustee of the Treasury of the Order, Grand Commander of the Legion of the Knights of Sadah.

Article 5. (sic.) The Mystic Temple is alone authorised to confer the 1st to the 88th Degree—Sublime Prince of Masonry. It corresponds with the Lodges, Chapters, Senates and Councils in all matters of administration.

LITURGICAL COLLEGE

(PHILANTHROPY, SCIENCE AND MORALITY.)

The Liturgical College is charged to supervise all doctrine, and the development of the study of science.

It consists of seven dignitaries:

i.e. A Pontiff.

A Philosopher.
An Annalist.
A Guardian of the Ritual.
A Mystagogue.
A Hydranos.
A Ceryce.

The members of the Liturgical College are appointed by the Sanctuary of Memphis. No one can enter therein unless he possesses the 90th Degree. Membership of the Liturgical College gives no right of precedence in the Lodges, Chapters, Senates and Councils of the Order.

SOVEREIGN GRAND GENERAL COUNCIL

Article 6. The Sovereign Grand General Council consists of fifteen members appointed by the Mystic Temple:

i.e. 1. The Pontiff Sublime G.M. - President.
2. The Pontiff Sublime Philosopher - Orator.
3. The Pontiff Sublime Annalist - Secretary.
4. The Pontiff Sublime Guardian of the Ritual - Archivist.
5. The Pontiff Sublime 1st Mystagogue ⎫
6. The Pontiff Sublime 2nd Mystagogue ⎭ Wardens
7. The Pontiff Sublime Hydranos - D.C.
8. The Pontiff Sublime Ceryce - Grand Expert.
9. The Pontiff Sublime Master of the Tzedaka - Almoner.
10. The Pontiff Sublime Guardian of the Treasury - Treasurer.
11. The Pontiff Sublime Knight of the Orient - Steward.
12. The Pontiff Sublime Knight of the Sword.
13. The Pontiff Sublime Levite.
14. The Pontiff Sublime Levite.
15. The Pontiff Sublime Sphinx - Guardian of the Temple.

Article 7. This Council is responsible for the development of the dogmatic and moral part of the Order; it therefore decides on the formation of Lodges, Chapters, Senates and Councils, and directs their labours.

Article 8. No one can be admitted a member of the Council, unless he possesses the 88th Degree.

Article 9. No member of the Sovereign Grand General Council can be revoked except by the Mystic Temple on the advise of the General Council.

Article 10. The Sovereign Grand General Council will meet once a month to deal with matters sent to it by the Mystic Temple.

Article 11. In cases of emergency, the Council can be convoked by its President; in cases of great urgency it can be convoked by a direct order from the Mystic Temple.

Article 12. No decision of the Sovereign Grand General Council can become valid, unless it bears the Seal of the Grand Hierophant, is registered in the Golden Book and signed by the Grand Chancellor of the Order.

Article 13. All discussion of, or even allusion to, any subject concerning politics or religion is strictly forbidden at any meeting held under the auspices of the Rite of Memphis, for fear that such discussion might be prejudicial to the Order. Any member who takes part in such discussion should be called to order at once by the President, and if the member persists, he should be excluded from the Temple. Should the President allow the first part of this article to be violated, the Orator should insist on the second part being respected, and the President is bound to see that this is carried out.

Should the President or Orator neglect their duties as laid down in this article, the Mystic Temple will exclude them from the Order.

SUPREME GRAND TRIBUNAL OF THE PATRIARCHS - DEFENDERS OF THE ORDER.

Article 14. The Supreme Grand Tribunal consists of eleven members appointed by the Mystic Temple:

i.e. 1. The Patriarch Grand Suffete (Magistrate) - President.
2. The Patriarch Grand Defender of the Statutes and Rules of the Order.
3. The Patriarch Grand Orator - Counsel for the Defense.

4. The Patriarch 1st Mystagogue.
5. The Patriarch 2nd Mystagogue.
6. The Patriarch Annalist - Registrar.
7. The Patriarch Inspector - Collector.
8, 9, 10, 11. The Patriarchs Grand Judges.

Article 15. No one can be admited a member of the Supreme Grand Tribunal unless he has passed the 85th Degree.

Article 16. No member of the Grand Tribunal can be revoked, except by the Mystic Temple, acting on the Advice of The Grand Tribunal.

The Supreme Grand Tribunal is responsible for the carrying out of the Statutes, the decisions of the Mystic Temple, and the Instructions of the Grand General Council.

Article 17. It must record all condemnations pronounced by the Lodges of the Obedience. It must take action against all infringements of the regulations, which have been neglected in the Lodges, and which have been notified by the Mystic Temple. It has the right to convoke at any time, representatives of any Lodge, Chapter, Senate or Council, who shall have been guilty of disobeying the regulations.

Article 18. Any penalties inflicted by the Grand Tribunal in carrying out its duties are such as are establishd by the Masonic Code.

Article 19. Within eight days of a report being received by the Grand Suffete from the Mystic Temple, the Grand Tribunal must meet to consider the report.

Article 20. The Supreme Grand Tribunal will meet whenever convoked by the Sublime Suffete. In cases of extreme urgence, the Tribunal may be convoked by the Mystic Temple.

Article 21. No decision of the Grand Tribunal is valid unless it bears the Seal of the Grand Hierophant, is registered in the Golden Book and is signed by the Grand Chancellor.

Article 22. The members of the Mystic Temple of the Sovereign Grand Council and of the Supreme Grand Tribunal are alone entitled to the rank of Patriarch.

Article 23. The Dignitaries of the Grand Empire, of the Councils and Chapters exercise for the government of the order,

the same functions that the corresponding dignitaries of Lodges exercise in governing their Lodges. (See Regulations.)

Article 24. The Members of the Grand Empire possess diplomas issued by the G.M. of the Light. These diplomas give details of the duties of the holders, and must be signed by the Grand Chancellor. Any diploma not bearing this signature is null and void.

Article 25. The Mystic Temple is authorised to name Grand Representatives of the Order in different parts of the Empire, in order to guarantee the regularity and prosperity of the Rite.

Article 26. In circumstances concerning the prosperity of the Rite, the G.M. of the Light is authorised to make a special decision; such decision must be registered in the Golden Book with the note that such a decision was urgent; and such a decision shall be duly executed without any other formality than the signature of the Grand Chancellor.

Article 27. The regular meetings of Councils and Senates are obligatory. Any member neglecting to be present is subject to such amend as his particular Council authorises. This amend shall be doubled for the second offence and for the third offence the exclusion of the member can be insisted upon.

Article 28. Any Lodge, Chapter, Senate or Council desiring to work in any degrees higher than that which it possesses, must make an official demand to the Mystic Temple, and shall join to this demand a thesis—literary, philosophic, historic or scientific—treated Masonically and which shall represent the collective work of the members of the Lodge desiring to obtain the sanction of the Grand Council.

Article 29. The Chapters have the right to form new Lodges, working the degrees practised by the Chapters in question, but these Lodges must be constituted by the Mystic Temple.

Article 30. The Lodges, Chapters and Senates will be installed by the Grand representatives of the Order, or by the delegates of the Grand Empire.

CHAPTER 4.

GOVERNMENT OF LODGES.

SECTION 1. Composition of a Symbolic Lodge.

Article 1. A Symbolic Lodge is governed by 3 Councils.

1. The Symbolic Power.
2. The Liturgic Council.
3. The Council of Erasure.

Article 2. The Symbolic Power governs the Lodge and consists of 15 officers.

Master.
2 Wardens.
Grand Expert.
Representative of the Grand Empire.
Orator.
Secretary.
Guardian of the Seals and Archives.
Treasurer.
Almoner.
Steward.
2 Levites.
A Knight of the Orient.
Guardian of the Temple.

Article 3. The Liturgic Council is responsible for questions of doctrine. It consists of 7 members.

Pontiff.
Philosopher.
Annalist.
Guardian of the Ritual.
Mystagogue.
Hydranos.
Ceryce.

Article 4. The Council of Erasure deals with all breaches of Masonic regulations in the Lodge. It consists of 9 members.

Suffete (or Magistrate).
Defender of the Order.
2 Wardens.
Orator.

Secretary.
Inspector.
Levite.
3 Judges.

(Translator's Note: This makes 11 and not 9.)

SECTION 2. Symbolic Power.

For the duties of the officers see the regulations extracted from the General Statutes of the Order.

SECTION 3. Liturgic Council.

The members of the Liturgic Council are appointed for 5 years, by the Lodge, but their appointment must be ratified by the Mystic Temple.

The Pontiff.

Article 1. The Pontiff is the President of the Council; implicit obedience is due to him.

The Philosopher.

Article 2. The Philosopher is especially authorised to develop all scientific questions presented to the Council.

The Annalist.

Article 3. The Annalist writes the minutes and sends out the notices of meetings.

The Guardian of the Ritual.

Article 4. The Guardian of the Ritual looks after the Archives.

The Mystagogue.

Article 5. The Mystagogue attends to the correct working of the Council.

The Hydranos.

Article 6. The Hydranos sees that all members are properly dressed and are in their proper places.

The Ceryce.

Article 7. The Ceryce guards the entrance to the Temple and sees that no brother enters who is not a member of the Council.

SECTION 4. Council of Exclusion.

The members of this council are appointed for one year. No one can be appointed unless he possesses the 3rd degree. Should

a member retire, the Council advises the Master, who appoints a new member.

The Suffete.

Article 1. The Suffete is the President of the Council. He convokes it and supervises its work.

The Defender of the Order.

Article 2. He calls attention to all Masonic mis-deeds.

The Orator.

Article 3. The Orator acts as the Counsel for the Defense.

The Secretary.

Article 4. He acts as Registrar.

The Inspector.

Article 5. He is the Inner Guard of the Temple. He maintains order and only admits regularly authorised brethren.

The Levite .

Article 6. He is the messenger of the Suffete and sees that orders are promptly carried out.

Article 7. The Council of Expulsion will meet when convoked by the Master.

CHAPTER 5.

CONSTITUTION AND FORMATION OF A LODGE.

PART 1. FORMATION OF THE LODGE.

Article 1. To form a Lodge it needs a meeting of at least seven Masons holding the 3rd Degree.

Article 2. The oldest Mason present takes the chair, appoints two Wardens, an Orator, a Secretary, Treasurer and Almoner.

Article 3. The Secretary makes a list as in the attached table and names those present in order of rank.

Article 4. This list having been made, the Secretary writes the Minutes, and attaches the list thereto.

Article 5. This having been done, the Orator requests that in conformity with the Statutes and Regulations of the Order, the Lodge shall be constituted by the Grand Empire of the Masonic Order of Memphis.

Article 6. The Secretary mentions this in the Minutes, as well as the decision that is taken.

Article 7. The minutes are properly drawn up and are placed in the "Book of Architecture."

Article 8. The Lodge proceeds to make its By-Laws.

Article 9. The By-Laws are signed by all the members and placed in the Book of Architecture. One copy signed by the Master, the Orator and the Secretary is attached to the petition.

Article 10. The Lodge chooses a delegate from among the Masons in the Paris district.

Article 11. The minutes must state that this choice of a delegate is regular.

Article 12. The Lodge chooses its name.

Article 13. After these formalities, the Secretary makes a copy of all the decisions also a list of members of the Lodge and a copy of its By-laws.

Article 14. These different documents, placed under the title of "Extract from the Book of Architecture of the Lodge of _____ situated in the Valley of _____, at a meeting on _____ etc.," are signed by the Master, 2 Wardens, Orator, and Secretary and sealed by the Archivist.

Article 15. These documents and the Petition are sent to the brother who has been chosen as Delegate.

Article 16. The 1st Lodge in a district (or Valley) takes the title of Chapter, and Mother Lodge. The seven first founders are given the 46th degree, and the decoration of Knights of the Sadah is accorded them.

PART 2. ELECTIONS.

Article 1. All the officers of the Lodge are elected.

Article 2. Only active members of the Lodge are allowed to vote.

Article 3. The officers are elected before the 15th day of the 1st month.

Article 4. The officers are elected in order of rank.

Article 5. After the election of the regular officers, the assistants are elected.

Article 6. The elections are based on the absolute majority of the members present.

Article 7. If no brother obtains an absolute majority, a second ballot is taken, and if no definite result is arrived at, a ballot will be taken between the 2 brethren who have obtained the greatest number of votes.

Article 8. In case of equal voting, the preference will be given to the brother with the greater Masonic age; if this is equal, the preference is given to the elder in civil age.

Article 9. The counting of the votes will be done by 3 brethren chosen by the Master, and in the presence of the Orator, the Grand Expert and the General Secretary.

Article 10. All the officers and their deputies should be active members of the Lodge.

Article 11. The Master, Wardens, Orator, Grand Expert, Secretary, Delegate to the Grand Empire, and the Archivist will be chosen among those brethren who possess the highest degrees.

SECTION 3. Installation.

Article 1. The Installation of the Officers, elected or re-elected, will take place on the Fête day of the Order, the "Awakening of Nature," immediately after the opening of the Lodge.

Article 2. The Master will take his obligation from the I.P.M. After this he will himself receive the oath of allegiance from his officers and install them according to the usual custom.

Article 3. All the brethren are equal; no brethren can claim precedence because of their social rank or Masonic titles but they should respect and obey the officers of the Lodge.

Article 4. All the officers are appointed for one year. They may be re-elected during another 4 years but after this they cannot be re-elected without an interval of one year.

Example of a List of Members of a Lodge.

Name	Christian Names	Age	Profession	Rank	Address	Signature	Remarks

(Seal)

Stamped and sealed by us, Guardian of the Seals and Archives of the Lodge.
(Signature)

Certified by us, Essential Light of the Lodge
(Signature of W.M)
(" 2 Wardens)

By order of the Lodge
(Sig. of Secy)

CHAPTER 6.

COMMITTEES.

SECTION 1. Benevolent Funds.

Every Lodge, Chapter, Senate and Council under the obedience of the Rite of Memphis will have a Benevolent Fund.

Article 1. The benevolent fund consists of the funds of the Lodge and the funds of the Tzedaka which remain after payment of current expenses.

Article 2. The benevolent fund is to be used for helping needy members of the Lodge. The Committee controlling the fund will be nominated by the Master and will remain in office for 5 years.

Article 3. The Committee consists of 9 members including the Almoner.

Article 4. A doctor will be appointed to visit the sick and report on their condition.

Article 5. Every application for assistance should be made in writing and should give the motive for such application.

Article 6. The Committee will delegate one of its members to consider the urgency of each application. The Committee should watch over the welfare of all the brethren, ameliorate their positions by every possible means and help them to become prosperous.

Article 7. The deliberations of the Committee are secret. Any member divulging details of the help given to a deserving brother shall be excluded from the Order.

SECTION 2. Finance Committee.

Article 1. Within 15 days from his Installation the Master will choose 5 members who will form the Finance Committee for one year. These members will be chosen if possible from those who are not members of the Administrative Council.

Article 2. This Committee will meet on the first Monday of each month, or at such other times as the President shall decide.

Article 3. The President and the Secretary will be nominated by the Committee.

Article 4. No officer already dealing with the finances of the Lodge is eligible to membership of this Committee.

Article 5. All matters dealing with the finance of the Lodge will be submitted to this Committee. After the accounts have been verified the Committee will make a detailed report of the same to the Council of Administration who will make final decisions thereon.

SECTION 3. Council of Administration.

Article 1. The Master at the first meeting following his Installation will make the names of the members of the Council of Administration he has chosen for the current Masonic year.

Article 2. These brethren will take a solemn obligation to fulfill their duties faithfully and zealously and will be installed by the W.M.

Article 3. In choosing members of this Council, the W.M. should choose the oldest brethren and whenever possible the Founders of the Lodge.

Article 4. The Council will meet at such times as shall be decided by the President. It is especially charged to deal with the finances and interior administration of the Lodge. No appeal can be made against its decisions.

Article 5. The Council should make definite regulations for its own guidance.

CHAPTER 7.

CONDITIONS OF ADMISSION.

Article 1. No person can be initiated into the mysteries of Memphis under the age of 18 years.[64]

Article 2. No person can be admitted unless he is presented by a member of the Order.

Article 3. No person can be admitted unless he is free, of good morals and of sound education; he cannot be presented for Initiation unless he is a peaceable citizen, orderly, and willing to submit to the laws of his country (see Regulations.)

CHAPTER 8.

CLOTHING AND MASONIC INSIGNIA.

Article 1. The clothing and the Insignia are the emblems of dignity and of the Order; they remind the wearers of their

duties and of the necessity for the faithful discharge of these duties.

Article 2. The costume of the brethren consists of (1) a blue tunic, (2) a blue ribbon with an embroidered silver star, worn over the shoulders, and (3) a pair of white gloves. For the officers the tunic is red.

Article 3. The Insignia is regulated by a list in the possession of the Grand Chancellor of the Order.

CHAPTER 9.

FESTIVAL OF THE ORDER.

Article 1. The Masonic Order of Memphis celebrates a Festival of the Order once a year at the Spring equinox, under the name of "The Awakening of Nature."

Article 2. This Fête will be celebrated by (1) an account by the Orator of the Masonic work done during the year, and by (2) speeches by the Orator or other brethren on Moral or Masonic subjects.

Article 3. All the speeches must be communicated to the Orator and submitted to the W.M. at least 3 days before the meeting. The W.M. will decide on the order in which the speeches are to be made.

Article 4. On the day of the Fête, immediately after the Minutes have been read, the officers who have been elected or re-elected will be installed.

Article 5. The liturgical committee will establish, some time before the Fête, the details of the literary and philosophical competitions.

Article 6. This committee will give as questions to be discussed, subjects which will result in bringing glory and prosperity to the Order.

Article 7. The victors will be crowned with due ceremony, and three prizes will be awarded:

(1) A gold medal.

(2) A silver medal.

(3) Elevation to a higher degree, without payment of fees.

Article 8. At the conclusion of the ceremony, after the various Papers have been read, the work will be regularly sus-

pended and a banquet will take place to celebrate the Fête of the Order.

Article 9. This banquet is obligatory. Brethren who are unable to be present are to apply to the W.M. who will in strict secrecy, tell them the amount of subscription they are to pay.

Article 10. The utmost temperance should be exercised at these banquets. It is strictly forbidden to purchase extra supplies of food, wine or liquors. The Masonic Order should never be considered as a society of vulgar pleasures.

Article 11. There are seven obligatory toasts:

(1) France.
(2) The Grand Empire, supreme authority of Memphis.
(3) The W.M.
(4) The two Wardens.
(5) The Visitors.
(6) The officers of the Lodge.
(7) All Masons throughout the World.[65]

CHAPTER 10.

MASONIC HONORS.

Article 1. In Lodges, Chapters, Senates and Councils of the Order of Memphis, three kinds of Masonic honours are given, corresponding in number to the three series of degrees.

Article 2. The honours to be rendered to brethren possessing from the 18th to the 34th degree are three stars and the banner.

Article 3. The honours of the 35th to the 68th degree are 5 stars, the banner and the vault of steel.

(Translator's note. This vault of steel [voute d'acier] refers to walking under an arch formed by the uplifted swords of a number of brethren. It is an honour which is still given to distinguished visitors in some French Masonic Lodges.)

Article 4. The honours of the 69th to the 92nd degree are seven stars, the vault of steel, the banner, and the salute with gavels.

Article 5. The honours of the 35th to the 68th degree are given to Masters, Wardens and brethren of the high grades of other Rites.

Honours are not to be given to any members of the Lodge (however high their rank) except the Master and the two Wardens.[66]

CHAPTER 11.

GENERAL RULES

Article 1. The Rite of Memphis expressly authorises all Brethren and all Lodges to have fraternal relations with the members of other Rites. The Rite of Memphis has inscribed the word "Tolerance" at the head of its sacred laws.

Article 2. The Rite of Memphis admits as members brethren who belong to other Rites. These members are called "Free Brethren."[67]

Article 3. Brethren of the Rite of Memphis, may affiliate to any other Masonic Rite, without fear of exclusion, but they cannot form part of Supreme Councils.[68]

Article 4. The Rite of Memphis gives the 8th to the 92nd degree, and under no circumstances must these degrees be paid for; they are given solely for merit. No brother can be admitted to a degree unless he has written a Paper on three questions concerning this degree. The questions will be given to the Candidate 21 days before the ceremony.[69]

Article 5. No active member of the Grand Empire can hold membership of a symbolic Lodge.[70]

Article 6. Masonic charity and devotion to the Order being the first duties of all brethren, any brother who is convicted of bringing discredit on the Order or dishonouring another brother, may be brought before the Council of Exclusion, and be dismissed from the Order.

CHAPTER 12.

INSTALLATION OF LODGES, CHAPTERS, AREOPAGES AND SENATES

These are always installed by 3 delegates appointed by the Mystic Temple. On the day appointed for the Installation, the

Lodge, Chapter, etc., will, as soon as the delegates have arrived and the meeting has been duly opened, appoint 3 of its members to examine the credentials of the delegates. On a satisfactory report being given, 7 members, with swords and stars, will meet the delegates outside the Temple. The W.M. and the Wardens will receive the Installing Delegates at the entrance to the Temple, will hand them their gavels and escort them under the Vault of Steel to the East. The work of the Lodge will then be suspended. At the Installation the President will occupy the Chair, and will place the W.M. on his right. The other delegates will occupy the Wardens Chairs. Before opening the meeting the President will send the two Wardens around the Lodge to assure themselves that only Masons are present. He will give an address on "The Light and the Truth."[71] The Temple should be decorated as for a Fete and should be brilliantly lit. The President will then open the meeting in the 1st degree, will have read by the Secretary the Constitutions and authority for holding the meeting, will hand to the W.M. the necessary manuscripts and a copy of the Rules and Regulations of the Order, and will have these placed in the Archives. The W.M. surrounded by his officers and the members of the Lodge will repeat the following obligation given them by the President:

> "I solemnly swear to obey without restriction, the statutes, rules and regulations and to be faithful to the ancient Rite of Memphis."

The Secretary will then call the names of all the members who will each sign in duplicate a copy of their obligation. The Installing Delegates will verify these signatures and one copy will be kept in the Archives of the Lodge and the other will be sent by the President to the Mystic Temple. The President then announces that he will proceed with the Installation. The brethren will rise and will stand with sword in hand whilst the President announces: "To the Glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices of the Grand Empire of the Masonic Order of Memphis, by the powers given to us as Delegates, we install

in the Valley of_____ a Lodge (or Chapter, etc.) working from the_____ to the_____, under the distinctive title of_____. The Lodge (or Chapter, etc.) is duly installed and may the All Powerful aid you in your work." This announcement is repeated 3 times and greeted with the usual Masonic applause. The President will then cause the members of the Lodge to form a "Chain of Union," will communicate to them the six-monthly word, give them the kiss of peace and close the meeting. Immediately the meeting is closed, the W.M. and his Wardens will receive their gavels from the Installing Officers, who having signed the minutes of the meeting will take their places in the East, the President on the right of the W.M. and the two others on his left.

The meetings will then resume its work and copies of the speeches made will be handed to delegates for transmission to the Mystic Temple.

MODEL OF A REQUEST FOR CONSTITUTION

"To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices of the Grand Empire of the Masonic Order of Memphis."

To the Mystic Temple:

Most Illustrious Brethren, animated by the desire to work regularly for the prosperity of the Masonic order of Memphis and the general good of humanity, we request you to grant us the Constitutions which will regularise the work of the Lodge founded by us in the valley of ____ under the name of ____, in conformity with the decision taken on_____ and of which an extract is enclosed.

We promise solemnly to conform to the statutes and regulations of the Order.

Believe, Most Illustrious Brethren, that we will do all in our power to justify your confidence in us.

Copy of Certificate.

To the glory of the Sublime Architect of the Worlds.
To all Masons in the two hemispheres.
Greetings, Friendship, Brotherhood, Force, Tolerance.

Know you all Ill. brethren, that Br---------- has been elevated by his merits to the----------
degree of the Masonic Order of Memphis.

Valley of---------- the -------- day of the month----------584-----.

EXTRACT FROM THE STATUTES.

Every member of the Grand Empire of the Masonic Order of Memphis who shall have conferred a degree, should give to the candidate a certificate duly signed and sealed, which will permit him to obtain official recognition. He should also, within 15 days of conferring the degree, send to the Mystic Temple a copy of this certificate. This document has no other use than in obtaining an official certificate and can in no case replace it.

SEAL

Signature.



To the Glory

of the Sublime Architect of the Worlds.
In the name of the Grand Hierophant.
To all Masons in the two hemispheres,
Greeting, Friendship, Brotherhood.
To all the Lodges, Chapters, Areopages,
Senates, Councils, working our ancient and primitive Rite.
Union, Prosperity, Courage, Force, Tolerance.

45

We, Grand Hierophant, Sovereign Pontiff, Grand Master of the Light and members forming the Grand Empire of the Masonic Order of Memphis, certify that Bro_____ is in possession of the ____ to the ____ degree, and in this capacity he is a member of _____. Consequently we invite and pray, by virtue of the supreme powers possessed by us, all Lodges, Chapters, Senates and Councils to recognise in his rank our dear Bro_____, to welcome him fraternally, and protect and aid him if necessary, so that he may enjoy all the rights and privileges which are conferred upon him by the Statutes of the Order.

Open in his presence, O doors of our Temples! Venerated Orient, shed thy most glorious splendours, that the stars in their firmament in their sacred numbers and in mystic order may come forth to meet him! May celestial harmony celebrate his arrival! May the glorious standard be unfurled before him and may our brother enter into the Temple and be greeted with all the honours due to his exalted rank.

Made in the Sanctuary in which reposes our Sacred Ark, where the divine ray illuminates the surroundings, and where reigns peace, virtue, silence and the fulness of all goodness.

Valley of Paris the ____ day of the month of _____.

(Translators Note. On the left hand side of the triangle at the head of the certificate are the words: "A divine ray teaches the Mason that to pierce the darkness of Time, one must open the book of revelation. It teaches that in creating Man, God gave him Light, and also gave him duties to perform." On the right hand side are the words: "The human eye, aided by the Light and the Truth penetrates even to the depths of the greatest mysteries.")

Accept the assurance of the fraternal friendship of your very devoted brethren.

Sgd. W.M.
S.W.
J.W.

Seen by us, Orator.

Sealed by us, the Guards of our Seals and Archives.

By order of the Lodge.

----------Secretary.

For Chapters, etc., use the same model, but substitute the word Chapter for that of Lodge and the Chapitral words for Constitutions, etc.

CERTIFICATE OF THE ELECTION OF THE W.M.

To the Glory of the Sublime Architect of the Worlds, etc.

To the Mystic Temple:

V.W. Brethren, in conformity with the Statutes and regulations of the Masonic Order of Memphis we have the honour to inform you that at our meeting on ------ we have raised to the dignity of Master our Bro------ and we request that you will recognise him as such.

In the valley of----

Accept the assurance, etc.

Sgd. W.M.
S.W.
J.W.
Orator

Seal of the Lodge.

By order of the Lodge.

----------Secretary.

TABLE OF PRICES FIXED BY THE GRAND EMPIRE OF THE MASONIC ORDER OF MEMPHIS FOR CONSTITUTIONS, ETC.

1. Constitution for symbolic Lodges ----------Fcs 100
2. Manuscripts of Ritual from the first to the 7th degree, statutes and regulations ---------- 80

1. Authorisation for formation of a Chapter 60
2. Manuscripts of Chapter Ritual 40
1. Authorisation for formation of a Council of Knights of the Red Eagle (34th Degree) 60
2. Ritual of this degree 45
1. Authorisation for formation of a Council of Sublime Hermetic Philosophy (40th Degree) 60
2. Ritual of Instructions 50
1. Authorisation for formation of a Senate of the Sublime Scalde (52nd Degree) 65
2. Ritual of Instructions 50
1. Authorisation for formation of a Senate of Princes of the Truth (65th Degree) 85
2. Ritual of Instructions 70
1. Authorisation for formation of a Senate of Doctors of Vedas 85
2. Ritual of Instructions 70

DIPLOMAS, LICENSES, ETC.

Diploma from 1st to 7th degree ..... 7 fcs 50 cms
Official letter from 8th to 45th degree 15
License from 46th to 65th degree 20
License from 66th to 90th degree 30
Authority to obtain a diploma 3

PRICE OF RECEPTION INTO VARIOUS DEGREES

To 1st degree .....15 fcs
To 2nd degree 10
To 3rd degree 10
To 4th and 5th 15
To 5th, 6th, 7th 15
Fee to Tyler 5

From the 8th to the 90th degree, no price is charged as these degrees are solely a reward of merit.[72]

ANNUAL SUBSCRIPTIONS[73]

Lodge .....25 fcs
Chapter 30
Council 40

For all Lodges, Chapters, etc., there exists one Masonic authority only under the title of Grand Empire of the Masonic Order of Memphis (Oriental Rite) and whose headquarters are at Paris:

32 Rue du Faubourg St. Denis.

Note. No Brother must present himself in a Lodge unless properly clothed and he must behave there with the utmost decorum.

The ceremonial will be followed with the utmost attention and in complete silence. The W.M. must remember that the success of the Lodge depends entirely on him. The first law is politeness—the politeness which excludes all spiteful speech, all bad behaviour, reproaches or raillery.

The receptions must be prepared with care; you will have but few tests of physical strength—these were fitting in the old barbarous days of superstition, but in these days are only fit for the theatre. You will on the contrary keep to exercises in morality. Light will be imparted with the utmost clarity and in the most solemn manner. If a brother performs a good action, take care to reward him, without wounding his modesty; good deeds are the very life of Masonry.[74]

Attract to you science and talent, encourage emulation, organise literary and philosophical competitions and crown the victors with pomp and ceremony. If a brother does not perform his duties, if he commits a great fault towards the outer world, reprimand him, and make him pay a fine into the poor-box.[75]

You will have every year a Festival of Instruction to which will be invited all the Masons in your district. The meeting will be devoted to explaining the principles of Masonry, to remind brethren of the virtues and truths which are at the base of the Order, to fight against Ignorance, to defend the rights of Reason, and to warn them against Vice. If you are persecuted, do not seek revenge. There are two sorts of enemies—the ignorant and the wicked; seek to instruct them. The sword of the word is strong, more lasting than that of iron.

Suffer, be silent, seek to expand the Light and the Truth.[76]

Initiation of Plato into the Mysteries of Memphis[77]

The author of "Egypt in the 19th Century" (M. Ed. Gouin) thus describes the initiation.

"Just before the 95th Olympiad, a pilgrim came from the banks of the Nile to study theosophy and to seek instruction in the holy mysteries.

"He was allowed to undergo trials. He descended into a dark pit leading to caves; he pushed open a gate of brass which immediately closed after him—not without a cold and heavy thud; torch in hand he went forward and passing the second gate, he perceived a gallery lit by lamps. On the portal were the words 'Every mortal who without fear walks alone in the sacred enclosure will receive the Light, will be purified by air and water, and will be initiated into the secret mysteries of the Goddess Isis.' A voice from on high enquired of the neophyte if he were afraid. He replied 'No' and went bravely on.

"Before a door of iron appeared three armed men whose helmets represented the snout of a dog. 'You can if you wish,' said they, 'retrace your steps, but if you persist in advancing you will be unable to retreat later without danger of losing your head.' The neophyte replied, 'I will go on.'

"Soon he came to a large furnace. This could only be crossed by a narrow bridge. On the other side was a torrent which could only be crossed by swimming. Both these dangers were passed, but the worst was yet to come. A staircase of several steps led to a door of ivory, which was opened by two rings of brilliants; the threshold past, the floor shook as though shaken by an earthquake; enormous brass wheels moving very rapidly set in motion vast chains, the lamp of the neophyte fell and went out, and he seemed lost in the midst of this cataclysm. But he did not cry out for help, although he shuddered. He waited. At length the disorder wore itself out, and gave place

to calm, when a door which up to this time had been invisible, showed the way to a room illuminated by hundreds of torches; here sat sixty priests clothed in fine linen, and wearing, like the gods, collars of a form and value in proportion to their rank. The Pontiff clothed the initiate with a white robe and gave him a glass of water saying, 'This is draught of lotus; drink and forget worldy things.'

"Twenty-four hours well earned rest prepared the neophyte for a retreat of 81 days. During this period and for 6 months more the existence of God the Creator, his names, attributes, his power over sun and planets, the principles of high morals and religious philosophy were unveiled to him, then he was asked several questions. Never were these questions so well answered. He was reconducted to the sacred places, where he swore never to reveal to any profane, anything of that which he had seen and heard."

Complete Ritual of the 1st Degree of the Masonic Order of Memphis[78]

All Masonic Science being concentrated in the work of the various degrees, it would be contrary to the laws of Masonry to give details of this work in a book; these details can only be communicated to Regular Lodges by means of manuscripts duly issued by the Mystic Temple. We have, however, thought it our duty to publish in all its details the 1st degree, in order that non-masons may have an idea of our work and may be inspired to seek admission into the temple of wisdom and truth, of which we have opened the vestibule.

OPENING THE LODGE

The W.M. gavels and says "Silence Brethren."

Q. Bro. S.W., what is the first duty in the temple of wisdom?

A. W.M., it is to protect our mysteries against any possibility of violation by the profane.

Q. Bro. Levite, please carry out the orders of the S.W. .

Bro. Levite receives instructions from the S.W., leaves the Lodge, returns at once, and standing between the two columns says:

A. W.M., the approaches to the temple are deserted, its echoes are silent, no person can hear us, and we are tiled.

Q. Since we are tiled stand to order brethren and Bro. Warden examine your respective columns and assure yourselves that all the brethren present are apprenticed Masons.

The Wardens, walking along their columns. take from each brother the sign and word, and when this has been done, the Wardens return to their places, and the J.W. gavels and says, "Bro. S.W., all the brethren of my column are Masons."

The S.W. gavels and says, "Bro. J.W., what is your place in the temple of wisdom?"

A. At the angle of the column at the North East.

Q. Why, Bro. J.W.?

A. To see that good order is kept and that the work is done correctly, advise the S.W. of any difficulties that may occur, and see that any questions brought before the Lodge are fully explained.

Q. What is the position of the S.W.?

A. At the S.E. corner.

Q. Why, Bro. S.W.?

A. To give the signal when work is suspended and to aid the W.M. in the work and instruction of this degree.

Q. The Master's place?

A. In the East.

Q. Why?

A. To open the Lodge and to give to the Lodge Light and Truth.

Q. Bro. J.W., at what hour does the Lodge meet?

A. When the sun is at its meridian.

Q. Bro. S.W., what time is it?

A. Time to begin work.

W.M.: Since it is time to begin work, join with me, Bro. Wardens, in asking the Sublime Architect of the Worlds to bless our work, that it shall be in conformity with His laws, and that its only aim shall be the glory of His name, the prosperity of the Order and the general good of Mankind.

The W.M. leaves his seat and with gavel in hand places himself in the middle of the Lodge, facing East, with the Wardens at his sides. In front of the W.M. is a bowl in which incense is burning; the Levite and the D.C. are at the foot of the altar, on which are two urns in which methylated spirit is burning; behind the W.M., between the two columns, are the Bro. Expert and the Bro. Terrible. The Standard-bearer, sword in hand, at the S.E. corner. All the brethren turn towards the East, and the W.M. bows his head and says:

"Sovereign Lord, whom one invokes under various names, who reigns alone, all powerful, unchangeable Jehovah, father of nature, source of Light, and supreme law of the universe, we salute Thee! We bow before the eternal laws of Thy Wisdom; deign to direct our work, enlighten it with Thy

Light, disperse the shadows and clouds which obscure the Truth, and allow us to understand something of that Wisdom with which You govern the world, so that, becoming more and more worthy of Thee, we may celebrate with unending hymns the universal harmony which Thy presence bestows on nature, Lord, Lord, Lord."

The W.M. returns to his place in the East, gavels three times, as also do the Wardens, and with sword in hand says:

"To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices of the Masonic Order of Memphis, the work of this Lodge will commence."

The Wardens repeat this announcement, after which the W.M. says:

"Brethren, take your places."

BUSINESS

The W.M. says, "Bro. Secretary, will you please read the minutes of the last meeting?" He then gavels and says, "Attention Brethren."

MODEL OF SECRETARY'S MINUTES

To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, under the auspices of the Masonic Order of Memphis for the two hemispheres.

In the East of the Universe, under the star-lit vault of the Zenith, by the 48th degree, 50 minutes 14 seconds of the longitude of the meridian of France, in the valley of Paris, the ------ day of the ------ Masonic month of the year of Light 5849. The regular Lodge----------duly congregated, has met with the usual ceremonial in the spot lit by a divine ray, where reign Peace, Virtue, Science, and the fulfilment of all Goodness, and where shelter Truth, Mystery and Fraternal Union. At mid-day, the Lodge is duly opened by, etc., etc.

After the minutes have been read, the W.M. and Wardens gavel and the W.M. says: "Bro. Wardens, announce to the brethren of your respective columns that if they have any ob-

servations to make on the minutes of the last meeting they have my permission to speak."

The Wardens make this announcement and if there are no observations the S.W. says, "W.M., silence reigns on the two columns." The W.M. asks for the opinion of the Orator and the brethren approve the minutes. The W.M. then addresses the D.C. and says: "Bro. D.C., will you please go to the vestibule and see whether there are any visitors?"

The D.C. retires, and then returns with the certificates of the visitors, and places these certificates on the Altar. The W.M. hands them to the Orator for verification, sends the Expert to test the visitors and to take their signatures. When this has been done the W.M. says: "Bro. I.G., inform the D.C. that he can introduce the visitors; announce their ranks so that they may be received with the honours due to them. To order, Brethren."

The D.C. enters with the visitors who are duly saluted.

The W.M. says, "Bro. D.C., conduct the visitors to their seats."

RECEPTION

W.M. says, "Bro. Expert, see whether the candidate has arrived."

The Expert retires, then returns and makes his report.

The W.M. says, "Bro. Expert, return to the Candidate, assure yourself that he can hear nothing, and stay with him to receive our orders, so that he may submit to the usual trials, or be removed entirely from these premises."

When the Expert has gone out the W.M. says:

"Brethren, the information we have received concerning the Candidate, Mr. X., is all in his favour. The report of the brethren who examined him, the report of the Orator, and the secret ballot all being favourable, our next business is to initiate him; are you in favour of this?"

The Brethren give their assent by show of hands.

The W.M. then proceeds to receive the oath of the brother who has proposed the Candidate.

W.M.: "To order, Brethren."

The Proposer, standing to order, with his left hand placed on the Book of the Law and the sword says:

"To the glory of the Sublime Architect of the Worlds, etc., and in the presence of the brilliant rays of Light from this erudite Lodge, I swear that the Neophyte I present for initiation is worthy of this sublime favour and that I vouch for him body and soul.[79] So help me the Eternal."

The W.M. says: "I receive your oath in the name of the Order. Go, my brother, and may the God of Peace be with you. Bro. Inner Guard, attend to the candidate, and ask the Expert to return to the Lodge."

Addressing the Expert the W.M. says:

"My brother, you have the important duties of submitting the candidate to the physical tests; of directing him in his mysterious voyages and of passing him by those elements which he must cross before arriving at the door of the Temple. Before anything else, however, see that he makes his will so that we may know how he disposes of those goods with which God has blessed him; take with you another brother who will guard the candidate when you report, after each voyage, the progress he has made; go, my brother, and may the Sublime Architect of the Worlds be with you." The Expert goes out, then re-enters bringing with him the will, jewels, and metals of the candidate.

The W.M. reads the will aloud, and also the profession of faith of the candidate, or his replies to the following questions:

(1) What should Man think of the origin of things? (First causes.)

(2) What does Man owe to himself?

(3) What does Man owe to his fellow-men?

Note. These questions will have been given to the candidate eight days before his Initiation, so that he may prepare the answers—which should be of a reasonable length.

If the answers are satisfactory, the W.M. says to the Expert:

"Return to the Candidate, take him from the realms of earth and shadows of the night and deliver him to Brother

Terrible that he may accomplish his first voyage, and report to us on his progress."

The Expert returns to the candidate and asks him whether it is still his desire to become a Freemason, and if he has enough courage to undergo the various trials.[80] If the reply is satisfactory he delivers him to Brother Terrible who binds him with an iron chain.

FIRST VOYAGE

The Bro. Terrible escorts him on his first voyage. This is made in silence and on passing through water, the iron chain is left therein. He is then handed over to the Expert who says to him:

"What reflections have you made whilst waiting in the preparation room, and during the voyage you have just made?"

After his reply, the Expert takes him to the door of the Temple, and says:

"W.M., the candidate has finished his first voyage, has crossed the element of water, and is free of the chain which bound him."

The J.W. says: "The place in which you have been shut up represents the bosom of the earth whence everything comes and whence everything must return; you found there the symbols of death to remind you that he who wishes to join us must first of all become dead to all vice, errors, and prejudices of the ignorant, so that he may be re-born to Virtue and Philosophy, the object of our Order and of our labours and that he should always be ready to sacrifice his life for his brethren; they taught you also the fate of anyone who perjures his obligations and betrays the secrets of our Order. The darkness in which you now walk, the metals which we were so careful to take from you, the chain which bound you during your first voyage, and which you lost when crossing the water, are symbols which I invite you to fix in your memory, and which later will be explained to you if you persist in your intention to be admitted amongst us, and continue to act with that courage which you have shown so far."

The W.M., addressing the Expert, says: "Does the candidate consent to continue?"

Expert: "He does, W.M."

W.M.: "In that case, Bro. Expert, see that he accomplishes his 2nd voyage."

SECOND VOYAGE

Bro. Terrible takes charge of the candidate and after walking him about takes him within reach of Fire. When he has passed this, Bro. Expert says to him:

"What do you ask? Do you consent to continue your route? I warn you that greater dangers await you."

After this reply, the Expert takes him again to the door of the Temple and says:

"W.M., the candidate has accomplished his Second Voyage. He has passed through the element of Fire, has come forth purified and persists in his resolution."

The S.W. says: "The idea which the world has of us is false; it is said that we meet from motives which are vain and ridiculous, but you cannot imagine that any futile motive has been the means, throughout the ages, of gathering together the wisest of men of all nations, and of all conditions. We are said to be enemies of society, yet you will find amongst us the most patriotic of men. We are said to be a society without religious principles, and yet religious morality is at the base of our Order. If we admit honest men of every sect, it is because we have no right to interfere with a man's conscience, and because we think that the incense of Virtue is acceptable unto God, in whatever form it is offered. The tolerance that we profess is not at all the result of atheism or impiety, but solely that of indulgence and philosophy. And more than that —all discussion of religious or political subjects is strictly forbidden amongst us. Finally, we have been represented as a gastronomical society; you will now taste the drink that is served at our meals."[81]

The Expert hands him a cup of Gall, and after that the S.W. continues:

"This cup is emblematical, like all that you have seen so far. Are you willing to continue?"

If the candidate replies in the affirmative the W.M. says:

"Since he persists in his resolution, will you, Bro. Expert, see that he makes the third turn of the wheel, so that he may be purified. Then you will leave him to himself, that the Sublime Architect of the Worlds may guide him, and that His Will may be done."

THIRD VOYAGE

In this voyage, the candidate passes through the element of Air, in the midst of thunder and lightning. To the most terrific storm succeeds the deepest calm, after which the W.M. says:

"You have passed victoriously through the elements, I now leave you to yourself. Continue your journey and if you have the courage the Sublime Architect of the Worlds will guide you to where I hope you will arrive."

The candidate by this time is near the entrance of the Temple. He is allowed to go forward a few steps, and is then stopped by two brethren, clad in blue robes, and carrying swords. One says to him:

"Where are you going? Have you fulfilled all the necessary conditions to be admitted?"

After the reply the other brother says:

"Do you know that to enter into our Order it is necessary to take a terrible oath which is for us, both in this world and the next,[82] a guarantee of discretion? This obligation is not incompatible with any duties you may have towards your country, your religion or your honour. Do you consent to take it?"

After the reply, the Brother says:

"Here are the principal points:

(1) Absolute silence on all that you may hear or learn amongst us.

(2) The obligation to practise those virtues which emanate from the Divinity, to combat those passions which degrade and

dishonour Man; to help your brethren by every means in your power, even at the cost of your life and future, to be faithful to your God and your sovereign, and to obey the laws of your country.

(3) To conform to the statutes of the Free Masonry of Memphis, and the by-laws of this Lodge.

Are you willing to take this obligation?"

After the reply, the Expert says to the Candidate:

"Since you agree to all that has been said, I will ask permission for you to enter the Temple; but reflect again, for once you have entered into the Temple you cannot return." After the reply, the Expert tells the candidate to knock three times on the door, (those knocks are irregular).

J.W.: Bro. S.W., there is an irregular report.

S.W.: W.M., there is an irregular report.

W.M.: Ascertain who is this audacious mortal who dares to trouble our Mysteries.

Bro. Terrible.: It is a man, free and of good morals, who desires to become a Freemason.

W.M.: Ask him his age, his civil status, and if he really desires to become a Mason.

When this has been done the W.M. says:

"Ask him how he managed to reach the threshold of the Temple since this is impossible to the profane." The Bro. Terrible asks him this question, and the Expert replies: "He has given up the world, he has penetrated into the bosom of the earth and into the dwelling place of Death; he has traversed all the paths of life, and having been purified by water, fire and air, he has emerged free from the stains of vice."

W.M.: Admit him to the Temple. To order, Brethren!

When the candidate has entered, the doors are loudly closed behind him and the sound of the bolting of locks is heard.

W.M.:Take your places, Brethren.

W.M.: (Addressing the candidate) Who brought you here? (The candidate replies.)

W.M.: Where were you first of all conducted? (Reply.)

W.M.: What were your impressions of that place? (Reply.)

W.M.: Where did you go after that? And what happened to you? (Reply.)

W.M.: The symbolic meaning of all your voyages will be explained to you later, when the Light has shone in your eyes, and when you have been permitted to understand the language of Wisdom and the philosophy of Antiquity. There are, however, a few questions I shall have to ask you, and on your replies depends the decision to be taken by the Members of this Society.

Q. Do you believe in a Supreme Being? (Reply.)

This belief is a credit to your Heart and to your intellect. It is the base of all true philosophy, and if a man doubts the existence of a Supreme Being, it is because he fears Justice.[83]

Q. What idea had you concerning our Society before you requested to join us, and what is your reason for so doing? (Reply.)

The W.M. can, if he pleases, put other questions.

W.M.: Brethren, are there any of you who are not in favour of admitting the Candidate?

(General silence.)

This silence proves to you the interest that you have inspired in the Brethren, who now wish to lessen your trials.

The purifications to which you have been submitted will be therefore the only trials you will have to undergo; may they have left you without the slightest stain, and may all your actions in future be guided by this divine maxim, which is the first law of Masons: "Never do to others that which you would not wish others to do to you, and do unto others that which you would that others should do unto you."

Bro. D.C., conduct the candidate to the Altar, that he may take his Obligation. When this has been done, the W.M. says: "To Order, Brethren, sword in hand." Do you consent to take the obligation which we expect of you, and which was explained to you before you entered this room? (Reply.)

The candidate (still standing), takes the Obligation. He places his right hand on the book of the law and the sword,

one point of a compass presented to his heart, and repeats it after the W.M.:

"I swear, of my own free will and accord, in the presence of the Great Architect of the World and of this worthy meeting, on the Holy book of the law, and on the sword, symbol of honour, never to reveal to anyone in the world any of the mysteries of Masonry which may now be communicated to me; I promise to love my Brethren and to aid them to the best of my ability even at the risk of my life. I swear to be an example of obedience to the laws of my country and the practice of virtue, to do my utmost to perfect myself and subdue my passions. I promise to submit to and obey the rules and regulations of the Masonic Order of Memphis. I consent, on the violation ot my obligation, to have my throat cut, and that my memory, sullied by my offense, should be execrated by all. May the Sublime Architect of the Worlds help me, and preserve me from such a fate."

The D.C. leads the Candidate down the Altar steps and places him in the middle of the Temple. The Brethren stand with their swords pointed towards the candidate.

W.M.: What do you request?

Candidate: Light.

The W.M. gavels, (followed by the Wardens) and says: "You are in Darkness, I give you Light." The bandage falls from the Candidate's eyes, and a brilliant flash of light passes before him. Three vases of incense burn in front of the Altar.

W.M.: Have no fear of the weapons turned against you, they threaten only the perjurers, but they are ready to defend you should you ever be in need of help. (The Brethren lower their swords.)[84]

W.M.: Bro. D.C., conduct our newly made Brother to the Altar, so that, being entirely free, he may seal his obligation. The Candidate confirms his oath.

The W.M. places the point of his sword on the candidate's head and says:

"To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices of

the Grand Empire of the Masonic Order of Memphis; by the powers in me vested I create and constitute you Apprentice Mason of the Masonic Order of Memphis and member of this worthy Lodge of _____ in the Valley of_____"

The Candidate descends from the Altar steps, the D.C. conducts him to the right of the W.M. who says:

As a sign of adoption, I clothe you with a garment which we consider sacred. (He clothes him with a blue robe.) This robe is an emblem of the purity which you should always possess.[85] Receive also this ribbon (he places the ribbon on him) which we all wear. It gives you the right to take your seat amongst us. You should never appear in Lodge without it. (He then hands him a pair of white gloves.) Never soil the whiteness of these gloves by dipping your hands in the muddy waters of vice, or in blood of your Brethren, otherwise than in the defense of your country. They should always remind you of the engagements you have contracted on your entrance to this Temple of virtue. My Brother (and this is the only title you will receive and give in Lodge) we have in order to recognise each other, signs, words and grips. The sign is given by placing the right hand, in the form of a square, at the throat, keeping the four fingers together and lifting the thumb towards the right cheek, at the same time raising the elbow to the level of the hand. This is what we call standing to order. Now draw your hand horizontally towards the right shoulder and let it fall perpendicularly to the side, thus forming a square and so completing the sign. This sign which is called the guttural sign reminds you of your obligation and of the penalty of the infraction of it.

The grip is given by placing the right thumb on the first joint of the index finger of the right hand and pressing it three times.

The word is_____ meaning force.[86] It is the name of one of the bronze columns which were placed at the door of the Temple of Wisdom. The word is spelt thus_____.

There is no pass-word. I have already told you, my Brother, that Masonry is known throughout the universe; although

divided into a number of Rites the principles are the same, and you should have the same brotherly feeling towards all Masons, to whatever Rite they may belong.

(The W.M. kisses him and says):

"Go now, and be tested by the Brother Expert."

"Be seated, Brethren."

The D.C. takes him to the West where he is tested by the Expert, who then says to the J.W.: "Bro. J.W., the sign, word and grip have been correctly given by our newly made Initiate."

This is repeated to the S.W.

The W.M. then gavels, the knocks are repeated by the Wardens, and the W.M. proclaims the Initiate as follows:

"Stand to order, Brethren."

PROCLAMATION

"To the glory of the Sublime Architect of the Worlds, etc., I proclaim from this moment and for ever member of this worthy Lodge, our beloved Brother (name in full), Apprentice, and I demand of you, Brethren, to accept him in that quality and to aid him with your protection when necessary."

The W.M. gavels and says:

"Brother Wardens, invite the Brethren in your respective columns to join with us in congratulating ourselves on the acquisition by the Order and by the Lodge of a new brother and a new friend." (The Wardens repeat the invitation).

W.M.: "To order, Brethren."

(The brethren make the sign and clap their hands in the usual manner. The D.C. and the candidate reply in the same manner. The Brethren replace their hats).

W.M.: "Take your place, my brother, in the north and try to merit by your work and Masonic virtues which are imposed by your obligation and of which the brethren will show the example, to make progress in our mysteries and to receive those honours which Masons never refuse to worthy Brethren."

When the candidate has taken his place, the W.M. says, "Brother Orator will now explain to you the various emblems you have seen during the ceremony; pay great attention to

what he says for these symbols hide the most important truths and on the correct understanding of them depends the knowledge which may be told you in the future."

DISCOURSE BY THE ORATOR TO THE INITIATE

"You who have just been initiated into the mysteries of Freemasonry, listen attentively to what I have to say, and may your mind be open to receive these virtuous precepts.

"We will show you the road which leads to a happy life; we will teach you to please the All-Powerful whose ineffable name must always be pronounced with reverence and respect; we will teach you to develop those talents with which Providence has blessed you, to the welfare of your fellow-men and your own happiness.

"Your first duty is to God; worship the Supreme Being who created the Universe by an effort of His will, who continues to preserve it, who occupies your heart but who cannot be conceived or defined by the human mind. Be sorry for those who walk in darkness, in the midst of thick shadows, but be tolerant; be careful not to hate or to persecute, for God does not allow you to avenge the injuries done to Him. Elevate your thoughts above the material things which surround you, and look at those higher things which are yours by right, for this earthly life, believe me, is not the end of man. 'Seat yourself on the stool of life, do not lean on it with your elbows.'

"If your first duty is to the Sublime Architect of the Worlds, the second duty is to your country. You should love and honour it as a good son does his mother; submit to the laws of your country; nothing can dispense you from this duty in whatever position you may be placed, even though your country shall have acted harshly or ungraciously towards you.

"After having accomplished your duties towards God and Country, consider your family—son, wife and father,[87] each of these states carries obligations which are numerous and sacred; try to fulfill them all, you will find that they become easy of accomplishment. Could you ever forget what you owe to the Authors of your being? When you are in the prime of

life respect and honour your father, but above all render to your mother the tenderness and care with which she surrounded your young life and, if it is necessary, copy the example of the sons of Noah and hide their faults with the cloak of filial love. You will be blessed for so doing.

"Love speaks to your heart. Student of Wisdom, may evil desires and wicked pleasures be far from you! Do not choose your friends among the most beautiful and the most wealthy, but try to choose the most virtuous, and if you succeed try to be worthy of such virtue, for Love can only be repaid by Love, and Vice has no connection with Virtue.

"If Heaven has blessed your married life, remember that the child is a citizen confided to you by your country;[88] instruct him as early as possible in virtuous principles. It is a noble task.

"Never forget the respect due to old age if you wish to receive respect when you yourself are old. Instead of sneering at their ideas or comparing your own young wisdom with theirs, refrain from seating yourself in their presence without permission. Never pass between an old person and the Sun. If an aged person calls you, retrace your steps—even if the woman you love is waiting for you.[89] The place where you first saw the light is your country;[90] the man and woman who gave you life are your parents. This circle, however, should not be the limit of your activities, for the World is the country of the Mason. Everything regarding mankind is fit study for a Mason. All men should then be brothers; like you they have an immortal soul, the same organs, the same need to love, the same desire to be useful. Come then to our Temple, for humanity itself has its altar there. Look with respect upon this majestic structure which strengthens the bonds of Brotherhood. United by a mysterious language, all the Masons throughout the universe wherever the light has penetrated from but one family, a family of brothers.

"One sublime link unites these numberless people—Charity, or the beneficence which is not a virtue in itself but without the virtue could not exist. Charity emanating from the Divinity,

is that rich dew which prepares the mind to receive the germs of wisdom.

"Every person who suffers has a sacred claim upon you. Do not wait until the sharp cry of misery calls out for help, but rather warn and reassure those who are in want; do not poison, by the ostentation of your gifts, those living waters in which the unfortunate should drink. Do not seek a reward for your charity in vain applause, but rather in the approval of your own conscience. If Providence has given you riches, do not use them lightly, but rather in a spontaneous and generous gesture, help to make less apparent the unequal division of wealth. Use your prerogative in this matter, and never allow avarice, that sordid passion, to debase your character. May your heart oppose the cold and calculated feelings which avarice may suggest! May your charity be ingenious and active, but above all guided by Prudence. Your heart should prompt you to help all suffering humanity; your intelligence should choose those sufferings which are the most pressing and the most important. Charity does not merely consist in giving money. 'Man cannot live by bread alone.' Note the helpless misery of infancy—it calls to you for help. Consider the inexperience of youth—it asks for your advice. Save it from errors and temptations which menace it; encourage when you can in those young hearts the sparks of the Divine fire of genius and virtue; aid them to develop these gifts for the good of mankind. Shame to him who hides his light under a bushel!

"Use your divine gift of speech, the outward sign of the domination of man over nature, to aid others and to light in all hearts the sacred fire of virtue. Instruct, protect, give and comfort! Never believe that you have done enough, and only rest in order to renew your strength. A day without doing a good deed was a day lost for Titus; be proud enough to copy his example. In devoting yourself to this divine passion, an unending stream of enjoyment will burst forth upon you, your mind will be enlarged and every instant of your life will be spent worthily.

"If you feel that you are unable alone to perform the good tasks you have set out to do, come again to our Temples and bring your branch to the sheaf of good deeds which unites us. Do your utmost for those plans and arrangements which the Masonic Order suggests to you. You will, by so doing, learn to appreciate the result of a combination of forces, and their concentration on one united object.

"May your goodness extend to all creation (even the insects —unless they are harmful—have the right to live). Do not destroy anything without reason. Do not be cruel to animals, but rather attempt to relieve their sufferings, and do not fear to be thought ridiculous in defending them against ignorant brutality. Do not be dejected by the long list of duties which is presented to you. Nature and society will present to you other duties towards your fellow-men; these duties are no less sacred than those already mentioned; they are indispensable to your personal happiness.

"Be affable and obliging to all; edify by the force of example; love your neighbour; share in the happiness of others; never be envious, or your mind will become a prey to a pitiful rage.

"A friend is necessary to you; choose him early, for life is short. See that he is the most worthy of all your acquaintances, for he will be your mentor. God grant that your friend does not descend to the role of flatterer, for he would in that case become your accomplice in evil doing, rather than helping you to subdue your passions. A real friend is a treasure. Thrice happy is he who finds such a friend. Slow to tie the knots of friendship, be slower still to loosen them. Forgive your enemies. Revenge yourself only by returning good for evil. Such a sacrifice will procure for you the purest of pleasures and you will become once again the image of the divinity. Remember that such is the veritable triumph of reason over instinct.

"MASON! Forget injuries, but never forget good deeds. In helping others do not forget what you owe to yourself. May your firm and constant desire be to arrive at the moral

perfection of your innermost self. Have but one aim in life—to acquire science by virtue and virtue by science. Never neglect, therefore, to satisfy the needs of your immortal soul. Search diligently in your heart to consider your innermost thoughts. KNOW THYSELF! This knowledge is the first of all Masonic teaching. As Apprentice, your mind is the rough ashlar which you should work into proper shape. As a Fellow-Craft you should polish the stone, and as a Master, you should decorate it.

"All men are members of society; you should try to conceive a noble ideal and devote your life to the realisation of that ideal.

"By so doing, your passage on this earth will not be sterile, but you will have accomplished your mission. Remember, however, that your ideal should be one which will benefit mankind in general.

'May the sublime idea of God, the All-Powerful, help and sustain you. Offer to Him daily the homage of regular affection and vanquished passions. WATCH AND PRAY! Renew each morning your vow to improve yourself, and when at night you are conscious of having done a good deed or of having gained a victory over yourself, then and then only rest in peace in the bosom of Providence, and in so doing renew your strength.

"May your mouth never debase the secret thoughts of your heart, may it be always a true and faithful servant; but take care to keep silent when necessary, and never allow a suspicion that a secret confided to you is in danger of being divulged. You will thus avoid all importunity, and a lie will never sully your lips. Never confide to another you own secrets, unless it is absolutely necessary; by what right would you demand another to guard a secret which you cannot keep yourself?

"Let chaste and severe morals be your constant companions. Keep your mind pure, upright and true.

"Let modesty be your rule. Never consider your present condition—by so doing you only delay your progress—but consider the position you hope to reach. This short existence only

gives you a slight hope of reaching your goal. This list of your duties should not frighten you. The road of virtue is as easy to travel as that of vice. It is only necessary to start upon the road and march firmly on. This march will be easy if, earlier on, you have placed yourself under the domination of that other virtue, Temperance, and without which there is no wisdom. Temperance is the universal medicine—moral as well as physical. Be sober, frugal and moderate. You will thus prevent illness of body and mind. Young initiate, listen again to me and give me all your attention.

"Allegory is the voice of wisdom. Study the symbolism of the hieroglyphics and emblems which the Order presents to you at every degree.

"Shut up in a dark place, left to meditate in the presence of gloomy objects, you have reflected upon the vanity of the things of this perishable world. You have no doubt realised also that by this allegory, the Masonic Order has taught you, that to enter into it you must have cast off the old man in you and die to all Evil in order to be re-born into Virtue.

"The bandage which covered your eyes is the emblem of the darkness into which the profane are plunged.

"The sun illumines the whole universe. It is your duty to imitate that beneficent star.[91] The moon lessens the gloom of the darkness of night, it guides our faltering steps in the midst of shadows; by its presence it announces that there is no darkness thick enough to hide a crime from the eyes of Jehovah.

"So it is with all the emblems. The compass indicates the exactitude and correctness of our morals. The square serves to measure the justice of our actions. The level shows that all men are equal. Respect in your civil life the differences established or tolerated by the law. Often a stupid vanity imagines them; they may be censured or misunderstood, but be careful not to use them amongst us. In the Temple of Wisdom only Masonic dignities are honoured. Leave all civil honours and decorations at the door of the Lodge, and enter only with your Virtues. Be not ashamed of a poor but honest

man whom a short time ago you may have greeted in Lodge; such conduct would make the Order ashamed of you.

"The plum-rule shows the stability of the Order, supported as it is by all the virtues. Use the trowel to hide the faults of your Brethren. A wise man has said, 'Never weigh all your fellows in the same scale, and if by any chance the scale of evil is heavier, take from it that which the frailty of human nature has caused to be put there; and increase the weight of the other scale by adding the gift of charity. By so doing you will rejoice the Author of all good.'

"Learn also that the rough ashlar is the emblem of your mind, susceptible to good or bad influences.

"Finally the interlaced tassel symbolises the union of all the brethren, and the secret which should surround our mysterious ceremonies.

"Many other emblems will be shown to you, but it is not yet time to do so. Meditate on those which you have seen today. My Brother, all the duties which have been hurriedly outlined to you, you should perform to all men; they are even more sacred to your Brethren, for in the immense multitude of men which forms the universe, you have, of your own free will and accord, chosen the Masons for your Brethren. Any Mason, of whatever religion, country or condition he may be, presenting the right hand of equality to you, has an equal claim to your friendship and assistance. If he is in danger, hasten to his help, even at the risk of your life. A sacred sign which will be revealed to you if you are worthy of it, will show to you a brother imploring your aid. If he is needy, give him of your riches, and rejoice at the opportunity of so doing. You have sworn to practise Charity towards mankind in general, but you owe the preference to your distressed brother. If he is afflicted, console him by all the means which the genius of mankind may suggest. If he is a wrongdoer, far be it from you to reproach him, but try to put him on the right path by sentiment, reason or persuasion. If he is being persecuted, do not hesitate to proclaim yourself as his friend; be his advocate in public and you may be able, by your efforts, to enlighten public opinion

in his favour. It is a noble thing to bring back a wanderer, or to raise one who falls by the way, but it is almost God-like to be the protector of an innocent man who is completely misunderstood. If your heart be sore through injuries—real or imaginary—of some of your brethren, try to dissipate such a cloud at once, and if you are unable to do so, call on another to arbitrate and ask him for his fraternal mediation, but never enter the Temple without leaving all thoughts of hatred and vengeance behind you. For in vain you would invoke the name of the Eternal to beseech Him to be present in a Temple which is not purified by virtue and sanctified by concord.

"In exchange for your admission into the Masonic Order, you have abandoned a part of your natural liberty; strictly accomplish these new obligations which are imposed upon you. There are statutes which govern this ancient Order and by-laws which regulate this Lodge. Conform to both. You would be an unworthy brother if you disobeyed the rules of any society, and ours would be obliged to expel you. There is above all, a rule which you have promised, before God, to observe strictly. It is that concerning the secrecy of our Rituals, our ceremonies, our signs, and the form of our Order. Free as you were to pronounce the solemn obligation on which we admitted you, you are no longer free to violate it; the Eternal, whom you invoked as a witness, has ratified it. Have fear for the penalties of the perjurers. You would never escape from the self-reproach of your heart, and you would lose the esteem and confidence of a great society, which, in expelling you, would declare you to be a man without faith and without honour.

"If these lessons are graven deeply upon your heart, ready to receive such impressions of virtue; if these wise maxims, which mark, as it were, every step you take in your Masonic career, become your firm principles and the unchangeable rule of all your actions, O my Brother, what will be our joy! You will accomplish your sublime destiny; you will find once again that likeness to the Divinity which belonged to primitive man in that state of innocence which poets have celebrated under the name of 'The Golden Age,' and which the Masonic Initia-

tion made its principal object. You will become a beloved child of heaven, its rich blessings will be showered upon you, and having merited the glorious title of a Sage, always free and happy, you will walk on this earth as the equal of kings, the benefactor of men, and a model to your brethren."

After this address by the Orator, the W.M. orders the proposition box to be sent round and then the alms bag. After this he proceeds with the instruction.

INSTRUCTION OF THE FIRST DEGREE

Question. What is Masonry?

Answer. It is a creed which taught the first men to render homage to the Divinity.[92]

Q. Are you a Mason?

A. All the brethren accept me as such.

Q. What is a Mason?

A. A man free, of sound morals, a friend equally of the poor and the rich if they are virtuous.

Q. What is required of those who wish to become Masons?

A. First, purity of heart. Secondly, absolute submission to the formalities of the Initiation ceremony.

Q. What do you understand by the word "Mason"?

A. When the ancient poets spoke of the foundation of a city, they understood it to mean the establishment of a doctrine which has a material power as its base; in this way, Neptune, the God of reason, and Apollo, God of hidden things, presented themselves before Laomedon, in their quality as Masons to aid him in the construction of the town of Troy, that is to say, the formation of a great Trojan religion.[93]

Q. What is the Basis of Masonry?

A. Freemasonry presents the most noble career to him who is anxious to learn; it re-unites the two characteristics which bring mankind nearest to the Divinity—the cult of Truth and the practice of Charity; school of Wisdom, Masonry flourishes by its examples; the sacred link between men, it disdains the demarcations which separate nations. All Virtue is its province; every noble and generous action finds an echo in its

Temples; this institution has for its base the laws of Nature; these laws serve as a compass to those of the State; Masonry studies both; it therefore tends to the perfection of the legislation; of the arts and sciences, all of which it embraces. One learns to speak at the right time, to discourse with wisdom, to remonstrate with amenity, to give in with good grace, to command without harshness, to bend the knee without servility; the stranger will find there a brother, the needy a friend, and the vanquished will find saviours.

Q. What were the formalities in connection with your Initiation?

A. I was first presented by a friend whom I have since recognised as a brother, then conducted, by unknown men, to a room near the Lodge, where after I had been asked whether I persisted in my intention to become a Mason, I was left alone.

Q. What did this secret place represent?

A. The centre of the earth and the dwelling place of Death, to teach me that every thing must return there; that man should be ready at any moment to meet his Supreme Judge; that the profane who wishes to become a Mason must die to Vice in order that he may live for Virtue.[94]

Q. What did you in that place?

A. I made my profession of faith.

Q. In what state were you placed?

A. A bandage covered my eyes, and I was deprived of all metals with the exception of a heavy chain which bound me.

Q. Why had you the eyes bandaged, why deprived of metals and why bound by a heavy chain?

A. I had the eyes bound, to remind me of the clouds of ignorance in which every man lives who has not seen the Light. The metals being the emblems of vice, I was taught that I must give them up in order to become a Mason. (Note. The Egyptian priests, before offering their sacrifices to the Sun, deposed their rings and gold and silver ornaments.) The chain was the symbol of the prejudices of which I had to rid myself, just as I did the chain at the beginning of my purification.

Q. What did you do whilst in this state?

A. I was made to undergo a long and painful voyage.

Q. What does the voyage signify?

A. In addition to its actual meaning, that of purifying and preparing me to receive important secrets, its has a moral signification and represents all the vicissitudes of human life, from birth till death; it had also a mysterious signification and represented nature itself, and gave to the wise men of old the key of knowledge.

Q. Where did this voyage lead you?

A. To a piscina from which I emerged free from those fetters which bound me; there a friend explained to me some of the truths which are hidden in the symbols of this first voyage.

Q. What happened then?

A. After being assured that I wished to continue, this brother led me further on my voyage.

Q. What obstacles did you meet?

A. A burning brazier appeared in my path, and I was forced to cross it.

Q. What does this fire represent?

A. The violence of passions and the fury of youth, which are obstacles to the moral perfection of man.

Q. What happened to you after you had passed this 3rd element?

A. A brother offered me a bitter drink, emblem of the chagrin and disgust which man finds in this life, and which the wise support without complaint;[95] then he invited me to continue on my path.

Q. What had you to face in this 3rd voyage?

A. I was placed in a region of air; thunder, hail and meteors surrounded me; at length, to this frightful tempest succeeded the most profound calm.

Q. What does this tempest signify?

A. It points to the perplexity which man finds in the fullness of age, and which lasts until the end of his life.

Q. What did you after that?

A. My guide allowed me to continue my journey and I found myself at the door of the Temple.

Q. What did you find there?

A. Two brethren, who stopped me, and after having assured themselves that I had passed through the elements, they explained to me the obligations that I should have to take; after that they made me knock three times.

Q. What do these three knocks mean?

A. Ask, and you shall receive; seek and you shall find; knock, and it shall be opened unto you.

Q. What happened then?

A. The W.M. asked me a number of questions which I answered; after which, with the consent of all the brethren, I was conducted to the altar so that I might take my obligation.

Q. How were you placed whilst taking the obligation?

A. Standing, on the 3rd step of the altar, the right hand on the book of the Law and on the sword—the symbol of honour—and the left hand holding the point of a compass to the breast.

Q. What did the W.M. do then?

A. He granted me Light.

Q. What did you see at that moment?

A. The Three Great Lights of Masonry, the Sun, Moon, and Master of the Lodge.[96]

Q. What relation is there between these two Great Lights and the W.M.?

A. As the Sun presides over the day, and the Moon over the night, so does the W.M. rule over the Lodge to enlighten it. The Sun illumines the universe; we should imitate this beneficent star; the moon softens the gloom which the shadows of night cast upon the earth; it shows that there is no darkness dense enough to hide a crime from the eye of the Sublime Architect of the Worlds.

Q. What did you see next?

A. Three precious objects, emblems of our duties.

Q. What are these objects?

A. The Book of the Laws, which contains our duty to God; an alms box to receive the gifts we owe to our brethren, and

a sword to remind us of the punishment reserved for perjurers.

Q. What do you understand by the punishment reserved for perjurers?

A. That they should die to Masonry; that is to say that after having been legally judged by the committee which deals with dismissals, their names are cut from the Golden Book, burnt in the Temples, and the ashes scattered to the winds, so that their memory, soiled by their crime, should be execrated by all, and held in horror by all men of good will, and by the Masons throughout the world.

Q. What did the W.M. do next?

A. He told me to advance to the East, to reiterate my obligation; then he gave me the sign, word and grip of an E.A. Mason.

Q. Give me that sign.

A. (The sign is given.) It signifies that I would rather have my throat cut than reveal the secrets of Masonry; it reminds me that I have promised to love my brethren, to help them when in need, and to work diligently in order to perfect my being, and to vanquish my passions; it is called Guttural.

Q. Give the grip to our Brother Expert.

A. (The Expert gives it, and says "It is correct, W.M.") It signifies seek and you shall find; knock, and it shall be opened unto you; ask, and you shall receive.

Q. What do the compass, square, level, plumb-rule, trowel, rough ashlar and tassel signify?

A. The compass, the exactitude and correctness of our morals; the square serves to measure the justness of our actions; the level indicates that all men are equal; the plumb-rule, the stability of the Order elevated by all the virtues; the trowel, that we should hide the faults of our brethren; the rough ashlar is the emblem of the mind, susceptible to good and bad impressions; the tassel, which is interwoven, shows the union which should exist between the brethren.

Q. Give me the word.

A. I did not learn it in that manner, W.M.; give me the

first letter and I will give you the second. (The word is given.) It signifies "Strength".[97]

Q. What did the W.M. do next?

A. He clothed me with a white robe, emblem of purity[98] and of my duties in my new life; he gave me some white gloves, symbol of candour, and recommended me never to soil their purity; then he saw that I was duly examined and tested by the Brother Expert, after which he proclaimed me as an Apprenticed Mason of the Masonic Order of Memphis, Oriental Rite.

Q. What was Memphis?

A. A town in Egypt.

Q. What connection is there between Masonry and Egypt?

A. Masonry, that is to say the knowledge of the laws and truths of nature, was preserved in Egypt by wise men who hid from the vulgar gaze by clothing it with ingenious emblems. It was thus that Masonry was perpetuated, and was taken from the banks of the Nile to every country in the world, where it has more or less lost its original aim, which was transmitted to us by the first Masons under the name of Mysteries or Initiation.

Q. Which is the oldest Masonic Rite?

A. The Order of Memphis, for it is the only trustee of the higher Masonry, the genuine primitive Rite, the Rite par excellence; that which has come to us without any alteration, and consequently the only one which can justify its origin, and which exercises those constitutions of which it is impossible to doubt the authenticity; the Rite of Memphis, or the Oriental Rite, is the real Masonic tree, and all other systems, whatever they may be, are only the detached branches of that institution so highly respected because of its genuine claim to antiquity, and which had its birth in Egypt.[99]

Q. What composes a Lodge?

A. Three rule a Lodge, five form a Lodge and seven make it just and perfect.

Q. Who are the three who rule a Lodge?

A. The Master and the two Wardens.

Q. Why do you say that three rule a Lodge.

A. Because man is composed of body, mind, and a spirit which is the intermediary uniting the two others.

Q. Why do five form a Lodge?

A. Because man has five senses of which three are essential to Masons—sight to see the sign, hearing to hear the word, and touch to appreciate the grip. They also represent the five lights of the Lodge.

Q. Why do seven make it just and perfect?

A. Because there are seven principal officers in a Lodge, and because this number contains in itself great and sublime mysteries. It represents also the seven days that the Almighty took to create the Universe,[100] and the seven years which were necessary to build the Temple. It indicates also the seven celestial spheres, corresponding to the seven days of the week, the seven primitive colours, and the seven harmonic tones; lastly the properties of the number are such that the ancients claimed that it ruled the Universe.

Q. What do you understand by Lodge?

A. The world; the universe forms but one Lodge and the Masons assembled in Lodge are merely portions of the Universal Lodge; thus every Mason in whatever Lodge he attends forms part of the larger Lodge, for Masonry is one, despite its different Rites, just as the human race is one, despite its diversity of tongues. The altar of tolerance should be erected in the Temple of Wisdom; we are united by the same thought; we travel towards the same goal; all Masons should give and receive the kiss of peace and form the indissoluble bond which philosophy has woven.

Q. What is it which supports your Lodge?

A. Three great pillars, which are called Wisdom, Strength and Beauty.

Q. Who represents Wisdom?

A. The Master of the Lodge who sits in the East because from there he directs the workmen, and maintains harmony in the Lodge.

Q. Who represents Strength?

A. The S.W. in the West.

Q. Who represents Beauty?

A. The J.W. in the North-west.

Q. Why are they called Strength and Beauty?

A. Because strength and beauty are the perfection of everything; Wisdom invents, Strength and Beauty sustain.

Q. How was your Lodge covered?

A. By a celestial roof, decorated with stars, and two great lights which from afar dispersed the clouds.

Q. Does Freemasonry possess a secret, apart from its signs and words?

A. The ancient mysteries were not only a theoretical and practical course of moral and religious philosophy, but also an institution to perpetuate the earliest traditions of the human race. Every initiate, on the completion of his initiation, learned the wisdom which I will call Virtue; he enjoyed complete happiness, for the knowledge of the wonders of nature inspired in him a sentiment which raised him above his fellows. Such was the Aim of the great mysteries of the ancients; such is also the aim of our Freemasonry today. The real principles of Masonry, written in Chaldean, are preserved in the Sacred Arch of the Rite of Memphis, or Oriental, and in part in the G.L. of Scotland at Edinburgh, and in the vaults of the convent of the Maronites, on Mount Liban.[101]

The moral aim is not the direct aim of Masonry; the Scottish Order of Saint Andrew, and the Knights of Palestine alone know the secret, but the secret of Masonry is by its nature inviolable, for the Mason who knows it will certainly guard it for himself and will not communicate it even to those of his brethren in whom he has complete confidence, for since such brethren have not been able to obtain this knowledge for themselves, they would be unable to appreciate it, even if it were given orally; our aim has never been to communicate our sacred secret to the general public; we know it, and it has traversed the ages without having to submit to the slightest alteration; it exists today such as it was, when, hidden in the mysterious temples of Thebes and Eleusis, it excited the veneration of the whole world.

Whilst the ordinary Mason, satisfied with an apparent mystery, is content to pronounce words of which he ignores the meaning, and to repeat incorrect signs, the philosophical observer searches the past ages for first causes, for the real aim of our institutions; if some success has crowned his efforts, if the lamp of study has been able to guide his steps in the obscure labyrinth of the ancient mysteries, and, eager for instruction, he comes knocking at the doors of our temples, it is among the successors of the wise men of Memphis that he will come to seek new knowledge.

Q. How is it that Masonry, which originally consisted of seven degrees only, now has ninety-two degrees?[102]

A. It is true that Masonry was comprised in seven degrees, but in the actual state of our habits it is not possible that our Lodges should be constituted in such a way that all its members without exception should have the complete knowledge of Masonry as exemplified in the 7th degree; for that it would be necessary to re-establish the novitiate, and insist on the same delay and precautions between one degree and another, as was done in ancient times; the present social conditions are opposed to this regular progress which is the only rational one; Masonry has had therefore to find refuge in the higher degrees.

Q. When does the Rite of Memphis celebrate the Fête of the Order?

A. At the Spring equinox, under the name of "The Awakening of Nature."

Q. How is that the majority of Masons regard St. John as the patron of the Order and celebrate his Fête?

A. This is a mistake. "John" and "Lamb" both mean gentle, and are symbolic of the Sun entering the sign of The Ram, and of the gentle breezes which blow at this period. John accompanied by a lamb announces the resurrection of nature—of the Sun.[103]

Q. What is your age as an Apprentice?

A. Three years, which is the time that the initiates of Egypt spent in their novitiate, at the expiration of which they were initiated into the first degree.

After the Instruction the W.M. gavels and says, "Bros. S. and J.W., announce to your respective columns, that if any brethren have any propositions to make for the good of the Order in general or this Lodge in particular, they have my permission to speak.

The Secretary then reads an outline of the work done that day.

The W.M. has such work approved and then proceeds to suspend the meeting.

SUSPENDING THE WORK

CLOSING THE LODGE

The W.M. gavels and says: "To order, Brethren, to suspend our work. Brother Levite, what is your place in the Lodge?"[104]

A. At your right, W.M.

Q. Why?

A. To carry your orders to the S.W. and to the other officers, in order that the work may be promptly executed.

Q. Where is the J.W. situated?

A. In the N.W.

Q. Why, Bro. J.W.?

A. To see that good order is kept and that the work is done properly.

Q. Where is the S.W. situated?

A. In the S.W.

Q. Why, Bro. S.W.?

A. To give the order for suspending work.

Q. Where is the W.M. situated?

A. In the East.

Q. Why?

A. The W.M. is placed in the East to enlighten this worthy Lodge.

Q. Bro. J.W., how long do the apprentices work?

A. From the middle of the day to the middle of the night.

Q. What time is it, Bro. S.W.?

A. It is midnight, W.M., and the Sun is at its lesser meridian.

The W.M. says: "Since the Sun is at its lesser meridian, and it is time to suspend our labours, assist me, Bro. Wardens, to do so."

The W.M. gives the kiss of peace to the Levites who carry it to the Wardens. Then the W.M. descends from the Altar and says the following prayer—all the brethren standing as at the opening.

Prayer. "Sovereign God, whom one invokes under various names, and who reigns alone, all powerful, unchangeable Jehovah, father of nature, source of light, supreme law of the Universe, we salute Thee!

"Filled with gratitude for Thy infinite goodness, we thank Thee, and at this moment of suspending our labours which have no other aim but the glory of Thy name and the good of humanity, we beseech Thee to look without ceasing on Thy children. Take from their eyes the veil of inexperience, enlighten their minds, allow them to glimpse a portion of that wisdom with which Thou governest the world, so that, having become worthy of Thee, we may glorify with unending songs Thy marvellous works, and in the eternal choir, we may celebrate the universal harmony which Thy presence imposes on nature.

"Glory to Thee, O Lord, glory to Thy Name, glory to Thy works."

The W.M. and Wardens return to their places.

The W.M. gavels three times and these knocks are repeated by the Wardens.

W.M.: "To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices of the Grand Empire of the Masonic Order of Memphis, the work of our worthy Lodge is suspended; retire in peace, my Brethren, but before separating, swear to reveal nothing of the work we have done this day."

The officers and brethren extend the hands, saying "We swear it."

The W.M. and brethren then give the sign.

The banquets are held nearly always in the first degree, in order that all Masons may attend.

There should be but one table, arranged in horse-shoe fashion; the brethren are placed on the outside of the table, except the D.C. and the Expert, who are placed on the inner side. The W.M. is at the middle of the table, having at his sides the officers, according to their Masonic rank; the Wardens are placed at the extremities of the table. The Lodge at a banquet is called a "workshop."[105] As in the Lodge, the "workshop" is ruled by the W.M. who passes his orders to the Wardens by means of the Levites. He decides all the healths to be drunk—except his own, which is decided, with the W.M.'s permission, by the S.W. Sometimes the W.M. honours some of the brethren and officers by allowing them to give the toasts. Everything placed on the table should be placed in parallel lines. Some Lodges even put coloured ribbons on the table to mark these lines. The first line counting from the inside is for the dishes; the second for the bottles, the third for the glasses, and the fourth for the plates.

THE OPENING OF THE BANQUET

The opening is the same as the opening of the Lodge. Then the W.M. says: "Since the Sun is at its meridian, and that it is time to commence our work, take your places, Brethren, at this Banquet to which our worthy Lodge invites you to celebrate the Fête of our Order. May this banquet strengthen the bonds of brotherhood which unite all true Masons, may perfect joy reign here. It is permitted to man to seek to forget, in innocent pleasures, the worries of life; but in order that our gaiety should be without remorse, remember that even at this moment there may be some of our brethren who are sighing and suffering; help them as much as you can.

"May equality, concord, temperance, moderation preside at this feast, as in our Temple, for it should be for us a symbol; as in our other Masonic labours, it should not have as its aim the satisfaction of a gross and sensual appetite. Nourishment

is necessary to Man but it also proclaims his weakness; it should not therefore be for him a subject of pleasure. It is not to you, my Brethren, that I need recommend the necessity of avoiding the scandal which results from intemperance; intemperance debases below the level of brutes the man who has been endowed with intelligence.

"Let a hymn of gratitude to the All-Powerful sanctify this fraternal re-union! Pray that He may regard us with favour, and that He will bless this food, for it is from Him that we derive the pleasures of this life, and the health to enjoy them. We owe everything to the Great Jehovah. In His name I bless this feast."

The W.M. gives this blessing in the accustomed manner. Then he takes the cup, fills it with wine, drinks a little and says:

"This cup is a symbol of life; it will now circulate and each of you will drink from it, for we should share with our brethren the good wine it contains as we should share the blessings which God has given us. But if, instead of an agreeable liquid, this cup were filled with honey, we should still accept it and drink from it with resignation, because we should be unworthy to partake in the good fortunes of our brethren if we were not ready also to partake in their misfortunes. May the All-Powerful keep from us the bitter cup and the misfortunes of which it is the emblem. To order, Brethren."

The usual signs are given.

The Almoner takes round the Alms bag, and work is suspended.

At the end of the feast, work is resumed, and the W.M. sees that the seven obligatory toasts are drunk:

1. That of the Sovereign.
2. That of the Grand Hierophant and the Grand Empire.
3. That of the W.M.
4. That of the two Wardens.
5. That of the Visitors.
6. That of the Officers of the Lodge.
7. That of All Masons throughout the world.

When there are visitors, the W.M. precedes the last toast by the following address: "It is agreeable, this name of brother that Masons give to each other! What good in reality are wisdom, science, and the knowledge of the truth, if the welfare of humanity were not the aim of Masonry? And how could this happiness be attained without mutual help? What would be society without brotherhood? The law of Masonry is the law of love, and love is the principal aid to morality. May the bonds of this brotherhood become firmer and firmer, and enclose all men in one sheaf! Such is the dearest wish of our hearts.

"And you, distinguished visitors, your presence fills us with joy. You have realised that all Masons are brothers, that Masonry is one, despite its different Rites, just as the human race is one despite the diversity of tongues; you have realised that the altar of tolerance should stand also in the Temple of Wisdom. United by the same thought, striving towards the same goal, all Masons should give and receive the kiss of peace, and form an indissoluble cord which Philosophy has woven. Come often, encourage and honour by your presence this young Lodge of_____. The Great Jehovah listens lovingly to the religious hymns of the children of Hiram,[106] and wherever this name is blessed, there also are to be found signs of His divine presence."

Any of the brethren may then ask permission to speak should they wish to do so. Closing the meeting is carried out as in the Lodge.

PRAYER. "Sublime Architect of the Worlds, father of the human race, in leaving this banquet which has been provided by Thy goodness, we thank Thee for Thy beneficence. May these philosophical teachings, which tradition has transmitted to us from the ancients, strengthen the bonds which unite us, develop our intelligence, and help to extend throughout the entire world the blessings of Masonry."

Then the W.M. and brethren give the sign and the W.M. adds, "Glory to the Sublime Architect of the Worlds."

NOTE. Whilst the W.M. gives the blessing at the banquet, the D.C. and the two Levites place in the centre of the Lodge three receptacles, in two of them methylated spirit is burning, whilst in the other is incense. The same thing occurs during the final prayer. The D.C. together with the Director of Banquets and his assistant are responsible for the regularity of the service. The Grand Expert is responsible for the introduction of the brethren and the wearing of the correct clothing.

Instruction in the Second Degree

The W.M. gavels; this is repeated by the Wardens.

W.M.: Bro. S.W., do you possess the 2nd degree of the Order?

S.W.: Yes, W.M.

W.M.: What is your Masonic name?

S.W.: Mysthe.

W.M.: What does this name mean?

S.W.: Veiled, because during the ceremony of my initiation a veil was placed over my head.

W.M.: What does the veil signify?

S.W.: The state of ignorance in which I find myself after having passed the first degree.

W.M.: Where were you initiated?

S.W.: In the Temple of Truth.

W.M.: How did you enter?

S.W.: One placed in my hand a gavel, the symbol of force submitting to intelligence, and I was made to knock three Apprentice knocks on the door of the Temple.

W.M.: What were you asked?

S.W.: Who knocks as an Apprentice?

W.M.: What was your reply?

S.W.: It is an initiate of this worthy Lodge of ------ who desires to receive the 2nd degree.

W.M.: What did you do when you had entered?

S.W.: The W.M. said to me, "Neophyte, the replies that you have given to the five Masonic questions which were asked you by this worthy Lodge, have been accepted as satisfactory, and you are permitted to pass the 2nd stage of your Initiation."

W.M.: What happenend then?

S.W.: The Grand Expert made me make the five symbolic voyages.

W.M.: How were these voyages made, and what do they signify?

S.W.: I made my first voyage with a gavel in my hand. Arrived at the altar I bowed before the luminous triangle, at the middle of which was the letter G, the initial of the word Geometry. The luminous triangle is the emblem of the sublime Geometrician of the Universe.

This first voyage represents the time that the neophyte should take to study first causes of which the existence is revealed in the magnificent architecture of the Universe.

I made the second voyage, compass in hand, emblem of precision, which traces the circumference and the route of the celestial spheres in space; I was made to bow twice before the luminous triangle.

I made the third voyage carrying a crow-bar on the right shoulder; this crow-bar is the emblem of the power which man acquires from science, to apply to those acts which he could not accomplish by his own strength; arrived before the luminous triangle, I was made to incline three times.

I made my fourth voyage holding in my hand the square and the level; the square being the emblem of justice, and the level the emblem of the equality which should be the inseparable companion of justice. I bowed four times before the luminous triangle.

I made my fifth and last voyage with the plumb-rule, which represents the stability of the Masonic Order, established on the solid base of Truth and Science, and I bowed five times before the luminous triangle.

W.M.: What happened to you then?

S.W.: I was made to take the obligation of the degree.

W.M.: How did you take this?

S.W.: I was standing with my right hand on the Sacred Book of the law, and after I has sealed my obligation, the W.M. proclaimed me as "Mysthe" Second degree of the Masonic Order of Memphis, and gave me the sign, words and grip, and the brotherly kiss.

W.M.: Stand to Order. (Done.) What do you call the sign?

S.W.: Pectoral.

W.M.: What does this sign signify?

S.W.: It reminds me of my obligation.

W.M.: Give the sign. (Done.) What does this signify?

S.W.: That I would prefer to have the heart torn out rather than reveal the secrets of the second degree.

W.M.: Give the grip to the D.C. (Done.)

D.C.: W.M., it is correct.

W.M.: Give me the pass-word. (Done.) What does this signify?

S.W.: Ear of corn, fruit of wisdom.

W.M.: Give me the sacred word.

S.W.: Give me the first letter, W.M., and I will give you the second. (The W.M. and S.W. spell the word.)

W.M.: What does this word signify?

S.W.: Preparation.

W.M.: What did you see in the Temple of Truth?

S.W.: A Luminous triangle and two great columns.

W.M.: What are their names?

S.W.: B. & J.

W.M.: Where are they placed?

S.W.: The column B. is placed in the north-west and the column J. in the south-west.

W.M.: With what are they crowned?

S.W.: With two spheres.

W.M.: What is on these spheres?

S.W.: Hieroglyphics.

W.M.: What are the ornaments of the Lodge?

S.W.: The mosaic pavement, the tassel and the flaming star.

W.M.: What do these ornaments signify?

S.W.: The Masonic pavement, formed of different stones joined together by cement, signifies the strong union which exists among Masons, joined together by virtue; the tassel is the emblem of the exterior ornamentation of a Lodge embellished by the morality of the Brethren composing it, and the flaming star[107] is the emblem of the Sun, the eye of the Universe.

W.M.: Have you any other jewels in your Lodge?

S.W.: Yes, W.M., there are six.

W.M.: What are they?

S.W.: The square, level, plumb-rule, gavel, crow-bar and compass.

W.M.: What do these tools signify?

S.W.: The square teaches us that all our actions should be regulated by justice; the level, that all men, being equal before God, should help each other; the plumb-rule indicates that virtue should be permanent; the gavel, the efforts that we should constantly make in order to attain perfection; the crow-bar, the mutual help that we owe; and the compass, the regularity of our actions. Thus these allegorical tools teach the Mason that he should work without ceasing to make his life just and perfect.

W.M.: How do the Companions travel?

S.W.: From the W. to the S., From S. to N., and from N. to W.; this signifies that a Mason should hasten to the help of his brethren even if they are at the other end of the world.

W.M.: Why is not a Lodge just and perfect unless it has a certain number of members?

S.W.: Because the number seven is the number of harmony, and harmony is born of Justice.

W.M.: How old are you?

S.W.: Five years.

W.M.: Why five years?

S.W.: Because that is the time that the Mysthe (Companion) takes to prepare himself for the Master's degree.

W.M.: What do you intend to do here?

S.W.: Work, obey, and make progress in Freemasonry.

Instruction in the Third Degree

The W.M. gavels and says:

W.M.: W. Bro. S.W., are you a Master of the third degree?

S.W.: The Golden Branch is known to me.

W.M.: What is your mystic name?

S.W.: Epopte;[108] this name means "perfect seer."

W.M.: Why is the name Epopte given to a M.M.?

S.W.: Because the M.M., after having passed the first two degrees of initiation, after being submitted to all the moral and physical trials, and having worked to purify his mind, clarify his spirit, and perfect his whole being, is admitted to penetrate the higher mysteries of the Order.

W.M.: What do you understand by the words, "The Golden Branch is known to me"?

S.W.: The golden bough is the symbol of initiation;[109] all antique traditions and their ingenious allegories attest this. The phrase means that I have arrived at the degree which marks the completion of the Initiation.

W.M.: How were you received?

S.W.: I was first of all conducted to a large room which was very dimly lit; all my senses were terrified. I heard sighs, plaintive and dismal cries, and occasionally I heard snatches of solemn and doleful music. When my eyes had grown more accustomed to the darkness, I perceived on a raised platform, three judges clothed in black. One of them said to me, "Who are you, and what do you want?" I replied, "A Mysthe feeble and ignorant, who asks to complete his initiation." He then said to me, "Do you realise what you are asking, and at what a price it can be obtained?" I replied, "No sacrifice is too great for it." He added, "Three great secrets will be revealed to you."

The first is the art of prolonging life.[110]

The second is the secret of making gold.

The third is the creative genius which excites men's admiration.

I replied, "The art of prolonging life is to use every instant of which it is composed. The secret of making gold is to live without necessities; and above the creative genius which excites men's admiration, the wise men place Virtue which encourages them to practise goodness."

I then heard a voice say, "Young student of Wisdom, your mind is above vulgar desires; have courage, and the entry to the sanctuary of Truth will not be denied you."

W.M.: Where were you then taken?

S.W.: To the porch of the temple, where I found three men who barred my path with swords, and asked me what I wished, I replied "Perfect Light."

W.M.: What was said to you after that?

S.W.: You can only obtain that by death.

W.M.: What did you reply?

S.W.: "I do not refuse any trial." Then the two doors of the temple were opened to me.

W.M.: How did you enter the temple?

S.W.: By ascending three steps signifying Justice, Meditation and Intelligence.

W.M.: What did you remark inside the temple?

S.W.: Dismal curtains and all the appearance of mourning and desolation.

W.M.: Why this?

S.W.: The M.M.s celebrated the commemoration of a tragic emblematic death.

W.M.: What was this death?

S.W.: Masonic legends say that this death is that of Hiram, architect of Solomon's Temple.

W.M.: Recount this legend.

S.W.: Hiram is described in modern Masonry as the Architect who presided at the building of Solomon's Temple. The construction of this grand and magnificent building having necessitated the employment of a vast number of workmen (183,600)[111] the order of payment of this vast number of men necessitated their classification into apprentices, companions and masters; to each of these classes was designated a

part of the temple where they could receive their wages. To each class of workmen was given a distinguishing pass-word. Three companions, impatient to become Masters resolved to force Hiram to reveal to them the pass-word of the Master, and on his refusal put him to death and buried his body in the ground. Solomon sent seven Masters[112] to find Hiram and they found his body by means of a sprig of acacia which had been placed in the recently disturbed earth.

W.M.: What is the opinion of experienced Masons on this legend?

S.W.: That the history of the death of Hiram is an invention although such a person really existed. The first Masons attributed to him the history of the Sun, just as the ancients attributed to Hercules and Apollo the adventures which referred to the Sun's revolutions. As far as concerns the Masons who say that Masonry is modern, they say that Hiram is none other than Jacques de Molay, the Grand Master of the Templars.[113]

W.M.: What should one think of this legend?

S.W.: That it is purely allegorical and that in this allegory is hidden the expression of the great and profound palyngenesic law which insists on the violent death of the initiator as the necessary complement of every initiation. This law has its realisation in the Mysthe of Prometheus,[114] who having revealed the sacred fire to men, is enchained at the summit of Mount Caucasus, and struck with a thunderbolt by Jupiter.

W.M.: What signifies the word "Adonhiram"?

S.W.: This word is composed of two Hebrew words—"Adon" which means "Master," and "Hiram" which means "life" or "existence."

W.M.: What was done to you in the Temple?

S.W.: I was placed in a coffin, to teach me that I must die to Sin in order to receive perfect Light.

W.M.: What happened next?

S.W.: The W.M. having explained to me this symbolic burial, asked me three questions on the nature of Man, his origin and his destiny. My replies having satisfied the breth-

ren, I was conducted to the foot of the altar where I took my obligation of the 3rd degree. The W.M. after having proclaimed me gave me the brotherly kiss, the sign, the word and the grip.

W.M.: Wor. Bro. S.W., stand to order. (Done.)

W.M.: What does this signify?

S.W.: It reminds me of my obligation.

W.M.: Give the sign. (Done.) What does this signify?

S.W.: That I prefer to have my stomach laid open than improperly reveal the secrets of a M.M.

W.M.: Make the sign of Horror. (Done.) What does this signify?[115]

S.W.: It marks the horror that every Mason should have for Vice.

W.M.: Make the sign of Relief. (Done.) What is the virtue of this sign?

S.W.: It obliges every brother who sees it to fly to the relief of him who makes it.

W.M.: Give the grip to the W. Bro. D.C. (Done.)

D.C.: It is just and perfect, W.M.

W.M.: Give me the pass-word. (Done—see general instructions.)

W.M.: Give me the raised word. (Done.)

W.M.: Give the hand beats. (*Translator's note.* The French word is "batterie" and refers to the clapping of the hands in a definite rhythm. The actual style of clapping depends upon the occasion—for instance the "batterie" of mourning is given in a different way from the "batterie" of joy.)

W.M.: Give the sign of acclamation. (Done.)

W.M.: What age have you as a M.M.?

S.W.: Seven years.

W.M.: Why seven years?

S.W.: Because this was the duration of the trials undergone by the candidates before they were fit to become complete M.M.s.

Discourse

AT THE TOMB OF A BROTHER

If there is a painful duty for one who is sensible to the vicissitudes of human life, it is certainly that of accompanying to the mysterious doors of Eternity the remains of a traveller of whom the soul, freed from its earthly garment, has entered into those spheres which the scythe of time can no longer attain. The silence which reigns in this field, strewn with the remains of human beings, makes one shiver with terror, as if the prey of the wide open mouth of the tomb were condemned to destruction and complete annihilation; and yet such is not, nor can it ever be, the end of that sad and solemn drama at which we assist today. The seeds which we confide to the vast furrows of this earth will grow and flower again to the heavens and the Sublime Architect of the Worlds will gather in the harvest.

It is in this lonely and dismal place that Morality should take its seat, gather together mankind, and cry from the top of its throne, elevated on a heap of skulls: O ye who walk with head held high above your fellows, ye who in your blind presumption imagine that you belong to some superior race whose mission it is to treat your brethren as slaves, approach, and with those eyes, which are accustomed to gaze upon luxury and splendour, gaze upon the forced smiles of these bodies which surround you, and if your heart is not softened by such sights, and if it does not say to you "From such did I come and must return one day; all men are my brothers and henceforth I will treat them as such"; if your heart does not say this to you, then depart, ye men of strong hearts! Return to your haunts of pleasure, stifle the voice of conscience in the so-called delights which are obtained by the sweat and anguish of the poor, the widow, the orphan and the slave; but fear the day in which the scales of justice come to weigh your actions! And ye, poor oppressed creatures for whom Fate seems to have written on your

brows "Suffer, Suffer, and always Suffer," come and take from this source of eternal deliverance the force which will enable you to bear your temporary sufferings. Your portion of happiness and joy, when the day of judgment comes, will not be amongst the least; here an opulent head may rest on a cushion trimmed with gold, and a slab of marble engraved with golden, but lying, words may protect it from the rays of the sun, and the icy blasts of winter. But you, the poor, will sleep equally well on your wooden pillow and under the modest hillock which after the snow and ice of winter is crowned each Spring-time with flowers. Away then with the presumption of superiority! Away with the despotic commands of masters! Here there are no slaves to command, no chains to fix on the limbs of those benumbed by misery; no more tears to fall from these eyes made haggard by anguish; the inhabitants of this republic are free, they are all equal before the master of us all—who is God; let us therefore submit to his immutable decrees and adore them in silence.

Masons who here surround me, you for whom this mournful silence expresses your sadness, weep for---------- our brother who by his long life, active pure, and unspotted, has merited the repose which he now enjoys in this sacred spot. If he cannot leave us without causing these tears and these doleful accents, it is because the sentiments of friendship, family ties, and brotherly sympathy, are affected in all that is dear to us here below, and that the farewell that we give at the graveside is called "eternal" in the limited language of mankind; and to meet we must pass the barriers which separate this earthly life from the eternal life! Weep then, friends of our brother; keep him in remembrance; you will see him again. Permit me, my sad companions, to depose, with my tears of farewell, a modest flower on the tomb of our dear brother.[116]

(Here follows a short poem.)

Repose then in peace until the great day when all men will be in one fold under one shepherd who is the Sublime Archi-

tect of the Worlds; let us dry our tears and unite our voices in the sublime song of Schiller.

Let the whole earth be gathered together;
Give to the world this kiss of peace.
Brothers, under this starry vault
A benign father has his resting place.

Decoration of the Lodge

FIRST DEGREE

Blue hangings, a candelabra with three branches, three canles, lit on the altar.

In the West are two pillars on which are traced in hieroglyphics the signs of the three degrees of the Order; on the shaft of the column on the right is the letter B, and on that of the other is the letter J.

In the East, a platform covered with red cloth with gold fringe, and on the platform a throne for the W.M. and in front is an altar on which are placed a golden book containing the sacred laws of the Order, a sword, a square, a compass and a gavel. The throne and the altar should be placed on a platform which has three steps.

At the right of the W.M., below the platform, are the tables of the Secretary and the Master of the Tzedaka (Almoner); opposite these two tables, and at the left of the W.M. are those of the Orator and Treasurer.

In the West, at the side of the column B, is a table and a chair for the S.W.; at the right of the column J is a table and a chair for the J.W.

There is also, in front of the altar, a small triangular altar called "the altar of Obligations."

The lights are called "stars" and the swords "Blades"; writing is called "tracing a plan," and the paper "tracing paper"; the pen is called a "graving-tool" or "pencil."

The seats on both sides of the Lodge are called the "columns."

SECOND DEGREE

The decorations are exactly the same as in the first degree, except that instead of three lights there are five on the altar.

THIRD DEGREE

Black hangings, decorated with silver stars, tears, skulls, and crossbones in groups of three, five and seven.

The altar is in the East, where is placed the luminous triangle; the letter "YOD" is in the middle of the triangle. At the side is a lamp which burns continually, and on the altar is the book of the law, the book of traditions, the sword, and the seven branched candelabra.

The Masters Lodge is called the Centre Chamber.

Three perfuming pans, arranged in a triangle at the foot of the altar, burn incense; the banner of the Order is leaning against the altar.

The V.W.M. is in the East and the two Wor. Wardens are in their usual places.

All the M.M.s are on the "columns"; they wear crepe on the arm and carry swords.

Masonic Calendars

Freemasons generally date their acts from the year of the creation of the world, which is supposed to be 4000 years before the Christian Era. Most of the Masonic Rites have adopted the Hebraic year, which commences with the moon of Nisan. The French Rite, in order to simplify its calendar, invariably commences its year the 1st of March of the ordinary year. The Rite of Memphis follows the Egyptian Calendar, which commences the year, as will be seen from the following, at the entry of the Sun into the sign of the Lion.[117] Our nomenclature of the Hebraic months is:

1st month Nisan
2nd month Jiar
3rd month Sivan
4th month Thamouz
5th month Ab
6th month Eloul
7th month Thischri
8th month Marhkeschvan
9th month Chislev
10th month Teveth
11th month Schebat
12th month Adar
13th month Veadar

Note. The month of the year 5849 commences the 5th of March 1849 of the Vulgar Era. The 13th month, necessitated by the use of the lunar system, appears every 19th year.[118]

EGYPTIAN CALENDAR

The Egyptian year commenced at the rising of the canicule (20-22 of July at 11 o'clock) the months having thirty days and at the end of the year were five days which they called "Epagonemes"; this was their year of Isis; they had also a lunar year.[119]

The months were:

1. Thoth
2. Paophi
3. Athir
4. Chocac
5. Tybi
6. Mechir
7. Phamenoth
8. Pharmuthi
9. Pachon
10. Pagni
11. Epephi
12. Mesori

NOTE. The year 5849, according to the Egyptian system, commenced on the 21st of July 1849, and went on as follows:

THOTH 21st of July - 20th of August
PAOPHI 21st of August - 19th of September
ATHIR 20th of September - 19th of October, and so on.

Discourse on Justice

(7th Degree.)

Justice is the great divinity of empires, and the only providence of nations; it is the diapason of the virtues, and includes them all (Pythagoras).

In primitive times it was known under the name of Astrea and men have called it Themis; but the divinities called it simply "Truth."

The ancients, in their allegorical language, said that Justice was the daughter of Saturn—that is to say, Time. Why did they make a distinction between Justice and Virtue? Or rather why did they not make Virtue the daughter of Justice? Can one conceive a man virtuous and unjust at the same time? Do not let us hasten to blame our forefathers, for this apparent contradiction contains a great lesson. Virtue, a collective being, comprises all the duties of man—Filial piety, conjugal Love, Temperance, Charity, Modesty, Love of country, Civic courage, etc. But there is not one of these duties which does not pre-suppose Justice; to all of them Justice is anterior; it was therefore too important to be made a mere part of Virtue. One man is sober; another is charitable; this one is a good husband; Decius and d'Assas are devoted to their country; Cato and l'Hopital are strict magistrates; Fenelon is filled with love for his neighbour; St. Vincent de Paul is the apostle of Charity. Ehud and Brutus destroy tyrants; Leonidas dies for his country; Lycurgus is a law-giver. Each one of them possesses certain virtues, but who among them is completely virtuous?

One has then, with reason, made of Justice a being apart, a divinity (using the language of mythology) with its own cult and its own altars.

Without Justice there would be no acts of virtue; there is not a complete Virtue. Justice, when thoroughly understood, can take the place of all the virtues for it prescribes them all.

To obey the law, man must be temperate, because intemperance takes away the faculty of judging properly. He will be charitable because he says that he will. It is not right that I should rejoice when my brother is afflicted, or keep for myself the riches that nature has created for all. He will be tolerant because he will understand that it is not just to impose his opinion against men, who, like himself, have been given reasoning powers. He will be a good citizen, for he will know that this is a social duty; a good father, good husband, good son, and good brother, for he will know that these are his natural duties, and he will say "Justice wishes that I should accomplish the duties of nature and society, because Man must submit to the law of Duty."

And so with all the obligations implied in the word Virtue. Wisdom is the apogee of Virtue. If you wish to become wise, commence by the path of Virtue; Justice will be your guide, and it only remains for you to be just.

Justice is innate in Man's heart; it has for interpreter, Conscience.

Conscience, which never fails, is a witness who speaks aloud and does not wait to be asked; it is a severe and just judge whom it is unnecessary to solicit to pronounce his sentence; a gaoler without pity who tortures his victim day and night and never leaves him.

Conscience, that importunate accuser who shows himself by the blushes on the face of the victim, gives to his words the tone of truth which persuades, and the maintenance of dignity which commands respect. Conscience, which prevents one from sleeping, who rouses one suddenly, who searches out Man in his solitude or in the midst of public rejoicings, and troubles him with mortal anguish. Finally, Conscience, that cruel Nemesis, mother of that remorse which corrodes the very soul, and which is silent sometimes under the influence of a crime, but which because of this silence has a more terrible awakening. Yes, you are innate in the heart of Man, O Justice! Never will your voice be stifled!

Truth and error dispute here on earth, for such is the fate of infirm humanity; but everywhere you are the same, and whatever the cult, laws or customs, you alone do not change!

Justice is at the base of all society; without it two men could not live together! The peace of society depends on Justice. Give repose to all hearts, and you will give Liberty; it is Justice which produces repose; Virtue consists in the love of the intellectual effects of Justice.

Let the profane world engage in its discords without end; may ambition and wicked passions engage in war without ceasing; let the rich disdain the poor, and the strong oppress the weak! Justice has pronounced its anathema against the selfishness of the rich, and the violence of the strong.

And you Masons elected from amongst so many others, be worthy of this high favour; may Justice always be your rule.

Should you forget for an instant, the Lodge wil instruct you by numerous emblems.

Here it is the compass, there, the level; at the side is the square; these symbolical instruments teach the Mason that he should use them in order to make just and perfect his work—that is to say, his life.

A Lodge is not just and perfect unless it contains seven brethren. Why? Because the number seven is that of harmony, and harmony is born of Justice; take care therefore that Justice reigns amongst you, and in you, for without it your Lodge cannot be just and perfect.

Justice, my Brethren, is the first letter of the name of Jehovah; to spell this divine name one must know the sense of each letter composing it; Pythagoras has said "God is God because he is just," in the same way that a man is not called unless one pronounces his name, and because in primitive language each name had some connection with the object to which it applied. Justice is the Tzedaka, the first step of the mysterious ladder which the initiate of Memphis has to mount; it is also the seventh and last under the name of Thebounah; therefore the wise men of old considered it as the beginning and the end.

Your ancestors, the initiates of Egypt, read on the sacred stone of Sais, "You for whom life commences or ends remember that the eternal Light condemns Injustice." The Hierophant said to the first "epoptes," "Walk in the paths of Justice."

At Hermopolis, the first Muse was called equally Isis and Justice.

I have already said, Brethren, that Justice was the base of all society. One does not build on quick-sand; the heart of an unjust man is more unstable than the sand of the desert. Nothing escapes this law; men, empires, institutions, all live by Justice; without it all perishes and dies; the moral world like the physical world must submit to the eternal laws which we call Providence. When the great principle has created thousands of worlds, and thousands of creatures for these worlds, He has done nothing without these laws. He has imprinted these laws on all his works; these laws are continually working, and nothing works but by the action and reaction of these laws which extend to Him.

Newton is a great man for having discovered the law which governs the physical world; the man who knows the law which governs the moral world is greater than Newton; it is this knowledge which will sustain him in adversity, and will say to him "Suffer, Hope, and Pursue; the law of the moral world is the Justice which preserves; from Injustice comes violence which destroys."

Examine, therefore, and compare the records of the various nations; you will note their rise, prosperity and their lasting fall. Recommence then and see whether a great injustice has not been done, whether some definite right has not been violated, whether force has not taken the place of Justice. It is among these reasons alone that you will find the secret of the revolutions of empires.

Look carefully into the fortunes of men who are deemed by the world to be happy; that fortune which dazzles the vulgar is based on injustice, and it has never had, and can never have any other than ephemeral existence.

Providence watches over the oppressed, and punishes the oppressor without telling him the reason.

The earth, soaked with blood and tears, raises in the silence of the right, at the feet of the living God, a clamour which is not understood by inattentive mortals. One is punished for the injustice that one has committed, and also for the injustice that one has not prevented, for there is a solidarity between all men and it is not in vain that it has been said "Love one another."

"Not content with being just, do not permit injustice," says Phocydide.

"Try," says Marcus Aurelius, "to persuade men, and if that cannot be, do—even despite them—that which justice demands of you."

Conscience never sleeps; gaoler and victim both hear the voice which punishes or consoles. The very sight of a man to whom we have been injust is a living reproach which troubles the faculties of the soul, and causes death.

Only in justice can happiness be found. Socrates was asked if Archelaus was happy. "Yes, if he is just," replied the sage.

Obey then the holy laws of justice; it includes all the virtues of society, which are merely various forms and applications of the axiom "Do unto others that which you would wish others to do to you." It is perhaps by this axiom that I should have commenced, for it is the criterion of the just and unjust; all nations have inscribed it at the head of their various codes; it is this axiom which instituted the penalty of retaliation, and if human judges have ceased to apply it God has not renounced it.

Oh, if I could assemble all men and make them hear my voice I would say to them: "Have you been unjust towards a child? Hasten to recognise your fault, for fear that in his young mind scandal should place a canker worm which will kill him. Have you been unjust towards your beast of burden? Do your best to make up for your wrong-doing, by treating it well, for its instinct has revealed to it your injustice, and its brute nature is raised against you.

"If, in endowing man with intelligence, God has made of him the king of nature, he has not wished him to become a tyrant; His eye, which allows nothing to escape, has also a father's regard for the poor sparrow which palpitates beneath your hand.

"Finally, have you been unjust towards another man? Even if he should be your greatest enemy, do not rest a moment until you have repaired your fault. Such a man will say 'Thank you, I forgive you'."

And I would say to you, "The thanks are to you, for the remembrance of your act will bring peace once again into your heart. Praise is due to you, for to confess a fault does not humiliate a man and justice makes a man really great." Do not say either "This man has been useful to me, but now that he has gone I can neglect him"; that would be the language of ingratitude, that hideous monster born of selfishness.

The Athenians were great on the day when, in the plains of Marathon, they vanquished Xerxes; they were great when, by the victory of Salamine they saved Greece from the invasion of the barbarians; but the day when, on the word of honour of one of their counsellors, they sacrificed on the altar of Justice that which might have been useful to them, that day they merited immortality. Peoples, kings, princes, follow always this noble example! Do you believe that Providence does not value the life of an obscure man as much as the life of a nation? Your mistake would be great and you would have but an incomplete idea of justice. The history of antiquity contains very many instances of this, so great was the power of Justice.

Brethren, do you wish to be absolutely just? Never be anxious to judge your fellows, whatever may be their apparent error. If you are called upon to perform this painful duty, let a weighty consideration be your constant rule; that no prejudice may animate you, listen with indulgence—even with favour—to the accused even when all accuse him.

Be, therefore, just, my brethren, just towards your friends as to your enemies; just towards all men, and towards all living things.

Pardon me for having kept you so long from your labours, and allow me to say finally: A profane, being asked the meanings of the letters on our columns replied "Justice and goodness." (*Translator's note.* In French "Justice et Bonte.") A general acclamation admitted him without any other trial to our mysteries. Was he not worthy of Masonic initiation?[120]

The Sovereign Chapter of the Rose-Croix

DECORATION OF THE CHAPTER.

It is divided into three temples; the first is that where the opening of the Chapter takes places; it is draped with a black cloth, decorated with silver stars; there are thirty-three red candles burning and these are arranged in three groups of eleven; these groups are hidden until the moment indicated by the ritual.

There are three columns, one at the east, one at the south, and the third at the north, on the shaft of which one reads, Science, Inspiration, Love.

The throne and the altar are also draped in black with a silver fringe; at one end of the room is a transparent panel on which is painted an armillary sphere; at the right is an eagle hovering in the air, at the west a pelican with young; at the end is a tree with its roots in the air, and its branches underneath.

This panel, as well as the altar, is hidden by a black curtain that is made to disappear during the course of the ceremony.

Before the altar is a triangular table covered with a black cloth, on which is placed the book of wisdom, a square, a compass, a triangle, and a dress of a knight of the Rose-Croix, with a black cord for the candidate.

To receive the candidate, the president is placed between this table and the altar; all the knights are seated on benches which are covered with sky-blue cloth. The second temple represents a place of reprobation; the third decorated in red, and ablaze with light; 33 candles are lit and placed in groups of 11 on the altar; at the end, under the dais, is embroidered in gold and silver, a brilliant halo, in the middle of which is a flaming star, which has in its centre YOD, the initial of the name of God. The Lodge is called "Sovereign Chapter of Rose-Croix"; the president is called "very wise Athersatha" (Governor of the priests). The Wardens are called "very perfect Knights"; all other officers and brethren are called "Very enlightened

Knights"; the columns are called "valleys" and the east "the sanctuary."

The graven columns are inscribed with the words "In the name of the Holy and Undivided Trinity"; also "May God Eternal be praised"; and finally, "We have the honour to be, in the peaceful unity of the sacred numbers, etc."

All acts of the valley of Heredom are dated from the corresponding point of the Zenith, etc.

The knight princes of the Rose-Croix make, at their reception, the choice of a characteristic title such as valour, loyalty, etc. Only the consonants of a candidate's proper name are placed before this title, and the number of letters is increased or decreased in order to make an odd number.

OPENING OF THE CHAPTER

The Very Wise knocks seven times with his gavel, and says:

"Be upstanding, Sir Knights, to celebrate the mournful mystery of the lost word."

Q. Very Perfect 1st Knight, at what hour do the labours of the Knights of the Rose-Croix commence?

R. Very Wise, the labours of the Knights of the Rose-Croix are always being carried on.

Q. Why so, Very Perfect 1st Knight?

R. Because the work to which the Rose-Croix is pledged necessitates the constant employ of the whole of man's powers, and suffers no interruption but that occasioned by the infirmity of created nature.

Q. Very distinguished and learned doctor 1st Interpreter, what are the moments of repose granted by our traditions of the Rose-Croix?

R. The moments of perfect darkness.

Q. At what hour are the labours recommenced, Very distinguished and learned doctor 2nd Interpreter?

R. At the first appearance of Light.

Q. What time is it, Very Perfect 1st Knight?

R. The East lightens, Very Wise, it is the hour of labour.

The Very Wise says:

"To order, Sir Knights, the mystery which unites us is a mystery of mourning and sadness. From the debris which escaped the great universal cataclysm, the sacred deposit of our traditions has perished; science has flown towards the heavens and the word is lost. Very Perfect 1st and 2nd Knights, go through the valleys which are spread out before you; inquire of the echoes therein, and if by chance you hear the word, bring it to this sanctuary, where it will resound and bring joy to the hearts of all our knights."

The 1st and 2nd Knights ask each knight for the word; one knight travels by the north column, and the other by the south, going from West to East. They give the word to the Very Wise, and return to their places, when the Very Wise says: "Very Enlightened Knights, let your hearts be uplifted with joy, let the hymn of thankfulness escape from our lips, for the word is found, let us offer to the Eternal the sacrifice of thanksgiving."

All the Knights arrange themselves in a triangle before the altar, the Very Wise forming the summit of the triangle, and the two Perfect Knights the two angles at the base.

Incense burns on the altar, the knights stand to order, and lifting his eyes to heaven, the Very Wise pronounces the prayer:

"Lord, father of Light and Truth, our thoughts and our hearts rise to the foot of Thy celestial throne, to render homage to Thy supreme Majesty. We thank Thee for having granted our vows by restoring to us Thy life-giving and regenerating word. Glory to Thee! It has caused the light to shine in the midst of the darkness of our minds; glory to Thee! Shed on us more of Thy gifts, so that by science and love we may become in the eyes of the world perfect images of Thyself."

All the knights resume their places. The Very Wise knocks seven times, followed by the 1st and 2nd Very Perfect Knights and says:

"To the glory of the Sublime Architect of the Worlds, in the name of the Grand Hierophant, and under the auspices

of the Grand Empire of the Masonic Order of Memphis, the work may begin. To order, Sir Knights."

The Knights give the proper salute and say three times: "Emanuel" (God with us).

The Very Wise adds: "Sir Knights, the sovereign chapter is open."

CLOSING THE CHAPTER.

The Very Wise gavels and says:

"Stand to order, Sir Knights, to close the Chapter."

Q. Very Perfect 1st Knight, at what hour are the labours of the sovereign chapter suspended?

R. Very Wise, at the hour of complete darkness.

Q. What time is it, Very Perfect 2nd Knight?

R. Very Wise, complete darkness reigns from the East to the West.

V.W. As it is the hour to cease labour, join with me, very enlightened knights, to thank the Most High for the favours that He has been pleased to grant us during this day.

Prayer. "Sovereign God, Thy fatherly goodness calls us to repose; receive the homage of our gratitude and our love; and whilst sleep closes our lids may the eye of the soul, enlightened by Thy splendours, look more and more into the depths of Thy divine mysteries."

The V.W. knocks seven times, followed by the Very Perfect 1st and 2nd Knights, and says: "To the glory of the Sublime Architect of the Worlds, etc., the labours of the sovereign chapter are suspended. Go in peace, Sir Knights, and may the spirit of God be ever with you."

(The Knights give the usual signs, etc.)

INSTRUCTION OF THE SOVEREIGN CHAPTER.

Q. Very Perfect 1st Knight, are you a Rose-Croix?

R. Very Wise, all the knights recognise me as such.

Q. What is a Rose-Croix?

R. A Mason, who, having worked in all the inferior degrees of the initiation, studies the first causes of nature, and searches for the secondary causes.

Q. Whence comes the name of Rose-Croix?

R. This name has two origins, the one historic, the other philosophic. The Rose-Croix are known in Europe since the 12th century, they were hermetic philosophers who came from the East to propagate in Europe the secret sciences. Three of them founded in Scotland a philosophical athenaeum called the Masons of the Orient. Their work was restricted to philosophical research; many of them joined in the crusades and fought in Palestine, and from these comes the name of knights. But even before the 12th century, the Rose-Croix existed; their origin is lost in the mists of antiquity, and natural philosophy, which was the object of their researches, is incontestably the most primitive of philosophies.[121]

Q. What is the emblem of the Rose-Croix?

R. It is a cross, at the foot of which is a pelican, and in the middle a rose.

Q. What does this emblem signify?

R. The cross represents the tree of science: the rose represents the brilliant products of imagination and poetry; the pelican is the emblem of death and of the perpetual re-birth of nature. The legends, which try to make these emblems essentially Christian, are wrong, for Christianity itself is but a realisation of this primitive myth.[122]

Q. What is the sacred word?

R. This word is not given, it is spelled.

Q. Why?

R. Because it is not a word which has a signification in itself; it is but a reunion of initials.

The Very Wise and the 1st Knight spell alternatively the sacred word. Then the Very Wise continues:

Q. What does this sacred word signify?

R. It is the initials, in the Hebrew language, of the name of the four primitive elements known to the ancients. It is through error that some rituals wish to find in these initials the inscription put upon the cross of Jesus Christ.[122]

Q. Give me the password. (Done.)

R. This word signifies "God With You."

Q. Give me the sign. (Given.)

R. It reminds one, as does the grip, of the emblem of the degree.

Q. Give me the grip. (Done.)

Q. What is your age as a Rose-Croix?

R. Twenty-three years, it is the perfect age of human life.

Q. Give the knocks. (Given.)

R. They signify the seven periods of the creation of the universe.

Q. Why, in the ceremony of the Rose-Croix, is the temple draped in black?

R. It is the mourning for the lost word, and it also reminds man that he cannot arrive at the last initiation without passing by Death.

Q. What does the reversed tree signify?

R. It signifies the world which in the traditions of antiquity is so represented, in conformity with this passage from the Vedas, "The world, eternal fig-tree, shoots forth its roots to the heavens and extends its branches to the abyss."

Q. What signifies the armillary sphere?

R. It is the emblem of the exact sciences, the object of the studies of the Rose-Croix.

Q. What does the eagle signify?

R. Bold research, and the spirit which boldly contemplates the truth, as the eagle gazes at the sun.

BANQUET OF THE KNIGHT PRINCES OF THE ROSE-CROIX

The banquet should not be confounded with the mystic supper described in the rituals. In these ordinary banquets the table should be arranged in the form of a Greek cross; the glasses are called Chalices, and the table is called an altar. The command is given "Stand, Sir Knights, raise the banner! Chalice in hand! Lift the chalice! (It is lifted as high as the forehead). Empty the chalice in three movements! The chalice at the left shoulder! The chalice at the right shoulder! Lift the chalice! Lower the chalice! Join with me in giving the salute!"[123]

Discourse on Esoteric Masonry

A great poet, one of the glories of the time of Augustus, and who, by his genius, was deemed worthy to be initiated, Virgil, wishing to embody in the sixth book of his immortal poem some of the Rites of the Egyptian mysteries, at the moment of these revelations, in order to escape the penalties reserved for those who divulge the secrets of initiation cried out: "O gods, whose empire extends over the souls of men, silent shadows, impenetrable Chaos, Phlegeton of the devouring waves, in places where is found the silence of the night, may it be permitted to me to tell of that which I have seen under your powerful protection, so that I may be pardoned for revealing those things which are plunged in unfathomable depths, and surrounded by mysterious gloom?"

I have no need to make such a request, brethren, and I have no need to ask for such a pardon. The eminent audience in the midst of which my voice is heard dispenses me from such precautions. Surrounded by the most brilliant lights of our Order, in presence of this august senate, if a regret is born in my mind, it is that I myself am unable to do justice to my theme or to the distinguished audience which is honouring me with its attention.

A Greek philosopher, after having traversed Egypt, and having visited the most important sanctuaries of the science, reports (and this fact is confirmed by the records of our Order and mentioned in the introduction to our statutes[124]) that one of the principal points of the doctrine of the Egyptian priests was the division of the sacred science into exoterism or the exterior science, and esoterism or the interior science. It is by these two Greek words that he translated the two hieratic words which, as one knows, it was forbidden to use outside the temple. "The priests," added he, "were not lavish with any part of their science; hard work, profound studies and rude trials are imposed to the neophyte before he arrives at the least degree of exoterism. As for the esoterism, the trials were even more severe; no help, no advice, no encouragement is given to him

who wishes to penetrate its secrets. It is only by strength of will and divine inspiration that he attains his end. These are mysteries within mysteries, and it frequently happens that the priests the highest in rank have hardly made one step in the mystical side of the sacred science."

The statute of Isis, always veiled even to the priests, and the sphinx crouching at the door of the temple in an attitude of repose and silence, were the two emblems of these lost secrets; and this conduct of the trustees of the mysteries was dictated by the highest wisdom. The despotic rule of strong violent men extended over the whole earth. Everywhere the inexorable "vae victis" was the only international and political law; everywhere heads had to bow or were crushed. It is easily understood from this that the trustees of the primitive knowledge of human grandeur, of its sublime dignity, of its equality before the Creator, of its inalterable liberty, were forced to hide their treasure, and to communicate it only to those who were found to be worthy, for before communicating it, they had to be certain that the new candidate did not intend to sell the knowledge to their enemies.

Christianity made an immense step forward for humanity; exalted of the mysteries, it popularised their moral teachings. The task of philosophy was made less difficult; its ways were made plain, and it could be more explicit in its teachings, for Christianity had forced the powers to recognise the right to religious discussion and the training of intelligence. The human mind, by the force of natural expansion did the rest, and the liberty of thought was proclaimed. It is thanks to this progress that in a very real sense we are in a far better position than were the philosophers of antiquity; that we are permitted, without betraying in any way our traditions, to lift the veil of Masonry a little without destroying it entirely; for if we have no longer to dread the intrusion of brute force into our sanctums, we cannot without committing a crime expose to the fickleness of thoughtlessness, to the misapprehension of ignorance, to the false interpretations of bad faith, to the preventions of fanaticism, an ensemble of learning which demands, to be appreciated, an attentive and prepared spirit, a heart pure and

independent, seeking only truth and justice. Let us therefore show our aim, show it without fear, proclaim it in our Lodges and also to the world; tell it to our brethren, and to the profane, for it is noble and sublime. It is to make of humanity a nation of brothers; join together those whom interest divides, and make a man see a friend whom he can hold close to his heart, in the enemy who approaches him with sword in hand.

Regarding science, which is the means by which we arrive at this magnificent result, let us proceed with wisdom. "None is worthy of the science," say our traditions, "who has not acquired it by his own efforts." On this point, brethren, let us be a little more condescending than our severe Masters; let us show from afar this science, and if it is forbidden to us to introduce him who has not, like Joshua, subdued the strongholds to enter into the promised Land, let us at least transport the neophyte to the mountain where he may view it. Perhaps, inflamed by such a view, he may strive to merit his inclusion in the army of the elect.

The Esoterism of Masonry includes the entire circle of the activity of the human mind; all science, all art, all thought finds there its rank and its limits; only, neglecting the elementary and practical part, the Esoterism deals only with the transcendent and metaphysical part. Leaving to the Exoterism its proper role—that of working—it only guards for itself the role of creating.

Three cycles united in one mysterious order, connected by an indivisible chain, and engendering reciprocally in an ineffable manner, form the mystic Temple. The first may be called (for the profane) the historic cycle; it is composed of three degrees of which the philosophy deals with the social development of the whole human race, and of each nation in particular, in three symbolic periods—sociability, the family and liberty.

The second cycle is the poetic cycle. The nine Muses, gracious daughters of the imagination, support the sacred garland which crowns it. The columns of its temple, of the finest marble of Paros, have engraved on them ingenious emblems, representing the glory of the children of Harmony and Fantasy on

wings of gold. The three Graces, Aylaia, Thalia and Euphrosyne, of noble deportment, keep watch inside the Temple. Inspired artists whose paintings or sculpture transmit to us their sublime inspirations; deep thinking savants, who read in the sky the power of God or in the depths of the earth the infinite resources of the architect of the Worlds; poets of inspired dreams; tragic geniuses who reproduce solemn and pathetic impressions, your place is marked in the temple. The swan with its silver wings crosses the river of Oblivion, and overcoming all obstacles, it will attach your names to the breastwork of the temple of immortality.

And you also, why do you not come, you ingenious interpreters of the conceptions of genius; you, with steps traced by the Graces, and with voices modulated by the goddess of Harmony, bearing in your minds unknown emotions, and who make us live in a world of Poesy, why should we repulse you from the temple of art? Euterpe, with her sweet accents; Terpsichore with divine measure, call you! All of you, you will learn that above worldly art is a celestial art; you will be able to explain, perhaps for the first time, those flashes which enlighten your noble minds, and illuminate distant regions. The inner voice which vibrates within you will become intelligible to you, and you will understand God who moves you! But let us collect our thoughts; drive away these too seductive images. Poetic Greece depart! Far from us thy gracious theories, thy groups of dancers, the brush of Apelles and the chisel of Phidias! We will ask at the sanctuaries of Brahma of that mysterious India, dreamer, philosopher; of India, the instructress of Egypt, as Egypt was the instructress of the world, the great secrets, the secrets "par excellence," the divine science of Brahma. Let us enter the philosophical cycle. On the altar, three mysterious and emblematic fires are burning; three sacrifices are about to be offered. "Wise Brahmin, whose hair has whitened at your studies of the Truth, explain to us these three fires and the three sciences which they represent; we see the fire of daily ceremonies, the fire of the domestic hearth, and the fire of sacrifices, but their signification is unknown to us." "O

man, infirm and bent," says the wise Brahmin, "why do you question me on these sublime sciences? To the three mysteries, I will reply by three mysteries; man is body, soul and intellect; reflect, and if these profound researches frighten you, nine heavens are described on the symbolic roof of the temple, and you can traverse them. Nine celestial powers preside there and if you are worthy you can take your place in the midst of them. Intelligent good-will is in the first, sympathetic speech the second, the spirit of organisation the third, the power which creates submission the fourth, social energy the fifth, the government of nations the sixth, the domination of intellect the seventh, the genius which discovers truth the eighth, the sage who thinks and lives in God, and who lives eternally at the foot of the throne of Brahma is the ninth." Such are, my brethren, as far as I have been permitted to disclose, the chief points of the esoteric science. To say more would be prevarication; even to have said so much is perhaps imprudent. But this imprudence will be pardoned for it is pure love of the propagation of the truth and of the sublime knowledge which has provoked it. It was to respond, as far as it has been permitted me, to the imprudent and foolish who, having just arrived at the porch of the temple of Masonry, believing that all is in the exterior symbols which strike their eyes, turn away in disdain, and say, "We have looked into the uttermost depths of the science, and we have found nothing but emptiness." Imprudent and foolish ones! You have but lifted the first veil of the mysterious statue of Isis; the curtain of the temple of Apollo is closed to you; depart, but do not blaspheme that which you do not understand! For us, my brethren, realising our high mission, strengthened by the witness of our own conscience, aided by the authority and the wisdom of so many geniuses who have left to us their science by means of Masonic tradition, let us march on towards our goal, and march with perseverance. The work of progress, that work in which all European nations groan in anguish, is in our hands. Once more if we have faith in our mission, Memphis will civilise the world![125]

Note on the Order of the Temple

The Templars are an order of Christian chivalry instituted in 1118, by nine gentlemen, among whom was Hugh de Payans, and Geoffrey de St. Omer, with the object of reconquering and defending Palestine against the insults of the Musselman. Baldwin, king of Jerusalem, gave them a house near the site of the temple of Solomon; hence the name of Templars.

Ten years after their institution, the Council of Troy approved the birth of this order, and St. Bernard drew up their statutes. The Order of the Temple made rapid progress and counted among its members some of the most illustrious men of Europe. Its riches increased in proportion even to the point of exciting covetousness of several Monarchs. Philippe-le-Bel was the first who managed to place his hands upon the wealth of the temple, by persuading his puppet—Pope Clement—to abolish the order. "The procedure was atrocious," says M. Michelet. "The ecclesiastical judges extorted admission of guilt by torture, and burnt without hesitation those who dared retract their evidence. The Grand Master, Jacques Molay, burnt at Paris with more than sixty of his knights, protested his innocence to the very end, and summoned the king and the pope to appear before God within the year; this prediction was fulfilled (1314). Several members, having escaped the axe and the burning, continued the Order of the Temple after martyrdom of Jacques Molay and his companions, and by an uninterrupted tradition, the Order has been preserved to the present day, and to the exploits of chivalrous bravery which characterised its public career it has substituted the noble works of intellect which honour, in these days, its philosophical and secret life.

Although, properly speaking, the Order of the Temple is not a Masonic Order, it has always fraternised with the Freemasons, and has given an example of enlightened tolerance

which one would like to see imitated by the various Masonic Rites.[126]

INFORMATION ON THE KADOSH TEMPLAR

(Rite of Memphis, Knight Templar, 34th Degree.)

Word. Habamah (elevated sanctuary.)

Pass-word. Eliel (God's power): Reply, Menahhem (God's consolation); Nekam-Maqqhah (vengeance of the murder.) Word of the Grip. Kyrie (Lord).

Crusaders words. Evar, Quah Eth Adonai Becholngeth Thamid Thehillatho Bephi (I will bless God at all time; his praise will ever be in my mouth.)

Other words. Bahabah Ahhalek Im Heani (I will partake with the poor with love.)

Other words. If a Templar is asked what are his rights, he replies Mischtar (ministration).

The banquets are called AGAPES (friendship); they are very ancient and their aim was to bind closer together the bonds of brotherly love between the initiates.[127]

Information Concerning All the Known Masonic Rites

Freemasonry is one in its dogmas and principles, but there have always existed various Masonic Rites. This difference, which is only a difference in unimportant details, was caused by the simultaneous introduction of Masonry into the different European states. To have complete Masonic information one must have a knowledge of all these details, and it is to give this knowledge to our brethren that we have undertaken this work.[128]

The best known Rites in Europe are: The Rite of Memphis (or Oriental), the Scottish Rite, and the French (or Modern) Rite. These are the only ones about which we will give detailed information. As for the other Rites, we have not wished to enlarge this volume with details concerning them, for this would be useless to our readers, as these Rites are not practised. If, however, any brethren would like this information, we shall be pleased to send it to them.[129]

There is one last observation to make relating to the words and passwords. It is with great regret that we are under the necessity of producing these words in their entirety, but this insertion is indispensable. The Grand Orient, and the Scottish Rite have printed "Tylers"[130] which are sold publicly and which contain all the sacred words. This baneful precedent, this sort of profanation, has imposed on us the obligation, in order not to leave our work incomplete, to copy their example, but only up to the 33rd degree, the last degree of the Scottish Rite. The Rite of Memphis commences with the 35th degree, and we have abstained from giving any information; this will be only communicated verbally and in manuscript to the brethren who can justify their demands, and as it is in the higher Masonic degree that is to be found the higher Masonic science, it necessarily follows that the grave inconvenience we spoke of is less than one would have thought.

The Scottish Rite originally possessed twenty-five degrees. Frederic 2nd of Prussia increased the Ancient Rite by eight degrees,[131] thus making the Scottish Rite, called Ancient and Accepted, a Rite of thirty-three degrees, as follows:

1st Class
1st degree Apprentice
2nd degree Companion
3rd degree Master
2nd Class
4th degree Secret Master
5th degree Perfect Master
6th degree Intimate Secretary
7th degree Provost and Judge
8th degree Superintendent of Works
3rd Class
9th degree Elect Master of the Nine
10th degree Elect Master of the Fifteen
11th degree Sublime Elect Knight
4th Class
12th degree Grand Master Architect
13th degree Royal Arch
14th degree Grand Scot of the Sacred Vault of James VI
5th Class
15th degree Knight of the East and of the Sword
16th degree Prince of Jerusalem
17th degree Knight of the East and West
18th degree Sovereign Prince of the Rose-Croix
6th Class
19th degree Grand Pontiff, or Sublime Scot
20th degree Worshipful Grand Master of all the Lodges
21st degree Noachite or Prussian Knight
22nd degree Grand Axe or Prince of Liban
23rd degree Chief of the Tabernacle
24th degree Prince of the Tabernacle
25th degree Knight of the Serpent of Brass

26th degree Prince of Mercy
27th degree Sovereign Commander of the Temple
7th Class
28th degree Knight of the Sun, Adept Prince
29th degree Grand Scot of St. Andrew of Scotland
30th degree Grand Elected Knight of Kadosh
31st degree Grand Inquisitor, Sovereign Commander
32nd degree Sovereign Prince of the Royal Secret
33rd degree Sovereign Grand Inspector General

The French Rite (Grand Orient) embraces the 1st eighteen degrees of the Ancient and Accepted Rite, but after the 1st three degrees forming symbolic Masonry it counts the others only by the 1st degree of each class, as follows:

1st grade Apprentice
2nd grade Companion
3rd grade Master
Blue or Symbolic Masonry

4th grade Elect	1st Order
5th grade Scottish	2nd Order
6th grade Knights of the Orient	3rd Order
7th grade Rose-Croix	4th Order

UNIVERSAL TYLER[132]

FIRST DEGREE—APPRENTICE.

SIGN. *Rite of Memphis.* Place the right hand to the throat, the fingers together, thumb in the form of a square; in this position, one is "to order." Draw the hand horizontally across to the right shoulder, let it drop to the side, arm at full length. This is the sign formed of the square, level and perpendicular. It is called guttural and reminds one of the obligation.

Scottish Rite. The same.

French Rite. The same.

GRIP. *Rite of Memphis.* Take the right hand of the brother that one wishes to test, (we will refer to him as the "Tyler,") press with the thumb three times with equal pressure on the first phalange of the index finger, (*Note*: this indication given

in all the rituals is liable to misunderstanding; it would be more exact to say that the grip is given on the joint between the index and the metacarpus), then press lightly with the nail of the thumb on the phalange—this is a demand for the Sacred Word, which one gives; it signifies the three words of scripture—knock, seek, ask.

Scottish Rite. The same.

French Rite. Take the right hand, knock lightly three times with the thumb on the first phalange of the index finger. The brother replies in the same way, then he slides the thumb between the two phalanges of the index and middle fingers—this is a demand for the pass-word.

KNOCKS. *Rite of Memphis.* Three equal knocks.

Scottish Rite. Three equal knocks.

French Rite. Three knocks by 2 and 1. One should never knock more than three times; it is wrong to triple the knocks.

ACCLAMATION. *Rite of Memphis.* After having clapped the hands three times say: "Glory to the Sublime Architect of the Worlds."

Scottish Rite. Say "HUZZA" three times (pronounce it "Houzay"). This is an exclamation of joy borrowed from the Arabic; at the same time knock on the ground with the point of the right foot.

French Rite. After having given the knocks say, whilst making a slight noise with the first two fingers of the right hand: "Vivat, vivat, in aeternum vivat," an exclamation of joy taken from the Latin.

STEPS. *Rite of Memphis.* Three steps forward, commencing with the left foot and bringing the feet together after each step.

Scottish Rite. The same.

French Rite. The same, only starting with the right foot.

AGE. *Rite of Memphis.* Three years.

Scottish and French Rites. The same.

INSIGNIA. *Rite of Memphis.* A sky-blue tunic, an apron of white skin, flap lifted; this is the symbol of labour, its whiteness reminds one of the candour of a true Mason, etc.

Scottish and French Rites. The apron only.

WORD. *Rite of Memphis.* B. (Force.)

Scottish Rite. The same.

French Rite. Pass-word is TUBAL CAIN (the Son of Lamech). Word is J. the name of a column of the Temple, it is also the name of the third son of Simea, who was the Father of the Jachmite. The Rite of Memphis and the Scottish Rite have no pass-word.

SECOND DEGREE—COMPANION.

SIGN. *Rite of Memphis.* Place the right hand on the heart, the fingers bunched up as though to seize an object; lift the left hand, palm in front, the elbow touching the body; this is the sign of order. Draw the right hand towards the right flank and let it fall to the side; drop the left hand to the side to complete the sign.

French Rite and Scottish Rite. The same. This is called pectoral and signifies that one would rather have the heart torn out than reveal the secrets of the order.

GRIP. *Rite of Memphis.* Take the right hand of the tyler, knock with the thumb five times on the first phalange of the middle finger, then place the thumb between this phalange and that of the second finger; in this position the pass-word is given. The tyler then places the thumb on the first phalange of the middle finger and presses lightly with his thumb-nail; this is the request of the word.

Scottish Rite. The same.

French Rite. Take the right hand, knock lightly three apprentice knocks with the thumb on the first phalange of the index finger; and two knocks on the first phalange of the middle finger; the tyler replies with the same sign, and passes the thumb between the two first joints of the middle and second fingers; this is the request for the word.

KNOCKS. *Rite of Memphis.* Five knocks by 3 and 2.

Scottish Rite. The same.

French Rite. Five knocks by 2, 1 and 2.

STEPS. *Rite of Memphis.* Three steps of an apprentice, and two oblique steps, one to the right with the right foot and one to the left with the left foot, drawing the feet together after each step.

Scottish Rite. The same.

French Rite. The same but commencing with the right foot for the first three steps.

AGE. Five years for the three Rites.

INSIGNIA. *Rite of Memphis.* Blue tunic, apron of white skin with the flap down.

French and Scottish Rites. The same but without the tunic.

PASS-WORD. SHIBBOLETH (ear of corn) for the three Rites.

WORD. *Rite of Memphis and Scottish Rite.* J. . .

French Rite. B. . .

THIRD DEGREE—MASTER.

SIGN OF HORROR. *Rite of Memphis.* Place the open right hand, fingers extended, the thumb apart and touching the right flank; this is the sign of order; lift the two hands towards the heavens, the fingers extended and separated, saying, "Adonai," after this exclamation let the two hands fall on the apron, as if expressing surprise; this is the complete sign.

Scottish Rite. The same.

French Rite. The sign of order is the same; sign of horror—draw back the right leg as if retreating a step; turn the head to the right as if wishing to avoid a dreadful sight, and advance the two hands to the left.

SIGN OF HELP. *Rite of Memphis.* When a master is in danger, and wishes to call a brother to his assistance, he elevates his two hands joined together above the head, palms uppermost, saying "Come to my aid, ye children of the widow." (For explanation of this see 5.)

French and Scottish Rites. The same. When a Master is questioned about his Masonic rank, he replies, "The Acacia is known to me." The origin of this phrase is: When the knight Masons attended a meeting of the higher sciences, the Grand

Master gave them a sprig of acacia; this replaced the branch of myrrh carried by the initiates of Memphis. The palm of gold, given by Virgil to Aeneas, has the same origin.

GRIP. *Rite of Memphis.* Right foot against right foot, knee against knee, lean towards each other; place reciprocally the left hand on the right shoulder to hold each other up, and draw together; take each the right hand of the other in forming a claw as if to enfold the palm; these are the five perfect points of a master. One and the other say alternatively the three syllables of the sacred word and give each other the kiss of peace; these five points signify: (1) The feet together, that every Mason should hasten to the help of his brethren. (2) The bending of the knees, that one should bend without ceasing before the All Powerful. (3) The joining of the right hands, that one should help all brethren. (4) The arm on the shoulder, that one should give wise advice. (5) The kiss of peace announces that happiness, that unalterable union which is at the base of the Order.

French and Scottish Rites. The same.

KNOCKS. *Rite of Memphis.* Nine, by three times three.

Scottish Rite. The same.

French Rite. Nine by 2, 1, 2, 1, 2, 1.

STEPS. *Rite of Memphis.* Three steps, as if passing over an object placed on the ground; the first step to the right, commencing with the right foot; the second step to the left, with the left foot; the third to the right with the right foot, bringing the feet together after each step.

Scottish and French Rites. The same.

AGE. *Rite of Memphis.* Seven years and upwards.

Scottish and French Rites. The same.

In ancient times an initiate was not allowed to take his Master's degree under seven years, during which time he studied those sciences which were beneficial to the human race, and sought to penetrate the secrets of nature.

INSIGNIA. *Rite of Memphis.* Blue tunic, white apron with red border, with a pocket underneath the flap; in the middle

of the apron are embroidered the letters M.B.: a water marked sash worn from right to left; at the bottom is suspended with a red rosette the jewel, a square on which are compasses open at 45 degrees.

Scottish and French Rites. The same but without the tunic.

PASS-WORD. *Rite of Memphis.* TUBAL CAIN.

Scottish Rite. The same.

French Rite. GIBLIM, meaning limit or complement.

SACRED WORD. *Rite of Memphis.* MOABON, meaning "begotten of the father."

Scottish Rite. The same.

French Rite. MAK-BENAH, which means "the flesh leaves the bones." The Master is called GIBEON, from the Gibeonites who were the guardians of the ark of alliance, emblem of our science and traditions.

A lost Master finds himself between the square and the compass; these are the symbols of wisdom and justice, and a good Mason should never deviate from them.

FOURTH DEGREE—DISCREET MASTER*

SIGN. *Rite of Memphis.* The index and the middle finger of the right hand placed together on the mouth; in reply the same sign is made with the left hand.

Scottish Rite. The same.

GRIP. *Rite of Memphis and Scottish Rite.* Take the right hand with the grip of a Master, advance the hand to the elbow, pressing the arm seven times, and at the same time advance the right legs until they touch at the interior.

SALUTE. Seven knocks by 6 and 1 (same in both Rites).

STEPS. *Both Rites.* As in the 3rd degree.

AGE. *Both Rites.* Three times twenty-seven.

INSIGNIA. *Rite of Memphis.* A blue tunic, white apron attached by black cords; the flap of the apron is blue, with an embroidered eye; in the middle of the apron are two branches, one

*To the casual reader it will doubtless appear that the *Secrets* of the French and Scottish Rites are here laid bare. We hasten to say that such is not the Case, since the *Secrets* of those Rites today bear no resemblance to the information (?) given in this *Tyler*.—*W. J. C.*

of laurel and one of olive; forming an open crown, and in the middle the letter Z; blue sash, interwoven with black, worn crosswise, at the bottom of which is hung an ivory key with the letter Z.

Scottish Rite. The same, less the tunic.

PASS-WORD. *Both Rites.* ZISA, (splendid) so named after the son of Jonathan.

SACRED WORD. *Both Rites.* 1st word IOD; this word in cabalistic form signifies God, principle, unity. 2nd word ADONAI (God). 3rd word IVAH. These words are derived from the cabalistic form of the word Jehovah, which being combined in various manners, always gives one of the names of God; this ineffable name was one of the mysteries of the interior of the Temple.

FIFTH DEGREE—PERFECT MASTER.

SIGNS—OF ADMIRATION. *Both Rites.* Raise the hands and the eyes towards Heaven, and lower the hands by crossing them on the breast, at the same time looking at the ground.—OF RECOGNITION. Advance the feet slowly until the toes touch and bend the knees forward until they touch; place the right hand on your heart, and the left hand on the breast of the one proving you.

GRIP. *Both Rites.* Take each the right hand, thumb in the form of a square, and place the left hand on the right shoulder of the other.

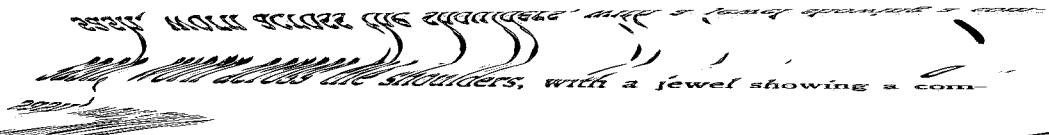
KNOCKS. *Both Rites.* Four equal knocks.

AGE. *Both Rites.* One year at the opening of the work and seven years after work is suspended—in all, eight years.

STEPS. *Both Rites.* Form a square by placing the four feet together.

INSIGNIA. *Rite of Memphis.* Blue tunic, green sash with silver fringe.

Scottish Rite. White apron, green flap, three concentric circles in the middle of the apron, and in the centre a square stone with the letter J engraven on it; a water marked green sash, worn across the shoulders, with a jewel showing a com-



pass on a segment of a circle equal to 60 degrees; the circle is graduated.

PASS-WORD. *Both Rites.* ACACIA.

SACRED WORD. *Both Rites.* JEHOVAH (I am that I am.)

SIXTH DEGREE—INTIMATE SECRETARY OR SUBLIME MASTER.

SIGN. *Both Rites.* Place the right hand on the left shoulder, and draw the hand down to the right hip, in designing the shoulder belt; the reply is given by crossing the arms on the breast, then lowering them towards the sword, at the same time raising the eyes towards the heavens.

GRIP. *Both Rites.* Each one takes the right hand of the other, and the first one says "Berith" (alliance); the second, turning the hand over says "Neder" (vow); then the first, recovering his first position says "Schelemoth" (pure).

KNOCKS. *Both Rites.* Twenty-seven knocks by 3 times 9.

INSIGNIA. *Rite of Memphis.* Blue tunic, blue sash with silver fringe.

Scottish Rite. A crimson water marked sash worn across the shoulders; at the bottom of the sash is suspended a jewel composed of three interlaced triangles; white apron, lined and bordered in red; on the flap is a triangle embroidered in gold.

PASS-WORD. *Both Rites.* 1st word JOHABEN (Son of God); this name is given the recipient. 2nd word ZERBEL.

SEVENTH DEGREE—PROVOST AND JUDGE.

SIGN. *Rite of Memphis.* Place the right hand open upon the breast.

Scottish Rite. Place the two first fingers on the side of the nose; and in reply place the index finger on the end of the nose and the thumb under the chin.

GRIP. *Rite of Memphis.* Give each other the two hands, interlace the little finger of the right hand with the index finger and give seven slight taps on the palm of the hand.

Scottish Rite. The same, but with the right hand only.

INSIGNIA. *Rite of Memphis.* Blue tunic, blue sash fringed

with silver, poppy coloured ribbon across shoulders, to which is suspended a triple triangle.

Scottish Rite. Crimson ribbon, at the bottom of which is a golden key, white apron with red border, a pocket in the middle with a red and white rosette; on the flap is a key embroidered in gold.

PASS-WORD. *Both Rites.* TITO.

SACRED WORD. *Rite of Memphis.* JAKIVAL.

Scottish Rite. The same, then IZRACH - IAH, JEHOVAH. HIRAM, STOLKIN, Geometricians and Architects.

EIGHTH DEGREE—KNIGHT SUPERINTENDENT OF WORKS.

SIGNS. *In Both Rites,* (a) Of Surprise—having the hands spread out in the form of a square, place the two thumbs on the temples, step back two paces, advance two, whilst saying "BEN-CHORIM" (Sons of Nobles); place the two hands over the eyes to cover them. (b) Of Admiration—having interlaced the two hands turn them palms upward, then let them drop on the waist, whilst looking heavenwards and saying "ACHAR" (disturbing), this is one of the names of God. (c) Of Distress—having placed the right hand on the heart, place the left hand on the mouth, then touch the knees three times saying the first time "HAI" (living), the second time "JAH" (God).

GRIP. *Both Rites.* Strike the heart with the right hand, then pass it under the left arm, and finally take the right shoulder with the other hand, saying "JACHINAI"; the other replies "JUDAH" (praise).

KNOCKS. *Both Rites.* Five equal knocks.

STEPS. *Both Rites.* Five equal steps (take the seven steps of exactitude, and learn the five points of fellowship).

AGE. *Both Rites.* Three times nine years.

INSIGNIA. *Rite of Memphis.* Blue tunic, cherry coloured sash with golden fringe.

Scottish Rite. A white apron bordered with green and lined in red; in the middle of the apron is embroidered a nine pointed

star in a balance and on the flap a triangle containing the letters B.A.J.; a red water marked ribbon, worn as a sash across one shoulder, passing from right to left; the jewel is a triangle, and on one of the sides are engraven the pass-words and sacred words—BEN-CHORIM, ACHAR, JACHINAI, (Freemason, O God, thou art Eternal). On the triangle are also engraven the words JUDAH and JAH (Praise to the Lord).

The Pass-words and sacred words are the same as those given with the grip.

NINTH DEGREE—ELECTED KNIGHT OF THE NINE OR ELECTED MASTER OF THE NINE.

SIGN. *Rite of Memphis and Scottish Rite.* (1) Facing the one who is proving you, make a movement as if you were going to strike him on the forehead with a dagger; in reply, he will place his hand to his forehead as if to assure himself that he is not wounded. (2) Strike at his heart as if with a dagger and say "NEKAM" (vengeance), and in reply he will place his hand on his heart saying "NEKAM."

French Rite. (Elect) Sign of order, advance the right hand with the fist clenched but with the thumb raised.

SIGN OF RECOGNITION. With the right hand make a movement as if to seize a dagger and to strike with it; in reply the right hand being shut, with the thumb raised, lift the hand in turning it over, the thumb turned towards the ground.

GRIP. *Rite of Memphis and Scottish Rite.* Present to the tyler the right hand shut with the thumb raised, in reply the tyler seizes with the right hand the thumb which is presented to him, and keeps his own thumb raised.

French Rite. Present to the tyler the fist closed, with the thumb raised; he takes at once the thumb with his open right hand, and lets it slip whilst withdrawing his hand, these movements are made three times, alternately.

KNOCKS. *The Three Rites.* Nine knocks by 8 and 1.

STEPS. *Rite of Memphis and Scottish Rite.* Three apprentice steps, three of a F.C. and three of a Master.

French Rite. The same steps but forwards and backwards (eighteen in all.)

AGE. *Rite of Memphis and Scottish Rite.* Eight plus one years completed.

INSIGNIA. *Rite of Memphis.* Blue tunic, sash of cherry-red, with gold fringe; a black ribbon worn crosswise, at the bottom of which is a dagger as a jewel.

Scottish Rite. A white apron splashed with red, lined and bordered with black, on the flap is embroidered a bloody arm holding in the hand a dagger. A black ribbon passing from left to right at the bottom of which are nine red rosettes, four in front, four behind and the ninth serves to attach the jewel which is a dagger with a silver blade.

French Rite. A white apron lined and bordered with black, in the middle of which is embroidered a dagger surrounded by nine red flames; a black ribbon on which are embroidered three skulls with the words "vincere aut mori"; at the bottom of the ribbon is suspended a golden dagger with a silver blade, attached by a white rosette to a small red ribbon, this black ribbon is worn as a sash from left to right.

All the members of the Lodge carry daggers.

PASS-WORD. *Rite of Memphis.* BEGONGAL-CHOL (abomination to all).

Scottish Rite. BAGULKAL (this word is wrong) in the ancient series called Adonhiramite the pass-word is STERKIN. This word, like that of STOLKIN should be replaced by SCHOULKAIN (free of possession).

French Rite. ABIBALANG (destroying his father).

SACRED WORD. *The Three Rites.* NEKAM, reply NECHAM.

TENTH DEGREE—ILLUSTRIOUS ELECT OF THE 15.

SIGN. *Rite of Memphis and Scottish Rite.* Place the dagger under the chin; and as if one wished to open the breast, draw the hand down the body; in reply, having the point covered and the thumb raised, make the sign of an apprentice.

GRIP. *Both Rites.* Interlace with the tyler the fingers of each others right hand.

KNOCKS. *Both Rites.* Five equal knocks.

STEPS. *Both Rites.* Fifteen triangular steps.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash fringed with gold, black ribbon worn crosswise; three heads are embroidered on the front of the ribbon.

Scottish Rite. White apron, lined and bordered with black, in the middle of which is painted the city of Jerusalem showing in perspective three gates; on each of them is a head on a pole. The ribbon is black, worn from left to right, and has three heads embroidered on it. The jewel is a dagger suspended at the end of the ribbon.

PASS-WORD. *Both Rites.* ELIAM (God's People).

SACRED WORDS. *Rite of Memphis.* ZERBEL, who was the son of Jaida, a general of Solomon's army. The reply is BEN-IAH (Sons of God.) The three heads on the ribbon signify the three assassins of Hiram.

ELEVENTH DEGREE—SUBLIME ELECTED KNIGHT.

SIGN. *Both Rites.* Cross the arms on the breast, having the hands closed but the thumbs stuck out.

GRIP. The right hand being shut with the thumb raised, is mutually presented the first one takes the thumb of the other, turns the hand over and says alternately these three words, BERITH, NEDER, and SCHELEMOTH. Then he takes the right hand of the other and presses three times with the thumb on the first joint of the middle finger.

KNOCKS. *Both Rites.* Twelve equal knocks.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash with gold fringe, black ribbon worn crosswise, on which are embroidered three flaming hearts.

Scottish Rite. Black ribbon, worn from left to right, on which is embroidered "vincere aut mori" and at the bottom of the ribbon is a dagger. (Note that all the daggers and all these vengeances are merely allegorical). A white apron with black border; in the middle of the apron is a pouch embroidered with a dagger surrounded by nine flames.

PASS-WORD. *Both Rites.* STOLKIN (running water) and AMAR-IAH (word of God).

SACRED WORD. *Both Rites.* ADONAI.

TWELFTH DEGREE—KNIGHT GRAND MASTER ARCHITECT.

SIGN. *Both Rites.* Place the right hand on the left; one hand is supposed to be holding a pencil, and the other a paper; make as if to make a design, and seem to gaze at the G.M. who is supposed to have suggested a subject.

GRIP. *Both Rites.* Put the left hand on the hip, and interlace the fingers of the right hand with those of the left hand of the tyler, who has his right hand on his hip.

STEPS. *Both Rites.* Three steps in the form of a square, the first are slowly and the two others quickly.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash with gold fringe, blue ribbon worn crosswise with the jewel which is a square plate; on one of the faces are engraven four semi-circles before seven stars, at the centre is a triangle, containing the letter A, on the other face are the five orders of architecture; at the top is a level and below are a square and compasses; below the columns of the five orders are the initials of their names C.D.T.I.C. Chevend—grandeur; Devek—union; Thokath—force; Jophi—beauty; Chillah—perfection. (NOTE. Are not these rather the names of the five orders of architecture? Corinthian, Doric, Tuscan, Ionic, and Composite).

Scottish Rite. (The G.M. has a white robe.) Blue ribbon passing from right to left, a white apron with a blue border; a pocket in the middle of the apron. The jewel is suspended to the ribbon and is the same as that of the Order of Memphis, except that after the compass is engraven a cross in the middle of which are the letters R.N.

PASS-WORD. *Both Rites.* BADBANAIN (Master of the Architects).

SACRED WORD. *Both Rites.* ADONAI.

THIRTEENTH DEGREE—ROYAL ARCH

This title is purely English; it would be much better to call it "Royal Vault."

SIGNS. *Both Rites.* (a) Of Admiration—one knee being on the ground, the head turned towards the left, raise the hands towards the heavens. (b) Of Adoration—fall on the two knees.

GRIP. *Both Rites.* Place the hands under the arms of the tyler, as if to aid him to rise, saying "TOUB BAANI AMAL RAB" (it is really a good thing to reward work); in reply, the tyler gives the same grip saying "J.....M" (it is a good Mason).

KNOCKS. *Both Rites.* Five knocks by two and three.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash with gold fringe, a purple ribbon worn crosswise, on which are embroidered the letters. I.V.L.O.L. (inveni verbum in ore leonis); the jewel is a golden triangle.

Scottish Rite. A purple sash worn crosswise, to which is appended the jewel which is a medal on one of the sides of which is engraven a triangle, and on the other side a trap-door leading to a vault.

SACRED WORD. *Both Rites.* J.....h.

FOURTEENTH DEGREE—KNIGHTS OF THE SACRED VAULT.

(Grand Scot of the Sacred Vault of James VI.)

SIGN. *Both Rites.* Place the right hand near the left flank and draw it sharply towards the right.

FIRST GRIP. Give each the right hand; turn it alternatively three times, the first one saying "BERITH," and the other "NEDER," to which the first replies "SCHELMOTH."

COVERING WORD. J.....M.

PASS-WORD. SHIBBOLETH.

SIGN OF FIRE. Place on the left cheek the open right hand, and with the left hand hold the elbow.

SECOND GRIP. Grip the right hand as in the 3rd degree saying "Are you going further?" The answer is to advance the hand along the arm to the elbow; then each one places his left hand on the right shoulder of the other, leaning forward three times with the right legs advanced. The second covering word is MACHORIM (afflictions) and the Second Pass-word is ELHANAN (Mercy of God, God the merciful). Sign of admiration and silence. After having inclined the head, raise the eyes and lift the two open hands toward the heavens and place the two first fingers of the right hand on the lips.

THIRD GRIP. Each one seizes the right hand of the other and with the left hand on the right shoulder draws the other one to him by advancing the hand on the back.

THIRD COVERING WORD. ADONAI.

French Rite. (Ecossais).

SIGN OF ECSTASY. Raise the open hands, palms foremost, the fingers together, and the thumb forming a square, to the height of the shoulder and lean the head towards the left shoulder, at the same time drawing back the left foot.

SIGN OF RECOGNITION. Extend the right hand, thumb forming a square, towards the left shoulder and draw the hand diagonally towards the right hip. This sign is called the scarf. To reply, the tyler places his open right hand, palm uppermost at his left hip and draws the hand horizontally towards the right.

GRIP. Each takes the right hand of the other, and turns it alternatively three times and says "BERITH," the other "NEDER," the first replies "SCHELMOTH."

KNOCKS. *All Three Rites.* Twenty-four knocks, 3, 5, 7, and 9.

STEPS. *Rite of Memphis.* Nine steps, eight quick ones and one slow, whilst holding the right elbow and placing the right hand on the cheek the palm outwards.

Scottish Rite. The same. (It is said in this Rite that Hiram thus moved when he was attacked by his murderers.)

French Rite. Twenty-four steps, three apprentices steps commencing with the left foot, five others commencing with the right foot, seven others commencing with the left foot, and then nine others, by three from the right foot, three from the left and three from the right.

AGE. *Scottish and Memphis.* Seven times seven years.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash fringed with gold, crimson ribbon worn crosswise with the jewel which is a golden compass.

Scottish Rite. The apron is white with a crimson border, and a blue ribbon; in the middle of the apron is embroidered a square flat stone, in the centre of which is sealed an iron ring;

the ribbon is crimson, worn crosswise, with the jewel which is a golden compass, above which is a crown and open on a quarter of a circle; between the legs of the compass is a medal on which is engraven on one side the Sun, and on the other side a blazing star with the letter G. On the quarter of the circle are the figures 3, 5, 7, 9. All the brethren wear a ring, on which is engraven on one side the name of the brother and the date of his reception and on the other these words "Virtue unites what death cannot separate."

French Rite. A poppy coloured sash, at the bottom of which is suspended a crowned compass open on the quarter of a circle from left to right, and a red scarf with a golden fringe, passing from right to left; a white apron, lined and bordered poppy-coloured.

GRAND PASS-WORD. *Both Rites.* BEAMACHEH! BAMEARAH! (God be praised! we have found!)

French Rite. EL-HHANAN (God the merciful).

SACRED WORD. *Both Rites.* JEHOVAH.

French Rite. SCHEMHAM'PHORAS (explained name).

FIFTEENTH DEGREE—KNIGHT OF THE SWORD (OR OF THE ORIENT).

SIGN. *Both Rites.* Place the right hand on the left shoulder and as if imitating the waves of a river, draw the hand towards the right hip; draw the sword and present it as if you were about to fight.

SIGN OF ORDER. *French Rite.* Hold the sword with the right hand at arms length, with the point uppermost.

SIGN OF RECOGNITION. Place the right hand on the left shoulder and bring it in waving movements to the right hip. In reply place the right hand on the left hip and bring it back in waving movements.

GRIP. *Both Rites.* Each one takes the left hand of the other, arm raised as if to repulse an attack, and from the right make as if you were trying to pass; place the point of the sword on the heart of the other; the first one says "JUDAH," the sec-

ond "BENJAMIN" (Benjamin, son of equity, or son of the ages).

French Rite. With the right hand on the sword hilt make a movement as though to draw it, then lean the body towards the right, passing the right foot behind the left, the left hand raised and extended as though repulsing an attack; the two brethren meet, take each others left hand, entwining the fingers, and giving each other the kiss of peace; one says "JUDAH," and the other replies "BENJAMIN."

KNOCKS. *All Three Rites.* Seven knocks by 5 and 2.

STEPS. *Both Rites.* Advance proudly with five long strides, bearing the sword aloft.

AGE. *Both Rites.* Sixty-two years.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash with golden fringe, water green ribbon worn crosswise, on which are embroidered bones, swords broken and swords unbroken. In the middle is a bridge on which are the letters L.D.P. (meaning Liberty of Passage).

Scottish Rite. The apron is white with a green border, and on the flap is embroidered a bloody head, and two crossed swords; in the middle of the apron are embroidered three links of a chain in the form of a triangle. The ribbon is water green, and is worn from right to left; on this ribbon are embroidered bones, dismembered limbs, crowns, swords broken and swords unbroken. In the middle is a bridge with the letters L.D.P.; the jewel is a sabre.

French Rite. A green ribbon, on the front of which are embroidered a crossed sword and sceptre, and surmounted by a sun. This ribbon is worn from left to right. White apron, green lining and border, with the flap down; on the flap are embroidered in gold the knot of Solomon badly enlaced, and in the middle of the apron two crossed swords. The knights wear also a sash round the waist, this sash is watered green with golden fringe.

CRY OF ACCLAMATION. *Both Rites.* Glory to God and to the Sovereign.

PASS-WORD. *Both Rites.* JAABOROUHAMMAIM (the waters will pass).

French Rite. JANGABOROU HAMMAIM, or JAAV-OROU HAMMAIM.

GRAND WORD. *Both Rites.* SCHALAL SCHALON ABI (he has disturbed the peace of his father).

SACRED WORD. *Both Rites.* RAPHODON (Place of rest).

French Rite. JUDA; reply BENJAMIN.

SIXTEENTH DEGREE—PRINCE OF JERUSALEM.

SIGN. *Both Rites.* With the left hand on the hip the sword raised, stand proudly erect. Place the arm as if about to fight, having the right foot formed in a square, the heel to the toe of the left foot.

GRIP. *Both Rites.* Each presses with the right thumb five times by 1, 2, and 2 on the joint of the little finger. Each join the point of the right foot, thus making a straight line, touch the knees, and place the open left hand on the shoulder; the first one says "Twenty" the other "Twenty-three." (On the 20th day of Tebeth, tenth month of the year, the ancients returned to Jerusalem, after their stay at Babylon. On the 23rd of ADAR, twelfth month of the sixth year of the reign of Darius, the people rejoiced after the re-dedication of the Temple.)

KNOCKS. *Both Rites.* Twenty-five knocks by 5 times 5.

STEPS. *Both Rites.* One step on the point of the toes.

PASS-WORD. *Rite of Memphis.* TEBETH (name of the 10th lunar month), reply is ESRIM (20).

SACRED WORD. *Rite of Memphis.* ADAR (12th month), reply is SCHALASH ESRIM (23).

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash fringed with gold; sky blue coloured ribbon, worn crosswise with a jewel which is a golden medal; on one side is a hand holding a balance, and on the other a double-edged sword and two stars.

Scottish Rite. A gold coloured ribbon with an edging of gold on which is embroidered a balance, a hand of justice, a dagger, two crowns and five stars. The Princes of Jerusalem wear white gloves, the jewel is attached to the ribbon; it is the same as in the Rite of Memphis. The apron is red bordered with gold.

SEVENTEENTH DEGREE—KNIGHT PRINCE OF THE EAST AND WEST.

The rituals of the Scottish Rite state that this degree was instituted in 1118, when the Crusaders united with the Knights of the East, under the command of Garimont, to form an armed force to protect the pilgrims.

SIGNS. *Both Rites.* General sign; look at the right shoulder of the tyler and in reply each looks at the shoulder, saying alternatively "ABADON" (exterminated), and "J..... .M" (Sign of entrance); each one places his right hand on the forehead of the other.

FIRST GRIP. *Both Rites.* Place the left hand in the right hand of the examiner, the fingers outstretched. The examiner covers with his other hand.

SECOND GRIP. Place the left hand on the left shoulder of the examiner, and he will touch your right shoulder with his right hand.

KNOCKS. *Both Rites.* Seven knocks by 6 and 1.

STEP. *Both Rites.* Seven steps in squares, making a heptagon.

INSIGNIA. *Rite of Memphis.* Blue tunic, red sash edged with gold. Black ribbon bordered with red, with the jewel which is a medal partly made of gold and partly of silver, forming a heptagon; on one side in each of the angles are engraven the letters B.D.S.P.H.G.F. Above each letter is a star, these letters are the initials of the words Beauty, Divinity, Wisdom (Sagesse) Power, Honour, Glory and Force. In the centre is a lamb in silver lying on the book of the seven seals; each seal bears one of the above letters. On the other side are two crossed swords, the points uppermost, and placed on a balanced scale.

Scottish Rite. White ribbon worn from right to left, and a black ribbon worn crosswise to which is suspended the jewel—the same as in the Rite of Memphis. The apron is yellow bordered with red.

PASS-WORD. *Both Rites.* J.....M.

SACRED WORD. *Both Rites.* ABADON.

EIGHTEENTH DEGREE—KNIGHT PRINCE OF THE ROSE-CROIX.

SIGNS. *All three Rites.* Of Order—The eyes raised towards the heavens, the arms crossed on the breast, the hands open; this is called the sign of the Good Shepherd. Of Recognition—The right hand raised with the index finger pointed towards the heavens, and in reply point to the earth with the same finger. Make these two signs alternatively. Of Help—Cross the legs by placing the right behind the left; in reply one makes the same movement with the left leg.

GRIP. *All three Rites.* With the arms crossed on the breast face each other, bow in token of salutation and without uncrossing the arms place the hands on the other's breast, and in this position give the brotherly kiss, and the pass-word.

KNOCKS. *All three Rites.* Seven knocks by 6 and 1.

AGE. *Both Rites.* Thirty-three years.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash with golden fringe, star of gold and silver with a smaller red star in the centre, red ribbon worn crosswise, with the jewel, which is a compass crowned, open on a quarter of a circle; between the branches are, on one side an eagle; and on the other a pelican.

Scottish Rite. Black clothing, over which is worn a white dalmatic, bordered with black, having a red Latin cross before and behind; the apron is in white satin, lined and bordered with red; on the lining is a red cross and on the front is embroidered one of the sides of the jewel; the ribbon is red on one side and black on the other; on the black side is embroidered a red cross, and on the red side a black cross; the jewel is the same as in the Rite of Memphis, but between the two figures there is a cross on which is a rose. The jewel is veiled and the ribbon and apron show the black side at the beginning of the ceremony.

French Rite. Same as in the Scottish Rite.

PASS-WORD. *All three Rites.* EMMANUEL (God with us); the reply is PAX VOBIS (Peace with us).

SACRED WORD. *All three Rites.* I N R I—This is not pronounced in full, but by alternate letters. The ancients of the Rose-Croix, the hermetical philosophers, formed with these four letters the following aphorisms:

Ignem natura regerando integrat
Inge natura renovatur integra
Inge nitrum roris invenitur

Others interpret them as the Hebrew name of the four elements of the ancient physics.

IAMMIM - water
NOUR - fire
ROUAHH - air
IABESCHEH - earth

The acclamation, after having made the knocks is HOSEA (Saviour).

The Knights wear on the left leg a garter on which is embroidered the device "Virtute et silentio."

The characteristic title of each knight, should be engraven on his jewel, at the back of the quarter of the circle.

NOTE. The Sovereign Prince of the Rose-Croix, of the *Rite of Kilwinning,* is the same, with the following variations:

KNOCKS. Three equal strokes.

SIGN OF THE LAW. The hands placed together, fingers outstretched, open the hands as if to make a book; this sign represents the tables of the law.

SIGN OF THE TOWER. Place the open hand on the left side of the tyler and the right hand on his left shoulder.

SIGN OF THE PEDESTAL. Gaze at the palm of the right hand and then place it on the forehead.

SIGN OF THE HAT. Extend the two hands against the forehead, palms turned outward.

SIGN OF HEREDOM. With the right hand closed, thumb raised, raise it to the height of the forehead, draw it down to the stomach, then to the left and then to the right, thus forming a cross.

GENERAL SIGN. The arms being crossed, raise the hands towards the heavens and then drop the hands to the front, in reply, with the index finger of the right hand point to the heavens.

GRIP OF HEREDOM. Face the tyler and each one place the hands on the windpipe of the other.

PASS-WORD. 1st word, EMMANUEL; 2nd word, ZERRUBBABEL; Particular word, I N R I ; General word, RAPHADON; Other words, SALATHIEL (asked of God), MOABON, HIRAM, JEHOVAH.

STEPS. *The three Rites.* Three sharp short steps.

NINETEENTH DEGREE—KNIGHT GRAND PONTIFF OF JERUSALEM.

(In the *Scottish Rite,* Grand Pontiff, or Sublime Scot of the Celestial Jerusalem.)

SIGN. *Both Rites.* Extend the right hand, the hand open, and lower perpendicularly the three last fingers.

GRIP. *Both Rites.* Each one puts the palm of his right hand on the forehead of the other; the first says, "ALLELUIA," the second, "PRAISE THE LORD." In reply, the first says, "EMMANUEL," and the second, "GOD HELP YOU," and both say "AMEN."

KNOCKS. *Both Rites.* Twelve knocks by 2, 1, 2, 1, 2, 1, 2, 1.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash with golden fringes, a star of gold and silver, with a smaller golden star in the centre; a white ribbon bordered with violet, the jewel is a dove.

Scottish Rite. A white robe, the front of sky blue, on which are embroidered twelve golden stars; crimson ribbon bordered with white, twelve stars are embroidered on the front and towards the top is an Alpha, and at the bottom an Omega; this ribbon is worn from left to right, and to it is suspended a jewel which is a golden plate in the form of an oblong. The Alpha is engraven on one side, and the Omega on the other.

PASS-WORD. *Both Rites.* EMMANUEL.

SACRED WORD. *Rite of Memphis.* ALLELUIA (Praise God).

TWENTIETH DEGREE—KNIGHT GRAND MASTER OF THE TEMPLE OF WISDOM.

Chief of the 1st Series.

(*Scottish Rite,* Worshipful Grand Master of all the Lodges.)

SIGNS. *Both Rites.* (1) Form four squares thus—place the right hand on the heart, and raise the thumb (two squares). Place both heels together with the feet open (one square); place the left hand on the lips and raise the thumb (one square). (2) With the head inclined towards the left, kneel, and place the elbows on the ground. (3) Cross the hands on the breast, the right hand over the left, the fingers open, the thumb in the form of a square, the feet in the form of a square, (thus making five squares). (4) Sign of Introduction. Raise the right arm as if about to strike a blow; on meeting the arms of the two brethren cross.

GRIP. *Both Rites.* Each of the two brethren holds the right elbow of the other with the right hand and presses it four times, and then slides the hand up to the wrist and presses on it with the index finger. Introduction. Take each other by the hand and place the thumb on the ligature of the wrist, and slide the thumb along the hand to the end of the fingers.

KNOCKS. *Both Rites.* Three knocks by 1 and 2.

STEPS. *Both Rites.* Nine steps, each forming a square.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold, grand cross, yellow ribbon worn crosswise; the jewel is a triangle.

Scottish Rite. A yellow and sky blue sash crossed on the breast, the jewel is a golden triangle with the letter R.

PASS-WORD. *Both Rites.* JEKSAN, reply ZABULON, to which the first replies NABUZARDAN.

SACRED WORD. BETSIJAH (branch of solitude).

TWENTY-FIRST DEGREE—KNIGHT NOACHITE, OR OF THE TOWER.

(*Scottish Rite.* Noachite or Prussian Knight.)

SIGNS. *Both Rites.* (1) Of Order—the face turned towards the direction whence the moon rises, raise the arms towards

the heavens. (2) Introduction—Present to the tyler the fingers of the right hand; the tyler says, "FREDERICK THE SECOND," and presents his three fingers, to which the other replies, "NOAH" (rest).

GRIP. After having taken the index finger of the right hand of the tyler, press it with the index finger and thumb, saying "SHEM" (renowned); the tyler makes the same sign, saying "HAM" (hot or black), and in repeating the grip says "JAPHET" (beautiful).

KNOCKS. *Both Rites.* Three slow knocks.

STEPS. *Both Rites.* Three Master's steps.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold, grand cross of gold and silver; a black ribbon worn crosswise, the jewel is a golden equilateral triangle with an arrow across it; the jewel of the Order is a silver moon.

Scottish Rite. Yellow gloves and apron; black ribbon, worn from right to left; the jewels as in the Rite of Memphis.

SACRED WORD. *Both Rites.* SHEM, HAM, and JAPHET.

PASS-WORD. *Both Rites.* PHALEG (division) repeated three times.

TWENTY-SECOND DEGREE—KNIGHT OF LIBAN.

(*Scottish Rite.* Knight of the Royal Axe.)

SIGNS. *Both Rites.* Make a sign as if lifting an axe with both hands to cut a tree at its base. Reply: Raise the two hands, the fingers extended as high as the forehead, and then drop them.

GRIP. *Both Rites.* Each takes the hands of the other and intertwines the fingers.

KNOCKS. *Both Rites.* Two equal knocks.

STEPS. *Both Rites.* Three steps crosswise.

INSIGNIA. *Rite of Memphis.* Red tunic, blue sash fringed with gold, grand cross, rainbow coloured ribbon worn crosswise; jewel is a golden axe surmounted by a crown.

Scottish Rite. A similar sash and axe, except that on one side of the handle are the letters L.S., and at the top, on the

same side, A.A.C.D.X.Z.A.; on the other side are the letters S and N.S.C.J.M.B.O. These are the initials of the names, Liban, Solomon, Abda, Adonhiram, Cyrus, Darius, Xerxes, Zerubbabel, Ananias, Sidonius, Noah, Shem, Ham (Cham), Japhet, Moses, Bezaleel, Aholiab (Ooliab). An apron, in the middle of which is embroidered an eye.

PASS-WORD. *Both Rites.* JAPHET, AHOLIAB (Tabernacle of the Father).

SACRED WORD. *Rite of Memphis.* NOAH, BEZALEEL (shadow of God), and SIDONUS (Hunter).

TWENTY-THIRD DEGREE—KNIGHT OF THE TABERNACLE.

(*Scottish Rite.* Chief of the Tabernacle.)

SIGN. *Both Rites.* One is supposed to hold a censer in the left hand, and to attempt to seize the censer with the right hand, at the same time advancing the left foot.

GRIP. *Both Rites.* Each takes with the right hand the left elbow of the other.

KNOCKS. *Both Rites.* Three equal knocks.

STEPS. *Both Rites.* Five equal steps.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold, a grand star, Jewel, a delta.

Scottish Rite. Red robe with a shorter yellow overcoat without sleeves; for a hat, one wears a closed mitre made of golden cloth; on the front of which is embroidered a delta with the ineffable name. Black sash fringed with silver; at the knot of the sash is attached with a red rosette, a dagger, the sash is worn from left to right.

PASS-WORD. *Rite of Memphis.* HAHTZIELD (Will of God). In reply DARAKIEL (God's directions).

SACRED WORD. IRAM.

TWENTY-FOURTH DEGREE—KNIGHT OF THE RED EAGLE.

(*Scottish Rite.* Prince of the Tabernacle.)

SIGNS. *Both Rites.* (a) Of Recognition—as if to shield oneself from a bright light, place the right hand on the eyes, and

the left hand open on the breast; carry the right hand towards the left shoulder, and draw it diagonally towards the right side; this is called the sign of the sash. (b) Grand Sign—place the two hands open on the head, join the two thumbs and the two index fingers by their extremities to form a triangle.

GRIP. The same as the 23rd Degree.

SIGN OF ADMIRATION. *Both Rites.* Incline the head forward, the right hand on the breast, the eyes raised to the heavens, and covered by the left hand.

STEPS. *Both Rites.* Six equal steps and one longer step.

KNOCKS. Seven by 6 and 1.

PASS-WORD. *Both Rites.* URIEL (fire of the Lord). In reply, one says, "Tabernacle of the revealed truths."

SACRED WORD. *Both Rites.* JEHOVAH (spelling it).

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold; grand star, ribbon watered poppy coloured, worn crosswise; white apron with poppy coloured lining.

TWENTY-FIFTH DEGREE—KNIGHT OF THE SERPENT OF AIRAIN.

SIGN. *Rite of Memphis.* Point to an object on the ground with the index finger of the right hand; incline the head.

Scottish Rite. The same, and make the sign of the cross.

GRIP. *Both Rites.* Take with the left hand the left wrist of the tyler; in reply, he will take your right wrist with his right hand.

KNOCKS. *Both Rites.* Nine knocks, five slow, then three short, and then one.

STEPS *Both Rites.* Nine steps taken serpent-wise.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold; a grand star, violet ribbon worn crosswise, on which is embroidered in gold "Virtue and Courage."

Scottish Rite. The jewel is a serpent wound round a wand, ending in a T. (This is the image of the serpent which Moses erected in the camp of the Israelites.) The ribbon is red, worn crosswise, and embroidered as in the Rite of Memphis.

PASS-WORD. *Both Rites.* *I.N.R.I.*

COVERED WORD. *Rite of Memphis.* JOHAN RAPH (sun, to heal).

Scottish Rite. JOHANNES RALP. (Founder of the Order).

SACRED WORD. *Both Rites.* MOSES—this spelled (taken). (Moses was the chief and the law-giver of the Hebrews; he finished his career on mount NEBO, on the last day of the moon of ADAR, the last of the year 2553; but his sepulchre has never been discovered.)

TWENTY-SIXTH DEGREE—KNIGHT OF THE HOLY CITY.

(*Scottish Rite.* Trinitarian Scot, or Prince of Mercy.)

SIGNS. *Both Rites.* (a) Of Entry—as if to protect one's self from a bright light, place the right hand in the form of a triangle above the eyes. (b) Of Character—with the two thumbs and the two index fingers joined at the extremities, with the hands touching the body form a triangle. (c) Of Help—with the hands open, palm outwards, cross the two arms above the head, saying "Come to my aid, ye children of the Widow." (d) Of Order—place the right hand on the hip.

GRIP. *Both Rites.* Place the two hands on the shoulders of the tyler; press three times saying "GOMEL."

KNOCKS. *Both Rites.* Fifteen by 3, 5, and 7.

STEPS. *Both Rites.* Three equal steps, beginning with the left foot.

AGE. *Both Rites.* Eighty-one.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold; ribbon is white and chamois; worn crosswise.

Scottish Rite. Red apron, in the middle of which is embroidered a white and green triangle; a ribbon of the three colours of the order, worn crosswise; the jewel is a golden equilateral triangle.

PASS-WORD. *Both Rites.* GOMEL (rewarding).

COMMON WORDS. *Both Rites.* GIBLIM and GABAON (hill).

SUBLIME WORD. *Rite of Memphis.* EDUL PEN CAGU (Do unto others that which you would they should do unto you).

TWENTY-SEVENTH DEGREE—SOVEREIGN GRAND COMMANDER OF THE TEMPLE.

(Scottish Rite—of Jerusalem.)

SIGNS. *Rite of Memphis.* (a) Of Recognition—place the right hand on the forehead, and with the thumb (the fingers being closed) make the sign of the cross. In reply, the tyler will kiss the forehead on the spot where the cross has been made. But outside the courtyard, instead of kissing the forehead, he places the first two fingers of the right hand on the mouth, keeping the other fingers closed, and turning the hand.

Scottish Rite. The same, with the additional sign of Order—in the courtyard, having the right hand open on the round table, form a square by extending the thumb; then, standing upright, place the right hand just below the chest.

GRIP. *Both Rites.* Knock three times with the right hand on the left shoulder of the examiner, who will reply by taking the right hand and slightly shaking it three times.

KNOCKS. *Both Rites.* Twenty-seven with the flat of the sword, by 12, 12 and 3.

STEPS. *Rite of Memphis.* Three ordinary steps.

INSIGNIA. *Rite of Memphis.* Red tunic, white sash fringed with gold, grand star; ribbon of sky blue, edged with gold; jewel is a golden triangle.

Scottish Rite. White ribbon, edged with red, worn as a hood. On the two sides are embroidered in red the four stars of a commander; the jewel is a golden triangle, on which is engraven the sacred word; red scarf, black borders, passing from right to left, the commander's cross is suspended to this ribbon. Red apron with black border; on the flap is a teutonic cross, surrounded by a laurel wreath, and above this is a key.

PASS-WORD. *Rite of Memphis.* SOLOMON (Peaceful).

SACRED WORD. *Both Rites.* I.N.R.I.

TWENTY-EIGHTH DEGREE—KNIGHT OF JOHAN OR OF THE SUN.

SIGNS. *Both Rites.* Having the thumb of the right hand extended, place the hand on the heart; in reply point to the heavens with the index finger of the right hand.

GRIP. *Both Rites.* Take the hands of the examiner and press them slightly.

KNOCKS. *Both Rites.* Six equal knocks.

INSIGNIA. *Rite of Memphis.* Red tunic with blue cloak; white sash, covered with golden pointed stars; grand cross in the middle of which is a sun; a sky blue baton with a golden globe at its extremity.

Scottish Rite. The G.M. wears a red robe, a blue cloak, and carries a blue sceptre at the end of which is a golden globe; the brethren of Truth have a white baton with a golden eye at its extremity; the cherubims have a white watermarked sash worn crosswise, and on the point of the sash is embroidered an eye; the jewel is a radiant triangle with an eye in its midst; the cherubims do not wear aprons, the sylphs wear a tunic, a brown apron, a blue cap drawn together by a golden coloured ribbon. (The candidate is veiled when he enters the Lodge.)

PASS-WORD. *Rite of Memphis.* HELIOS MENE TETRAGRAMMATON (the sun, the moon, God).

Scottish Rite. STIBIUM (antimony).

SACRED WORD. *Both Rites.* ADONAI; reply, ABRA (blameless king).

We have several orders which more or less correspond with the 28th degree; the best known is the "Sublime Elect of the Truth." There is a metropolitan council attached to the Chapter of the Sovereign Princes of the Rose Cross of the Perfect Union in Rennes.

This order is divided into two parts; the Adept Prince or Cherubim, which is the introduction to the "Elect of the Truth." The decoration is the same as in the preceding degree, the number of officers is the same, and they have the same title in the 1st degree; these two grades are entirely philosophic; the

Council only admits seven members and no sylphs; here are details of these two grades.

ADEPT KNIGHT.

INSIGNIA. Poppy coloured ribbon, on which is embroidered in gold a Sun, the apron is white, with a poppy coloured border; in the middle of which are three rosettes of the same colour, arranged in a triangle; the jewel is a golden sun suspended to a golden chain fastened round the neck; the rest is the same as the 28th degree of the *Scottish Rite*.

SUBLIME ELECT OF THE TRUTH.

INSIGNIA. The ribbon is poppy coloured with a golden fringe, worn from right to left; it is attached low down with a rosette. On the front of the ribbon is embroidered a delta with gold and silver rays, with an eye in the middle and on the part of this sash which passes over the shoulder is an epaulet of gold with three silver stars; there is no apron; the jewel is a golden halo with a triangle in the middle, and in the triangle is a cross.

There is neither sign, steps, knocks or grip.

PASS-WORD. (Of Recognition). NATURA (nature); it is given in a whisper.

The Sublime Elect of the Truth is very ancient; it is the final degree of Initiation of the ancients. But its mysteries are unknown in modern Rites; and the earlier Rite no doubt passed them on to higher degrees.

TWENTY-NINTH DEGREE—KNIGHT OF ST. ANDREW.

(*Scottish Rite*. Grand Scot of St. Andrew of Scotland, or Patriarch of the Crusades.)

SIGNS AND GRIP. *Both Rites*. (1) Sign of the earth; with the head slightly bent forward, wipe the forehead with the back of the right hand. 1st Grip; with the examiner, take successively the 1st, 2nd and 3rd joints of the right index finger spelling alternatively BOAZ, (2) Sign of Water; place the right hand on the heart, extend it horizontally to the height

of the breast, and let it fall to the right side. Grip; take each the 1st, 2nd and 3rd joints of the right middle finger, spelling JACHIN. (3) Sign of astonishment and horror; whilst looking at the ground, turn the head to the left and lift the two hands towards the heavens. (4) Sign of fire; join the two hands with fingers interlaced, palm outwards, and cover the eyes. In reply, sign of air; raise forward the right hand to the height of the shoulder. Grip. Whilst pronouncing alternatively one of the syllables of the word MOABON, take the index finger of the others right hand by the end joint. 5th Sign (that of admiration) raise the hands and eyes towards the heavens, the left arm a little less than the right, the left heel raised a little so that the knee makes a square with the right leg. 6th Sign (that of the Sun), place the right thumb on the right eye, raise the index finger to form a square, then point as if indicating an object, and say, "I measure as far as the Sun." 7th General Sign; make with the arms on the breast a St. Andrew's Cross. General grip; each takes the first joint of the right index finger of the other; the first says "NE," the second "KA," and in passing to the extreme joint of the little finger, the first says "MAH" and the second "NEKAMAH."

STEPS. *Both Rites.* On the plan of the cross of Jerusalem take three apprentice steps, three of a companion, and three of a master.

AGE. *Both Rites.* Nine squared—that is eighty-one years.

KNOCKS. *Both Rites.* Nine by 2, 3, and 4.

INSIGNIA. *Rite of Memphis.* Red tunic, white scarf with stars, fringed with gold; grand cross; sash worn crosswise, with the jewel which is a compass in three triangles enclosed in another triangle.

Scottish Rite. Red robe, poppy coloured ribbon, worn as a scarf; at the bottom of it is the jewel with a rosette in green ribbon, bordered with red. The belt is white with a golden fringe, the jewel is a compass in three triangles enclosed in another triangle, below the larger triangle is a reversed square, and in the angle of the square is a dagger.

PASS-WORD. *Rite of Memphis.* EREL, (angel of fire or of light), HASSAN (angel of the air), TALJAHHAD (angel of the water), PHORLACH (angel of the earth).

Scottish Rite. ARDAREL, CASMARAN, TALLIU, FURLAC, (angels of fire, air, water, and earth—these words are incorrect).

SACRED WORD. *Both Rites.* NEKAMAH (vengeance.)

THIRTIETH DEGREE—GRAND KNIGHT KADOSH.

(*Scottish Rite,* Grand Inquisitor, Grand Elect, Knight Kadosh, or Knight of the White and Black Eagle.)

SIGNS. *Both Rites.* Place the right hand, with fingers apart, on the heart, let it fall on the right knee that one grasps whilst staggering; then seize the dagger which is suspended to the ribbon, lift it as if about to strike and say "NEKAM, ADONAI" (vengeance, Lord). Sign of Order; having the sword in the left hand, place the right hand on the heart.

GRIP. *Both Rites.* Each one touches the toe and right knee of the other, whilst presenting the right fist closed; the thumb being raised is taken reciprocally and each one steps back a pace and raises the arm as if to strike with a dagger. The first says "NEKAMAH BEALIM" (traitors vengeance) the second replies "PHARASCH CHOL" (all is explained).

KNOCKS. *Both Rites.* Three times 2 and then 1.

STEPS. *Both Rites.* Three sudden steps with the hands crossed on the head.

AGE. *Both Rites.* A hundred years and over.

INSIGNIA. *Rite of Memphis.* White tunic, in the form of a dalmatic, bordered with black; white scarf fringed with gold; a dagger is in the belt; a hat drawn down, on the front of which is a silver sun, with golden rays, and in the middle of the sun, an eye; a black sash passing from left to right, on the front are two teutonic crosses embroidered in red; a two headed eagle, a sun, and the letters C.K.H. in silver embroidery; a grand cross in gold and silver, in the middle of which is a two-headed eagle.

Scottish Rite. Same tunic, black scarf fringed with silver, same hat, same sash; jewel is a teutonic cross in red enamel attached to the left buttonhole, or a black two headed eagle wearing a crown and having a dagger in its claws.

The Knights Kadosh, of ancient times and of Strict Observance, wear the ancient costume of the Templars; they are booted, and wear armour.

PASS-WORDS. *Both Rites.* To enter, NEKAM (vengeance); reply is MENAHHEM (consoler) to retire, PHANGAL CHOL (All is accomplished), reply is PHARASCH CHOL.

SACRED WORDS. *Both Rites.* NEKAM ADONAI; reply is PHARASCH CHOL. The mysterious ladder is composed of two parts each with seven steps; the first part on the right is called OHERELOAH (love of God), the second on the left is called OHER KEROBO (love of one's neighbour).

The steps of the 1st part are (1) TZEDEKAH (justice), (2) SCHOR LABAN (purity), (3) MATHOK (kindness), (4) EMOUNAH (force), (5) AMAL SAGGHI (work), (6) SABBAL (burden), (7) GHEMOUL NAH THEBOUNAH (prudence).

The steps of the 2nd part are (1) Astronomy, (2) Music, (3) Geometry, (4) Arithmetic, (5) Logic, (6) Rhetoric, (7) Grammar.

THIRTY-FIRST DEGREE—GRAND INQUISITOR COMMANDER.

SIGN. *Both Rites.* Cross the two hands on the navel. In reply one crosses the two arms above the head, fingers open, palms uppermost.

GRIP. *Both Rites.* Take reciprocally the left hand, advance the right foot, touch the knees, and with the right hand tap on the right shoulder of the other.

KNOCKS. *Both Rites.* Nine, by 1, 3, 4, and 1.

INSIGNIA. *Rite of Memphis.* Black tunic, white sash worn as a hood on the point of which is embroidered in gold a radiant triangle, in the middle is the number 31. A teutonic cross in silver is the jewel.

Scottish Rite. The same except the tunic.

There is no pass-word.

SACRED WORDS. *Both Rites.* TZEDEKAH (Justice). Reply, MISCHOR (Equity). Both say together, "AMEN" (So be it).

THIRTY-SECOND DEGREE—SOVEREIGN PRINCE OF THE ROYAL MYSTERY.

(*Scottish Rite.* Sublime Prince of the Royal Secret.)

SIGN. *Both Rites.* Place the right hand on the heart; raise the hand, palm downwards, and let it fall to the side.

KNOCKS. *Both Rites.* Five by 1 and 4.

INSIGNIA. *Rite of Memphis.* Red tunic, black ribbon, edged with silver worn crosswise; on the point is embroidered a sun; the scarf is black fringed with silver, a grand cross of gold and silver.

Scottish Rite. Same ribbon, on the point of which is embroidered a teutonic cross; a two-headed eagle in silver is placed in the centre of the cross; the belt is black with silver fringe, and a red cross is on the front. The jewel is a teutonic cross in gold, the apron is white with a red border; on the flap is the cross in silver outline; in the middle of the apron is traced the plan of the camp of the princes.

WORDS (Of order of the army.) There is a different word for each day of the week.

Monday, Darius.
Tuesday, Xerxes.
Wednesday, Alexander.
Thursday, Philadelphie.
Friday, Herod.
Saturday, Ezekial.
Sunday, Cyrus.

PASS-WORDS. *Both Rites.* PHAAL CHOL (separated), PHARASCH CHOL (re-united), NEKAM MAQQHAH (for vengeance). Then both say the word "SHADDAI" (All-powerful).

SACRED WORDS. *Both Rites.* SALIX; reply, NONI. Then both say together "TENGA." (These words are composed of the letters which marked the tents in the camp of the princes.)

THIRTY-THIRD DEGREE—KNIGHT GRAND INSPECTOR GENERAL.

(*Scottish Rite.* Sovereign Grand Inspector General.)

SIGNS. *Rite of Memphis.* (1) Cross the arms on the breast, bend the head and the body forward, kneel on both knees.

(2) Draw the sword from its scabbard, and place the left hand on the heart.

Scottish Rite. The same except kneel on the left knee for (2) and for (3) kiss the sword three times.

There is no *Grip* in this Degree.

KNOCKS. *Both Rites.* Eleven by 5, 3, 1 and 2.

INSIGNIA. *Rite of Memphis.* Tunic of crimson silk with golden stars, a sun in precious stones; a white sash with heavy golden fringe, a white ribbon bordered with gold; on the front is embroidered a silver delta surrounded by a golden halo. The jewel is a regular pentagon.

Scottish Rite. A white ribbon with golden border, at the bottom of which is a rosette, white, red and green with a golden fringe; a delta with a golden halo is embroidered on the front; on two sides of the delta is a dagger of which the point is directed towards the centre, and in the middle is the number 33 in Arabic; this ribbon is worn from left to right. One also carries on the left side a red teutonic cross; the jewel is a black two-headed eagle, crowned, with wings extended, and holding a sword in its claws; the sword, beak and claws are in gold; this jewel is worn suspended to a golden chain worn round the neck.

PASS-WORDS. *Both Rites.* (1) DE MOLAY; reply HIRAM-ABIF. (2) FREDERICK; reply OF PRUSSIA.

GRAND PASSWORD OR SACRED WORD. *Both Rites.* MI-CHAMICHAH BEALIM ADONAI (who is equal to you, among the great lords?)

Banquets

BANQUET OF THE ELECT KNIGHT OF THE NINE.

COMMANDS. Right hand on the dagger! Dagger in the left hand! Right hand on the urn! Raise the urn! Empty the urn in three! Plunge the dagger in the urn (in three movements saying NEKAM); the urn on the heart! Lower the urn by three! One, two, three! Dagger in the right hand! Raise the dagger! Salute the dagger! Copy me for the fire (the knocks of the degree, and say NEKAM three times).

BANQUET OF THE SUBLIME OF THE ELECT (11TH DEGREE.)

The glasses are called cups.

COMMANDS. Flag across shoulders! Right hand on cup! Raise the cup! Left hand on sword! Empty the cup in three, one, two, three! The cup at the left shoulder! The cup at the left hip! The cup at the left shoulder again! The cup diagonally at the right hip! The cup at the right shoulder! Lower the cup by three, one two, three! Copy me for the fire (the knocks of the degree.)

God bless the knights, to your places, the work of the college is suspended.

BANQUET OF THE KNIGHTS OF THE SWORD.

COMMANDS. To arms, knights! (All the knights rise), Right hand on the sword! Salute the sword in three! Right hand on the chalice! Raise the chalice! Raise the chalice! Empty it in three! Wave the sword! Lower the sword and the chalice! (Knocks) Acclamation, Glory to God!

BANQUET OF THE KNIGHTS OF THE RED EAGLE.

The table is round, and the dishes are presented successively to each; in the middle of the table is a trophy for a feat of arms, in the middle of which is a golden palm. (*NOTE*—the palm carried by the initiates at Eleusis was a myrtle, to which may

be compared the golden palm carried by AEneas in his descent into Hell). The incense is burning; there are seven lights. (*NOTE*—this number is symbolic of great and sublime mysteries—see the instruction in the 1st degree); there are three toasts:

(1) The Master says, "The heat of the day of our solemnities calls us to new libations; charge your glasses; Mighty Junior Warden, what happiness do you announce to us?"

After the reply, the W.M. says:

"Worthy Wardens and you Mighty brethren of this hierarchy, let us celebrate the grandeur of the glorious destiny which unites us." The cup is emptied in one draught.

(2) The Master says: The Heat, etc., Mighty S.W., what hour is it?

Reply.

W.M.: What talents are united in us?

Reply.

W.M.: Where are our brethren?

Reply: The Sovereign Grand Master directs them in Lodge and keeps them in hierarchy.

W.M.: Mighty brethren of this wise hierarchical Lodge, I drink to the health of all Masons elected and to be elected, by seven and three times three.

(3) The W.M. has the glasses charged and says:

"Mighty Brethren, we drink to the health of France and its children, may the Sublime Architect of the worlds give them joy and prosperity."

Masonry of Adoption

The founders of the Lodges of Adoption having realised that the familiar relations between the two sexes helps very considerably towards the civilisation of nations, have found the means to establish, by a religious law, an association of women, following the example of the ancient initiations, which admitted into the temples, priestesses, vestal maidens, etc. The greater portion of the human race is therefore permitted to participate to a certain extent in the mysteries of the Masonic Order, and the philanthropic works which characterise it.

The doctrines taught in these Lodges of Adoption deal, in the 1st degree, with the Creation of Man, and the story of Eve attempting to seduce Adam by the forbidden fruit.

In the 2nd, 3rd, 4th, and 5th degrees, with Genesis and other parts of the Bible. The Rite of Memphis has two degrees, the 6th and 7th, where the women are admitted to these philosophical studies which are permitted to those who excel in virtue and ability.

These meetings have nothing secret about them; the only things they have in common with Freemasons are the place of meeting, acts of philanthropy, and relations of esteem and affection.

NOTES. (1) The decoration, ritual, etc., of these Lodges, are in manuscript, and will be given to those Lodges who ask for them. We give here all that is necessary for the personal instruction of our sisters.

(2) We have said that the Lodges of Adoption follow the stories of Genesis and the Old Testament. In the Initiation one speaks of the Creation and Fall of Adam. We are of the opinion that we should on this occasion refer to the Creation of Man, according to certain oriental books. According to the Ezour-Veidan, Adims Adimo fell into ignorance and misery.

In the Ezour-Veidan, a book which is considered older than the Bible, one reads of the Creation of Man, and of his loss of

the good things of life; God the Creator is Himself the Light eternal. This idea is regarded by Indian savants as being nearer the truth and approaching nearer to the Divine essence.

Here is the creation of the first man, according to Confucius: "The world having been created, men lived there for a long time in great sanctity; they had the gift of prophesying, and possessed supernatural forces. To this Golden Age succeeded an unhappy period; the earth produced a plant as sweet as honey; a greedy man tasted it, and so highly did he speak of it, that others became envious to taste it also. From that moment sanctity disappeared from the earth; the supernatural forces, the length of life, and the grandeur of man diminished, and men were obliged to live for a long time in darkness. The earth was disheartened, virtues were neglected, and eventually disappeared entirely, leaving in their place adultery, murder, injustice and all the vices. The earth producing nothing to nourish mankind, necessity caused the plough to be invented, but as neither life nor its proprieties were assured, one wise man was chosen to rule and govern. This man divided the earth and its products; his name was Bourchan, the founder of the religion of the Lamas; he established his laws in sixty-one nations, but unfortunately many of the nations misinterpreted these laws and so caused the different religions throughout the world." (Scherer asserts that Confucius was inspired and that he foretold the coming of Christ in the person of Bourchan.)

INSTRUCTIONS OF THE LODGES OF ADOPTION

FIRST DEGREE—APPRENTICE.

SIGNS. *Rite of Memphis.* Sign of Order—the right hand on the heart. Sign of Character—place on the mouth the two first fingers of the left hand, the thumb under the chin.

Scottish and French Rites. Sign of order—the two hands, one in the other, placed on the apron. Sign of Character—the same as in the Rite of Memphis except that in reply hold the left ear between the thumb and the little finger of the right hand.

GRIP. *All three Rites.* The right hand open, the fingers together, each advances to the other, place the hands on each other by the palms, and knocks five times with the middle finger the knocks of the degree.

KNOCKS. *All three Rites.* Five equal knocks.

ACCLAMATION. Press lightly the extremities of the fingers together, saying "EVA."

INSIGNIA. *Rite of Memphis.* A white robe, blue scarf fringed with silver, blue sash worn cross-wise with the jewel which is a flaming heart.

French and Scottish Rites. White robe, a large blue ribbon worn from right to left; the jewel is a flaming heart in the midst of which is an apple. The officers wear the ribbon cross-wise, with the jewel, which is a trowel. The apron is of white skin, lined and bordered with blue silk; the bracelet of the order is white satin with the motto "silence and virtue"; it is worn round the left arm; white gloves.

PASS-WORD. *All three Rites.* EVA.

SACRED WORD. *All three Rites.* FEIX FEAX (school of virtue).

SECOND DEGREE—VEILED.

(*Scottish and French Rites.* Companion)

SIGNS. *Rite of Memphis.* The two hands placed on the head, let them fall as if lowering a veil.

French and Scottish Rites. The right eye being shut, place upon it the little finger of the right hand; for reply, cover the eyes with the right hand, whilst taking the end of the nose between the thumb and index finger.

GRIP. *All three Rites.* Take reciprocally the right hand so that the two thumbs are crossed and the middle fingers extended on the wrist.

KNOCKS. *All three Rites.* Five equal knocks.

ACCLAMATION. "Hurrah."

INSIGNIA. *All three Rites.* The same as in the first degree except that in this degree a gauze veil is worn on the head; the officers wear black gloves.

PASS-WORD. *All Rites.* LAMA SABACTHANI (why hast thou forsaken me?)

SACRED WORD. *All three Rites.* BELBA (tower of confusion), anagram of the word BABEL.

THIRD DEGREE—MISTRESS.

SIGNS. *All three Rites.* With the right hand trace in space Jacob's ladder, and for reply, place on the face the left hand so that the little finger is on the mouth, the thumb on the ear, the middle finger and the index finger on the eye, and the remaining finger on the nose.

GRIP. *All Rites.* Place the index and middle fingers of the right hand on those of the tyler, touching by the interior and press in turn the right thumb on the joints of the two fingers near the thumb-nails.

KNOCKS. *All Rites.* Five equal knocks. Acclamation EVA, repeated five times.

INSIGNIA. *Rite of Memphis.* As in the 1st degree. The jewel is a golden trowel; a myrtle crown on the head.

Scottish and French Rites. The same, with a white apron, bordered and lined with crimson.

PASS-WORD. *All Rites.* BABEL.

SACRED WORD. *All Rites.* HAVOTH JAIR (dazzling light).

FOURTH DEGREE—PERFECT MISTRESS

SIGN. *All Rites.* The wand raised and leaning against the right shoulder—this is the sign of Order. Place the left hand on the chest, withdraw it and look at it with astonishment; place it under the apron, and having withdrawn it, look upon it with joy. (This is what Moses did on Mount Horeb by God's orders, his hand was covered with leprosy, and then healed immediately.)

GRIP. *All Rites.* (1) Make the sign on presenting the back of the left hand; (2) place the hand under the apron, withdraw it and show the palm, in reply one makes the same sign; (3) having passed the hand under that of the tyler, withdraw it by sliding it to the tips of the fingers.

KNOCKS. *All Rites.* Seven by 6 and 1.

INSIGNIA. *All Rites.* As in the 1st degree, but with a wand in the hand. The jewel is a golden hammer, suspended to a blue ribbon, worn crosswise, a golden ring on which is engraven the word "secret"; a pair of garters in blue taffeta, on which is embroidered a heart with the motto, on one, "Virtue unites us," and on the other "Heaven rewards us."

PASS-WORD. *All Rites.* BEITH NGABARA (rest house).

SACRED WORD. *All Rites.* ACHITOB (brother of goodness).

FIFTH DEGREE—SUBLIME ELECT.

SIGN. *Rite of Memphis.* Salute by placing the right hand on the left shoulder and withdraw it horizontally.

Scottish and French Rites. Seize the head by the hair with the left hand and with the right hand pretend to cut the throat.

GRIP. *All Rites.* Interlace mutually the little finger of the right hand.

INSIGNIA. *All Rites.* Same robe, cherry coloured scarf, fringed with gold, worn from right to left; at the extremity of this scarf is suspended a sword, attached with a green rosette; on the front of the scarf are embroidered five silver five pointed stars; where the scarf is fixed to the shoulder is a white rosette; on the left breast is attached with a blue ribbon a golden trowel, and on the right side are attached with a poppy coloured ribbon, a chisel, a hammer and a golden ring; the apron is blue, lining and borders are green, as also is the flap.

KNOCKS. *All Rites.* Two equal knocks. The word of acclamation is JUDITH repeated twice.

PASS-WORDS. *Rite of Memphis.* VAGAO (intimate).

WORD OF RECOGNITION. *All Rites.* The valley of BETHULIE is known to me.

MISTRESS WORD. *All Rites.* SIGE and ALETHEA (silence, truth).

Notes on the Alphabets and Hieroglyphics

Many opinions are held concerning the origin of alphabets and hieroglyphics; it is not for us to decide between these various opinions held by eminent men, replying on more or less plausible reasons. However, the opinion which seems to be most generally accepted is that the first characters employed to express thought or images were emblematical, and taken from either the work of the field, from the usual procedure of ordinary life, or from astronomical observations. The hieroglyphic alphabet, that is, representing the thoughts by images, preceded by many years the syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these elements to form a word.

It is from Egypt that we derive, like our other knowledge, the first alphabets and hieroglyphics. The majority of the monuments which cover the land of Egypt, have hieroglyphic signs which either gave instructions concerning agricultural work, the floods of the Nile, its rise and fall, etc., or preserved a memorial of memorable events and consecrated the memory of those sovereigns who had distinguished their reigns by useful and glorious institutions.

The Egyptians, and in general all primitive peoples, had the habit of symbolising the great works of nature and great philosophical speculations, and grafted on to these symbols legends that the ignorant took as being true to the letter but which were only explained to genuine initiates; it was in this way that they had symbolised Nature in Isis, and her mysteries in the veils which enveloped the statue of this goddess, and of which the last veil was never drawn aside, not even by the priests; in like manner the Greeks had symbolised the advanced sciences in the sacred curtain of Apollo's temple.

Before hieroglyphics were invented the Chinese used knotted cords, each knot commemorating some event; when America was discovered, registers of cords were found; these cords

had knots of different colours, and the combinations referred to important events of the nation, public revenue, taxes, etc. In China, one, FO-HI, in the year 2951 B.C., replaced these cords by eight "KOUAS" (see alphabet at end of book) of which the horizontal and broken lines, engraven on plates, made all sorts of combinations; these KOUAS were exposed in public places, either to give orders, or to announce some solemn festival. The tracks of birds imprinted on the sands gave the Chinese the first idea of characters. TSANG HIE, the minister of HOANG-TY, called these characters HIAO-KI-TCHOUEN, and they served to trace the first hieroglyphics.

We read in a discourse of Bro. Boubee (The origin of Masonry in France, a work which gained a Masonic literature prize) that the Egyptians enveloped their principles and their teachings in symbolic figures. He says, "For instance, a half naked figure, with head half shaven, was the symbol of the Sun, which never showed itself in its entirety to any part of the universe; the half shaven head, with only the roots of the hair remaining, showed that this inexhaustible planet had the faculty of re-birth; its wings marked the rapidity of its course; the urn suspended to the right hand announced that it was the source of all goodness, and the sceptre in its left hand was the emblem of its solicitude for the needs of mortals. Isis balancing on her knees her son, Horus, was one of the truest and most ingenious hieroglyphics of the Egyptians, for the group represents the government and the people. Can one better represent the confidence of the latter in the authority which governs it, than by the security with which a child rests on the knees of its mother? The people relying on the sceptre of the law, was represented by a blind giant, walking with the aid of a long stick, surmounted by an open eye. A tongue and a hand grouped together, were, to the profane, the two objects capable of influencing the gods; the tongue by the priests, and the hand by the worshippers, and the initiates saw therein the two faculties which have placed mankind above all other created nature, tact and speech.

"A serpent biting its tail and which kills itself, was the emblem of the wicked person who one day is a victim of his own crimes, a magpie destroying a laurel wreath was the image of the calumny which persecutes sages and wise men. Good faith was represented by a figure offering the left hand. This picture language which the priests of Egypt used to perfection, had the merit of the most precise eloquence; it was of all time, and of all people, and what it expressed was incapable of misconstruction. It was in the shadow of these symbols that the first truths were deposited intact, and the people were taught to reverence the divinity and to respect their own rights."[133]

Addresses at the Installation of a Lodge

Brethren, a new pleat is today unfolded in the great banner of the fraternity. Goodwill, that smiling goddess, beautiful as the dawn of a spring-day, has descended amongst us; attentive to its sweet voice, noble souls are grouped around her, and await her orders.

Sacred Orient, it is in the midst of thy regions strewn with ruins that one must seek the origin of the human race. Thy plains are the cradle of intellectual culture. It is in luxurious precincts, O queen of cities, which once adorned the rich banks of the Nile, splendid Memphis, where the most imposing cult was given to Isis, sublime symbol of Nature, Mother and nurse of men and of things, what more significant emblem could be chosen to decorate the front of this modest temple? On what more solid foundations could be placed the base of our sacred precincts than the broken columns covered with the moss of thirty centuries where the great reformers of old went to seek the key of the most profound knowledge and the most sublime truths?

On glancing at the immense field which opens before us, on examining the many phases which have had to be passed by man's genius before consolidating the model social edifice on the foundations which support it today, I do not know where to commence. Shall I search amongst the ruins and the hieroglyphics of the Egyptians? Shall I, in the fabulous traditions of antiquity, seek a point of departure to establish a connection between the societies which flourished on the banks of the Nile and the order of regular Masonry of the 18th and 19th centuries? But we shall, perhaps, seek in vain in these ancient societies the grand principles of pure humanity, the efforts to awake in the hearts of men the sentiments of union and fidelity, the liberty of conscience, the philosophic and religious opinions, the tolerance, the love and fraternal assistance and philanthropy.

The different phases of development to which for a long time the Lodges of the Sublime Architect of the Worlds have

submitted, represent to us a society intimately connected with the highest destinies of mankind and the elevated culture of the human mind; an alliance with many branches but with one aim, which is to bring us nearer and nearer to the purest human perfection—an alliance which if it pursues its route and rests faithful to the essentials of Freemasonry, despite the obstacles of the outside world, shows with precision the path which leads to the most sublime results, that is to say, to social unit.

It is for you, my brethren, to develop the germ of a humanitarian alliance, pure, universal, in conformity with the spirit of truth, in harmony with the ideal of political and religious forms. The task is magnificent; it is long and difficult, but it is beautiful; the road was shown, and to some extent made easier, by the chosen spirits of every condition, of all times and of all countries.

With the compass in one hand, the sword in the other, we will measure the distances and avoid the dangers. Future generations will benefit by what we are resolved to continue. After these remarks on the Masonic order in general, allow me, brethren, to return to the temple of which we celebrate the installation today; may the All Powerful protect His workers, direct their labours and bless their efforts in converting them to actions beneficial to mankind.

I will not trespass any longer on your indulgence, brethren, but before concluding this address of friendship, join with me in offering the tribute of our gratitude to the brethren who have founded this temple, and especially to those distinguished brethren who imbued with the most noble sentiments for the happiness of mankind have come here to enlighten and guide us in the first steps towards true wisdom.

PRESIDENT'S SPEECH AT INSTALLATION

Brethren, before leaving, will you permit us to express to you our deepest gratitude for the fraternal assistance you have given us. Like us, you will find your recompense in the honourable and prosperous position which this Lodge . . . . . is destined to hold, now that it has overcome its many difficulties.

A new brilliance, unknown in the other Lodges, will light up this Lodge, and will make you realise more and more the benefits of our fraternity, and the grandeur of our Institution. It is by a knowledge of the principles and causes of our human actions that the practice of a calm moral philosophy will become more familiar, and more profitable to you; all good sentiments will come of their own accord into your hearts, and will make it easier for you to triumph by virtue over your passions.

You have understood Freemasonry as the enlightened Rite of Memphis understands it—Brotherhood, Tolerance and Goodness towards all, and devotion to our ancient institution; submission to the Grand Empire, a sincere and religious cult to the Author of Nature. Such are the solid foundations on which rests the edifice you raise to the glory of Memphis, and by such you will bring Freemasonry once again to its original plan, to its spirit of civilisation and goodwill. To attain this desired end, you have faithfully obeyed the instructions which keep from our assemblies all frivolous and vulgar subjects; you have used Freemasonry to do good, and not as an excuse for wasting the hours and for sterile amusements. Continue, Brethren, to be an example of zeal and devotion, that order and harmony may be ever with you; that knowledge to which you aspire will enlighten you, and you will soon reap the fruits of your labours and of the noble mission you wish to accomplish.

Masonic Baptism

The Lodge is opened in the 1st degree, and the W.M. announces that Bro. X. presents his son A., born_____, to be acknowledged a child of the Lodge_____; he presents to him the rough ashlar, the chisel and the gavel, and says: "My Brother, Providence has confided this child to your paternal care in order that you may make of him a man who one day will be useful to mankind; you have a difficult task for you will have to contend with error, vice and imposture; but fear them not, for they will be vanquished; and the future will recompense you by the great satisfaction you will have when your son sets out in the path of virtue and truth. Consider, my Brother, this rough ashlar. Nature has made it of a substance which is perfect in its essence. In its present state the hand of a clever workman can make of it a useful object. My Brother, place this chisel on the stone and give the three symbolic knocks with the gavel. Take your child. This work symbolises that which you will have to do for him; the baby, in its innocent state, resembles the rough ashlar; it comes from nature's hands with the germ of all those qualities which can make him reach the perfection for which he can hope on this earth. As the future shape of the stone depends on the manner with which it has been dealt, so the future state of this child will depend upon his education, and the examples he sees before him. The three knocks symbolise the work there is to do with respect to the three integral portions of man—the physical, the moral, and the intellectual."

The godparent of the child holds in his right hand the string of a plumb line, with the top end opposite the heart of the infant. The S.W. touches the child with his right hand, and says, "May the perpendicular line of the plumb rule teach you to walk justly in the path of truth, and never to deviate from it. May it direct your gaze towards the heavens where so many marvels are to be seen, and towards the earth which will nourish you,

and which offers you joys untold; may it teach you to read in the book of nature, the proofs of the existence of a Being infinitely wise, just and all-powerful."

Then the S.W. holds with the right hand one side of a level and the godfather takes the other. The S.W. says: "May this symbol of justice and equality be ever before you, so that you may be just towards your fellows; may it ever remind you that all men are equal before God."

The W.M. and the godfather take the square and hold it above the child's head, and the W.M. says, "May your reason and your conscience always unite as the two sides of this instrument, and determine your will to do right."

The two Wardens and the godfather each take a torch, the child is carried by his father near to the S.E. candelabra, and the W.M. says, "Brethren, promise me that you will do all in your power to inspire in this child the most profound veneration and gratitude that we owe to the Sublime Architect of the Worlds." The Brethren reply, "We swear it."

The W.M. takes the torch of the S.W. and lights it at the candelabra, and in handing it back says, "Come, Brethren, to the candelabra in the South West."

The W.M. then says, "Brethren, promise me that you will do all in your power to assist this child to walk in the path of virtue and truth, and to preserve his reason and conscience from false judgment and error." The Brethren reply, "We swear it."

The W.M. lights the torch at this light, and then they all go to the North-west. The W.M. says, "Brethren, promise me that you will light in the heart of this child a love for his fellows, and a sincere desire to labour one day for the good of humanity." The Brethren reply, "We swear it."

The W.M. lights his torch, at this third light and then has brought to him the vase from the altar; this vase contains wine; the godfather holds the vase and the W.M. dips his index finger into the wine, touches the child's mouth and says, "May your mouth show forth the principles of wisdom and justice; may it be always ready to speak the truth, to defend the inno-

cent and the unhappy against oppression, and bring consolation and peace into the hearts of your fellows." He dips his finger for the second time into the wine, places it first on the right ear and then to the left ear of the child and says: "Be ever attentive to the lessons of Wisdom; listen to the complaints of the unfortunate and innocent, and be deaf to all lying tongues." For the third time he dips his finger in the wine, touches the eyes of the child and says, "May your eyes learn to read, in the great book of Nature, the unchangeable characters which the Most High has traced there to attest to the existence of your Creator."

"Brethren, put out your torches. May the wishes and principles which we have manifested this day, serve one day to render this child happy." (After the usual obligation, taken in the name of the child, the W.M. invokes the aid of the Sublime Architect of the Worlds.)

The reception and proclamation being ended the W.M. closes the Lodge by saying, "Brethren, retire in peace, and take with you the ardent vows that we form for the prosperity of all those who belong to you."[134]

Note on the Seven Classes of Masonry of the Rite of Memphis

Masonry dates from the beginning of the world.[135] When symmetry appeared, harmony displayed its charms and our Order was created; the arts elevated it, civilisation also did its part, and philosophy by degrees dissipated the darkness of ignorance and barbarism. Government being established, authority was confided to laws, and the meetings of the fraternity became the homes of all that was good and beautiful, so long as the doctrines of the art were faithfully guarded from the profane.

Masonry is a science, which far from being limited to one particular country, has its branches in every part of the globe. Wherever the arts flourish, there Masonry flourishes as well. We will add that by its signs and its secret, it has become a universal language, and as a result the far Chinese, the Arab of the desert, and the savage of America embrace their brethren of England, France, Germany, etc.

There are several classes of Masons in the ancient Rite of Memphis; the prerogatives of these classes are distinct, and special means have been taken to insure that each class has prerogatives according to justice and merit.

In the first class, the symbolic Lodge (from the 1st to the 7th Degree) are taught the duties of morality and the practice of virtue, whilst the mind is prepared to study the principles of science and philosophy.

Diligence, assiduity and application, such are the qualities insisted upon for the 2nd class (Sovereign Prince of the Rose-Croix, 18th Degree); one receives there both a theoretical and practical explanation of the science. One also learns to cultivate the human reason, and to exercise the faculties of intelligence and the powers of reason. Difficult and obscure theories are explained, new discoveries are shown, and discoveries already known receive their desired perfection.

The 3rd class, (Knight Grand Kadosh, 30th Degree) is composed of brethren who are distinguished by their devotion and fidelity to Masonry, and who by their uprightness and integrity have proved that the mysteries of the order will not be betrayed by them.

The 4th class, 47th Degree (Sage of the Pyramids), is composed of those who have studied with perseverance the scientific branches of the art, and have given proofs of their knowledge and ability. They have in consequence obtained the honour of receiving this degree as a reward of merit.

The 5th class, 65th Degree (Prince of the Truth), consists of those brethren who having made sufficient progress in the Science to merit this degree, are eligible to be chosen to preside with due authority over Masonic societies.

The Masons who form the 6th class, (Sublime Knight of Knef) 90th Degree, members of the liturgical college, are those who having performed with honour and intelligence the duties of their office, are proclaimed and recognised as "Excellent Professors."

The 7th class, (Magi of the Sanctuary of Memphis), 92nd Degree, is composed of a small number of chosen Masons, instructed by years of experience, and who owe their advancement solely to their knowledge and ability. In this degree are conserved the ancient demarcations of the Order; one is instructed and receives useful and profound lessons which lead to the rank of Magi, fit to proclaim the excellence and usefulness of Masonry.

When these rules and regulations of the system are observed, real friendship is cultivated among the members of the various grades and ranks, hospitality is practised, virtue is honoured, and genius encouraged.

Masonic Maxims

We insist on no other conditions for those who wish to be admitted amongst us than uprightness and knowledge; we receive any honest and intelligent man whatever may be his religion, his country, or his laws. Our dogmas are—God and Virtue.

We honour God as the author of all goodness, and Virtue as destined to conserve the good which God has wrought; He has given us reason so that we may distinguish good from evil, the true from the false.

Let us cultivate knowledge so as to render reason profitable to establish love of mankind, and to save us from the ravages of falsehood and errors. God is Truth, therefore teach only the Truth.

Let us not forget that Masonry teaches nothing which is doubtful or supernatural; it concerns itself only with ideas that are positive and easy to understand; it relies only on experience, history, and on facts that are proven. Masonry does not exist in order to create idle dignities, to cover us with ribbons and medals, or to allow us to walk with mitres on our heads and royal sceptres in our hands, but it exists in order that we should practise justice, truth, charity, wisdom, concord, and the brotherhood of man.

Lodge Rules

The Lodge under the distinctive title of _____, situated in the Valley of _____, professing the Masonic Rite of Memphis (or Oriental) cannot, under any pretext, abandon it.

It is consecrated to the glory of the Sublime Architect of the Worlds and under the protection of His laws; it must not occupy itself with anything but that which belongs to Freemasonry; all discussions of politics or religion are expressly forbidden in the Lodges, according to the laws of Memphis.

The aim which those who wish to continue the Masonic Rite of Memphis is:

The reform of Masonry as it is actually practised, in order to bring it back to its original tenets.[136]

The means they wish to employ are:

The search after knowledge.

Remuneration according to works accomplished.

PART 1.

CHAPTER ONE.

INITIATION.

1. No profane, with the exception of a son of a Mason, can be initiated into the mysteries of Memphis, under the age of nineteen.[137]

2. None can be admitted unless he is presented by a member of the Lodge.

3. A profane cannot be admitted unless he is free, or if he is illiterate or of bad morals. He cannot be presented for initiation unless he is recognised to be a peaceable citizen, a lover of order, and one who submits to the laws of his country.

4. A candidate who wishes to be initiated will write or at least sign an application form giving his full name, age, place of birth, profession and address, and will hand this to a brother who will sign this declaration, with the offer to be responsible for the application. He will hand this personally and secretly to the W.M.

5. All application forms will be classified each year and placed in the archives.

6. When the W.M. has received an application he will appoint several brethren to make enquiries about the applicant.

7. Under no condition will the W.M. mention the application to the Lodge before he has received the results of the enquiries.

8. The names of those appointed to make the enquiries must remain unknown to all the brethren and especially to the applicant and his proposer, even when the report is favourable.

9. When the W.M. has received the reports, he will present the application to the Lodge and give a detailed report of the enquiries.

10. He can, if he wishes, abstain from presenting the application to the Lodge, but only for two meetings. In this case he will explain to the proposer his reasons, and the proposer may then withdraw the application or insist on its presentation.

11. Directly the application has been presented to the Lodge the Secretary will affix to the notice board the names, profession, age, place of birth, and address of the candidate. This notice must be left up for eight days.

12. At the end of this time the W.M. will consult the brethren as to the admission or rejection of the candidate, after which a secret ballot will be taken.

13. White balls will signify admission and black balls rejection.

14. If the ballot has three black balls, the candidate will be rejected. If it contains two, the application is adjourned. The W.M. will invite those brethren who have voted against the candidate to call at his house to give their reasons. These reasons he will transmit to the proposer, who may then withdraw the application if he pleases.

15. If the brethren who have voted against the candidate do not visit the W.M. or if the proposer does not withdraw the application, a ballot will be taken at the next meeting, but this time six black balls will exclude, and three for the adjournment.[138]

16. The candidate who has had his application adjourned, may be presented again within one year.

17. The Grand Empire and all Lodges will be informed of the reasons for exclusion or adjournment.

18. If the candidate is accepted, the W.M. will advise the proposer to prepare for the next meeting the obligation of a proposer. He will also tell the latter, without naming him, to accompany the candidate to the Treasurer to pay the dues.

19. At the following meeting the proposer will hand to the W.M. the Treasurer's receipt, and will also take the necessary obligation.

20. At this meeting, the date of the initiation will be fixed; it should be as soon as possible, and at night.

21. On the appointed day, the candidate accompanied by his proposer will go to an adjoining room. The proposer will hand the candidate to the brother responsible for preparing him. They will go into another room near the Lodge, and there the candidate will hear an exhortation from his guide; the latter will then cover the candidate's eyes and will retire as soon as the Brother Expert arrives. This brother will test the candidate.

22. The physical and moral tests are at the discretion of the W.M. who must however conform to the traditions of the Lodge and to his secret instructions.

23. The W.M. in the name of the Lodge will decorate the new initiate with a medal and a ribbon; he will present him with a pair of gloves and proclaim him an apprentice.

24. The apprentice who wishes to become a companion will make a written application to the W.M.

25. The Lodge of Companions being formed, will vote by secret ballot on this application; a majority of votes of those present will be taken as the result.

26. If the candidate is admitted, he will himself choose a brother to assist him during the ceremony.

27. At least eight days must elapse between the election and the admission.

28. During this time, the candidate will pay his fee to the Treasurer, and will hand the receipt to the W.M. Only after this has been done may the W.M. convoke a Lodge of Fellow Crafts.

29. The F.C. who wishes to pass as a M.M. will act as is stated in Articles 24, 25, 26, 27, and 28.

30. The Lodge has the right to insist that the brother who wishes to become a Companion or M.M. shall read a moral and Masonic thesis, the first in the 2nd degree and the other in the 3rd.

31. The Lodge may, by a special vote, lessen or even suppress the delay between degrees.

32. It may also, on the proposition of the Committee, accord a delay for the payment of fees, or remit a part of the fees. In this case the decision will not only be special, but must have for chief motive the usefulness and merit of the candidate.

33. The Apprentices and Companions should keep their receipts as a proof that they are members of the Lodge. They have the right to receive a diploma.

34. It is strictly forbidden for any brother to tell any one the day, hour or place where he was initiated, or to give any information as to the ceremonies, or the circumstances which accompanied his initiation.

35. It is forbidden for a brother in an inferior degree to assist at a superior degree, or to attempt in any way to discover the secrets thereof.

36. The Apprentices and Companions have the right to assist at the tests of the Candidates outside the Temple, but they must observe the most profound silence.

CHAPTER TWO.

THE LEWISES, OR SONS OF MASONS.

37. The sons of Masons are divided into two classes. The first is composed of those who were presented and adopted by the Lodge. The second of all sons of Masons, of any rite who were not presented to the Lodge when they were infants.

38. Both classes may be initiated at 17 years of age, and may be allowed to dispense with the physical tests. Their fees, up to M.M., shall be one-half the usual fees.

39. As regards the first section, they should be regarded as children of the Lodge, which will take them under its especial care, and if they become orphans or in distress, the Lodge and all its members should help them. The Benevolent Committee is charged to make enquiries about them, and to report to the Lodge which will decide the measures to be taken.

CHAPTER THREE.

AFFILIATION.

40. A Mason who wishes to affiliate to a Lodge, must conform with Articles 3 and 4. His application will be dealt with as in Article 5 to 19 inclusive.

41. He should also produce proofs to the W.M. and the Lodge of his Masonic titles, and if necessary answer any questions put to him by the Grand Expert appointed for that purpose.

42. His application will be voted upon by secret ballot on the majority of members present, in accordance with Article 14, etc.

43. On the day of admission, the affiliated brother will take his obligation, will be considered as a full member, and take his place according to his rank.

44. Articles 31 and 32 are applicable to affiliated members.

CHAPTER FOUR

FEES FOR 1ST, 2ND, 3RD, 4TH, 5TH, 6TH, AND 7TH DEGREES, AFFILIATIONS, TYLERS FEES AND WORKS OF CHARITY.

45. The fees[139] are:

1st degree Apprentice	15 francs.
2nd degree Companion	10 francs.
3rd degree Master Mason	10 francs.
4th to 7th degree	15 francs each.
Affiliation, in any degree,	10 francs.

46. Tyler's fees, 5 francs.

47. The Tyler's fee should be paid by the candidate before the ceremony, and the Treasurer must give him a receipt.

48. Candidates for initiation or affiliation must also pay at the same time the quarter's dues.

49. Brethren who take any degree, and affiliated brethren, must also make a special gift to some charitable work. It should be paid before the ceremonies take place, and should be handed to the Elemosinaire who will give a receipt. This is independent of the sum given to the Lodge Charity Bag.

CHAPTER FIVE.

COSTUME AND INSIGNIA.

50. The costume and insignia are the emblems of the Order. They remind the wearers of the duties expected of them.

51. The costume consists of: (1) A blue tunic, (2) the jewel of the Lodge worn crosswise and suspended to a ribbon, (3) a pair of white gloves. Officers wear red tunics. The insignia is described in the statutes.

52. Details of the costume, signed by the W.M., is placed in the records and a copy is hung up in the waiting room.

53. All the brethren should be dressed alike. It is forbidden under any circumstances to wear anything different in form, colour or quality.

54. The apprentices and affiliated members who are advanced to higher degrees are allowed fifteen days in which to procure the necessary clothing.

CHAPTER SIX.

DIPLOMAS.

55. The M.M. who wishes to have a diploma must apply to the W.M.

56. The diplomas will be signed by the regular officers of the Lodge—the W.M., Wardens, Orator, Secretary, Treasurer, the Elemosinaire, and the Archivist who will seal the diplomas with the seal of the Lodge. The diploma will also be signed by as many members of the Lodge as possible. They will also be signed by the recipients.

57. The diplomas will be presented in Lodge, unless with special dispensation of the W.M.

58. The price of each diploma is 7 francs 50 centimes.

PART 2.

CHAPTER ONE.

MEETINGS.

59. There will be a meeting in the 1st degree every month.

60. The first meeting of every month, election meetings and Festivals of the Order are obligatory.

61. The other meetings are not obligatory, but brethren are invited to attend. Their zeal will be in their favour when they apply for higher degrees.

62. The W.M. has a perfect right to call other meetings when he considers it necessary.

63. The business of the meeting will be put on the summons.

64. If for any reason, the W.M. cannot preside at a meeting, the Secretary will warn the next officer in rank to preside, but summonses will always be sent out "By command of the Lodge."

65. The brethren who without legitimate cause (and the legitimacy will be decided by the Lodge) are absent from a meeting as in Article 60, will be fined 1 franc. Fines will be paid to the Benevolent Fund.

CHAPTER TWO.

FESTIVALS AND BANQUETS.

66. The Masonic Order of Memphis celebrates one Fête (Festival) each year, at the spring equinox, under the name of "The Awakening of Nature."

67. This festival will be celebrated by (1) an account of the work of the Lodge, by the Orator, and (2) by speeches by the Orator or other brethren on Masonic and moral subjects.

68. All papers to be read must be handed to the Orator, in accordance with the statutes, and must be submitted to the

W.M. three days in advance. He will arrange for the order in which they are to be read.

69. On the day of the Festival, before the discourses are pronounced, that is immediately after the minutes have been read, and ordinary business completed, the installation of officers will take place.

70. After the speeches have been given and the Lodge closed a banquet will take place.

71. This banquet is obligatory. Brethren who cannot possibly attend should advise the W.M. who under the vow of secrecy will see that they pay their dues to the Master of Banquets.

72. The most strict sobriety should be observed at the Banquets.

73. The price of the banquet will be fixed by the Lodge, but all expenses will be paid by the committee in the fortnight preceding the banquet.

74. The Lodge forbids definitely the purchase of food, wines and liquors, the Masonic society not being considered as a society of mundane pleasures.

CHAPTER THREE.

BENEVOLENT COMMITTEE.

75. Within a week of his Installation the W.M. will choose five members, to which will be added the Almoner, who will form the Benevolent Committee.

76. This Committee will meet at least once a week.

77. It will take decisions on all requests for assistance, and on the other humane subjects and will submit its decisions to the W.M.

78. It will keep minutes of its meetings; these minutes will be signed at each meeting by the President and Secretary, and these minutes will be placed in the Archives.

79. The Almoner will preside in the absence of the W.M. The Secretary and members of commissions will be chosen by the majority.

CHAPTER FOUR.

FINANCE COMMITTEE.

80. Within 15 days of his Installation the W.M. will choose five members who will form the Finance Committee. They will be chosen when possible from brethren who are not members of the Standing Committee.

81. This Committee will meet at least once a month, on the first Mondays, and at any other times chosen by the W.M. and Standing Committee.

82. The President and Secretary will be elected by the majority.

83. It will keep minutes as per Article 78.

84. No officer dealing with the funds of the Lodge is entitled to serve on this Committee.

85. All questions of finance and all audits will be referred to this committee, who will report to the Standing Committee who will in its turn take definite decisions.

CHAPTER FIVE.

STANDING COMMITTEE.

86. The W.M. at the first meeting after his installation will announce the names of the brethren he has chosen for the Standing Committee. These brethren will take an obligation to carry out their duties well and faithfully. The W.M. will install them at the next meeting of the Committee. Their immediate predecessors will continue to act on that day but without the right to vote.

87. To form this Committee the W.M. should choose the oldest members of the Lodge, and if possible the Founders.

88. The Committee will meet at least twice a month.

89. The W.M. will appoint a Vice-President to replace him in case of accident.

90. Should the Vice-President be absent, the oldest Mason present shall preside, and in case of two brethren being of equal seniority, the elder shall preside.

91. The W.M. may convoke the Committee at any other time that he may deem necessary.

92. The quorum of the Committee is one third of its members.

93. The Committee is authorised to deal with all the affairs dealing with the finances and administration of the Lodge. Its decisions are final.

94. It will keep minutes. These minutes will be signed at the end of each meeting by the President and Secretary and the minute book will be placed in the archives.

95. The Committee may make its own regulations but must conform to the regulations mentioned.

CHAPTER SIX.

FINANCES OF THE LODGE.

96. The finances of the Lodge consist of:

(1) Initiation, affiliation, and advancement of degree fees.

(2) Annual subscriptions.

97. The money in the Benevolent Fund does not form part of the Lodge Funds, as under no condition can it be used for Lodge purposes, but only for helping distressed brethren.

98. Initiation fees, etc., are fixed by Articles 45 and 58.

99. The Annual Subscription is the tribute that each Mason owes to his Lodge.

100. This subscription is fixed at twelve francs a year.

101. It is payable quarterly on the 1st day of March, June, September and December.

102. It should be paid within ten days of falling due, at the home of the Treasurer, who must give a receipt.

103. Brethren may, if they so desire, pay monthly in advance.

104. In accordance with Article 48, initiates and affiliates must pay to the Treasurer the amount due to the nearest date as fixed by Article 101.

105. Brethren who do not pay their subscriptions cease to be members of the Lodge.

106. If a brother is in arrears with his subscription—either quarterly or monthly—the Treasurer will within five days of

the delay accorded in Article 102, send the Tyler to receive the money, and if it is not paid, he will report the matter to the W.M.

107. The W.M. will instruct the Secretary to write to the brother in question; ten days grace will be allowed from the time of the Treasurer's report to the W.M.

108. If, after this, the subscription is not paid, the Treasurer will again advise the W.M. who will refer the matter to the Committee.

109. The Committee, within three days, will instruct the Secretary to write to those who still owe that unless they pay within eight days they will be removed from the list of members.

110. If this letter has no result, the Committee will at its next meeting, and on the report of the Treasurer, order the names to be crossed off.

111. A delay until the end of the quarter will be accorded to those who apply monthly.

112. This removal of names by the Committee will be announced by the W.M. at the next meeting of the Lodge. The brethren in question will not be allowed to enter the Lodge, (see later, the chapter on Discipline) and their names will be placed on the notice board in the Waiting-room, and printed at the end of the list of members.

113. If a brother whose name has been so removed, wishes to re-join he may do so by paying the amount due at the time of his removal.

114. Any brother who is obliged to leave the district for a considerable length of time, should ask for permission.

CHAPTER SEVEN.

DISCIPLINE.

115. No brother should leave the district without having asked for permission, under the penalty of being removed from the list of members.

116. All brethren, even in their public life, should help and protect each other. Masonry makes this a duty.

117. No complaint against a brother will be accepted unless it gives definite reasons for the complaint, is signed, and handed personally to the W.M.

118. Everything which is not substantiated will be ignored by him.

119. A brother who slanders another or who repeats such slander, may be excluded from the Lodge.

120. No decision can be taken against a brother unless there is:

(a) A special Convocation.
(b) A special invitation to the accused brother to attend.
(c) The nomination of a brother to defend him, if he has not chosen one himself.

121. No political or religious discussions can take place at any of our meetings, under the penalty of the offenders being excluded.

122. No discourse may be given unless it was communicated to the W.M. or Orator, as the brethren shall decide.

123. Entrance to the Temple will be denied to:

(1) Any brother of the Lodge who is not correctly clothed.
(2) Any brother of another Lodge who has not his Masonic insignia.
(3) Any brother who is not in a fit and proper state.
(4) Any brother who has not conformed to a decision taken against him, who has not paid a fine or his subscription under circumstances which have decided the Lodge to exclude him, in accordance with Article 113.

124. In the Lodge, the W.M. is responsible for the maintenance of order, especially in the East. The Wardens are responsible for the behaviour of the brethren in their respective columns.

125. The brethren in the East request permission of the W.M. to speak; those in the body of the Lodge ask their Warden who advises the W.M. who alone accords permission.

126. The Orator may claim to speak as an ordinary member in the middle of a discussion. He cannot give his conclusions

except on the invitation of the W.M. When this has been done, no brother may speak again on the subject.

127. After a brother has spoken three times on the same subject, the W.M. may refuse him permission to speak again, unless it is to give a personal explanation.

128. The W.M. may, if he so desires, interrupt a discussion and postpone it for a future occasion without having to give his reasons.

129. The W.M. may, if he so desires, resume a discussion, or designate a brother to do so; this brother may give his reasons for and against, but without drawing conclusions, as this is the right of the Orator.

130. No brother may walk about the Lodge, when permission is given him, without doing so in a grave Masonic manner.

131. No brother may retire from the Temple without having:

(1) Asked permission of the W.M. or Wardens (see Art. 125).

(2) Placed a donation in the Charity Bag.

(3) Made the proper salutes.

132. Offences against discipline are divided into two classes:

(a) Those consisting of inattention, interruptions, lack of etiquette, and chattering, moving about the Lodge without permission.

These offences may be punished by:

(1) Fines of five centimes to one franc, at the discretion of the W.M. to be paid into the Charity Bag.

(2) Being called to order.

(3) Being called to order with a reprimand.

(b) The second class consists of: Offences against morals, such as bad or indecent language, interference, insubordination.

These offences may be punished by:

(1) Being ordered to retire.

(2) Being excluded from one or more meetings.

133. All punishments mentioned in Art. 132 will be carried out on the spot.

134. The W.M. may even, according to the gravity of the offence, refer the matter to the Grand Empire, and have the offender definitely excluded.

135. Offences committed outside the Lodge may be enquired into by the W.M., if they are of such a nature as to compromise the dignity of the Lodge, or if they come under the cases referred to in Article 129.

PART THREE

CHAPTER ONE.

ELECTIONS.

136. The right of election can only be exercised by full members of the Lodge.

137. In the first fifteen days of the first month the election of the W.M. and the officers will take place.

138. The order of election will follow the order as stated later.

139. After the election of the officers, assistant officers will be elected (see Art. 167).

140. The result of the elections will be by an absolute majority.

141. If no brother obtains this majority, a second ballot will be taken, and if this does not have the desired result, a third ballot will be taken between the two brethren who have received the most votes.

142. In case of an equal number of votes, preference will be given first to the Masonic age, and then to the civil age.

143. The counting of the votes will be done by E.As., F.Cs., and M.Ms. named by the W.M., in the presence of the Orator, the Grand Expert and the Secretary.

144. All the officers and Tyler should be full members, and have passed at least the 7th degree.

145. The W.M., Wardens, Orator, Expert, Secretary, and the delegate to the Grand Empire should be chosen amongst those brethren who possess the highest Masonic degrees.

The D.C., the Terrible, the Levite and the brethren who prepare the candidates should be at least of the 7th degree.

These latter brethren as well as the Terrible should be chosen for their physique.

CHAPTER TWO.

INSTALLATION.

146. The installation of the W.M., and investiture of officers will take place on the day of the Fête of the Order, the Awakening of Nature, as soon as the Lodge is opened.

147. The W.M. takes his obligation from the I.P.M., or in his absence, his substitute, or in the substitute's absence from the assistant substitute; the W.M. will then receive the oath of allegiance of the other officers, and install them in due form.

148. An officer who, without legitimate excuse, is absent from the installation, will be fined one franc for the benefit of the Charity Box, in addition to the fines mentioned in Article 65. He will be requested to attend the following meeting, and if he does not attend, he will be deemed to have resigned, and will be replaced.

CHAPTER THREE.

OFFICERS OF THE LODGE.

149. All brethren are equal; they may not presume upon their social or Masonic rank, but should respect and obey the officers of the Lodge.

150. All the officers should be examples of zeal and good conduct. They should, whenever possible, arrive early in order not to keep members or visitors waiting.

151. The officers appointed as assistants in accordance with Art. 164, are considered as simple members when they are not performing their duties. Those appointed temporarily are to be treated with the same respect as regular officers.

152. All the officers are appointed for one year. They may be re-elected for two years, but after this cannot be re-elected to the same office in less than a year's interval.

153. The following are exempted from the preceding article, and are in consequence always eligible for re-election.

(1) Delegate to the Grand Empire.

(2) Treasurer.
(3) Almoner.
(4) Master of the banquets.
(5) Tyler.

As regards the latter, should the ballot be equal, the brother who has already served will be preferred to one who has not.

154. If at any time and for any reason, an office becomes vacant, the Lodge will proceed at once to elect a successor.

155. A brother appointed to fill one of these vacant offices remains in office until the next period of election, and may then be re-appointed. The time he has acted as a temporary officer will not be included in the prohibitions of Art. 152.

156. Assistants may be appointed to the following:

(1) Orator.
(2) Secretary.
(3) D.C.
(4) Terrible.
(5) Levite.

157. The "Preparers" and the Tyler will not wear Masonic clothing whilst performing their duties outside the Lodge room; but on entering the temple they must be properly clothed.

158. At the expiration of his duties the W.M. receives the title of I.P.M. He sits at the right of the W.M. during the year following his mastership, the I.P.M. can only replace:

(a) A Delegate to the Grand Empire, if he has the 88th degree, and resides at Paris.
(b) Grand Expert.
(c) Guardian of the Seals.

159. The Delegate to Grand Empire, when visiting a Lodge, sits at the side of the W.M.

160. The order of priority of the officers[140] is:

W.M.
S.W.
J.W.
Orator.
Delegate to G. Empire.
Grand Expert.

Secretary.
Treasurer.
Almoner.
Archivist (Guardian of the Seals).
D.C.
Architect.
Standard Bearer.
Sword Bearer.
The Terrible.
The Preparer.
The two Levites.
Tyler.

THE W.M.

161. The W.M. is the first officer of the Lodge; he convokes the meetings, presides, closes and is responsible for the regularity of the works. He cannot be reprehended, and great respect is due to him.

162. The W.M. is ex-officio the chairman of all committees; he signs the minutes, and all financial documents; he appoints all committees, supervises the proposition box, examines voting papers in the presence of the Orator and Secretary, except as stated in Article 154, counts the money in the Alms Box and hands the money to the Almoner, after having noted the amount in the presence of the Orator, and having it inscribed by the Secretary in the minutes.

163. The W.M. has also other duties. These are inscribed in the Chapters concerning the Institution and Discipline.

164. The W.M. may sell one "medal" in aid of a brother in distress, without waiting for the sum to be voted. He may dispose of two "medals" on reporting the same to the Benevolent Committee, who may vote a larger sum.

165. In case of absence, the W.M. may be replaced by:

(1) The S.W.
(2) J.W.
(3) Grand Expert.

WARDENS.

166. The Wardens, after the Master, have full authority in the Lodge; they convoke the meetings and preside in the absence of the W.M.

167. They keep order in their respective columns and must never leave their chairs without being replaced.

168. They should never speak without having previously warned the W.M. by a knock with the gavel.

169. When a brother requests the Warden for permission to speak or to retire from the Lodge, the Warden must make the request to the W.M., who alone can give permission.

THE ORATOR.

170. The Orator is the authority on the Constitutions of the Order, and on the by-laws of the Lodge; he should see that those are carried out, and must denounce any infraction, first to the Lodge, and if necessary to the Grand Empire.

171. He can, in conformity with Article 136, request permission to speak as a simple member, but when the W.M. has closed the discussion, the Orator must give his conclusions, after which the question cannot be re-opened.

172. He should instruct the candidates in each degree concerning the secrets, and Masonic virtues.

173. At each Festival he must give an account of the Masonic labours of the year. He should also pronounce funeral orations, and seize every opportunity to instruct the brethren; in other words he should be the voice of the Lodge.

174. All proposed discourses at the annual festival must be submitted to him, and he has the right to refuse to allow them to be read if they are contrary to Masonic principles, or deal with political or religious subjects. He exercises the same right over papers which brethren propose to read at ordinary meetings.

175. He signs the minutes at each meeting.

176. He assists in counting votes and money.

DELEGATE TO GRAND EMPIRE.

177. The delegate is, as his title indicates, the representative of the Lodge. He should live in Paris, and possess the 88th

degree; he it is with whom the W.M. corresponds in the name of the Lodge. He receives written authority from the Lodge, and this authorisation is signed by the chief officers.

GRAND EXPERT.

178. He is responsible for the correct dress of the brethren. In cases of incorrect dress, he advises the Orator who will give instruction (See Art. 173.) He has also to prove visitors.

179. He accompanies the candidates on their symbolic journeys.

180. At Elections, he assists in counting the votes.

181. He passes the Proposition Box, and delivers it unopened to the W.M.; he then waits between the two columns for further instructions.

182. He distributes and collects the voting papers or balls, and assures that the right number of brethren vote.

183. In the case of absence of the W.M. and Wardens, he convokes and presides over the Lodge; he also replaces either of the Wardens in case of absence.

184. If he is absent the W.M. chooses from among the Experts present a brother to replace the Grand Expert, and the Expert chosen is replaced by another brother.

SECRETARY.

185. The Secretary-General signs by authority of the Lodge, and on the invitation of the W.M., the notices of meetings, and arranges the business.

186. He signs all documents connected with the Lodge.

187. He prepares at each meeting, on separate sheets initialed by the W.M., details of the work done. These sheets are signed by the Orator, and are all put in order for the next meeting. He puts in the margin a brief note concerning the work, in order to facilitate later searching for information. He also notes in the margin the amount collected in the Charity Bag.

188. At each application for initiation, affiliation, or advancement he affixes to the notice board the names, profession, age, and address of the candidates. After the ceremonies he adds the names to the members list.

189. He must also affix all decisions, etc., of the Lodge, and renew them in case of destruction.

190. Every year at the annual festival, he hands to the W.M. two lists of members, arranged alphabetically, with dates of joining the Lodge. On these lists will be a margin for the remarks of the W.M. One of these lists will be sent to the Grand Empire.

TREASURER.

191. The Treasurer is personally responsible for the funds he receives; he must not pay any sums without written authority from the W.M. and must give a receipt for all money received.

192. All payments and receipts are entered by him in a cash book and bank book.

193. The Treasurer must give a receipt for all sums received, and sign "By order of the Lodge."

194. If in accordance with Art. 102, brethren have not paid their subscriptions within three days, he will send the Tyler to their houses, and act in accordance with Art. 106, 108, and 110.

195. It is only on production of a receipt for payment of fees that initiations, etc., take place, and diplomas also are not delivered until a receipt is produced.

196. Every month the Treasurer will give a statement to the W.M. and Committee.

197. Every quarter he will present a report to the Finance Committee. On the report of this Committee the Standing Committee will accept his report and file his statements.

198. If the Treasurer is absent he will name a brother to replace him, but will remain responsible for the funds.

ALMONER.

199. The Almoner is instructed to:

(1) Receive donations from candidates and affiliates.

(2) Pass the Charity Bag at each meeting.

(3) See that no brother leaves the Lodge without having first placed his offertory in the bag.

(4) See that all fines are paid.

200. He keeps a register of receipts and expenditures, but must preserve absolute secrecy concerning the amounts paid by brethren.

201. He presides over the Benevolent Committee in the absence of the W.M. (see Art. 79).

202. In the absence of the W.M. he is authorised to aid a brother in distress, but must render an account to the W.M.

203. Every month he must present a statement to the W.M. Every three months he must present a statement to the Benevolent Committee. Every six months he must present a statement to the Finance Committee.

On the report of the Finance Committee the Standing Committee will accept the balance sheet and order it to be filed.

204. In the absence of the Almoner, the W.M. appoints another.

GUARDIAN OF THE SEALS.

205. He must sign all official papers of the Lodge, diplomas, etc., and must affix the seal.

206. He keeps a detailed register of all papers signed and gives every paper a definite reference number.

207. Every year, at the annual festival, he must present this register to the Lodge, so that it may be filed.

ARCHIVIST.

208. He is responsible for keeping:

(1) The Constitutions of the Lodge.
(2) The Statutes of the Order.
(3) The By-laws of the Lodge.
(4) The instructions of the Grand Empire.
(5) The books of ritual of the first three degrees.
(6) All official correspondence.
(7) Registers and all necessary receipts, etc.
(8) Lodge lectures, written or printed.
(9) Books, documents, jewel, etc., belonging to the Lodge.

209. He keeps a register of everything kept in the archives, and each piece must be numbered.

210. The cash slips, etc., will be classified each year, and each year's papers will have a definite number.

211. The Constitutions of the Lodge will be kept locked in a box with three locks, and the keys thereof kept by (1) the W.M., (2) the Orator, (3) the Archivist.

212. Once a year at the annual festival, he will present an inventory of the year's archives.

213. This inventory will be arranged as a catalogue. It will be signed by the W.M., the Secretary, and Orator, and sealed. This catalogue remains in the Archives, at the disposition of the brethren. A copy will be given to the W.M.

214. The Archivist should be at the Lodge one hour before the opening in order to give brethren the papers they require, but he must see that brethren only see the papers to which they are entitled, and that no copy is made of the ritual.

215. When handing over the archives to his successor, the archivist will do so in the presence of two brethren designated by the Standing Committee, the W.M. and the Orator and Secretary, and will obtain a receipt.

DIRECTOR OF CEREMONIES.

216. The D.C. is charged to introduce, by order of the W.M., the deputations, officers, and brethren and to place them in their proper seats.

217. He should regulate salutes for the visitors and initiates. If necessary he should speak on behalf of the latter. He will instruct them as to the salutes, and will accompany them to the Altar for their obligations, and to the proper brethren for recognition.

218. He will wear the badge of his office.

219. At Festivals he will assist the Master of Banquets.

MASTER OF BANQUETS.

220. He will organise the banquets in accordance with instructions from the Standing Committee.

221. Each brother must pay to him in the delay fixed by the Committee, the price of the banquet, and he will note this on a list prepared by the Secretary.

222. In the eight days before the Banquet, he will advise the Committee of those who have not paid.

223. In the three days preceding the banquet, he will convoke the D.C. and Steward in order to complete arrangements.

THE STEWARD OR ARCHITECT.

224. The Steward is responsible for ordinary expenditure of the Lodge, and must keep a daily account. He must not advance money, but must obtain the necessary sums from the Treasurer, who will be authorised by the W.M. to pay such sums.

225. He should obtain a receipt for all sums exceeding three francs.

226. Once a month he must give a statement to the Finance Committee, and will receive a clearance from the Standing Committee.

227. He should verify all accounts which do not enter into the category of current expenses, must discuss the amounts with furnishers, and make written reports thereof. Such accounts, approved by the W.M. and Standing Committee are paid by the Treasurer.

228. He should advise the Committe when purchases or repairs to furniture and buildings become necessary, and when he has received written authority of the Committee signed by the President he should see that the work is well done.

229. He should see that nothing is lacking at any meeting, and that the Lodge is well kept.

230. At the Annual Festivals he assists the Master of Banquets.

231. He is responsible for the furniture of the Lodge, according to the inventory signed by the W.M., Wardens, Orator and Secretary, one copy of this inventory is kept by the Steward and the other is in the Archives.

232. If during the year, changes are made to this inventory, the Steward will present a revised list at the Annual Festival such list to be signed as stated in Art. 231. A copy will be added to the existing inventory.

THE PREPARING BROTHER.

233. He takes the candidate in the room where he has been taken by his proposer and prepares him to undergo the tests by a short exhortation, after which he covers his eyes and hands him over to the Grand Expert.

THE TERRIBLE

234. His place is between the two columns; he receives the pass-words from Brethren and Visitors.

235. He never addresses the W.M. but when anyone knocks at the door of the Lodge, he addresses the J.W. who passes on the message to the S.W. who transmits it to the W.M. and this latter transmits his reply through the Wardens to the Terrible who opens the door, or keeps it shut according to instructions.

236. He accompanies the candidate to the altar before he has received the light.

THE LEVITE.

237. The Levite is the officer of the Lodge who receives orders of the W.M. for the Wardens or brethren.

238. He should be particularly active, discreet and intelligent; he wears a jewel of office, and should have taken the 7th degree.

THE TYLER.

239. The Tyler is responsible for the safety of the Lodge.

240. He should also:

(1) See that the Lodge is clean and proper.

(2) Prepare the Lodge for the various degrees.

(3) Hand to the Terrible on his arrival the key of the Temple, this key never being in the hands of any other brother than the Tyler or Terrible.

241. He is also charged to:

(1) Take around notices to the houses of brethren.

(2) Transmit replies from brethren.

(3) Obtain from the Treasurer receipts for subscriptions, and collect these subscriptions.

(4) Introduce visitors and brethren into the proper waiting rooms.

242. At the annual Festival he assists the Master of Banquets.

243. The sums due to him are regulated by Article 46.

244. In addition the Committee may pay him a monthly salary.

245. The Treasurer will deal directly with the Tyler regarding Article 49, and a receipt will be given.

SUSPENSION OF THE LODGE.

246. If the Lodge for any reason decides to suspend its activities for an indefinite period, the W.M. will appoint a commission, choosing whenever possible the oldest members.

247. This commission will deal with all claims, in the best interests of the Lodge.

248. If the furniture is to be sold, preference should be given to the Member who buys the whole lot.

249. This commission will take especial care of the archives, and will see that these are handed over to a brother renowned for his zeal for the Order of Memphis.

250. If this cannot be done, the archives will be sent to the Grand Empire, so that they may be obtainable in case of the reconstitution of the Lodge.

251. Before taking office, the members of the Commission will renew their obligations to the W.M. and swear to sacrifice all in the interests of Masonry in general, and the Rite of Memphis in particular.

252. The W.M. will immediately advise the Grand Empire, who may appoint a delegate to assist the commission. This delegate will have power to vote.

TRANSITORY ARTICLES.

253. Each Lodge, in conformity with Art. 1, Part 6, Section 1 of the Statutes, will have a Benevolent Fund.

254. This Fund consists of the ordinary funds of the Lodge, and the Charity Bag fund, after Lodge expenses have been paid.

255. This Benevolent Fund is especially for the benefit of brethren in need of assistance. The Committee responsible for

it are nominated by the W.M. for five years, and the number of members is limited to nine including the Almoner.

256. —

257. The present regulations, consisting of two hundred fifty-seven articles (extract from the general regulations of the order) are applicable to chapters, aeropages, senates and councils (see Part 3, Art. 23 of the Statutes).

Funerals

DECORATION OF THE LODGE.

On the death of one of the members, in the middle of the temple is placed a cenotaph on which are placed the decorations of the deceased brother; it should remain for as many meetings as the Lodge decides for the mourning. The jewels of all the brethern will be veiled, the W.M.s chair, the altar, the pillars and the candlesticks will be draped in black. Before the altar is an antique tripod draped in black, and holding a vase of perfumed spirit; two baskets of flowers are placed on a pedestal —one of which is near the Orator, the other near the Secretary, and the banner has a black cravat.

All the brethren assemble in a room draped with black, and form a procession to the temple.

The Architect gives the signal for departure by three knocks on a sheet of metal, and the W.M. says, "Brethren, this signal calls us to the temple. Let us go." The orchestra goes in front, and plays a funeral march. When the first three brethren enter the temple, they light with their torches the three candles, and go to their respective places. The W.M. says, "Brethren, the crape which covers our furniture, the solemn silence which reigns in our ranks, and the profound sadness which is apparent on our faces, announces to us the loss of a brother who at other times shared with us the charms of friendship. Bro. X., where are you? (The metal sheet is struck once.) Alas he is no more. (The W.M. here gives details concerning the late brother and continues.) Join with me, my brethren, encircle the cenotaph, and assist me to accomplish a sad but sacred duty, in throwing flowers on the tomb of Bro. X"

The brethren rise and surround the cenotaph. The W.M. lights the spirit on the tripod, and pronounces an invocation which terminates thus, "Deign, my God, to accept the incense which we burn to thy glory; inspire in us continually the will

to do good; inflame our hearts with love of Virtue, and let Thy Wisdom, Thy Justice, and Thy Goodness be the true light which guides our steps here on earth."

After this invocation, three knocks are given on the sheet of metal, and the W.M., preceded by the D.C., followed by the Wardens and brethren, walk three times round the cenotaph in going from West to South, East and North, and throwing a flower each time on the cenotaph. A procession is then formed to follow the coffin to the grave, where the W.M. pronounces a second invocation which terminates as follows: "Grateful thanks be rendered to Thee, O Being of infinite good, for the consoling thoughts inspired in us concerning the future existence of our souls, by which the grief we feel at the aspect of this tomb is lessened. May dear Bro. X., whom death has snatched from us, rest in peace; may nature use his inanimate remains, and may his immortal soul enjoy all the felicity which his virtues have merited."

The ceremony is closed by a discourse of the Orator. (See "Discourse on the Tomb of a Brother.")

Translation of Terms Used on Plates

PLATE 1.

Alph. Mac.—Masonic Alphabet.
Nombres—Numbers.
Mois—Months.
Les 8 Kounas de FO - HI—the 8 Kounas of FO - HI.
Ether—Ether.
Vent—Wind.
Eau—Water.
Montagnes—Mountains.
Terre—Earth.
Tonnerre—Thunder.
Feu pur—Pure fire.
Eau pur—Pure water.
Les 6 traits qui servent a former les caracteres Chinois—The six signs which serve as the base of Chinese characters.

PLATE 2.

Alph. Gr. Insp. Inquis. Commandeur—Alphabet of the Grand Inspector Inquisitorial Commander.
Hierogl. Subl. Pr du Royal Secret.—Hieroglyphics of the Sublime Prince of the Royal Secret.
Mac d'Adoption—Masonry of Adoption.

PLATE 3.

Hierog. des S.P.R.C.—Hieroglyphics of the Supreme Princes of the Rose-Croix.
Chiffres des Ch. R. d'Heredom de Kilwining—Cipher of the Royal Knights of Heredom of Kilwinning.
Carre Rectifie de l'Ecossais de la Voute sacree—Amended Square of the Scot of the Sacret Vault.

PLATE 4.

Chef du Tabern—Chief of the Tabernacle.
Chev. Kad.—Knights Kadosh.

PLATE 5.

Or. Mac. de Memphis, rite Oriental—Masonic Order of Memphis or Oriental Rite.

Sub. Phil. Herm—Sublime Philosopher of Hermes.

Sage des Pyramides—Sage of the Pyramids.

Prince de la Verite—Prince of the Truth.

Nouveaux chiffres—New members (or new cipher).

Doct. des Vedas Sacres (Indien)—Doctrine of the sacred Vedas (Indian).

S.P.D.L. Mac.—Sublime Prince of Masonry.

S.M.D.G. Oeuvre—Sublime Master of the Great Work.

S.Ch. du Knef—Sublime Knight of Knef.

Nota; A.B.C.D. et ainsi de suite—Note A.B.C.D. and so on.

ALPH.∴MAC.∴

Formation

N°. 1.

U

Z X

Y

A.B.	C.D.	E.F.
G.H.	J.L.	M.N.
O.P.	Q.R.	S.T.

NOMBRES.

MOIS.

1 Thisri ou Ethanim.

2 Marchesvan ou Bul

3 Kislev

4 Thebet

5 Schevat ou Sebbat

6 Adar

7 Nisan ou Chab

8 Iar ou Zif

9 Sivan ou Sibon.

10 Tammuz.

11 Ab

12 Elul

Indict

Alph.∴ Mag.∴ N°. 2. Application

a	b	c	d	e	f	g	h
i	j	k	l	m	n	o	p
q	r	s	t	u	v	x	y
z	&	æ	œ	w	ç	,	.
^	-	·	,	;	!	∴	?

Les 8 Kouas de Fo-Hi.

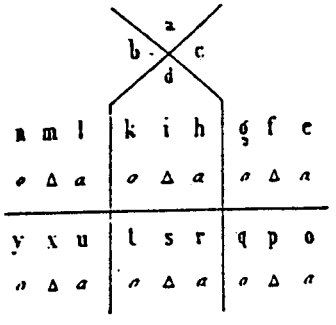
N°. 4.

Les 6 traits qui servent à former les caracteres Chinois

ALPH.·.
G.·. Insp.·. Inqnis.·. Commandeur.

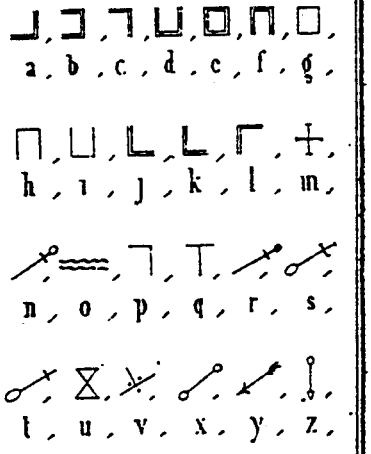
N.° 11

Formation.



HIEROGL.·.
Subl.·. Pr.·. du Royal Secret.

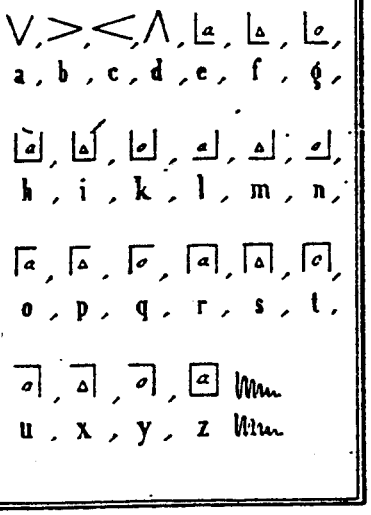
N.° 13



HIEROGL.·.
G.·. Insp.·. Inquis.·. Commandeur.

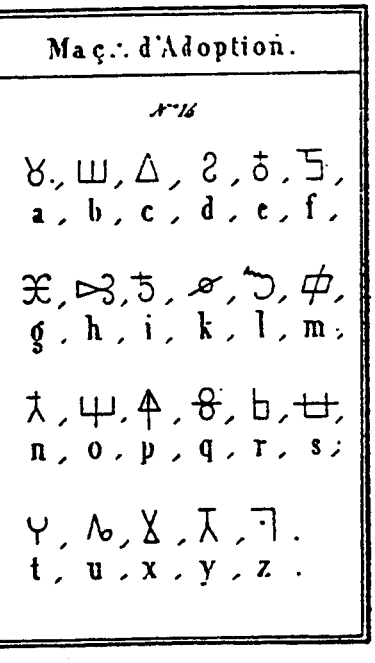
Application

N.° 12



Maç.·. d'Adoption.

N.° 16



PL. 3.

HIEROG.·. des S.·.P.·.R.·.C.·.

CHIFFRES des Ch.·.R.·.+ d'Heredom de Kilwinning.

a 0	b 1	c 2	d 3	e 4	f 5
g 6	h 7	i 8	j 9	ba 10	k 10
kb 11	kc 12	kd 13	ke 14	kf 15	kg 16
kh 17	ki. 18	kj 19	ck 20	dk 30	ek 40	fk 50
gk 60	hk 70	ik 80	jk 90	l 100	cl. 200	dl 300
el 400	fl 500	gl 600	hl 700	il 800	jl 900	m 1000

CARRÉ RECTIFIÉ de l'Ecossais de la Voute sacrée.

D	M	U	E	M	A	A	B	A
E	E	L	L	I	N	K	H	V
N	I.	U	O	B	A	A	A	O
H	E	B	B	O	N	M	R	H
T	H	A	L	K	A	I	A	E
I	C	J	H	A	H	A	H	J
R	S	H	C	M	C	N	E	A
E	R	T	S	H	L	O	M	H
B	E	O	M	T	E	D	H	E

PL. 4.

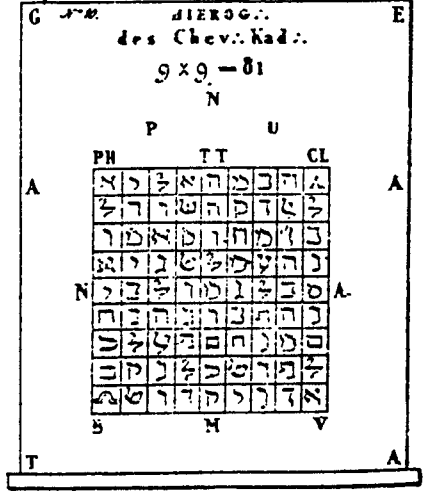
CHIFFRE du Chef du Tabern.·.

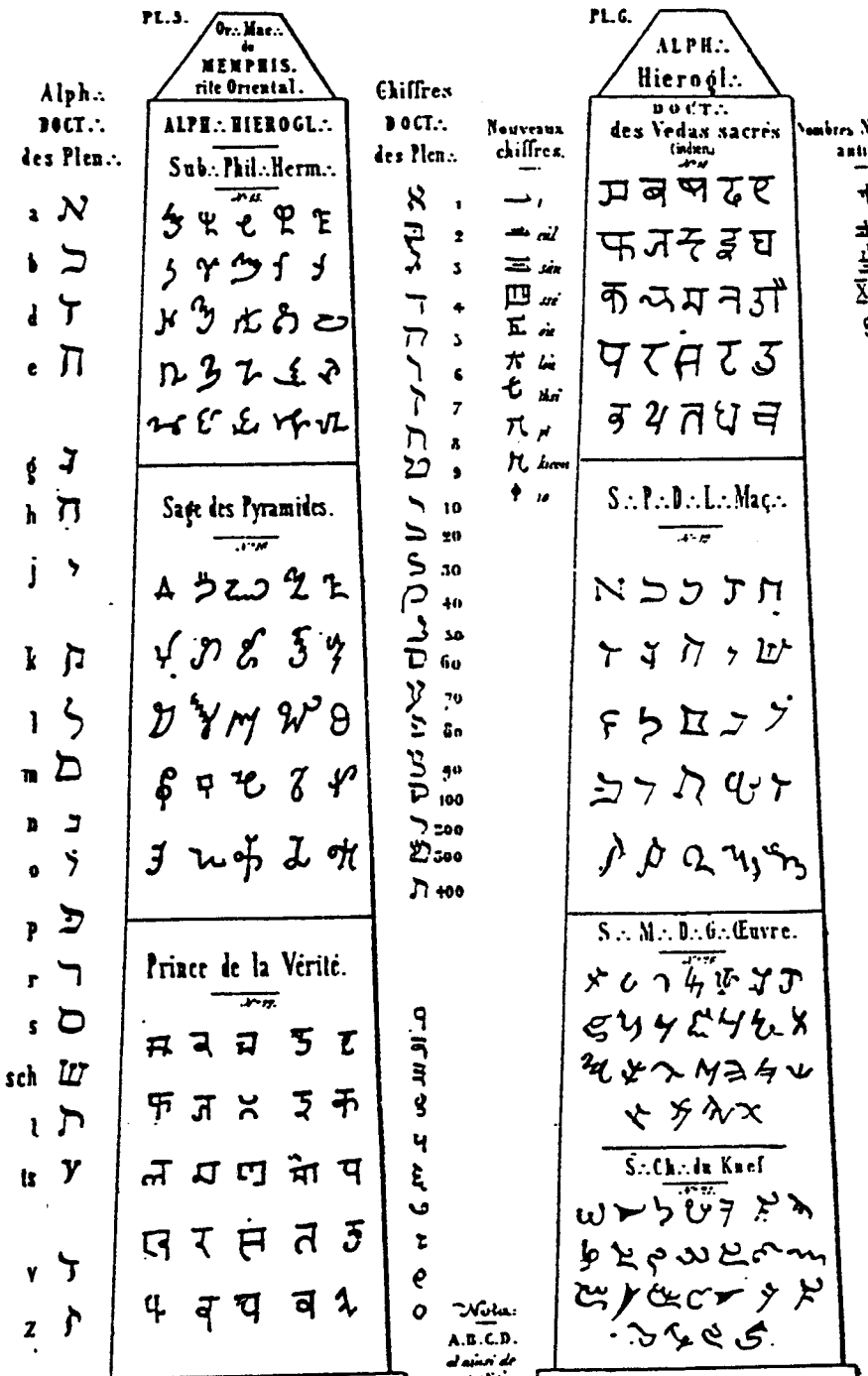
CHIFFRE des Chev.·.Kad.·.

70 a	2 b	3 c	12 d
15 e	20 f	30 g	33 k
34 i	9 k	10 l	40 m
60 n	60 o	81 p	82 q
83 r	62 s	85 t	16 u
90 v	91 x	26 y	25 z

HIEROG.·. des Chev.·.Kad.·.

$9 \times 9 = 81$




PL.5.
Or.: Mac.: de MEMPHIS. rite Oriental.
Alph.: DOCT.: des Plen.:
ALPH.: HIEROGL.:
Sub.: Phil.: Herm.:
Sage des Pyramides.
Prince de la Vérité.
Chiffres DOCT.: des Plen.:
Nouveaux chiffres.
PL.6.
ALPH.: Hierogl.:
DOCT.: des Vedas sacrés (index)
Nombres Numér.: antiques.
S.: P.: D.: L.: Maç.:
S.: M.: D.: G.: Œuvre.
S.: Ch.: du Kaef
Notes: A.B.C.D. (suivent de suite)

Notes

It would be impossible for a complete annotation to be presented in connection with this volume, as it would require equally as many pages as the text. The *Notes* will, therefore, consist of both annotations and comments and the commentator here and now records that when comments are offered they are purely personal in nature and are not to be taken as reflecting the common opinion of the Fraternity, generally, although in many instances such may be the case.

It would be an error to too harshly criticize *Marconis* in his many erroneous opinions and statements, since every Masonic writer, well-nigh, has been and is guilty of the same. Likewise, the *Rite of Memphis* should not be too strongly abused for its many misstatements and errors, unless we are willing to expose our own *glass houses* to the assault of the stones of fact and personal opinion.

May it finally be recorded, with the hope that the statement will stand, that the *Rite of Memphis* was no more in error, no more wrong in its philosophy, no more drastic in its views, no more self-praising and self-glorifying, and no more off-balance than were the many other Rites and Systems which have existed—and now exist. The writings here reproduced represent a typical effort in behalf of an offspring Masonic. May we not recall similar writings in the not too distant past, when great claims were made, when great lies were told, when great men believed them—even as they did the writings of *Marconis?* Therefore, let us refer to the *Notes*—meagre though they be—with a charitable and purely Masonic attitude of tolerance.

J. RAY. SHUTE, Secretary,
N. C. Lodge of Research.

1. Modern students of Freemasonry accept neither of these "two points," since (1) nothing has been adduced to indicate "that Masonry came from the East," or from anywhere else other than England, and even crude reference to the Fraternity is wanting elsewhere; if the statement should be made that initiation came from the East then it would be generally accepted as a truism, however, a deal of difference exists between initiation and Freemasonry as an initiating fraternity; (2) while Freemasonry continues to employ the initiatory method of instruction, which was possibly used in some form or another by various Groups, which are denominated as "Ancient Mysteries," yet withal—by the same token as mentioned under (1)—Freemasonry is in no wise a continuation of any ancient system of initiation; an imitator of older and significant initiation, perhaps, but a continuation—never!

2. The "Dictionnaire Maconnique," by Joseph Quantin, was published at Paris in 1825.

3. The "Annales Maconnique," by P. Caegnart de Mailly, was published at Paris 1809-1810; the work by de Chabrefy has not been examined by the annotator.

4. Louis-Claude de Saint-Martin was born at Amboise, France, on the 18th of January 1743; his chiefest ambition in early life was to find God. While a Freemason, he discarded the Fraternity for a personal system of philosophy, which he adhered to and lived by. "The Unknown Philosopher," p. 262, Vol. XXXVII A.Q.C., will furnish a complete account of his life and Masonic connexions.

5. "The Englishman Smith" referred to is undoubtedly Captain George Smith, author of "The Use and Abuse of Freemasonry," 1784, who was expelled by Grand Lodge (Moderns) of England in 1785 on the allegation that he had forged a document "recommending two distressed Brethren." (See p. 136, Vol. II, New Encyclopedia of Freemasonry, by A. E. Waite.)

6. It is hardly conceivable that an intelligent member of the Fraternity would attempt to explain the origin of the word "Masonry" as a speculative science from a viewpoint of either the Tower of Babel or Solomon's Temple.

7. If the Rite of Memphis explores the Vedas to any extent, then I cannot with intelligence determine that which I have heretofore done in respect of initiation of yesteryears. The word "explore," is an extremely flexible verb and, with charity to all, nothing further shall be said in that regard.

8. Being educated in the manner of a Prince in Egypt by no means necessarily implies that Moses was initiated into any so-called "Rite," which, even if accepted as true, forms no connexion between Egyptian and modern initiation. Unfortunately, however, most Masonic writers allow their minds to run riot in regard to initiation and allegorical instruction, and in this respect Marconis kept the faith.

9. This legend concerning Manes is somewhat confused, although it makes little difference, as the entire theory is more or less altered to suit the needs. In this respect, however, Marconis differed very little from the champions of other Systems who could be mentioned. It is strange, however, to see the slave named "Curbicus," a name that is attributed as the first name of Manes (or Mani) in "Acta Archelai." There is evidently a confusing of dates relative to the supposed birth of Manes, as a Mahommedan legend says he was born in the year 527 of the astronomers of Babylon (A.D. 215/16). The religion of the Manechaeists was a blending of the Magian cult with Christianity, with the Avesta furnishing the background of the faith. It has been said that they adored fire (which possibly accounts for the condemnation of Ferbulio to death by fire). Too, they considered Ormuzd and Ahiram brothers, which could have lead to a confused idea in the mind of the founder of the Rite of Memphis concerning the mythological character of Hiram of the Craft. In this respect, however, nothing can be said in manner-positive.

10. There is no examinable evidence which would in any manner lead the exacting student to consider the Templars as a Body practising a mystic ritual embodying the Legend-Hiramic, although many have there been who have advanced such a theory.

11. This entire paragraph concerning the legend of Ormus is a bit amusing, more especially since it begins with: "On arriving at the Order of the Templars we see the history of Masonry getting clearer and becoming more certain." If the reader will carefully reread the part of the paragraph, beginning with: "From the brethren of the Orient, etc.," and then refer to the following excerpt of a letter written by Baron de Westerode in 1784 (and quoted by Thory in Act. Lat. i. 336), he will be enabled to ascertain the source of the legend: " . . . . Their founder was a seraphic priest of Alexander, a magus of Egypt named Ormesius, or Ormus, who with six of his companions was converted in the year 96 by St. Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the society of Ormus, that is to say, the Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomonic wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc."

12. This entire paragraph is false, although Marconis is not alone in confusing the account about Garimond. Mackey says (Encyclopedia of Freemasonry) that in the old ritual of the degree of the Knights of the East and West "Garinous" is said to have been the Patriarch of Jerusalem, between whose hands the first Knights of the Order, in 1182, took their vows. The name is a corruption of the name of Garimond (Garimund) before whom the Hospitallers are said to have taken their vows of obedience, chastity and poverty. The lying legend of the eighty-one Knights under Garimond journeying to Sweden and thereafter establishing Freemasonry in Europe is absurd.

13. Concerning the Templar theory of the origin of Freemasonry, it might be said that many have given serious and enthusiastic support thereto, following, generally, the oration of Chevalier Ramsay. I can not criticise Marconis too strongly in this respect and it might be here recorded that there are others who should come in for the same criticism, for their theories are as far-fetched as this advanced by the Memphibian. However, in fairness to an ancient and honourable Order, which is of Heredom, associated in spirit with Robert the Bruce, it should be said that it is ancient in years and honourable in purpose. It is not short of blasphemy to associate the sacred name of the Royal Order of Scotland with Memphis in the very manner used and this statement should stand; at the end of the fourteenth century there were no Rites at all—nor was there any speculative Freemasonry—but in regard to Heredom I shall remain silent, since it concerns not this volume.

14. It is a difficult matter to discuss early Freemasonry in France with any degree of certainty. Smith's Freemason's Pocket Companion (1736) shows a Lodge (which was constituted 3rd April, 1732) meeting every Wednesday at the Louis d'Argent Restaurant in La Rue des Boucheries. It appears that in 1738 the Duc d'Autin was at the head of Freemasonry in France and indications are that there were several Lodges under his command. In 1743 he died and was succeeded by the Comte de Clermont, who assumed the title of Grand Master by virtue of an English authorization of the La Grande Loge Anglaise de France. It appears further that an independent Body, styling itself Grande Loge Nationale de France, sprang into existence in 1756 with the Comte de Clermont still the titular Head. The Grand Orient de France was founded to replace the former governing Body on 27th December, 1773, but both Bodies continued to operate side-by-side until work was stopped by the Revolution. After the Revolution both Bodies awoke and on 28th June, 1799, by an Act of Union, the Grand Orient absorbed the Grande Loge.

15. In or about 1758 the Council of the Emperors of the East and West (other part of the title omitted) was formed at Paris, consisting of twenty-five degrees, which has been termed the Rite of Heredom or

of Perfection. It is a myth that this Body grew from the Chapter of Clermont, so far as evidence is concerned, although the arguments advanced time on time have appeared quite feasible. The old Stuart legend must be disregarded as mythological, since the Pretender never established any Masonic Body.

16. If indeed any Patent was ever issued to Stephen Morin it only referred to the Rite of Perfection of twenty-five degrees. It is true that the Supreme Council of France was formed in 1804, working thirty degrees plus the Craft.

17. It appears that from the severe criticisms of the brothers Bedarride, that Marconis is guilty of what is known as: "The pot calling the kettle black!" Marc Bedarride was the champion for the Rite of Misraim, even as Marconis was for the Rite of Memphis. Bedarride published, Paris 1845, a two-tomed work of some eight hundred and sixty-one pages entitled "De L'Ordre Maconnique de Misraim, (depus sa creation jusqua'a nos jours, de son antiquite, de ses luttes et de ses progres)." Marconis did not wait but four years to place his magnum opus upon the market setting forth the claims of his system and refuting those of Bedarride. Most promoters of Rites in days past committed their greatest errors in advancing lying claims about their own Rite and criticising too severely the other Rites; such procedure has, for the most part, lead to the discovery of error and misrepresentation in all Rites and Systems.

18. A lying legend, ill-conceived and rottenly presented; whatever may be said concerning the Rite of Memphis in regard to its origin the fact must remain that its origin centers about its disciple, Marconis, and the year 1838 could be mentioned as a probable date of inception.

19. No form of the so-called Scottish Rite, nor it parent Body or Bodies, was in existence in 1725; neither was there an Ancient Rite in existence; the 304 date is, likewise, a fabulous lie. Marconis, like many even today, connect the Scottish Rite with Scottish Freemasonry—utterly absurd!

20. The ritual of the Adonhiramite Rite published in 1787 contains all information necessary to state that the legend worked refers to Adoniram, rather than to Hiram; the early rituals of the Modern French Rite refer to the Master Hiram. Neither were founded by Lacorne, nor is the date 1772 applicable to either. Saint-Victor must be not forgotten.

21. Page 353, Vol. II, New Encyclopedia of Freemasonry, A. E. Waite: " . . . the famous Rite of the Strict Observance, founded in Germany by Johann Gottlieb von Hund about 1754."

22. This Rite died with its founder in 1788. Gobelin is not identified with the foundation of the Rite, as is Savelette de Langes.

23. This was one of the short-lived Rites of France, which demised towards the close of the 18th century. It was divided into two classes: Knights Adept, Perfect Master superimposed upon the Craft, and Elect(ed)s of Truth, 5. Elect of Nine, 6. Elect of Fifteen, 7. Master Elect, 8. Architect, 9. Second Architect, 10. Grand Architect, 11. Knight of the East, and 12. Prince Rose-Croix.

24. Whilst there was a Knighthood Grade of Noachite, or Prussian Knight, worked at a reasonably early date, there are serious doubts as to a Rite of this name, if indeed a Grade, in 1756.

25. Mackey (Encyclopedia of Freemasonry) says that Cagliostro's Egyptian Rite was termed Rite of Perfect Initiates when it was first introduced at Lyons, by its founder.

26. An Order of African Architects seems to have originated in Germany in 1756, which died, was remodified eleven years later and lived for a brief spell. It appears to have been an unusually high type of Order and operated upon a scholarly basis.

27. In the year 1784, there was established at London (presumably by the French physician, Benedict Chastanier) a Theosophical Society. This group had for its objects the translating and studying of the works of Emanuel Swendenborg. It is supposed that this Society was the child of a former Order of Illuminated Theosophists, which Chastanier had established in London in 1767. Following the allegation, it supposedly worked the following Grades, superimposed upon the Craft: (1) Theosophic Apprentice, (2) Theosophic Companion, (3) Theosophic Master, (4) Sublime Ecossais Mason, or Heavenly Jerusalem, (5) Blue Brother, and (6) Red Brother.

From this source perhaps the Illuminati of Stockholm, about which we know practically nothing, descended.

The so-called Swendenborg Rite was in reality a recast of the Rite of Illuminated Theosophists; its Grades being: (1) Apprentice, (2) Fellow Craft, (3) Master Neophyte, (4) Illuminated Theosophist, (5) Blue Brother, and (6) Red Brother.

28. A. E. Waite says (New Encyclopedia of Freemasonry): "The Rite of the Illuminati of Avignon is said, as we have found, to have been instituted in 1760, and was known otherwise as Brethren of the Rite of Pernety. When the headquarters were removed to Montpellier it assumed the name of Academy of True Masons."

29. Mackey (Encyclopedia of Freemasonry) concurs in this date.

30. If indeed such a Rite ever existed, it would doubtless trace its origin to the bull of Pope Clement XII (dated 28 April, 1748), and would doubtless contain the Craft Grades under the nom de plume of "Xerophagists" (from the two Greek words signifying: "eaters of dry

food"): both Mackey (Enc. Free.) and Thory (Ac. Lat.) make mention of this Body.

31. The assumption that the Platonic Academy, presumably founded by Marsilius Ficinus, at Florence in 1480, under the patronage of Lorenzo de Medicis, was Masonic, is based upon the statement that the Hall in which they met contained therein Masonic emblems. Naturally the Academy would not be Masonic; the appearance of emblems, which were adopted by the Fraternity in various parts of the world, has lead many Masonic writers afield and into error. Yarker, in his "Arcane Schools," refers this organization to Rome; both Mackey and Clavel make mention of it with effort to connect it with the Craft, the latter most earnestly, but erroneously.

32. Mackey concurs in this statement, as does MacKenzie, that Baron Grant of Blaerfindy was the founder, the place France, the year 1780. However, the more accurate Waite, does not commit himself on the matter—in the absence of authentic data.

33. The Order of the Palladium claimed to have been of great antiquity; fell into decay; was revived by Fenelon, Archbishop of Canbray in 1637 (Fenelon was born in 1651); organized into the mentioned Rite at Paris in 1737, all of which is mythical. Two Grades were worked (the legend continues) in this androgynous Group; Adelph and Companion of Ulysses (the latter changed its title to Companion of Penelope when taken by a female).

34. This legend is based upon the science of Mesmerism, popularized by Friedrich Anton (or Franz) Mesmer, the German physician, who was bred for the priesthood but took up the study of medicine. His investigations began about 1772, which resulted in his theory based upon animal magnetism. Mackey says that he founded at Paris, in 1782, "The Order of Universal Harmony," which was for the purpose of carrying out his ideas; that it was Masonic, few—if any—will allow.

35. The dates concerning this Rite appear correct. The Rite was divided into three classes: A. Symbolic Freemasonry; B. The second class worked (1) Perfect Master, (2) Sublime Ecossais, (3) Knight of the Sword; and C. The third class contained four Chapters of Rose-Croix Masonry, to wit: (1) Concerning subject-matter of Ritual, (2) Masonic history, (3) Masonic philosophy and morals, and (4) The pursuit of occult sciences.

36. For those who would care to go into this Rite, reference is given to "De l'Ordre Maconnique de Misraim," by Marc Bedarride; in two tomes, Paris, 1845. While this work is open before the writer, space will not permit this annotation covering this interesting Rite of ninety Grades.

37. The legend of the Rite gives the date of formation at Erzeroum, in 1818; appearing at Paris in 1819, with seven Grades, to wit: (1) Listening Apprentice, (2) Fellow Craft Adept, (3) Master, (4) Architect of all Rites, (5) Knight of Eclecticism and Truth, (6) Master Good Shepherd, and (7) Venerable Grand Elect.

38. A misnomer for Freemasonry that was worked in Scotland at one period; Oliver calls it the "Kilwinning System" in his "Mirror for the Johannite Masons."

39. The Scottish Philosophic Rite, containing: (1) Knight of the Black Eagle or Rose-Croix, (2) Knight of the Phoenix, (3) Knight of the Sun, (4) Knight of Iris, (5) True Mason, (6) Knight of the Argonauts, (7) Knight of the Golden Fleece, (8) Grand Inspector Perfect Initiate, (9) Grand Inspector Grand Scottish Mason, and (10) Sublime Master of the Luminous Ring, made its appearance circa 1815, but dates are wanting and nothing definite known.

40. The oldest of all Rites; being in substance the Craft, plus Royal Arch liturgy—the designation derives from York working.

41. This so-called Rite appears mythical, as nothing thereabout appears to reward research and effort to locate it.

42. The Rite of Zinnendorf contained: A. Craft; (1) Apprentice, (2) Companion, and (3) Master; B. Red Masonry; (4) Ecossais Apprentice and Companion, (5) Master Ecossais; C. Capitular Masonry; (6) Favorite of St. John, and (7) Chapter of Elect Masons. On 30 November, 1773, Grand Lodge of England placed all German Lodges, with a partial exception of Provincial Grand Lodge at Frankfort, under the supervision of Johann Wilhelm Ellenberger von Zinnendorf, during which time the Rite was formulated. This arrangement continued until 1780, when it ended, but during the same period Zinnendorf had become Grand Master of the Grand Lodge of all German Masons, under patronage of the King of Prussia, and was working his System therein.

43. The Egyptian Rite was the child of Count Cagliostro's imagination and he served the Order as its Grand Copht, etc.; with his death, his imaginative and supposedly mystical Order passed from favor and in a few years was gone the way of others. The System worked three Grades, as in the Craft, but with much different ritualism; further, the two Rituals of Egyptian Masonry which are available in French indicate a foundation upon the Craft. Also, there were adoptive Grades for the women.

44. The Rite of Elect Priests (Elus Cohens) was apparently first organized at Bordeaux, in 1762, by Don Martines de Pasqually. In 1887, in Paris, a Modern Order of Martinist was born, with Papus, it appears, as its founder and author of its rituals. This Order is not to be confused with the Elect Priests, however.

45. Information on the Rite of Eons is referable to Ragon, whose information is meagre; founded, he says, on Zoroastrian teachings.

46. "The Brethren of the Rose-Croix" may refer to any of a number of Systems, but hardly to one of that name. There is the old Rite of Perfection, Royal Order of Scotland, the Rosicrucians, Rosy Cross, and any number of Systems—both of the Fraternity and without—which carry Rose-Croix as perfection.

47. While not a Rite within itself, the Supreme Order of the Holy Royal Arch teems with antiquity and occupies a position unique and holy. Its teachings doubtless first instructed the Freemason in matters of High Masonry, before the dawn of Rites.

48. A Mythical Order of Palestine is referred to by Baron Tschoudy in his "Etoile Flambotante" but details are lacking; we may with safety consider the Knights of the Morning and of Palestine as being of the land of romance, and that lacking in color.

49. Concerning this alleged System nothing can be located.

50. Probably a different name for another classification.

51. According to Ragon, The Order of Beneficent Knights of the Holy City of Jerusalem was created at Lyons, France, in 1782. Thory differs, however, substituting the Congress of Wilhelmsbad.

52. When Rome successfully broke the Order of Templar Knights up and put a stop to their activities, the Order continued in Portugal under the title of the "Order of Christ." Many attempts to gain recognition therefrom on the part of spurious French Templar Bodies were unsuccessful. Finally, in 1807, a Portuguese—by name Nunez—appeared at Paris with a concocted System, which he foisted upon many, under the pretext that it was the original Order of Christ, the titles to the Grades were: (1) Knight of the Triple Cross, (2) Knight of the White and Black Eagle, (3) Knight Adept, (4) Sublime Elect of Truth, (5) Knight of the Black Eagle, (6) Sovereign Grand Commander, (7) Knight Kaes, and (8) Knight of the Order of Christ.

53. The Eclectic Union was born circa 1783 in Germany, with the names of both von Knigge and von Ditforth connected closely therewith; it recognized only the Craft, although its Lodges enjoyed the right to recognize other Grades and Systems.

54. In the Ritual of the Adonhiramite Rite (1787), now open before the writer, there is no mention of adoptive Grades, but in a Ritual of two years later, there is a complete set-up of androgynous Grades; (1) Apprentice, (2) Companion, (3) Mistress, and (4) Perfect Mistress, following Masonic usuage, as is seen. The "Mere Loge d'Adoption de la Haute Maconnerie Egyptiene" of Cagliostro worked three Grades; in the (1) The candidate, as Apprentice, is instructed (as the Queen of

Sheba) by Solomon in Mysteries of Divine Religion, (2) as Companion, she cuts off the serpent's head, and (3) as Mistress, the ceremony is of the Rite, envolving the issuance from above of the Dove, invoking Gabriel to purify the candidate. The Grand Mistress, naturally, represents the Queen of Sheba.

55. The "Societa della Cucchiara," or Society of the Trowel, was established at Florence about 1512. This society was composed of many learned inhabitants of that city, although it was not Masonic in any manner.

56. Unknown to modern research.

57. It is quite unnecessary to detail any information concerning the Templars, as all Masonic students are familiar with this.

58. Probably referring to the Triad Society of China; a non-Masonic Order, with the motto: "Obey Heaven and walk righteously."

59. The entire basis for the allegations of Marconis and his connexion of the Egyptian Mysteries with Memphis Masonry seems to be entirely too much concerned with Krata Repoa, or an early effort to reconstruct the Egyptian Initiation. To those who are interested in the similarities, reference is made to "Krata Repoa, or Initiation into the Ancient Mysteries of the Priests of Egypt," Berlin, 1782 and 1789; or the French translation by Ragon in 1821. Should this work not be available, any good encyclopedia will furnish the details necessary to show truth.

60. The Rite, which at the time the book was written, consisted of 92 Grades, which finally were stepped up to 96 and then 97 Grades, being finally reduced to 33, to compete with another.

61. The champion of the Rite was very particular that the Order should always be under the authoritative control of its Grand Hierophant; *ie,* under Marconis.

62. These titles, as well as Grades, underwent many changes as time passed; however, we shall refrain from listing any of the changes, although they are available.

63. To say that the Rite was overorganized would hardly express the condition which obtained.

64. Rather young for beginning Masonic education; however, if the letter-of-the-law was carried out, doubtless a member would need to start the journey young, in order to finish during a lifetime.

65. Toasting is a beautiful part of Masonic procedure and is unused today in America.

66. Should many visitors of rank appear upon a meeting of the Rite, it would have been of interest to observed the nature of, and time required for, these honours.

67. This particular Article would indicate that those belonging to other Rites were not only welcomed, but encouraged, to become members of the Rite of Memphis—and free of expense! It appears that this is one of the methods employed to create popularity.

68. A great promise is this; however, it did not prove true in most cases, as Masonic History will inform us. Further, the open breech may be seen in embryo, with relation to "Supreme Councils."

69. With the expense of operating this gigantic System, it is quite difficult to understand how the eighty-five Grades could have been communicated (certainly they were not conferred) free. However, in consideration of the requirement that the recipient must prepare a paper on three questions in each Grade (there being eighty-five Grades) it might be inferred that a candidate had rather pay a heavy fee than prepare the two hundred and fifty-five questions, in eighty-five papers, for the honour! Further, in as much as the questions were not given to the candidate but twenty-one days before the ceremony, allowing that the paper covering the three questions could have been prepared in nine days and the ceremony begun that very night, then only eighty-five months would be needed for the candidate to reach perfection! Rather rigid, to say the least.

70. This provision seems rather strange and would bespeak much trouble with Grand Lodges, et cetera, which appears to have been the case in most countries. In short, Grand Lodges soon exerted their rights and demanded that members of the High Grades hold membership in Lodges under authorised obediences; therefore, the Lodges of all the Rites were discontinued in all legitimate Jurisdictions and began their meanderings from the 3rd Grade, according to York workings.

71. The Rite certainly demanded literary ability from its officers.

72. It is interesting, to say the least, to note that eighty-one degrees are worked as honorariums; the comparison seems somewhat out of balance: seven active and eighty-one honorary degrees. Of course, the membership of the Memphibians may have merited such!

73. This evidently refers to Bodies and not individuals, as such annual subscriptions for an individual would have been prohibitive.

74. This instruction is worthy of present-day consideration and is extremely potent as regards any fraternity.

75. This plan of "be great, or pay financial penalty" is interesting; are we to infer that financial payments remedy evils committed?

76. Such a policy, rigidly adhered to, would have kept this Order in good repute throughout the world, but unfortunately such was not the case.

77. This is merely another trumped-up legendary account for the promotion and praising of the Order; an error committed by many and condemned by all.

78. The printing of the Ritual of the first degree of this Order most forcibly illustrates the difference between the French and English speaking Freemasons in regard to Ritual. The latter have always held in strict sacredness the secrecy of Ritual; unfortunately, the former, with one outstanding exception, have not practiced such procedure to the fullest extent desirable. Their ideas of publicity are at decided variance with those of English-speaking Freemasons. Sometimes, however, young leadership in the matter of Bodies leads the way for future observance of many desired landmarks.

79. It is rather difficult to understand how a mortal could be so presumptuous as to vouch for the "body and soul" of a fellow creature.

80. These three voyages were in supposed imitation of the trials of the ancient forms of initiation, as were practised in the Mysteries; later by the Kabbalists, Rosicrucians and Masonic Rites. However, the ceremony, to follow in true form, should have been composed of the four trials: Fire, Air, Earth and Water. The early codices of the Knight of Saint Andrew, which are yet available to some students, show four Angels of the Elements; that is to say Andarel, of Fire; Casmaran, of Air; Tallied, of Water; and Furlac, of Earth.

81. The reader may clearly see that the Church and State, and not only in France, had criticized Freemasonry for her many errors, many of which were absolutely justifiable—others were not. However, when we consider the many agencies operating in the name of Freemasonry, and that now do, we can easily understand why the Fraternity has ever suffered criticism and abuse from the uninitiated. Can we not state that all too many of the criticisms are based in absolute justice?

82. Such absurd, obligatory penalties—and the name of such oaths is legion, in consideration of the many Grades imposing them—make for an absolute disregard of all of them by many who assume them. That is to say, such absurdities lead members of the Fraternity to consider that all Masonic obligations are symbolic only and not to be considered in the light of sincerity; as a fact, not later than 1932, the Grand Lodge of New York—the largest Grand Lodge in the world—changed its Ritual and now informs the Candidate that the Craft obligations are to be considered only in their symbolical garments; that they are not meant to be assumed with the view of observing them literally.

83. A rather queer philosophy, to say the least, and false in most cases.

84. This ceremony was by no means original with the Order of Memphis; many years prior to that time, French Masons raised their candidates thus.

85. The colorology of the Memphis Order differed somewhat from that of other groups. It has been generally accepted that white is the symbol

of purity and the use of blue is unique in the annals of symbolism. Blue is generally considered as the color of brotherhood; hence, the use of such terms as "he is true-blue," "by the blue," etc.

86. There is a deal of difference between "force" and "strength."

87. Why the omission of daughter, mother, sister or brother?

88. A noble thought worthy of remembrance.

89. A rather interesting condition.

90. This statement is by no means correct; however, if the Orator means that the country in which a person is born is to be considered as his from the viewpoint of appreciation and loyalty, et cetera, very well.

91. ?

92. This is a new interpretation to Freemasons, most assuredly.

93. Without even considering the absurdity of the interpretation of the word "Mason," we can state that Neptune was the Roman god of the waters (sea), whose cult was identified with that of the Greek Poseidon. Apollo was the Greek god (later introduced to the Romans) of manly youth and beauty, of poetry and music, and of the wisdom of oracles.

94. It is well to state that this answer, and the actual initiation, are indicative of the attempt to follow the Eleusinian Mysteries, in which the neophyte undergoes certain experiences, which are emblematic of the Rape of Persephone by Pluto and her partial recovery by Zeus; that is to say, she lived in the bowels of the Earth, with Pluto, for six months and returned to Earth, with her mother, Demeter, for six months. This, to the ancients, represented the descent into the bowels of the Earth of the aspirant, symbolizing the death of physical error; the return to Earth, the rebirth.

95. A wonderful opportunity of symbolism is missed in the interpretation of the Cup of Gall.

96. Certainly English-speaking Freemasons cannot accept these "Three Great Lights of Masonry"; the precious objects on our Altars are remembered.

97. What became of the word "Force," as used in the initiatory form?

98. Where now is the blue robe of purity?

99. While this is untrue, shall we criticize the Memphis Rite when other Rites make the same lying claim?

100. With such an explanation, we should assume that God rested on the eighth day, rather than having created in six days and rested on the seventh.

101. It is interesting to note the three repositories: Memphis, Scotland, and Mount Lebanon. A unique presentation, to say nothing of the error; the author of the statement evidently was not at all familiar with the followers of Maroun.

102. Freemasonry did not originally consist of seven degrees; it is problematic to even consider how many, if any, degrees were used when the premier Grand Lodge was formed in London in 1717—we know the Master's part did not come into use for several years after 1717. Marconis is probably referring to the seven Grades of Krata Repoa.

103. This is a muddled attempt at interpretation and is hardly worthy of consideration, however, (1) neither "John" nor "lamb" means "gentle"; "John" means "the gift of God," and "lamb," while symbolizing gentleness, does not mean "gentle"; (2) nor are they symbolic of the Sun entering the zodiacle sign of the Ram—the sun enters the sign of the Ram on the 20th of March, the anniversary of Saint John the Evangelist is December 27th, Saint John the Baptist the 24th of June.

104. It is rather unique to find a "Levite" within the mysteries of Memphis!

105. "Workshop" is a strange title for a Lodge at refreshment.

106. ?

107. This interpretation of the Flaming Star is quite problematic.

108. An EPOPT was the highest initiate in the Mysteries of Eleusis.

109. In the ancient worship of the Italian goddess, Diana, the officiating priest was termed *Rex Nemorensis* (King of the Wood), and to hold his office he must have slain in duel his predecessor after having first plucked from the grove the "Golden Bough," which tradition informs us was plucked by AEneas before entering the Underworld.

110. The first and second of the "Three Great Secrets" would indicate that someone had been dabbling in early Rosicrucianism.

111. This number varies with nearly every System and Body of Freemasonry; perhaps this guess is as accurate as are the others.

112. We have observed in various Rites that the number of Searchers varies with the Body; we are most familiar with three; then here are seven; elsewhere, the group grows into a small troop.

113. This explanation of Hiram is neither good nor bad; however, the first sentence is true and the last is worthy of consideration. A certain school did, and does, exist which believes in the Templar idea.

114. Prometheus is considered in mythology as being the founder of the human race. In their fight against the Titans, Prometheus sided with the Olympians; disliking their disregard to man, however, he stole

fire from heaven and gave it to man. Angered at this act, Zeus had him bound to Mount Caucasus. Prometheus, however, having the power of prophetic foresight, foresaw the eventual overthrow of Zeus, and the method to be used. To gain this information and thus win, Zeus offered Prometheus freedom for the knowledge, which was refused. As punishment, Zeus caused a vulture to daily consume his liver, which grew again each night, dooming him to this fate until some immortal should elect to offer his life for the release of Prometheus. This Chiron did and Prometheus was released and the vulture slain.

115. This Sign is still employed in some Jurisdictions.

116. This Oration is most beautiful and far superior to most of those used by other Bodies.

117. The Sun enters the Sign of Leo (the Lion) on July 22nd.

118. While the Jewish ecclesiastical year begins with Nisan, the civil year begins with Tishri. Further, the lunar cycle of this calendar is nineteen years, but there are seven *leap-years*: the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years.

119. The civil year of the Egyptians began March 1st, the sacred year July 20th. There were twelve months of thirty days each; the five extra days were dedicated to Hesiri (Osiris), Hor (Horus), Set (Typhon), His (Isis), and Nebti (Nephthys).

120. No comments will be offered on the various references, which are generally contorted and in error, and the Discourse will remain as its own evidence in respect of its virtues.

121. Many efforts have been made by Rosicrucians and Masons alike to trace the Rosy Cross anterior to the seventeenth century but failure is written at every corner and the pathway is one of legend and myth, the superstructure of Masonic instruction being legendary, however, we do not criticise the Memphis Rite for errors, of which every Masonic Body is likewise guilty.

122. Such surface symbolism of an holy insignia and such interpretation of basic letters have made neither Marconis nor Pike objects of esteem amongst those with whom Ritual is the subject of deep and lasting study. It might further be recorded that such modern and erroneous symbolism may not be found in older groups—nor indeed in offspring of the parent Body—as they have elected to "keep the faith" against the day when mankind may be permitted to view the *Logos* and know that *I. N. R. I.* shall receive them. God pity those who look forward against a day when *"the four primitive elements known to the ancients"* will manifest themselves and save mankind.

123. Forming the cross thus, to what does it allude?

124. Confirmed?

125. We have seen and heard elsewhere such crude philosophies, if indeed they may be termed such, and we record that they are repugnant.

126. This is based upon the lying document known to us as the *Charter of Larmenius*—the student will recall this oft repeated tale of perpetuation.

127. A conglomerate mass of meaningless tokens and symbolism.

128. The *Brethren of Memphis* should appreciate this *knowledge* and *instruction*?

129. Needless to state, the most popular and populous of all Rites in Europe has not been mentioned.

130. The printing of "Tylers" in France may seem strange to English-speaking Freemasons; yet, this procedure was followed in France and today such publications may be purchased in book-stalls in that country.

131. We shall not here record our opinions on the lying legend of Frederick; it has received attention from other pens and is generally accepted as a purely mythological statement, which is oft repeated even now.

132. For easily recognized reasons, we shall offer no comments upon this section of the book, as we deem it of no worth to the *Notes;* let those who have eyes to see—read, and having read, let them form opinions of their own. There is a limit to all things in this world, no?

133. Symbolism being an interpretation of an individual, although based upon certain assumed facts, no comment is offered on this section. We may, however, record that we disagree largely with the interpretations. That the Phoenicians invented the alphabet, is generally accepted; that the serpent holding its tail in its mouth represents eternity, and so on, will indicate the difference of opinion held by the writer of these *Notes.*

134. Masonic Baptism is one modern ceremony introduced into certain Groups which has been completely ostracized—and for which we are happy. This unmasonic and unnecessary assumption of religious duties was introduced into America many years ago and led to much justified criticism of the late Albert Pike, who conducted such baptisms (?) in various cities in America. We do not propose to here record the many published objections and attacks upon that good Brother, as they would have no bearing upon the book under consideration. However, any Masonic library has files of magazines published during the decade fol-

lowing the Civil War, in which many such articles may be read on the subject.

135. This is not the first of such declarations in Masonic print.

136. No greater objects could any Group have and perhaps every Order having a Masonic complexion has, at one time or another, had the same exalted plan. However, they all fail, in respect of their accomplishments.

137. The age of candidates appears contrary to all present procedure in Freemasonry, although we recall the Scotch Lewis and the early reception of minors in English-speaking countries more than a century ago.

138. This method of balloting will appear unique to most of us.

139. At first these fees will be considered too small; however, if one stops to consider the number of fees to be paid he will realize that in the end, considering the regalia to be purchased, the totals are high.

140. A goodly number, to say the least.