

# COLLECTANEA



THE ORDER OF CHRIST  
KNIGHT OF ST. JOHN OF JERUSALEM  
ORDER OF MALTA  
KNIGHTS OF THE TEMPLE  
ROMAN CATHOLIC ORDER OF ST. JOHN  
NOTES ON THE PALM AND SHELL  
CAGLIOSTRO'S EGYPTIAN RITE

VOLUME 5

PART 2

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1954

# THE ORDER OF CHRIST

or

## SOVEREIGN GRAND COMMANDER OF THE TEMPLE

### *DECORATIONS*

All Knights in Chapter shall wear a white tunic and a white surcoat as is customary for the Order of the Temple.

Over the tunic a breast-plate shall be worn. Knights shall wear strong red ankle-boots and white woolen gloves. The tunic shall bear Greek embroidery, and above it the Knights shall wear a white scarf edged with red with the cross of the Order in the centre. Flesh coloured breeches shall be worn.

The Jewel of the Order is worn on a ribbon around the neck. The ribbon is white, four inches wide, and has two eagles. One eagle is black, with folded wings; it bears a look of extreme sorrow and carries in one claw a bleeding heart, and in the other a key.

The other eagle is in silver, has spread wings and carries a sword in its talons.

The jewel is a white enamelled Teutonic cross with a smaller red cross in its centre. In the latter is a white cross; and on the reverse of the jewel is an arrow pointing upwards.

Besides this decoration which is worn in Chapter and in all Lodges, there is another which Knights must always wear and which must be buried with them.

It is a small teutonic cross in gold with red enamel and having a white enamel Latin cross in its centre. It is worn suspended from the buttonhole by a red ribbon with black edging.

### *PENAL SIGN*

The hands are crossed on the breast as in the Eighteenth Degree, but, however, the hands touching the shoulders.

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### SIGNS

1st Sign—that of command, made with the index finger of the right hand.

2nd Sign—that of horror, the right foot drawn backwards.

3rd Sign—that of the good shepherd, raising the eyes to heaven, and then lowering them with a look of resignation.

*Countersigns:* As for the Thirty-second Degree. *Advance:* Nine steps and three genuflexions. *Knock:* \*\*—\*\*\* (three times). *Password:* Submission, devotion to the Sovereign of Sovereigns. *Holy Word:* Gloria in Excelsis.

### BRIEF OF KNIGHT OF THE TEMPLE *or of* NEC PLUS ULTRA TEMPLAR *or of* NEC TEMPLAR

In the name of the most holy and indivisible Trinity. Amen.  
Glory to God in Heaven, peace and prosperity on earth.

We, the undersigned, Reverend Grand Priest, Captain Governor, and all the heads of the Royal Arch Grand Chapter of Lanark, Scotland, hereby declare and certify that our dearly beloved brother LOUIS CHARLES TISSOT, author, aged 43, born in Dole, (Jura), France (and who has worked as ancient mason on the cubic stone) having been specially recommended to us and having been found worthy, has been received by us in the Chapter of our Lodge on the 15th November 1812, where he was initiated and instructed in all the great and sacred mysteries of the Super Excellent Royal Arch Masonry; and that he supported with strength and meekness of spirit all the trials and tests imposed by our Grand Chapter.

We, Grand Commander and all the heads of the Camp of St. Paul and of the Knight Templars at Lanark, entered under No. 22 in the Royal Register of the Grand Conclave of Scotland, also declare and certify that after well thought-out and severe examination, our dearly-beloved brother Knight and Companion LOUIS CHARLES TISSOT, Royal Master Mason (who has worked on the cubic stone) was, on the 15th November 1812 received in our camp and was duly and properly initiated and instructed in all the

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mysteries of our religious and military Orders of Knight Templar and of the Holy Sepulchre of St. John of Jerusalem; also that we have made him Knight Templar of Malta and Sovereign Prince Rose Croix, after having subjected him to all the mysterious and (to him) surprising trials necessary for his admission, during which trials he showed the greatest firmness of character, capability and courage. Consequently we have invested him with the privileges which, from time immemorial, have been and are the right of all those of our Order, being confident that in whatever part of the world he may be, he will be welcomed by all our dear and zealous brothers.

In faith of which, we pray all our worthy brother Knights and all Companions of the above-mentioned illustrious Orders to receive him in his rank and degree, and to extend to him all brotherly care and protection.

Given under our signatures and the seals of our Orders, at Lanark (Scotland), 15th November 1812 (common calendar):

.....Royal Arch Lodge, No. 5812  
.....Lodge, No. 3212 of the Knights Templar  
.....Lodge, No. 612  
.....Lodge No. 712 of the Knights of Malta

### SUBLIME DEGREE OF SOVEREIGN OF SOVEREIGNS GRAND COMMANDER OF THE TEMPLE UNDER THE DISTINGUISHING TITLE OF THE ORDER OF THE TEMPLE OF CHRIST

*Arrangements of the apartments necessary for the Sovereign Council of Knights of the Order of the Temple under the distinguishing name of the Order of Christ.*

Three apartments are necessary for receiving Knights. They are vigilantly guarded by two armed serving Knights, one posted outside in the corridor, the other before the door of the apartment giving access to the Chapter.

The first apartment is for meditation. It is draped in black and is lit by only one single spirit lamp.

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The second apartment is also draped in black. On the hangings are tears of silver, skeletons, and bones arranged in necklace fashion. In the East is a raised throne, in front of which is the seat of the Sovereign Grand Commander in Chief.

The throne is reached by 7 steps. It is covered with black satin strewn with vivid flames, without tears. Before the Sovereign Grand Commander in Chief is a table covered with a cloth of black satin strewn with tears. To the right is a skull, bones arranged in necklace fashion and letters giving the initials J. M. In the middle of the room a catafalque surrounded by Cypress trees must be set up. In front of the catafalque is an incense burner with pieces of tow and spirit. This room is lit by 18 lights, three of which are around the catafalque in funereal candlesticks, 3 in the East, 6 in the West and 9 others distributed over the room. The Sovereign of Sovereigns is armed with a shield and holds a sword. His sceptre is a pair of scales placed in front of him on the table, upon which is also placed the Constitution of the Order.

In the West are placed the First and Second Lieutenants General who carry out the office of Grand Supervisors. They also each have a shield and wear a Templar's hat or a Greek helmet just as does the Sovereign Grand Commander. The Supervisors tables are covered with crimson satin, black-edged and strewn with silver tears. On each of the tables are two crossed swords, and the front of the cloths covering each of the tables bears in gold embroidery the letters N. K. M. K.—NIKA MAKI (Vengeance). This apartment is only used for receptions.

The third apartment is the ordinary Council Chamber. It is draped with white hangings with red edging. In each of the 4 cardinal points is a large Cross of the Order, in red. In the centre of this apartment is placed a large round table covered with a white cloth having red edging. On this table there is always the pair of scales which is the sceptre of the Sovereign of Sovereigns. The members of the Council are placed around this table in

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the same order as Masons in all Lodges. There is a candle before each Knight.

In the East, behind the Sovereign of Sovereigns, is placed on a raised stately throne, a bust of Napoleon, the protector of this Order in France. At the foot of the table and towards the West is the picture representing the plan of a Knights' camp, such as is described in the degree of Prince of the Royal Secret.

### DRESS

In Council, all Knights wear a white tunic with a white surcoat, in compliance with the custom of the Order of the Temple.

Over the tunic is worn a breast-plate; and strong red ankle-boots and white woolen gloves are worn. The tunic must have Greek facings, and over it is worn a white scarf with a red edge, the scarf bearing in its centre the cross of the Order. Flesh coloured breeches are worn.

The Jewel of the Order is suspended on a white ribbon worn around the neck. The ribbon is four inches wide, and has two eagles, one black with folded wings, having a most sorrowful air, carrying in one of its talons a bleeding heart and in the other a key. The other eagle is silver, has spread wings, and carries a sword in its talons.

The Jewel is a white-enameled teutonic cross, having a smaller red cross in its centre. Within the red cross is a small white cross, and on the reverse of the jewel is an arrow pointing upwards. Besides this decoration which is worn in Council and in all Lodges, there is another which Knights must always wear and have buried with them. It is a small gold teutonic cross with red enamel and a white enamel Latin cross in its centre. It is suspended from the button-hole by a red ribbon with black edge.

In the second apartment Knights wear only a black cloak.

### GRAND OFFICERS OF THE SOVEREIGN COUNCIL

1. The Sovereign Grand Master-Commander in Chief.
2. The First Lieutenant General
3. The Second Lieutenant General

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4. The Minister of State who acts as Orator.
5. The Grand Chancellor.
6. The Grand General Treasurer.
7. The Grand Keeper of the Seals and Records.
8. The Grand Master of Ceremonies.
9. The Grand Expert Introducer.
10. The Grand Expert Standard Bearer, or Bearer of the Insignia of the Grand Master.
11. The Grand Captain of the Guard.
12. The Grand Hopitalier.

The Grand Master Commander in Chief, called the Sovereign, may whenever questions arise which are of interest to all the Masonic degrees, convene the Knights of Inferior Orders to his Council.

S. of S.—Sir Knight Grand Commander, the Chapter is open. Take your places.

The minutes of the last Muster are read.

Visitors are now introduced.

### RECEPTION

To this sublime Order shall only be admitted men of established moral integrity, of sound doctrine and sane judgment, and who, by their personal qualities and social rank will maintain the honour of the title of Knight.

They must previously have been invested with the degree of Triple Cross of Kadosch, of Grand Inquisitor, of Elected of Truth, of Prince of the Royal Secret, of Grand Inspector 33°, and of Sovereign Grand Commander of the Temple.

He who seeks admission to the Order of the Temple must make a signed written request to the Sovereign of Sovereigns, who will submit the request to the examining tribunal. This tribunal is composed of first officers who meet on being convened by the Sovereign of Sovereigns and who deliberate on the request.

If any member of the tribunal does not know the candidate sufficiently well enough to form an opinion on him, a commission

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is appointed to gather all the information necessary to allow the Sovereign Council to make its decision. The report of the Commission is made three months after and to the Sovereign Tribunal, who in their turn, report to the Sovereign Council. If the candidate is accepted, the date of the reception is fixed.

The Knights having met for the purpose of the reception, the Captain of the Guard or the Master of Ceremonies goes to meet the candidate and take his arms away from him, even down to his knife. He places a black crepe veil over the candidate's head and leads him to the first apartment, the meditation room.

In this apartment is already placed a table, a chair, and a coffin; and a brother gets into the coffin before the candidate enters the apartment. The coffin is covered with a black cloth. The conductor leaves the candidate in the apartment after having impressed upon the candidate in a short speech the importance and the object of the Order into which he is likely to enter.

A short time after the preparator has left the apartment, the brother in the coffin raises his head still covered by the black veil, and says slowly and loudly: "Who are you? What do you seek? And why do you come to trouble my peace?" He awaits the reply, and then, with a gesture as if in anger, knocks the light over so as to extinguish it. He then rises quickly and quietly and escapes by a concealed door, making every effort to avoid being seen by the candidate.

Outside the apartment, two Knights pronounce in turn the following phrases in a loud voice. After each phrase the candidate is asked to express his thoughts on what is said to him.

1st Kt.—Do you act toward others as you would have them act towards you?

2nd Kt.—Do not do to others what you would not have them do to you.

1st Kt.—Adore the Supreme Being, and let your worship for Him be free from all Superstition.

2nd Kt.—Love your neighbor as yourself.



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1st Kt.—Succour the unfortunate, assist the distressed.

2nd Kt.—Be truthful and shun all forms of falsehood.

1st Kt.—Be patient and suffer your brothers' shortcomings.

2nd Kt.—Be faithful to all your commitments, and remember that discretion is one of the chief virtues of the philosopher.

1st Kt.—Bear all adversity with meekness.

2nd Kt.—Such are the duties of the philosopher.

After a few moments of silence, the introducer goes to the door of the meditation room where an armed guard, wearing a helmet and breast-plate is posted. This guard is vizored and holds a dagger in a threatening manner. He opens the door to the introducer, allows him to enter, and then places himself intentionally in the open doorway where he remains for a few seconds so that the candidate may be sure to notice him. He then slams the door to, as if in anger.

The Introducer, lamp in hand, says to the candidate, "What do you seek?" The candidate replies that he wishes to enter into the Sovereign Council, wherupon the introducer replaces the veil upon him, blows out the light, and says to him, "If you are ready for anything, follow me."

He leads the candidate to the door of the Chapter and gives the knock as a Kadosch. The Sovereign of Sovereigns, warned by the Lieutenant General that someone is knocking at the door of the Chapter says, "Knights First and Second Grand Commanders, make sure who is knocking at the door of the Chapter."

Report is made to the Sovereign of Sovereigns that it is a Knight Mason who seeks the special favour of being installed as Knight Templar.

S. of S.—Ask him if he is prepared to both suffer and undertake all that may be necessary for the defence and maintenance of this Order; and if he is prepared to fulfil all the religious duties which will fall upon him both as a brother and a citizen.

Affirmative reply.

S. of S.—Let him enter.

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After he enters, and after a long silence during which he has had time to examine everything surrounding him, the Sovereign of Sovereign says to him:

Sir Knight. Look and listen. Are you lofty enough in mind, have you sufficient philosophy to fully realize the value of what we are about to reveal to you?

(After the reply.)

Proud and blind disciple of the philosophers of yore, you doubtless acknowledge their authority only. You pay heed only to the deceitful oracles of the portico and of the Lyceum; and no doubt you claim with them that the soul is mortal. But can you read their writings without being at the same time both filled with admiration and moved to pity? . . . In the midst of the reveries of their chimerical Wisdom, what loftiness is in their ideals! What moral teaching! The most passionate raptures of poetry are in no way whatever comparable to the philosophical enthusiasm of these wise old men. The Senses of the Wise Man are impervious to pain; fire which devours him causes him no hurt; torment and torture are for him but delight and sensual enjoyment. It is quite indifferent to him whether he is reposing on a couch of flowers or encompassed by devouring flames of the Bull of Phalaris.

Do you consider that such a doctrine is very strange in men who see only annihilation beyond the grave? They were the blind prophets of a truth which has been revealed to their great astonishment. This fearlessness in their pride was falsely manifested. The Templars, triumphant in their sufferings, displayed it without affectation or ostentation when they experienced joyous rapture in the midst of devouring flames. We witnessed them smiling as they burned, and, indeed Clement V and Philip the Fair were baffled and humbled by the virtue and the courage of these philosophers. They were compelled to confess their fear that the truth would be revealed some day. But whence comes such heroism and valour in our ancestors, and which is so far beyond the natural attainment of man? They believed in immortality.

S. of S.—Sir Knight, do you fear death? A—No.

You are right for death is but the threshold to the Temple of Immortality. Immortal man (it is blasphemy to call you mortal, you are neither worm nor insect), know yourself, realize your greatness, learn to admire your qualities, that is the whole secret of Wisdom. Ah! the more you consider this, the more will your soul increase in nobility, and you will then surely soar towards immortality.

At this thought, the face of Nature will change and will become ever more perfect in your eyes. You regarded the universe only as a shapeless and obscure Chaos. You will see it completed and brilliant with Light. You will still be yourself and yet another being. You will see the Universe pass through different settings which should ever increase in splendour and in beauty.

#### FIRST JOURNEY

S. of S.—Sir Knight Captain of the Guard, will you conduct the neophyte in his first journey around the encampment? (*He is taken around the catafalque which is in the middle of the apartment. When he returns to his place, the Captain of the Guard announces his return, and the Sovereign of Sovereigns continues:*)

Q.—Knight, are you desirous of penetrating the Dark Truth which conceals the mysteries of nature from mortal eyes?

(*The candidate replies suitably and the Sovereign of Sovereigns addresses him as follows:*)

What marvels are going to unfold themselves before your eyes! What a multitude of objects is going to come under your scrutiny! You will be able to gratify your insatiable eagerness to know and understand everything.

The secrets of the enlightened moral world will be revealed to you. The physical world will emerge from its thick clouds which limit and tire the vision of the mind and do not allow the learned man who scrutinizes it to see anything but broken links and scattered fragments, without any connection or order. Then all the links will be joined together, all the gaps will be filled, the Chain

will be united, complete and visible from one end to the other; all dimensions will have their full extension and will be perfect.

Now when this wealth of marvels is revealed to you, imagine the effect it will have upon you. . . . If Admiration is a source of pleasure, with what voluptuousness will your soul be filled! In your ecstasy, will you not see a ruler whose eye embraces, whose hand conducts, whose breath enlivens and kindles the whole of nature?

If you wish to be enlightened, enter with us the Temple of Truth, erected in the distant past by the learned philosophy of antiquity. Come there and consult the oracles of the Supreme Wisdom and you will not leave without avowing yourself immortal. Nature, the everchanging product of an immutable cause, is but a sequence of revolutions in which everything is transformed unceasingly, and in which nothing perishes. Men! Your pride is flattered, and I see that you are proud of your masterpieces; but now, would you know something still greater? . . . Listen . . . It is a sigh for the unfortunate . . . . moral greatness is the only true greatness. Death, which destroys all other things, preserves and crowns it.

Are you really dead, illustrious J.'M.', you whose genius had attained the power of immortality? . . . No, you live and we greet your sublime soul. I congratulate you on your passage to the other shore. I shall not take leave of you, since I am to join you soon. I shall leave the sphere of the Sun to join you in a purer light and a happier climate which I shall enjoy with you . . . Man only plunges into death to rise from it immortal. The grave is but a subterranean passage which leads to happiness. The glorious history of man is divided into two unequal parts; this short life is, so to speak, only the frontispiece, and it is eternity which unfolds the whole book of our destinies. If nature cannot teach the unbeliever, if he shuts his eyes to what is before him, will he resist what he feels? If he finds that the voice of the Creator who speaks to him through His works is too feeble, then let him listen to his conscience, let him

look into his own being and read what is written there. The signs of immortality are stamped within him, he bears in his own bosom the judge who will condemn him. Nature does not deceive her children: she has not written fables in our hearts: she has not made of man a lie which deceives men.

Stop, and reflect on the marvels of my power.

### SECOND JOURNEY

S. of S.—Sir Knight Captain of the Guard, conduct the candidate on his second journey.

*(When the journey is finished, the Sovereign of Sovereigns is warned and continues:)*

Q—Knight, you are approaching the end of your task. Does what you have seen up to now in our Order not fill you with fear at what remains for you to discover?

A.—No.

What shall be your task henceforward, valiant Knight? To defend innocence when it is helpless or oppressed; to protect the weak against the strong; the good against the wicked; and to avenge the death of your brothers by laying down your life for them, if need be. You can face death fearlessly, since death cannot destroy you. Let us cease, therefore, to reproach pagans for having sullied the altars of their gods with human blood; they would have shuddered with horror and indignation at seeing the multitudes of victims, members of a respectable Order, sacrificed by the hatred and cupidity of Christian princes.

O Philip! O Clement! Enemies of mankind, slaughterers of our brothers! You allowed yourselves to be led astray by vile, sordid interest. To such unworthy sentiments did you sacrifice Knights who were true friends of philosophy and who are remembered by the whole world. You gave no thought to your last day, and that is the solemn judge of our actions in life. Your subjects, Philip, waited for you at the edge of your tomb in order to condemn you. Did you not fear that the discovery of this truth would have closed the door of your palace against you?

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Lo! The veil is rent, the judge has pronounced sentence, the trumpets sound . . . . .

### THIRD JOURNEY

S. of S.—Sir Knight Grand Captain of the Guard, conduct the candidate on his third journey.

*(When the third journey is finished, the Sovereign of Sovereigns is warned, and he continues:)*

Continue your task, valiant Knight. Acknowledge Reason, the sacred source of all virtues. Our heart belongs to it, our happiness consists in obeying its Voice. It must last as long as we ourselves do and should be dearer to us than life itself. It is only Reason and not a blind creed which is the sponsor of our immortality. Neither climate nor the accident of our birth can affect our immortality. Blind disciple of a despotic education, do not follow as a slave the impressions received in your childhood, when your soul was still entirely passive and thought was not as yet born within you. As soon as experience has shown you that in your reason you have a clear-sighted arbiter, you should submit all your thoughts to its scrutiny. We place before your eyes falsehood and truth in these imperial scales. You must banish from your soul all false opinions, for up to now your feelings and sentiments have only been the effect of accident and habit. From now they will be judgments founded upon and brought about by free and reasoned choice; and thus Reason merits our highest homage. Its source is Truth; it is an emanation from the universal light of the Supreme Being. When He rewards the good and the just and punishes the wicked, it is Reason which He crowns or avenges. Believe in immortality to prove the reason of men; believe in immortality to achieve true happiness and to despise death.

S. of S.—Sovereign Commander Grand Captain of the Guard, conduct the Knight to a secret place where he may meditate seriously on what he has just heard.

The candidate is led to the meditation room, where he is left alone for a few minutes.

Meanwhile, all the Knights who wore black cloaks in the second apartment, dress as Knights Templar and proceed to the third apartment where they take their places at the round table.

The Captain of the Guard goes to seek the candidate and lead him to the door of the Council, upon which he gives the knock of a Kadosch. Entry is granted in the usual manner, the statement being made that there is a Knight Templar who repeats his request for admittance to the Sovereign Council of the Knights of Christ.

When he has taken his place between the two Grand Lieutenants General, the Master says:—

Q—Sir Knight, what reflections have risen in your mind after what you have seen and heard in the encampment? (*After appropriate answer:*)

Q—Sir Knight, are you still inspired by the same sentiments which prompted you to request to be admitted amongst us?

A—Yes.

Q—Sir Knight, belonging to, and for some time past, an Order which is just as old as it is holy, but which has been banned, persecuted, hated and condemned, do you consent to receive the final Seal of this association by becoming part of the reassembled fragments of this illustrious Order?

A—Yes.

Q—Knight, are you sure that you are capable of following in the footsteps of our unfortunate and celebrated ancestors, of suffering as they did for your country, your Sovereign, and your brothers? (*Appropriate reply.*)

Q—Do you agree to contract and to sign by your own hand the oath and obligation by which we must bind you to us?

I must warn you that this oath imposes rigorous duties towards the State and towards the Order into which you are about to be admitted; that it will impose great abnegation upon you; and that you are doomed to death should you ever break this sacred promise.

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I must also warn you that you must bring into our midst the purest philosophical sentiments and that you must renounce all religious superstitions. . . . Give me your answer with all the frankness and sincerity of a true knight. There is still time, should you fear to bind yourself, to withdraw and to convey to the ordinary world all that you have seen and heard, for we are above all fear. Now speak! Do you wish to take the oath?

S. of S.—(*If the reply is in the affirmative:*) Sovereign Grand Commander, Captain of the Guard, remove the veil which covers the eyes of the new Knight and admit him to the presence of the Council so that he may take the oath.

(*The Knight is led to the Council table in the West, and there, on bended knee and hand on sword, he takes the following oath.*)

I . . . . . (*complete name*) of my own free will, in the presence of the Great Architect of the Universe, who is not dead and never shall die, before the Council of the Sovereign of Sovereigns and Grand Commanders, faithful guardians of the sacred treasure, do hereby, under penalty of a secret death chosen by me, solemnly swear and promise as a true Knight, and on my most sacred honour, to fight alone or in company, to cross the seas if necessary, to voyage to any place, however far, for the accomplishment of any undertaking for which I may be appointed by the great N. . . . . , to observe the solemnity of his laws; to protect all oppressed innocence, and to be faithful to the Imperial Family to which I promise allegiance.

I vow hatred and vengeance to Philip the Fair and to all his descendants, and also to Clement V who, prompted by greed and hate, destroyed a military and religious Order. I swear and promise protection, comradeship, and hospitality to all Knights admitted into my sublime Order of Sovereign Commanders of the Temple, and this to the limit of my means and ability. I swear and promise never to confer my degree on any person whatsoever, unless I have been duly empowered to do so by the Sovereign of Sovereigns or by some other competent authority.



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I solemnly swear and promise to fully comply with the Statutes of this degree which are now lying before me; to act in all Councils and Consistories in a manner befitting this sublime degree. I furthermore promise to meet every year the other Knights admitted to this Order, in compliance with its regulations, and to exercise all my activities in the duties which ensure justice and equity.

*(Five times Amen)*

*(Once the oath is taken, the Grand Master advances to the candidate, places his sword on his head, and gives thereon the mysterious knocks of the degree, saying:)*

S. of S.—To the glory of the Great Architect of the Universe and under the auspices of the great N . . . . ., Grand Commander in Chief, I receive and constitute you now and for always Knight of the Order of the Temple, under the distinctive name of Order of Christ.

*(He makes the Knight-elect cross his hands on his breast, and places the helmet on his head, saying:)*

S. of S.—May this helmet remind you that you are destined to fight for your Country and your brother Knights.

*.. (The Sovereign of Sovereigns buckles the Knight-elect's spurs and says to him:)*

S. of S.—I confer these spurs upon you so that they remind you always to be ready at the first signal to defend your country and your brother Knights.

*(He dresses the Knight as a Knight Templar and with a sash from which hangs a sword.)*

S. of S.—This habit is the one which was worn by the founders of our Order. It should be a constant reminder of your quality. The Cross with which this surcoat and this sash are decorated is the attribute of Knighthood and is the same as that which was the distinctive sign of the Order of Templars. May its colour remind you always that it was tinged with innocent blood, which it is your duty to avenge with the sword.

*(Handing to the Knight-elect the Grand Cross of the Order:)*

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S. of S.—This Cross, which is that of the Commander, is the symbol of the high dignity and power attached thereto. May you never use it except for the greatest good of the Order into which you have just been admitted.

*(Attaching to his surcoat the small Cross of the Knights of Christ:)*

S. of S.—This smaller cross is also that of the Knights of Christ. The white Latin Cross in the centre is the one which, as agreed between King Denis of Portugal and John II, the successor of Clement V, was added to the first Cross. Our Constitution demands that you should always wear it attached to your button-hole, that it should never leave you, and that on your death it should be buried with you.

The arrow which it bears on the reverse is symbolical. It denotes the swift flight of time, and it should also remind you continually of the necessity for all of us to make the proper use of time.

Since the Order into which you have just been admitted is the result and the complement of all the degrees by which our ancestors had to ensure the protection of our proselytes, it also has in the same way or other orders, secret means of recognition which were extensively used by the members of the Order when they found themselves among the Moors whom they had been sent to fight. These secrets means became still more necessary and useful when the Order was loosely extended to civilians in Portugal, and so was given to men who did not appear to be worthy of the trust and confidence of the members of our Order who were true descendants of the Knights Templar, and who had always maintained the primitive purity of the Order.

### PENAL SIGN

The S... of ... the ..... G..... S.....

### ADVANCE

Nine steps and three genuflections  
(Sign of the Good Shepherd)

COLLECTANEA

SIGNS

- 1st—Of command made with the index of the right hand.  
2nd—Of repulsion—the sign of horror, drawing the right foot to the rear.  
3rd—Countersign, the Good Shepherd. Raise the eyes to heaven, then lower them at the same time as the head with an air of meekness and resignation.

GRIP OR TOKEN

With arms crossed one over the other, clasp each other's hands.

SACRED WORD

Gloria in Excelsis (which our brothers sang amidst the flames)

PASSWORD

Obedience and submission to the Sovereign of Sovereigns.

KNOCK (*Three times*)

S. of S.—Now dearly beloved brothers, may I give you the Knight's kiss. (*The Knight is made to stand to order, to give the grip, and the Sovereign of Sovereigns then kisses the Knight's brow, his mouth and his surcoat.*)

Go now and carry this brotherly kiss to each of the Knights of this Sovereign Council.

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## INVESTITURE OF A KNIGHT OF ST. JOHN OF JERUSALEM

*(from the authorities in the British Museum)*

The Chaplain presents cross hilted sword to the Novice.  
Grand Commander says—

1. Receive the Holy Sword in the name of the Father and of the Son and of the Holy Ghost. Gird thyself with the sword of Christ and remember that it is not with the sword but with faith that the Saints have conquered kingdoms.
2. Let the cross hilt remind you that your sword must always be drawn in defense of the Holy Christian faith and that our Saviour has said "Whosoever doth not bear his cross and come after me cannot be my Disciple."
3. Let the brilliance of the blade represent to thee the brightness of faith, let its point signify hope and its hilt, Charity. *(The Commander strikes the Novice three blows on the shoulder with his drawn sword.)*
4. Let this teach you patiently to suffer for Christ *(striking him a blow over the left cheek.)* Let this blow, the last indignity you will have to undergo, remind you, that He when He was reviled, reviled not again, and that when He was before Caiaphas, the High Priest, one of the officers which stood by struck Jesus with the palm of his hand.

Draw your sword and wipe the blade carefully *(done)*. As you have wiped away all the spots which might have dimmed the lustre of that bright blade, so let your future life be pure and undefiled for "Blessed is the man to whom the Lord will not impute Sin."

The Spurs are then placed on the heels of the Novice. The Spurs signify that as the Horse fears them when he swerves from his duty, so shouldst thou fear to depart from thy faith or from thy vows.

Let them also serve as a token that they must hereafter spurn wealth at thy heels, for Christ has said that "a rich man shall

hardly enter into the Kingdom of Heaven."

Take a lighted taper from the S. in your left hand, (*done*) which is to you a sign that it is your duty to enlighten others by your exemplary conduct. "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Let the candidate kneel (*done.*) The Commander strikes the Novice on the left shoulder with his drawn sword and says: By virtue of the power entrusted to me by the ..... I dub thee a Knight Hospitaller of the St. John of Jerusalem, Palestine, Rhodes and Malta. Rise Sir Knight A.B. Be valiant, bold, and true.

The new Knight rises, the Chaplain places the Black Mantle with the white eight-pointed Cross of the Order (or Cross of Jerusalem) over the Knights shoulder.

G. C.—Wear this mantle adorned with the white cross in the name of the Holy Trinity as a signal of purity, wear it also within thy heart as well as outwardly and keep it without soil or stain.

The eight points of the Cross are to remind you of the eight beatitudes mentioned in the fifth chapter of Matthew from the 3rd to the 10th verse inclusively, viz:

1. Spiritual joy; 2. To live without malice; 3. To weep over thy sins; 4. To humble thyself to him who injures thee; 5. To love justice; 6. To be merciful; 7. To be tender and pure of heart; 8. To suffer persecution.

In ancient times the Monks of this Religious Order took the vows of Obedience, Chastity, and Poverty, but although these vows are no longer required, St. Paul says: Obey them that have rule over thee. And of Chastity he says: Now this is the will of God even your sanctification that ye should abstain from fornication.

And our blessed Saviour says, concerning worldly possession: It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of (Heaven) God.

G. C.—(*Pointing to the standard*) Behold the standard of our holy

KNIGHT OF ST. JOHN OF JERUSALEM

faith, shouldest thou ever desert it and fly when combating the enemies of Jesus Christ, thou will be stripped of this Holy Sign (the cross) according to the statutes of the Order for having broken the vow thou hast taken and shall be cut off from our body as an unsound member.

I tie this cord (*cord of the mantle*) about thy neck in pledge of the servitude thou hast promised.

Transcribed March 13, 1865 by Alfred Creigh.

Copied from Creigh Notebook, Vol. II, pages 109-113

(Iowa No. 185), Copied Jan. 1, 1947—Ward K. St. Clair

## ORDER OF MALTA

### *RECEPTION OF A KNIGHT*

(From Woodhouse, "Military Religious Orders", 1879)

The postulant presents himself with a lighted taper in his hand and carrying his naked sword. After blessing the sword, the priest returns it to him with these words: "Receive this sword in the name of the Father and of the Son and of the Holy Ghost, Amen, and use it in thine own defence and that of the Church of God, to the confusion of the enemies of Jesus Christ and of the Christian faith, and take heed that no human frailty move thee to strike any man with it unjustly." Then he replaces it in the sheath, the priest saying, as the Knight girds himself, "Gird thyself with the sword of Jesus Christ, and remember that it is not with the sword, but with faith that the saints have conquered kingdoms."

The knight then once more drew his sword, and these words were addressed to him: "Let the brilliancy of this sword represent to thee the brightness of faith, let its point signify hope, and its hilt charity. Use it for the Catholic faith, for justice, and for the consolation of widows and orphans, for this is the true faith and justification of a Christian knight." Then he brandished it thrice in the name of the Holy Trinity.

The brethren then proceed to give him his golden spurs, saying, "Seest thou these spurs? They signify that as the horse fears them when he swerves from his duty, so shouldst thou fear to depart from thy post or from thy vows."

Then the mantle was thrown over him, and they pointed to the cross of eight points embroidered on the left side, and said: "We wear this white cross as a sign of purity; wear it also within thy heart as well as outwardly, and keep it without soil or stain. The eight points are the signs of the eight beatitudes which thou must ever preserve, viz: 1. Spiritual joy; 2. To live without malice; 3. To weep over thy sins; 4. To humble thyself to those who injure thee; 5. To love justice; 6. To be merciful; 7. To be sincere and pure of heart; 8. To suffer persecution."

## ORDER OF MALTA

Then he kisses the cross, and the mantle was fastened whilst the ministering knight continued: "Take this cross and mantle in the name of the Holy Trinity for the repose and salvation of thy soul, the defense of the Catholic faith and the honour of our Lord Jesus Christ. I place it on thy left side near thy heart that thou mayest love it, and that thy right hand may defend it, charging thee never to abandon it, since it is the standard of our holy faith. Shouldst thou ever desert thy standard, and fly when combatting the enemies of Jesus Christ, thou wilt be stripped of this holy sign, according to the statutes of the Order, as having broken the vow thou hast taken, and shalt be cut off from our body as an unsound member."

On the mantle were embroidered all the instruments of the Passion; each of them was pointed out to the newmade knight, with these words: "In order that thou mayest put all thy hope in the Passion of Jesus Christ, behold the cord whereby He was bound; see, too, His crown of thorns; this is the column to which he was tied; this is the lance which pierced His side; this is the sponge with which He was drenched with vinegar and gall; these are the whips that scourged Him; this is the cross on which He suffered. Receive therefore the yoke of the Lord, for it is easy and light, and will give rest unto thy soul; and I tie this cord about thy neck in pledge of the servitude thou hast promised. We offer thee nothing but bread and water, and a simple habit and of little worth. We give thee and thy parents and relations a share in the good works performed by the Order, and by our brethren now and hereafter throughout the world. Amen."

He was then received with the kiss of peace.

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## THE BROTHERHOOD OF THE KNIGHTS OF THE TEMPLE

Copy of Ritual officially prepared for  
"THE PRECEPTORY OF THE TEMPLE AT LONDON"  
instituted 11th March, 1847, by Charter from

The Most Eminent and Reverend

His Grace George Duke of Atholl, K.T.

Grand Master of the Order of the Knights Templar in Scotland

It was not necessary for the members of this Preceptory to be Freemasons. The Duke of Leeds, who was their Preceptor for some years, was not a Master Mason. The Preceptory of the Temple at London ceased to work about the year 1850. The Minute Books are in the Library of the Grand Lodge of Ireland.

Preceptor—Stand Up, beloved Brethren, and pray God to send His Holy Grace among us this day—

*(Knights lay their swords at the foot of the Altar)*

Chaplain—Deus in adiutorium meum intende, Domine, ad adjuvandum me festina—Gloria Patri et Filio et Spiritui Sancto Sicut erat in in principio, et nunc et semper in saecula saeculorum. Amen. Auctua—

### OREUMUS

Chaplain—Vista, quaesmus Domine Capitularem isteam et omnes insidias inimici, abea longe repelle angeli tui sancti habitent in ea qui nos in pace custodiant; et benedictio tua sit super nos semper per eundem Dominum nostrum Jesum Christum qui tecum vivat et regnat in unitate Spiritui Sancti Deus, per omnia saecula saeculorum—Amen.

### DOMINUS VOBISCUM

Et cum Spiritu tuo

Preceptor—Good and Noble Brethren. In the name of the Holy and ever blessed Trinity, and by authority of the Grand Master, I as Master of this Preceptory declare this Chapter duly constituted for the honor of the Temple and the advancement of the

## KNIGHT OF ST. JOHN OF JERUSALEM

Glory of the Cross. Brethren resume your swords. Brethren be seated.

### CEREMONIAL FOR NOVICE

The Secretary or Chancellor then reads the Minutes. States the Business etc. If there be any candidate the Secretary or Chancellor says—Good and Noble Brethren, A. B. has presented a petition to our Noble and Venerable Preceptor, craving admission into our Order, as Novice (Chaplain or Knight as the case may be) accompanied by letter or credence and recommendation from the Venerable Brothers C. and D. and the same having been duly considered by the Preceptor and the Officers of the Preceptory, they are of the opinion that the Aspirant possesses (or does not possess) the qualifications required by the Statutes for admission into the Class of Novice (Knight Chaplain or Serving Brother etc.) of our Religious and Military Order.

Preceptor—Good and Noble Brethren—We have with the assistance of the Officers of the Preceptory, and in accordance with the Statue in that case made and provided, duly enquired into the character and station of the Aspirant and find him to be in possession of the necessary qualifications for the Class of Novice and Knight (Chaplain or Serving Brother) in our Religious and Military Order.

Is it your pleasure that I should order him to be admitted to our presence that we may interrogate him in open Chapter as to his professions and motives in seeking enrollment into our Order? I conjure you at the same time, that if you know ought objectionable in the character of the Aspirant you will at once freely state it, for it is better that this should be signified beforehand, than after he is brought before us. Let me however recommend candour to you while judging of a fellow Mortal like yourselves. Are you willing that he should now be brought before us?

*(They assent)*

Then let him enter in God's name. *(Aspirant enters clothed in ordinary costume of the day.)*

## COLLECTANEA

Preceptor—Sir, learning from the petition which has been on your behalf presented, that it is your desire to be received into the Brotherhood of the Temple, it is our duty to make you acquainted with some of the Rules of our Order—These the Chancellor will now read to you.

Chancellor—It hath been laid down, as a Rule of our Order by Saint Bernard:

"If any knight out of the mass of perdition or any Secular Man, wisheth to renounce the world, and to choose your life and Communion, he shall not be immediately received but according to the Saying of Paul 'Prove the Spirits whether they be of God,' and if so let him be admitted. Let the rule therefore be read in his presence, and if he shall have undertaken diligently to obey the precepts thereof, then if it pleaseth the Master and the Brothers to receive him let the Brothers be called together, and let him make known with sincerity of mind his desire and Petition unto all. Then indeed, the term of probation should altogether rest in the consideration and forethought of the Master according to the honesty of life of the petitioner."

Attend therefore to the following precepts—Love honor and Fear God. Walk after his Commandments, maintain and defend the Christian Faith. Be loyal to your Sovereign, dutiful to the Grand Master, reverent and obedient to those who bear rule over you. Serviceable to your Country, your Order and its interests. Prefer honor to wealth. Be just and true in word and deed. Cherish truth, virtue, honesty, and honor. Give no willing cause of offence to any, but while opposing wrong and injustice deport yourself courteously, gently and affably to all. Be of an open and liberal heart and bounteous hand and especially devote yourself to the service of the poor in Christ Jesus. Eschew all debasing employment, recreation and company. Abhor pride and haughtiness and, waging war against the enemies of the Faith, raise the fallen standard of chivalrous honor and strive for the welfare of

your Brethren of Mankind, how much so ever self may suffer in the contest.

Hear what Saint Bernard sayeth:

"Rule 71. Contentions, envyings, spite, murmurings, back-biting, slander, we command you with Godly admonition to avoid—and do ye flee therefrom, as from the plague. Let every one of you therefore, dear Brothers, study with watchful mind, that he do not secretly slander his Brother, nor accuse him, but let him studiously ponder upon the saying of the Apostle, 'Be not thou an Accuser or a Whisperer among the People.' But when he knoweth clearly that his Brother has offended, let him gently and with Brotherly kindness reprove him in private according to the commandment of the Lord, and if he will not hear him, let him take to him another Brother, and if he shall take no heed of both, let him be publicly reprov'd in the assembly before all. For they have indeed much blindness, who take little pains to guard against spite and thence become swallowed up in the ancient wickedness of the Subtle Adversary."

Hear also the further Rules, which he hath laid upon us.

"Rule 67. If any Brother shall transgress in speaking or fighting or in any other light matter, let him voluntarily shew his fault unto the Master by way of satisfaction. If there be no customary punishment for light faults, let there be a light penance; but if he, remaining silent, the fault should come to be known through the medium of another, he must be subjected to a greater and more severe discipline and correction. If indeed the offense shall be grave, let him be withdrawn from the Companionship of his Fellows, let him not eat with them at the same table, but take his repast alone. The whole matter is left to the judgment and discretion of the Master, that his soul may be saved at the day of Judgment."

Preceptor—It behooveth me, holding the Mastery over the Soldiers of the Temple, who here abide with me in this Preceptory to enlighten you and make you to know that:

## COLLECTANEA

"Rule 68. Above all things care must be taken that no Brother, powerful or weak, strong or feeble, desirous of exalting himself, becoming proud by degrees, or defending his own fault remain unchastened."

Chancellor—Saint Bernard hath further written:

"If he sheweth not a disposition to amend, let a stricter system of correction be added, but if, by Godly admonition and earnest reasoning, he will not be amended, but will go on more and more lifting himself up with pride, then let him be cast out of the Holy Flock in obedience to the Apostle 'Take away Evil from among you'. It is necessary that from the Society of the faithful Brethren, the dying Sheep be removed, but let the Master who ought to hold the Staff and the Rod in his hand, that is to say, the Staff that he may support the infirmities of the weak, and the rod that he may with the zeal of rectitude strike down the vices of of delinquents. Let him study with the Counsel of the Patriarch and with spiritual circumspection to act that as blessed Maximus saith, 'The Sinner be not encouraged by easy lenity nor hardened in his iniquity by immoderate severity'."

Preceptor—Such are the Precepts of our Order—But as you may not have known the rigorous maxims that govern us let me ask you, if it is of your own free will you desire to enroll yourself in our Ranks?

Aspirant—It is noble and venerable Preceptor.

Preceptor—Before interrogating further, the Mareschal shall lay before you a short account of the nature and origin of our institution, that you may be clearly aware of the duties you are about to undertake.

Mareschal—Two valiant Knights, Hugo de Payens and Godfrey de St. Omer, seeing the dreadful miseries and cruelties inflicted by the barbarian infidels upon the Christian Pilgrims while traveling to the Holy Places, in Palestine, first conceived the idea of forming a body which should give succour and shelter to the wandering Christians. They were joined in their benevo-

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lent design by six other Knights of equal renown. These devoted and disinterested Soldiers of the Cross vowed to dedicate themselves and their means to this holy, charitable and honorable purpose. To bind themselves still more strongly to the performance of his pledge, they took upon themselves the Monastic Obligations of Poverty, Chastity and Obedience between the hands of Guariment, Patriarch of Jerusalem. Such was the origin of the Order of the Temple in the year of our Lord 1118. The Knights had quarters assigned to them adjoining the Temple of Jerusalem, from whence, as well as from the nature of their profession, they took the name of Knights of the Temple. For nine years did they with perservering ardour devote themselves to this noble cause, and such were their prowess and success, that small though their numbers were, they frequently slew, or put to flight whole hordes of attacking freebooters and infidels, and the fame of their exploits resounded not only throughout all Palestine, but throughout the whole of Christendom. Many generous Pilgrims and Crusaders supplied them during that period with means and with money, and Hugo Count de Provence admiring their disinterested deeds desired to have his name enrolled as the ninth Original Member of the Order. At length by the aid of Baldwin the 2nd King of Jerusalem, they became, not only a most efficient safeguard to the Christian Pilgrims, but a most formidable bulwark against all foreign aggressors.

Preceptor—Having thus stated the origin and nature of the institution I shall proceed to interrogate you further.

Do you profess your belief in the Holy and Undivided Trinity?

Aspirant—I do.

Preceptor—Do you promise conformity to the Rules and Regulations of the Order?

Aspirant—I do.

Preceptor—Have you made any simoniacal contract with a Templar or any other, for entrance into our Order?

Aspirant—None, Venerable Preceptor.

Preceptor—Beloved Sir, you are doubtless aware that before we can receive you into our Order, you must go through a Noviciate, and thereby become acquainted with our Rules, and the extent of the obligations they impose, but we have it in our power to abridge the term of this probation, you humbly seeking it, and we finding you worthy. Now Beloved Sir, look here on the Holy Evangelists and the Word of God, and answer truly to what we shall put to you.

Do you promise during the period of your Noviciate to act in accordance with the Precepts which have been read to you, to yield perfect obedience to the Grand Master and the Preceptor and Chapter set over you, so far as the same shall be in accordance with God's Holy Word, the laws of your Country and the Statutes of our Order, and that you will not at any time communicate to those not Brethren of the Temple any of the transactions of our Chapters or the Ceremonies of our Order, without the express authority and sanction of the Grand Master and Council duly and officially communicated to you?

Aspirant—Yea, Venerable Preceptor, with the help of God.

Preceptor—We now, therefore, receive you as a Novice of the Order. If in that capacity, you acquit yourself in a manner corresponding with your professions and with our Rules, you may in due time be created and consecrated a Knight of the Temple (*To Knight Attendant*). Let the Novice be invested with the habit of his degree and take the place amongst us appropriated to the Novices.

*(The Novice is then habited, and if his Creation as a Knight is to be proceeded with, he is shortly afterwards removed)*

#### CEREMONY FOR INITIATION AND CONSECRATION AS A KNIGHT

Preceptor—Good and Noble Brethren, we have received a petition from Novice A.B. praying that the term of his Noviciate may be abridged and that he be permitted to make his profession as a Knight of our Order. It is your pleasure that he be received?

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*(On their assenting)*

Preceptor—Beloved Brethren, ye see that the Knights are agreed to abridge the term of the Noviciate, and to receive this man as a Knight of our Order, but if there be any among you, who knows anything of him, on account of which he cannot lawfully become a professed Knight of the Soldiery of Christ, let him say it. Are you willing that he be brought before us?

*(On their assenting)*

Preceptor—Then let him be brought in, in God's Name.

*(The Novice enters clothed as a Novice and falls on his knees on a cushion and folding his arms on his breast says)*

Novice—Noble and Venerable Preceptor, I am come before God and before you and the Brethren, to pray and beseech you to admit me into your Society, as one who will be all his life long, the servant and slave of the Order.

Preceptor—You may rise.

Preceptor—Beloved Brother, have you well considered the duties and self denial to which you desire to be called, for let me assure you that you are desirous of a great matter. At present you are as a Novice subject to the Knights, but in future you will hardly be able to perform what you yourself wish, for it is a hard matter for you, who are your own master to become the servant of another. For when you wish to be on this side of the sea, you may be sent to the other side, when you wish to sleep, you may be ordered to watch, when you wish to eat, you may be desired to fast. Have you well considered and advised with yourself likewise, that having once with holy vows been received among the Soldiery of Christ, a Brother of the Temple, it will not be permitted you to retract the vows or to cease from fulfilling the obligations which in this Chapter of the Temple you shall solemnly take upon you before the assembled Brethren.

Chaplain—It was written by Alexander, Bishop, Servant of the Servants of God, to Ado, in ancient times Master of this Religious Chivalry of the Temple "Since your Sacred Institution and Re-



ligious Chivalry have been established by divine providence, it is not fit that you should enter into any other order with the view of leading a more religious life, for God who is mutable and eternal approveth not the inconstant heart; but wisheth rather the good purpose, when once begun to be persevered into the end of Life."

"How many good and great persons have pleased the Lord of an earthly empire under the military guide and habit. How many distinguished men, gathered together in Arms have bravely fought in these our times in the cause of the Gospel of God, and defence of the laws of our Father, and consecrating their hands in the blood of the unbelievers in the Lord, have, after their pains and toil in this worlds warfare, obtained the reward of everlasting life. Do you therefore, both Knights and Serving Brethren assiduously pay attention to your profession, and in accordance with the saying of the Apostle 'Let each one of you steadfastly remain in the Vocation to which you have been called'. We therefore ordain that when your brethren have once taken the vows and have been received in your Sacred College and have taken upon themselves, your warfare and the habit of your Religion, they shall no longer have the power of returning again to the world nor can they after they have once made profession abjure the Cross and habit of your religion with the view of entering another Convent of stricter or more lax discipline without the consent of the Brethren or Master, or of him whom the Master hath set in authority over them. Nor shall any ecclesiastic or secular person be permitted to receive or retain them."

Mareschal—It is proper also that I should now give you some account of the perils to which in former times the Knights were subjected, as the irrevocable Vow which you will take, binds you to follow their glorious steps and unshaken fidelity, should you ever be placed in similar circumstances. As a Novice you have already been informed of the history and nature of the

Society in its earlier stages. You have yet to learn the direful catastrophe which befell it about two centuries after its formation in Palestine. During this period the Order had flourished greatly and been of essential service to the cause of religion; yet strange to say their overthrow was to be effected by mere men, professing the same faith, but actuated by the base motive of possessing themselves of the treasures and lands of the Order. To effect this Philip the Fair, King of France, and Pope Clement the Fifth in the year 1307 entered into an unholy league binding themselves to destroy the illustrious Order. On the night of the 10th of October of that year when the Grand Master and Knights were reposing in confidence in the Christian capital of Paris, Philip with his Armed Satellites, seized them in their house of the Temple there, and ere break of day the whole knights throughout the Provinces of France were arrested and thrown into prison. An Act of Accusation was soon after presented against them in which the Brethren were designated as ravenous wolves, perjurers, idolaters, and in general as the vilest of men. The astonished and unoffending Warriors of the Cross protested their innocence, dared their enemies to the proof and asserted the integrity of their Order. But their doom was predetermined. Many were put to the torture to force them to confess crimes of which they were innocent and those who survived the rack were condemned to pine in prison for years without aid in their cause and with scarcely sufficient sustenance to support existence. At length they were led out in bands, at one time fifty together, and were burned to death upon faggots. Jacques de Molay, their illustrious Grand Master, together with four of his Preceptors, were the last victims of this relentless persecution. After remaining nearly seven years in prison these illustrious brethren, were on the 11th of March 1314 led out for execution before the Cathedral of Paris, and after the decree and sentence of the bloody Philip, were burned alive, before the assembled citizens, the glorious martyrs of a glorious Order. All over Europe the same

persecution took place, with more or less barbarity, and although Edward, who was then in possession of a great part of Scotland, did not attempt to perpetrate any cruelties of the kind there, owing to the advance of Bruce and his Army by whom the Templars were protected, yet even in Scotland the Order was ultimately stripped of its privileges and possessions.

Preceptor—The physical hardships to which the Order has been subjected, are thus hard enough to appall the stoutest, but our moral regime will be found by you to be harder still. Wishes which before you indulged in without restraint, will now be curbed and controlled, and what once might have appeared to you as a very venial fault, will be considered and treated as of serious magnitude. Poverty, chastity, and obedience were the three task masters to whose uncompromising and ungrateful sway our predecessors whole existence were subjected. Although these portions of your vow are not now understood as in the days of our predecessors of worthy memory in an unqualified and actual sense, their interpretation by us is sufficient to require of you the exercise of fortitude and self-denial. Before, therefore, proceeding further look upon the Holy Gospels and say, if you are ready to follow out your profession in the face of all difficulties and discouragements? (*On the Novice assenting*)

Preceptor—As both we and you might suffer inconvenience from what you have perhaps concealed from us, I call upon you to answer truly to the questions we shall put to you, for if you deceive us on any point, you may be expelled the Order, from which God keep you.

Preceptor—Have you made any simoniacal contract with a Templar or any other for admission as a Knight?

Novice—None, Venerable Preceptor.

Preceptor—Do you belong to any Society determined on injuring the Order?

Novice—No, Venerable Preceptor.

Preceptor—Do you solemnly promise never to withdraw from the

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Order or to join any Society to its prejudice or injury?

Novice—I do, Venerable Preceptor.

Preceptor—Now, beloved Brother, attend strictly to what we shall say to you.

Do you solemnly promise to be all your life long obedient to the Master of the Temple, and to the Preceptor and Knights who shall be set over you?

Novice—Yea, Venerable Preceptor, with the help of God.

Preceptor—Do you promise with the assistance of God to live chastely, as becometh a Christian?

Novice—Yea, Venerable Preceptor, with the help of God.

Preceptor—Do you solemnly promise to observe of our Order, both those which are already in use, and those which the Master and Knights may add?

Novice—Yea, Venerable Preceptor, with the help of God.

Preceptor—Do you promise never to hold this Order for stronger or weaker, for better or worse, than with the permission of the Master or of the Chapter which has the Authority?

Novice—Yea, Venerable Preceptor, with the help of God.

Preceptor—Do you promise never to be present when a Christian is unjustly and unlawfully despoiled of his heritage, and that you will never by counsel or by act take part therein?

Novice—Yea, Venerable Preceptor, with the help of God.

Preceptor—Beloved Brother, having so far publicly declared your intention, with God's assistance to act up to the rules and precepts of our Sacred Order, I shall now administer to you the vow of Profession.

Good and Noble Brethren, let us pray God to grant to the Brother before us, the grace of fidelity and perseverance in fulfilment of the vow he is about to take, that he may ever remain amongst us, a true and faithful Soldier of the Cross.

Chaplain—Omnipotens et sempiternus Deus miserere famuli tui de procellis hujus saeculi laqueaque Diaboli fugientis et derige eum secundum elementiam tuam per Dominum Nostrum Jesum Christum.—Amen.

## COLLECTANEA

The Novice on bended knees with his hands joined, the Gospels before him, and the Cross thereon takes the following vow, which is read by the Preceptor—

### VOW OF PROFESSION

Preceptor—In Nomine Dei, Patris et Filiae et Spiritus Sancti Ego. Ordinis Templis Mititiae memetipsum ad praeueus et in neuum devobere libere solemniterque profiteor.

Quo voto firman et non quassibilem Edico Voluntatem.

Ab ordine me nunquam alienandi Prosperegrince tuendi etc.

Asin Vow—

Chaplain—We acknowledge you as the servant of the poor and sick, and as having consecrated yourself to the defense of the Catholic Church.

Novice—I acknowledge myself as such.

*(The Novice then rises, kisses the Gospels, places them on the Altar and brings them back to the Chaplain or Preceptor, in token of perfect Obedience)*

Preceptor—Have you already received from any secular knight, prince, or sovereign, the honor of Knighthood?

Novice—I have not (or "I have" as the case may be).

*(The Novice then approaches and kneels on his right knee)*

Preceptor *(Laying the flat of his Sword three times on the Novice's shoulder)*—In the Name of the Most Glorious and ever Blessed Trinity I dub thee Knight. Be faithful, bold and vigilant in the service of God, and for the honor of Knighthood. Rise Sir A.B., Brother affix the Golden Spur, the emblem of Knighthood.

*(Should the Novice have already received the accolade of Knighthood what precedes is omitted).*

Chaplain—Take this taper *(presenting the Novice with a lighted taper)* the emblem of faith and with it the grace of the Holy Spirit. Go and listen.

*(The Novice is placed kneeling on a cushion during the following by Chaplain and Choir)*

K N I G H T S   O F   T H E   T E M P L E

Chaplain—Thou hast showered down thy mercy upon us, oh God,  
in the midst of Thy temple.

The Lord, he is great, he is worthy, to be praised in the city  
of God. Even upon his Holy Hill.

Behold how good and joyful a thing it is for Brethren to dwell  
together in Unity.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world  
without end. Amen.

Lord have mercy upon us—

Christ have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ hear us, Christ graciously hear us.

Our Father, which art in Heaven, Hallowed be Thy Name.  
Thy Kingdom come, Thy will be done on earth as it is in Heaven.  
Give us this day our daily bread and forgive us our trespasses, as  
we forgive them that trespass against us, and lead us not into  
temptation but deliver us from evil, for Thine is the Kingdom,  
and the power and the glory for ever and ever. Amen.

Chaplain—Save thy servant, oh God, who putteth his trust in Thee.

Send him help from Thy Holy Place and from Sion.

Defend him and let the enemy have no advantage over him.

Nor the wicked one approach to hurt him.

Be unto him oh Lord a strong power from the face of his enemy.

And from them that persecute him.

Lord hear our prayers and let our cry come unto thee.

The Lord be with you

And with thy Spirit. Amen.

Let us pray

Oh God who convertest the wicked and desireth not the  
death of a sinner, we most humbly beseech Thy Divine Majesty to  
send the assistance of Thy heavenly Grace upon this Thy servant  
who putteth his trust only in Thy Mercy—preserve him with Thy

continued help that he may always serve Thee truly and never be led astray by temptation, through Jesus Christ, our Lord. Amen.

Let us pray.

Almighty and everlasting God, Who alone workest great marvels, send down upon A.B., Thy servant, the healthful spirit of Thy Grace—and that he may truly please Thee pour upon him the continual dew of Thy blessing through Jesus Christ, our Lord. Amen.

Let us pray.

The Lord receive thee into the number of the Faithful and whilst we, His unworthy servants, receive thee with our prayer, grant thee His Grace to do well with the will to persevere therein and bring thee to the happiness of eternal life that as brotherly love has united us on earth the goodness of God which invigorates that love may unite us in Heaven with His faithful servants. Grant this, oh Lord, through the merits of our Lord Jesus Christ who liveth and reigneth with Thee and the Holy Christ, ever one God, world without end. Amen.

*(All Novices withdraw).* The Novice here rises and places his taper on the altar. He is then conducted to a seat facing the altar (or Preceptor) preparatory to signing the Vow of Profession. Preceptor—I must now recall to your recollection that part of your vow in which you declared yourself ready to subscribe it with your blood. This was formerly obtained from an incision in the left arm made in the form of a Cross which served as a perpetual mark to indicate the Knights of the Temple. I am not now about to put you to such a proof of your zeal and obedience, but it is my duty to ask you to complete your profession by drawing from any part of your left arm as may cause you least inconvenience as much blood as will suffice for your signing your name on the roll of the Order.

*(Novices may be recalled. The Novice then signs his name as directed. He is then conducted towards the lowest step of the Altar and kneels. On the Altar are deposited the covered emblems of Mortality.)*

## K N I G H T S   O F   T H E   T E M P L E

Prior—Raise that covering Brother. You have now before you the earthly remains of Man. Learn humility therefrom and consider the perishable nature of your mortal frame. Is it not written—

Dust thou art and shall to dust return.

But in that Cross surrounded by the

Twelve lights behold the emblem of

Your Saviour and the Twelve Apostles.

By the former are commemorated the perils and hardships to which our Brethren of old were subjected and which you, in your passage from life to death, must pass through, by the latter, that new life which you may attain by believing on him and that faith which like the Apostles you now undertake to maintain.

Chaplain—Complete your profession by repeating after me.

"As the Traitor Judas was erased from among the number of the Apostles so may my light be thus extinguished if I ever prove unfaithful to my vow or the cause of the Cross which I have now espoused.

*(Novices may be recalled. The Preceptor advances to the altar, takes the Mantle of the Order in his hand and shewing the Red Cross thereon says:)*

Preceptor—Do you believe, my brother, that this is the Symbol of that Holy Cross to which Jesus Christ was fastened, and on which he died for the redemption of our sins?

Novice—Yea, Venerable Preceptor. I do verily believe it.

Preceptor—It is also the Sign of our Order, which we command you constantly to wear.

*(The Novice kisses the Cross on the mantle and the Preceptor then throws it over his left shoulder only, so that the Cross lies on his breast and says:)*

Preceptor—Take this Sign in the name of the Holy Trinity, for the increase of faith, the defense of the Christian name and for the service of the poor. We place this Cross upon your breast, my brother, that you may love it with all your heart, and may



your right hand ever fight in its defense and for its preservation. Should it ever happen that in combating for Jesus Christ against the enemies of the Faith, you should retreat, desert the Standard of the Cross, and take to flight in so just a war, you will be stripped of the truly holy sign, according to the Statutes and customs of the Order, as having broken the vow you have just taken, and be cast off from our Body as an unsound and corrupt member.

*(The Preceptor then throws the remainder of the mantle over the right shoulder of the Novice and fastens it round his neck by the Cord saying:)*

Preceptor—Receive the Yoke of the Lord, for it is easy and light, and you shall find rest for your Soul. I bestow upon you the Coif of our Order *(placing the hood over the Novice's head)* and admit you to the Fellowship of the Soldiery of Christ with a kiss.

Novice—Amen (or) So be it.

Preceptor—Accept this ring in the name of the Holy Trinity as the Sign of Faith and of your Union with the Holy Knighthood of Christ *(put the ring on the Novice's right hand)*

Chaplain—Take this Rosary in the name of the Father, Son, and Holy Ghost, and may it ever remind you of the duties imposed upon: To strive for the increases of our Holy Religion, for the prosperity of The Most Eminent Lord, the Grand Master, and the Brother Knights and other members of our Sacred Order and for victory over the persecutors of the Church of God. Offer then your Soul to God and your body to perform the fatiguing offices of this life in the service of our Lord, Jesus Christ, and God grant you His Grace so to do. The unity and purity of this Rosary implies that a good Knight ought to be pure of heart, free from all vice, and above all things honest, since honesty is ever accompanied by the virtues of prudence, justice, courage, and temperance. Awake then, my Brother, do not slumber when attacked by vicious inclinations, but be vigilant in the Faith of Jesus Christ to obtain a good and worthy reputation.

Preceptor—Gird on the Sword. (*This being done*)

Preceptor—You are girt with the Sword of our Order and may it always in your hands prevail against the enemies of the Cross.

*(The Preceptor then desires two of the Senior Knights whom he may select to join him at the Altar. The Prior or Preceptor, along with the two Knights whom he has summoned then place their hands on the head of the Novice, who continues kneeling before them and says:)*

Preceptor—In the name of the Holy and Undivided Trinity I consecrate and dedicate you now and for ever to the service of the Temple and in the name of the Grand Master and Brethren of the Order I create you a Knight of the Temple of Solomon, a member of the Fellow Soldiery of Christ.

Preceptor—We assure you of bread and water and the poor clothing of the Order and labor and toil now.

*(Bread and water is then offered to the new Knight. The Preceptor then raises and embraces the new Knight and desiring him to take his place among the Brethren says:)*

Preceptor—Let us listen. Good and Noble Brethren to the exhortation of our benefactor Alexander, Bishop, and Servant of the Servants of God.

Chaplain—Every good and perfect reward cometh from above descending from the Father of Light with whom there is no change nor shadow of turning. Therefore, beloved Children in the Lord, we praise the Almighty God in respect of your Holy Fraternity since your Religion and venerated institution are celebrated throughout the entire world. For although by nature ye are children of wrath, and slaves to the pleasures of this life, yet by a favouring Grace ye have not remained deaf hearers of the Gospel, but throwing aside all earthy pomps and enjoyments and rejecting the broad road which leadeth unto death ye have humbly chosen the arduous path to everlasting life. Faithfully fulfilling the character of Soldiery of the Lord, ye constantly

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carry upon your breasts the Sign of the life-giving Cross. Moreover, like true Israelites, and most instructed fighters of the Divine Battle inflamed with true Charity, ye fulfill by your works the word of the Gospel which saith "Greater love hath no Man than this that a Man lay down his life for his friends;" ye in no wise fear to lay down your lives for your brethren and to defend them from the inroad of the pagans; and ye may well be termed holy warriors, since ye have been appointed by the Lord defenders of the Catholic Church and Combatants of the enemies of Christ.

### PSALMUS 67

Deus misereratur nostri et benedicat nobis illuminet vultum suum super nos et misereratur nostri.

2. Ut cognoscamus in terra viam tuam in omnibus gentibus salutare tuum.

3. Confiteantur tibi populi Deus. Confiteantur tibi populi omnes.

4. Laetentur et exultent gentes quoniam judicas populos in aequitate et gentes in te dirigis.

5. Confiteantur tibi populi Deus confiteantur tibi populi omnes.

6. Terra dedit fructum suum Benedicat nos Deus Deus noster.

7. Benedicat nos Deus; et metuant eum omnes fines terrae.

*(The Chaplain now intones the 133rd Psalm which is sung by the choir. If there be no Choir, then the Chaplains recite it between them.)*

### PSALMUS 133

Chaplain—Ecce quam bonum, et quam jucundum habitare fratres in unum.

2. Sicut unguentum in Capite, quod descendit in barbam, barbam Aaron Quod descendit in oram vestimenti eius.

3. Sicut ros Harmon qui descendit in montem Sion luoniam illic mandavit Dominus benedictionem, et vitam usque in saeculum.

Glorio Patri et Filio et Spiritu Sancto Sicut erat in principio, et nunc et semper, in saecula saeculorum. Amen.

K N I G H T S O F T H E T E M P L E

OREMUS  
DIES PENTECOSTES  
COLLECTA

Deus qui (quasi hoc tempore) fidelis populi tui corda docuisti, Sancti Spiritus tui lumine in eos immisso; da nobis per eundem Spiritum, in omnibus recta sapere, et in ejus Sancta consolatione semper laetari, per merita Jesu Christum, Servatoris nostri—qui vivit et regnat tecum, in unitate ejusdem Spiritus, unus Deus, in saecula saeculorum. Amen.

Preceptor—Good and Noble Brethren, we may now close our Chapter, for praise be to God, all is well and may God grant that it may so continue, and goodness be every day increased.

Chaplain—Noctem quietam et finem perfectum, Concedat nobis Dominus Omnipotens. Amen.

The 13 Chapter of Mark.

From the 33rd verse to the end.

Chaplain—Dominus Vobiscum

Et cum Spiritu tuo.

Benedicamus Domino

Deo Gratias.

Chaplain—Benedicat et custodiat nos Omnipotens et misereors Dominus, Pater et Filius et Spiritus Sanctus. Amen.

Preceptor—In the name of the Holy Trinity, I adjourn this Chapter until such time as I shall again summon you.

# The Roman Catholic and Aristocratic Order of ST. JOHN OF JERUSALEM or MALTA

*Extract from the Ritual of profession of the Knights and Religious Ladies and the reception of "Donats" of the Sacred, Military and Religious Order of St. John of Jerusalem or of Malta, with a preface by George Bowyer M. P., K. T.*

## PREFACE

The Sacred, Military and Religious Order of St. John, otherwise known under the names of Knights Hospitallers, Knights of Rhodes and Knights of Malta.

It is a mistake to suppose that the order is now being revived, for it has never ceased to exist. The following is the list of Grand Masters from Thompesch under whose reign the Order lost Malta by the capitulation of June 12, 1798 to the present Lt. Grand Master, Count Coleredo.

69.	Ferdinand de Thompesch	.....1797
70.	Emperor Paul of Russia	.....1798
71.	Molle Count Solukoff	.....1801
72.	John de Fomasi	.....1804
73.	Baillie de Guona	.....1822
74.	Baillie de Centelles	.....1827
75.	Baillie de Candide	.....1836
76.	Baillie Count Coleredo	.....1847

Notwithstanding the loss of Malta, the Supreme Executive authority of the Order continued according to the Statues vested in the Grand Masters, and the Sacred Council of the Order.

In 1814 a commission of the Langues of Province, Auvergne and France was constituted at Paris with faculties from the Grand Mastership and Sacred Council (as appears from the Bull registered in the Chancery of the Order at Rome) to administer the affairs of those three langues. It was presided over by Baille de Cluguy and then by Prince Camille de Rohan, Grand Prior of Ac-

## ROMAN CATHOLIC ORDER OF ST. JOHN

quittance. This commission at first did many things for the benefit of the Order, but afterwards the Prince de Rohan having died and the other surviving chiefs of the commission having become old and incapable, its affairs fell into the hands of an unprincipled secretary and his associates who embezzled money and sold crosses and forged documents and in other ways made a most illegal and dishonest use of the authority of the commission and even usurped power belonging to the Grand Master and Sacred Council, the only Supreme Executive authority of the Order.

It has been stated, (we know not how truly) that three different instruments were given under colors of the authority of the commission bearing dates respectively the 14th of June 1826, 24th August and 15th October 1827, purporting to establish the extinct or dormant Langue of England. It has been alleged that the objects of those instruments were carried into execution by *duers act* between 1826 and 1831.

In the year 1825 the scandalous and illegal proceedings above referred to were made known to the Grand Masters, and Sacred Council which then recalled and annulled the faculties of the commission of Paris and declared void and protested against its acts and proceedings. Thus ended the unfortunate Paris commission. But the Secretary and some of his associates contemptuously set the authority of the order at defiance, declared themselves a permanent chapter and among other things executed the instruments above referred to. If such instruments exist and are not fictitious and were erected before the faculties of the commission they must still be null and void, because the faculties under which the commission sat and acted gave no powers except for the affairs of the three Langues of Provence, Auvergne and France. The commission had no power regarding England and the revival of an extinct Langue was an act which could only be executed by the authority of the Grand Mastership and Sacred Council, the Supreme Executive of the Order. Moreover at the time when these instruments were said to have been executed the faculties had been withdrawn from the

commission by the same authority by whom they had been granted.

The Grand Mastership and Sacred Council have now for many years been settled at Rome where the order has a Palace called Palazzo de Malta in the via Consotte near the Piazza de Sporga. The Order has ever preserved its independent and European character. It belongs exclusively to no country and no Prince or Potentate can create a Knight of the Sacred, Religious and Military Order of St. John of Jerusalem.

Thus the order has its minutes at the Court of Vienna as a Sovereign Order. It is true that the crowns of Russia, Spain, and Prussia give the cross of St. John as a decoration, but those who receive that decoration are not members of the Order.

Russia has usurped the power of giving the Cross on account of the Grand Mastership of the Emperor Paul who founded a Great Priory of Russia. Spain has prostituted the Cross of St. John, which under the ministry of Exparero was declared a Royal Order, to avenge the rejection of a candidate proposed to the Sacred Council by that minister. In Prussia the Grand Priory of Brandenburg was seized by the crown, at the time of the change of religion, and constituted as a Protestant Order separate from the Sacred Order of St. John and the Priory of Brandenburg was formally abolished in 1811. In 1812 the Royal Prussian Order of St. John received the New Cross and all the old Prussian Knights of St. John received the new cross.

The Grand Prior is now appointed by the King and is always a Prince of the Prussian Royal family. They are a separate branch from the parent stem and no longer forming a part of the Order. The very facts that the Prussian Knights are a Royal Order and that the cross is given by the authority of the crown, are contrary to the most fundamental principles of the Order of St. John of Jerusalem, which is essentially independent and sovereign. Besides the Order is necessarily and essentially a Roman Catholic Religious Monastic Order, whereas the Prussian Knights are required to be Protestants. And here it may be necessary to explain that even the

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Pope does not create Knights of St. John, the power of creating them resides solely in the Order itself, the supreme authority of which accidentally resides at Rome but which belongs to no state or country in particular. By a rescript of the "Cardinal Antonelli", Secretary of State dated July 3, 1858 the approbation of the Pope was given to the proposal to found a Hospital and House for Pilgrims at Jerusalem with a Noviate of the Order. Hopes are entertained that ere long there will exist in London a Hospital under the management of the Order of Hospitallers, the Knights of St. John.

Of the different degrees or sorts of persons who belong to the Order:

The Knights of Justice, who are the real effective members of the Order. They must be unmarried and if they marry they lose their rank and must be content with the Cross of Devotion. Those among them who have taken the Monastic vows are called Professed Knights and these are properly and strictly called Brethren. Frates Friars and they alone are capable of holding certain high dignitaries in the Order.

The vows are the usual vows of regulars, that is to say Chastity, Obedience and Poverty. But by the brief "*Militarem Ordinem Equitum*" of the present people the Knights of St. John are not allowed to take the Solemn vow until two years after they have taken the simple vow. These simple vows are only for a year, but may be renewed at the end of that time, unless the Knight prefers to return to the secular life in which case he is of course at liberty to marry.

No one can be a Knight of Justice without giving proof of being descended of gentle blood, with unblemished pedigree for 200 years, not only in paternal, but also in the maternal line as well as in those of paternal and maternal grandparents.

Knights of Devotion are a sort of honorary members of the Orders. They wear the cross and uniform, but incur no obligations nor liability, are considered as Brethren by the Knights of Justice



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though they cannot take the vows. They are required to prove gentle and unblemished descent for 200 years only in the paternal line. They may marry and the cross is given to married persons. The Knights of Devotion wear the uniform with blackfacing.

Donati or Confratres are a distinct class. The upper limb of their cross is gold and is called a half cross. They are not Knights, but must be well born and especially not of Jewish or Moham-medan origin, nor have exercised any mechanical or inferior art or occupation. He is called "Confrere" as being a member of the confraternity of Donats.

The Donats are also called in the Statute "Fratre de Stagio or Fratelli de Staggis". The Donati wear the uniform of the Order with "Green facings". The Clergy of the Order are of two classes i.e. Conventional Priests or Brother Chaplains, and second, Priests of Obedience.

The first are those attached to the convent of the Order and the second are religious chaplains, attached to some church of the Order, under a Bailiff, a Priour, or a Commander. Both classes take the vows and wear the habit. They are not required to prove nobility of blood, but they must be born in lawful marriage of honorable parents and they must have lived (as well as their Father and Mother) in the exercise of some liberal occupation or mode of life and must never have been engaged in any mechanical arts or low occupation. In these qualifications they resemble the "Donati" and serving brothers-at-arms or servants at arms.

There were formerly religious ladies of the Order of St. John of Jerusalem who had houses in France, Italy, and Spain. There are now no longer any nuns of the Order, but the remembrance of the religious ladies of the Order of St. John is kept up, by the custom of giving the cross to illustrious and noble ladies in a secular state. They wear the cross in white enamel or diamonds. They are subject to no especial obligations but are recommended to set an edifying example by their domestic virtues and piety. The Cross of the Order is worn by knights either professed or not, or by ladies, must never

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be considered a decoration, like the badges of other orders given by Princes and Ministers. It no doubt partakes of the nature of a decoration, but its chief characteristics are that it is the badge of a Roman Catholic Religious Order imposing duties or obligations on those who wear it and both binding and encouraging them to a strict observance of the rules and principles of the Christian Religion.

The Order of the Holy Sepulchre is one of the titles of the Grand Master of the Order of St. John of Jerusalem. "*Sancti Sepulchri Dominici humilis Magister.*" The reason for this is that the Sacred Military Order of the Knights of the Holy Sepulchre was united to those of St. John of Jerusalem by Pope Innocent VIII in the year 1484.

The canons of the Holy Sepulchre were from the beginning intimately connected with the Knights and Hospitallers or Knights of St. John. There were also canonesses of the Holy Sepulchre, a very ancient Order. Baldwin, first Christian King of Jerusalem, made the regular canons of the Holy Sepulchre, "Knights" for the defense of that Holy place and this Order had for its badge the double red cross.

It was afterwards united to the Order of St. John, then residing in Rhodes, by Pope Innocent VII. A community of this venerable and illustrious Order exists in England and is established at New Hall in Essex. They are religious canonesses. See a book entitled "A Short History of the Order of the Holy Sepulchre" with an account of the English community of that Order established at New Hall, Essex, England.

## NOTES ON THE ORDER OF THE PALM AND SHELL

In *Miscellanea*, official organ of the Allied Masonic Degrees of the U. S. A., Volume I, 1935, pages 161-189 and 193-202, Dr. William Leon Cummings gave a sketch of "Tamar—The Masonic Order of the Palm Tree", second edition, 1873, by Robert Morris, LL.D., and "The Order of the Palm and Shell", 1879 by Rev. Henry R. Coleman.

In *COLLECTANEA*, Volume IV, 1947-50, pages 39-52, we printed the ritual of The Oriental Order of the Palm and Shell.

Grand College has secured a photograph of the diploma or certificate of this latter Order which is reproduced herewith.

Through the courtesy of Bro. Glen C. Gartley of Winchester, Indiana, we have received an actual certificate, that of Steven Clevenger of Winchester, Indiana.

The Diploma received from Brother Gartley was a later issue and showed the following Officers: F. F. Oddi, Egypt, Supreme Chief; H. R. Coleman, Supreme Chancellor; Henry R. Coleman, Louisville, Ky., U.S.A., Associate Supreme Chief for the United States; Thomas Bowman Whytehead, York, Associate Supreme Chief for England and Ireland; Robert S. Brown, Edinburgh, Associate Supreme Chief for Scotland; Rolla Floyd, Joppa, Associate Supreme Chief for Syria; Ferdinand F. Oddi, 33°, Cairo, Associate Supreme Chief of Egypt; Constantine G. Carrer, Smyrna, Associate Supreme Chief for Asia Minor.


Rob Morris told about the Palm Tree organization in his volume *Freemasonry in the Holy Land*, 1868. He stated that 2,782 persons contributed \$9,631 toward his trip to Jerusalem and each was made a member of this Palm Order.

Later the Rev. Henry R. Coleman, native of Kentucky as was Morris, fell heir to the group, which he used as a basis on which to form the Palm and Shell organization, of which he took the office of Supreme Chancellor.

Each member of the revised Order was given a portion of land in Palestine (appropriated in the mind of Coleman without deed, no doubt.) The numbers on the certificate—like 99.955, were



→\*S. A. N. D. S.\*←


 Charles A. Pierce  
 Portland  
 Me



لنظام أكيداً من مصلحنا  
المضطلع في اللغة العربية أن الأقرار  
المعترف بها في الشهادة الانكليزية  
للمرافعة هي الشهادة المثبتة بالحق  
الرسمي والامور الرسمية هي  
حق تدعى القبول في كل احدى

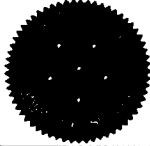
Quicumque hanc Latine editionem  
legit, certe sciat, singulis professionibus  
in testimonio Anglicæ scripto suppressis  
et officiali signo chirographique con-  
firmatas esse veras, et fidem adijun-  
gendam esse ab omnibus qui veritatem  
diligunt.

לכל אחד הקורא התעודה הזאת בלשון עברית שהסכתב שהוא בלשון ענגליש  
מה הוא אמת וצדק. ולראות ולקדוח ים  
וחיים הסמונים בלחצים יום וחומס.  
והדעת כל אדם דמיון האמת.

Ὅσοι τοῦτον ἔλλογοντο ἔκαστον ἀπα-  
 ρατταί, Παντὶν μὲν οὖν ἰσχυροί, τοῖς  
 παντί λόγῳ ἵνα γράμματα ἴν τῇ τῶν  
 βίττωνων γλώσσῃ παραγγραμμοί, καὶ  
 ἴνα τῇ τῶν ὑπὸ τῶν. ἀπαρτί, καὶ τῶν  
 αὐτῶν συγγραφῶν καταγραμμοί, ἀλλοῖσι  
 ἴνα, καὶ ἐκ παρὰ πάντων ἀφίενται τῶν δι-  
 δίων πολιέων ἀπολογουμένων.

In admitting this zealous Freemason to the honors of a **Righteous Knight**, ample caution has been exercised. The highest grade of anachronism has been tried. The communications of the South-east Corner have been given him as of right. An appropriate allotment of Sacred Soil has been assigned him as one who has the fortitude to maintain and the spirit to justify the possession. The Brotherhood of the Palm and Shell are assured that in his Induction into Fraternal Chain is equally lengthened and strengthened, Hospitality is promoted, the Divine Law gains a chivalrous Defender, and the **Truth, Grand, and Monarch of Jerusalem** a prop. In full confidence of the truth of these declarations,

is endorsed by the signatories representing the Cosmopolitan Board of Elders and the Supreme Chancellor, and the Great Seal of the Order is attached; and as a Link in the Sacred Chain encompassing the globe, we commend the bearer hereof to the hospitality of all Highm Masons, under recognition of the Solom, wherever, by land or sea, he may travel or sojourn.



**Supreme Court**

**Supreme Chancellor.**

Registered, No. 17527

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the positions of the land on a map in the office of the Supreme Chancellor.

Coleman was a paralytic in the old Masonic Home in Shelbyville, Kentucky. He conferred his Order on various visitors including W. H. McDonald, then Editor of the *Masonic Home Journal* of Kentucky. When Coleman died in 1924, he left the properties and leadership of the Order to McDonald, who died on March 31, 1925. The latter left his rights (?) in the Order to a member in Atlanta, Georgia, who has not been identified.

The Palm and Shell members were given a shell as a token. Actually it was a small scallop shell and was supposed to have come from the coast of Joppa. Specimens of the shells are to be found in the collections of most of the Masonic museums.

As these certificates rarely come to light we are reproducing one herewith for a permanent record.

H. V. B. VOORHIS

# CAGLIOSTRO'S EGYPTIAN RITE

## FOREWORD

The ritual of Egyptian Masonry was the work of the Compté de Cagliostro, about whom much has been written. Whether Cagliostro was a charlatan or not seems to be a moot question, but the following ritual has much of interest.

The translation was made from a French copy printed in 1948 at Nice, France by "Les Cahiers Astrologiques". The printed copy is said to be from a handwritten copy made in 1845 from the original.

## APPRENTICE DEGREE

### RECEPTION OF APPRENTICES OF THE EGYPTIAN LODGE

#### PREPARATION OF THE LODGE

The Lodge should be decorated with a canopy of sky blue and white, without gilding.

Above the head of the Venerable, a radiant triangle with the name of Jehovah (the whole embroidered on blue silk).

The throne of the Venerable is elevated three steps.

The Altar is in front of the throne. On the altar is a brasier, with an alcohol sponge.

To the right of the throne is the sun, to the left the moon.

The Treasurer should provide himself with a habit "talare", a white sash for fastening it and two pairs of gloves, one for a man, the other for a woman.

#### THE BACKDROP OR CURTAIN OF THE LODGE

On the curtain should be painted the entrance of a temple, with seven steps; the entrance adorned with a curtain bearing an inscription to the right of "arcanum magnum", to the left, "gemma secretorum".

In front of the entrance is represented a master with a red sash, green frock-coat, tawny vest, breeches and stockings and hussar boots. The master should be standing to the right of the temple with the index finger of his left hand on his lips and in his right

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hand a sword with which he threatens a sleeping Mercury who is placed to the left of the entrance. Over the head of Mercury are engraved these two words "Pierre Brute" (rough ashlar). The board should be lighted by seven candles, three at one side, three at the other and one in the middle.

### THE ATTIRE OF THE VENERABLE

The Venerable should be clothed in a white *tolare*, fastened by a cincture of sky blue moire; he should wear a stole of blue moire bordered by narrow gold lace, with the seal of the founder embroidered in spangles of gold on each end. Each extremity of the stole is fringed in gold; he wears the stole which is fastened at the bottom with the right over the left, after the manner of a deacon; he wears the red sash of master over this. He should have a sword in his hand.

### CHAMBER OF REFLECTION

This room should have the form and decoration of a grotto; it should not be illuminated except by a lamp suspended in the middle.

The curtain of this chamber should be transparent. It should have in its center a large pyramid, at the base of which should be seen a cave. Near this cave should be represented Time, in the form of an old man, having an hour glass on his head, a scythe in his left hand and two large wings on his shoulders; his eyes should be fixed on the entrance to the cave, his attitude and face showing terror and fear. To the right should be painted the horn of plenty, to the left some chains, a serpent and some philosophical instruments.

The candidate (recipient) should be enclosed in this chamber for about an hour. When he is ready to enter, the inspector of the lodge with two assistants goes to prepare him. The inspector without saying anything, should commence to untie his hair, to remove his clothes, to order him to take off his shoes and stockings and to get rid of all metallic substances. He should at once give him a lecture appropriate to the circumstances and form of the curtain

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of that chamber, after which he should make the candidate aware that the philosophical route is painful and full of dangers and torments; he should inquire of the candidate whether he has definitely decided to enter into the same mysteries and to prefer over the honors, the ease and riches of worldly life, rather the labor, perils and the lessons of nature. If he persists in his intention, the inspector should take him by the hand and conduct him to the door of the lodge. He should knock seven times. To the question which will be put to him he will answer: "It is a mason, who having passed all the degrees of ordinary masonry presents himself to be initiated in the true Egyptian Masonry." The door is then opened.

The Venerable should order the "terrible" brother to request of the inspector a note with his age, place of birth, the name, surname and qualifications of the candidate and those of his sponsor. The "terrible" brother, opening the door, takes the paper from the hands of the inspector and brusquely closes the door, which is not opened again, until the Venerable shall order it opened for the candidate to enter. The "terrible" brother should give the note to the Venerable.

### OPENING OF THE LODGE

The Venerable having taken his place, strict silence should be observed. Blowing one's nose is forbidden as is also, for very good reason, conversation.

When the Venerable rises, all rise at the same time. He should have a sword in the right hand, and should never lay it aside while he is speaking. He should say: "Come to order, my brothers. In the name of the Great God, let us open the lodge according to the ritual and constitutions of G.C.(2), our founder."

He should descend from his throne, and at seven steps from the bottom step, he should turn toward the triangle and say:

"My brothers, prostrate yourselves, even as I, to pray Deity to protect and assist me in the labors we will undertake."

The prayer inside the lodge, being completed, the Venerable raps on the floor with his right hand, to let all of the brothers know



that they may rise. The Venerable having placed himself on his throne, should request of all the assistants the names etc. of those who have passed through all the grades of ordinary masonry and request and solicit the benefit of being received and admitted into the true Egyptian Masonry.

If any brother has anything against the candidate, he will be obliged on his honor and on his conscience to mention it. The grievance or motive should be discussed and the Venerable should determine if the candidates should be admitted or rejected, but should all give their consent for his reception, the Venerable shall order the Inspector and two brothers to prepare and conduct him.

#### ENTRANCE OF THE CANDIDATE

The Venerable having ordered the candidate to enter, the Inspector shall conduct him to the throne and cause him to kneel. The Venerable rises and says: "Man, you have already been informed that the aim of our labors is as well removed from frivolity as that of masonry is from the real philosophical knowledge. All of our operators, all of our mysteries, all of our steps have no other motive but to glorify Deity and to penetrate the sanctuaries of nature. These are not to be undertaken with levity but with resignation, patience and the time set by the laws of our founder. You will have the hope of seeing your labors crowned with the most happy success. Before you can be consecrated to our Order and recognized as one of our members, repeat after me, word for word, the oath which I will exact of you in presence of the Name of God and of all your brethren."

During the oath the alcohol on the altar is ignited and the candidate placing his right hand over the flame, repeats the following oath:

"I promise, I pledge, and I swear never to reveal the secrets which will be communicated to me in this temple and to obey implicitly my superiors."

The Venerable will have him invested with the *tolare*, girded with the white sash and present to him two pairs of gloves, one

pair for a man, one pair for a woman; and shall give him at the same time a discourse on each of these things and then instruct him in the signs and passwords contained in the catechism of the degree.

He shall cause him to kneel again; strike him three times on the shoulder with his sword and say to him:

"By the power which I receive from G.C.<sup>(2)</sup>, founder of our order, and by the grace of God, I confer upon you the degree of apprentice of true Egyptian Masonry, and constitute you a guardian of the philosophical knowledge in which you will be caused to participate."

The Venerable should then order the Inspector to conduct the new brother to the place to which he is destined; should give to all his assistants the sign to seat themselves; and shall give the catechism to the Orator and charge him to give the lecture. When this has been done, he should return the catechism which should never leave his hands or be out of sight.

The Venerable rises from his throne, as do all the brothers, and prostrates himself before the sacred name of Deity for his blessing.

The Lodge will then be closed.

#### APPRENTICE CATECHISM OF THE EGYPTIAN LODGE

Q.—Are you an Egyptian Mason?

A.—Yes I am, with skill and without bias.

Q.—Whence came you?

A.—From the Far East.

Q.—What did you observe there?

A.—The great power of our founder.

Q.—What significance does it have for you?

A.—Knowledge of God and myself.

Q.—What was recommended to you before you departed?

A.—To take two routes, that of natural philosophy and that of supernatural.

Q.—What does natural philosophy signify?

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A.—The marriage of the sun and moon and knowledge of the seven metals.

Q.—Was there indicated to you a sure route to attain that philosophy?

A.—After I had been made acquainted with the seven metals, I was told "Qui Aquoscit morte cognoscit artens"<sup>(3)</sup>.

Q.—May I hope for the existence of sufficient courage to be able to practice all the lights you possess?

A.—Yes, but it will require a heart right, just and beneficent, it will be necessary to renounce all motives of vanity and curiosity, banish vice and confound incredulity.

Q.—Will these virtues suffice to attain to these sublime teachings?

A.—No, it will be necessary to be much loved and protected by God; it will be necessary to be submissive and respectful to his sovereignty; it will be necessary to cherish him always and to retire at least three hours a day for meditation.

Q.—How should these three hours be employed?

A.—To penetrate the grandeur, wisdom and all the power of Divinity; to compare ourselves with Him in our fervor; to reunite very intimately our physical and moral natures, by which we are to be able to gain possession of the natural and supernatural philosophies. <sup>(4)</sup>

Q.—But before we continue or talk, I will require that you give me a proof and a sign which will serve to convince me that you are really one of the children of the great founder of our sublime lodge.

A.—I agree, but I will never give you my sign unless you first have given me yours.

*(Gives sign. It is bowing of the body, raising of the head, opening the eyes wide, and in a strong voice, pronouncing the word "Heloym". To respond to this sign, one stands with the point of the left foot on floor and the right foot to the rear and raised, having the body bowed, the head raised majestically and the two arms extended, the left toward the floor and the right*

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*raised with the right hand pointed toward oneself, with the five fingers spread and well opened.*

*When the two have been mutually recognized, they must then embrace each other and continue the catechism.)*

Q.—Begin, then, I pray you my brother, to give me the instruction in natural philosophy.

A.—Willingly, but on condition that you cast out from your soul all mundane and profane ideas, which you might at any time have for any author, be he living or dead, and that you be convinced, like me, that all those men who deny the divinity and immortality of the soul, are to our eyes, not only profanes, but villains.

Q.—Having always intended to inquire about the philosophers stone, I desire eagerly to know whether its existence is real or imaginary.

A.—Then you did not understand me when I spoke to you of the marriage of the sun and the moon?

Q.—I swear it, and as my mind is not sufficiently clear to recognize, through my meditations alone, the significance of the marriage I am in need of your help and your knowledge.

A.—Listen to me attentively and try to understand. Through the knowledge, which was given to me by the Founder of our Order, I know that the first Mother was created by God, before the creation of man and that he did not create man to be immortal, but because man had abused the bounty of the Creator, God determined not to accord that gift except to a very small number; "pauci sunt electi." (5)

In effect, as we all are aware, Moses, Enoch, Elias, David, Solomon and the King of Tyre and various other well known people much loved by the Divine One have learned to know and enjoy the primal matter, as well as the supernatural philosophy.

Q.—But, enlighten me, I implore you, as quickly as you can, of that primal and most precious material, and of its effects.

A.—Know then, that that primal matter exists always in the hands

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of the elected of God, and it is not necessary in order to attain and retain it, to be great, rich or powerful; but as I have already informed you it will be ever absolutely necessary to be one who is loved and protected by God. Be assured by all that you hold to be most sacred, that by means of the knowledge communicated to me by my master, I can positively assert that a single grain of that precious material projects itself to infinity. May your eyes and ears be opened.

Seven are the passages to perfect the primal matter; Seven are its colors. Seven are the effects required to complete the philosophical operations:

1st—*Ad sanitem et ad hominis amares morbos* (6).

2nd—*Ad metallorum* (7).

3rd—To rejuvenate and to repair the lost forces and to augment the basic warmth and humidity.

4th—To soften and liquify the solid part.

5th—To congeal and harden the liquid part.

6th—To make the possible impossible, and the impossible possible.

7th—To procure for oneself all the means to fare well; being ever careful to take the greatest precaution to the end that all work, speech or action may be conducted in the most reserved and secret manner.

Q.—The confidence which you inspire in me, will not permit me the slightest doubt concerning the truth of all your opinions; however, take in good faith some of my observations. Your language is so different from that of all the authors who have written about the philosophers stone, that I am greatly embarrassed to reconcile your discourse with theirs. I have no doubt that the recommendations you have given me, give no credence to those authors, but it occurs to me that I can take exception in favor of those who are enjoying the best reputations and who have always been considered by moderns to be the clearest and the best instructed, like the true philosophers such as *Hermes*

Trismegistus, Basil Valetine, Trevisan, Arnold de Villeanova, Raymond Lully, the Cosmopolites, the Philalethes.

A.—You are neither sufficiently instructed in the principles of our master, nor sufficiently experienced in our art, for your uncertainties to surprise me, but such reflections will suffice to disabuse you and fix your sentiments forever on this subject. There never has been, nor will anyone ever enjoy and possess that precious matter until he has been admitted to and initiated in our society. Since the most important and most stringent of these objections, which you will have to learn entails the sacred duty of never writing or divulging any of our mysteries; you must understand that those writers whom you have cited, were not the true philosophers, or if they were, all the books, be they manuscript or printed, have been attributed to them are false, apocryphal, and are nothing but the fruits of the cupidity of those by whom they were invented, and food for the credulity of those who have faith therein. Besides repeat with the greatest accuracy all the rites which these books teach and see if anything comes of it.

Limit yourself then, to having pity and compassions for the simple and obliging persons who believe and work according to these authors, before they will positively finish all by ruining their credit and their fortune, by ruining their health and, what may be worse, also to destroy you.

Q.—To arrive at the possession of the secrets of that philosophy, will it then be necessary to have recourse to a true philosopher?

A.—Yes, but you will never obtain it from him unless he has been favorably inclined toward you by Deity.

Q.—What means will it be necessary to employ to obtain that Grace of God?

A.—Adoring him, respecting his sovereignty, and above all consecrating oneself to the happiness and welfare of his neighbor, charity being the first duty of a philosopher and a work most agreeable to the eternal, to that end it will be necessary to add some fervent prayers to merit His favor that He move one of His Elect to reveal to you the Arcana of Nature.

Q.—What do you mean by the Arcana of Nature?

A.—The recognition of that beautiful philosophy, both natural and supernatural, of which I have conversed previously and of which you found the principles confirmed in the emblems which represent the Order of Masonry and the tableau which was placed before your view in all the lodges.

Q.—Is it possible for ordinary Masonry to furnish an idea of the sublime mysteries? Although I have been a Mason for thirty-three years and have passed through all the degrees during that long space of time, I had not the least suspicion of what you do me the favor to talk about. I have never considered that Masonry was anything other than a society of people who did not assemble to divert themselves and who for better unity have adopted some signs and a particular language. Deign, by your brilliant interpretations to uncover for me the solid and true end, which you promised me.

A.—God inspire me and I will lift one of the corners of the veil which hid the truth; I will start to instruct you in the origin of Masonry; I will give you the philosophical explanation of the Masonic view and I shall finish when you have learned all of the meaning of the sublime and mystic aims of the true Masonry.

Q.—Your kindness has increased my knowledge and your brilliance does you much justice. My respect requires that henceforth I call you Master instead of Brother. I pray you then, my dear Master, to follow your purpose and begin to instruct me in the origin of the true Masonry.

A.—True Masonry has for founders Enoch and Elias. After having been invested with the supreme power which had been accorded them by the divinity they implored his goodness and his mercy in favor of their neighbors, in order that permission be given them to make known to other mortals His grandeur and the power which He has accorded to man over all the creatures who surround His throne. Having obtained this permission, he organized twelve subjects, whom he called elected of God. One of

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these, known to you, called himself Solomon. The philosopher king sought to imitate them and following in the footsteps of the two masters, formed an order of men fit to conserve and to propagate the sublime knowledge which he had acquired. He did this by consulting with the remainder of the Elect and they convened to choose two persons each, making a total of 24 companions. The chief of these was Boaz. These 24 companions had the privilege of each immediately choosing 3. This made 2 supreme chiefs, 12 masters or elected of God, 24 companions and 72 apprentices; from the last are descended the Templars, and from one of the Templars, who were refugees in Scotland, there descended Free Masons of whom there were at first 13, then 33 etc. Such is the origin and the affiliation of Masonry.

Q.—That story leaves me nothing to desire except I pray you an explanation of the ceremonies and of the Masonic ritual. On entering the lodge for the first time why was I blind-folded?

A.—To make you perceive that every man, who does not enjoy the great knowledge in which I instructed you, is a sightless and blind man, but that in having for a master a true Mason, he will leave the darkness and know the truth.

Q.—For what reason were my hands tied?

A.—To make you aware of the whole meaning of the submission and the subordination, which it will be necessary for you to have to the orders of your Master.

Q.—Why was I divested of part of my garments and all metals which I might have?

A.—To inform you that every man who desires to become a good Mason or true elected, must renounce all sorts of honors, wealth and glory, and to obtain that privilege, it is not necessary to be great, rich or powerful.

Q.—What end do the gloves serve?

A.—To make you aware that ever true Mason must always have pure hands, which he must never soil with blood. Above all he



is strictly forbidden ever to touch the primal matter with the hands.

Q.—What does the apron signify?

A.—To teach you that it is the first clothing with which man provided himself to cover his nakedness when he had lost his innocence.

Q.—When will we come, I pray you, to the explanation of the ritual? What does the trowel signify?

A.—The two columns called Jachin and Boaz, are not at all columns, but in reality men who searched in our philosophy. Solomon not having found in the first the qualities and dispositions required in a true Mason, he was rejected into an inferior class; but on the contrary Boaz, having been much pleased to have recognized what the acacia meant, with the agreement of God and the help of Solomon, proceeded not only to purify the rough stone of all its impurities, but also to make it cubical, and finally to make it triangular, or more than perfect.

Q.—I implore you to explain clearly what all of these different stones signify; I know of course that in the picture there is a rough stone, a cubical stone and a triangular one; but all of these are enigmatic. I will be much obliged, if you will give me the key.

A.—Here it is; the acacia is the primal matter and the rough stone the mercurial part; when that rough stone or mercurial part has been purified of all its impurities it becomes cubical.

It will come to pass that at the time you assassinate the master by means of primal matter, or by means of a dagger in your hand, that the rough stone will become cubical, that is the father and mother of all metals. That deed accomplished, and the body being bound, it begins to decay, one observes the seven philosophical passages, which are the allegory of the seven steps, placed before the portal of the temple, the first five of which are the primary colors, the sixth which is the color black, and lastly the seventh is purple, or the color of fire or fresh blood. It is thus

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that you will arrive at the consummation of the marriage of the sun and the moon, and that you will obtain the triangular stone, as well as the perfect offspring. *Quantum sufficit, et quantum appetet.* (12).

Q.—But you have not spoken at all of Adoniram, who according to ordinary Masonry was assassinated, and who is represented by the black band and the dagger in the grade of Elect.

A.—That Masonry causes you to err in that point. It was not Adoniram himself who had been assassinated, but rather the liquid part which had to be slain with the dagger. That is ultimately, as I am going to apprise you, the volatile, living and mecurial part, which is absolutely impossible to confine. With respect to Adoniram, and to convince you of my good faith, of my open mind, and of my attachment for you, I will give you his history. Adoniram was the son of Rabbin Raham, and was called Jokim. Raham, who worked on the superstitious mind, had given several kinds of knowledge to his son, but the latter, protected and favored by God, having attained word of the superior power possessed by Solomon in natural, as well as supernatural philosophy, left the north to go to the south where that great king lived. In the hope of finding an occasion for seeing and talking to him, he placed himself at the door of the temple. Solomon having seen him, asked him what he sought, and he responded "Adonai". The king was inspired and greatly touched by the respect and the veneration which that mortal evidenced because he reverently used the term "Adonai", which is the sacred name of the Most High. Solomon not only greeted him with graciousness and benevolence, but bade him enter the temple with him and knowing that he had been instructed in the metallic part, Solomon confided in him the primal matter and changed his name from Jokim to Adoniram, which signifies equally, in the Aramic tongue, son of God, son of Raham or worker of metals. Adoniram elated by that flattering distinction, had insufficient self control to refrain from telling Jachin, with whom he then shared his knowledge, using Jachin as part of his

operators. Jachin having become jealous of the preference that Solomon had shown toward Adoniram, became filled with much malice and resentment. Solomon, fearing the consequences which might affect his favorite Adoniram, determined, in order to make an end of the harmful effects of envy, to initiate him in the spiritual and supernatural sciences; in consequence he let Adoniram penetrate the sanctuary of the Temple and divulged to him all the hidden mysteries of the sacred and perfect triangle. It was then that he gave him the name of Boaz, under which, as you well know, he paid the salary of all the fellowcrafts and apprentices. The Temple being completed, Solomon gave him the kingdom of Tyre.

Q.—I am entranced by the sublime interpretations that you have just given me concerning the ceremonies and the Masonic ritual and nothing appears to me more evident or more magnificent. I see that it was not possible to have been deceived more completely about this most serious, and most respectable, institution that has made true Masons of us pretenders. Of a purpose most sacred and instructive, they have made a most ridiculous mummery and of the most interesting truth an allusion, vain and puerile. Permit me to make an observation that in the details you have just given me, you have told me nothing of the blazing star.

A.—That star is the emblem of the grand mysteries which include the supernatural philosophy, and it is additional proof of the blindness, and ignorance of modern masons, because it must be terminated by seven points, or angles and you will never see it represented in any lodge by 3, 5, or 7. Besides, these poor children of the widow have never discovered in it any other significance than that which is contained in its center, the letter "G", which they explain symbolically by the word geometry. Such is the fruit of a hundred years of reflection and the marvellous interpretation suggested to them by their brilliant geniuses. The seven points or angles are the representation of the seven

angels which surround the throne of the Deity, and the letter "G" is the initial of the great and sacred name of God, called Gehova or Jehova, Adonia, etc.

Q.—Grant me, I implore you, a greater knowledge of these seven primitive angels.

A.—These seven angels are the intermediaries between us and the Divinity; they are the seven planets, or better, they direct and govern the seven planets. As they are a particular and determined influence over each of the realms necessary to perfect the primal matter, the existence of the seven superior angels is more over truly that by which man has the power to dominate over the same beings.

Q.—My astonishment only further increases my desire to be instructed, but how is it possible for man to command and to be obeyed by these angelic creatures?

A.—God created man in His own image and in His own likeness. He is the most perfect of His works, therefore so long as the first man preserved his innocence and his purity, he was the most powerful creature and the most superior after God; because not only had God accorded him the knowledge of those intermediate creatures, but He had also given man the power to direct them and to rule over them immediately after Himself. Man having degenerated by the manner in which he abused that great power, God deprived him of that superiority, rendered him mortal and deprived him even of communication with those celestial beings.

Q.—Are the Elect (*elus*) of God excepted from that general proscription?

A.—Yes, and they are the only souls to whom God has given the grace to enjoy this knowledge and all of the power with which he had favored the first man.

Q.—Is it possible for every good and true Mason, such as I pride myself in being, to flatter himself to be regenerated and to become one of the elect of God?

A.—Yes, without doubt; but in addition to the necessity of constantly practicing all the virtues, such as charity and benevolence, it is also necessary that God, being sensible of your adoration, your respect, your submission and your fervent prayers, pick and select one of his Elect to help you, to instruct you and to render you fit to merit this supreme happiness; for when one of the twelve Elect is called nearer to the Almighty, the most virtuous of the 24 companions succeeds him just as the wisest of the 72 apprentices, takes the place vacated by that companion.

Q.—Will you, I pray, give me the best exposition of that natural philosophy?

A.—An explanation of that philosophy requires division into three classes:

The First, called the superior, primitive or direct.

The Second, acquired or communicated.

The Third, the low, the base or superstitious.

The first is exhibited by the man, who having purified the physical and moral part of himself, arrives at the recovery of his primitive innocence and who after having obtained that perfection with the help of the glorious name of God and the attributes in His right hand, has arrived at the point of showing the sublime and original domination of man, the knowledge of all the intentions of the power of God and the means of every innocent child to enjoy the power which his state has given him.

The second is possessed by a man who, after having taken an obligation to his master, has obtained the grace of knowing himself and the sovereign power of God; but the power of that man is always limited; he cannot operate except in the name of his Master and by his power. He knows not, however, the basis of this power.

Use of that power necessitates, however, self purification by practicing the attributes of the right hand.

It is not without fear and extreme reserve that I will make mention of the third; it is heart rendering for me to disclose to you

the grasping spirit of the man, who after having degraded his being, sought to satisfy his wish and vanity, by making use of a sacrilegious power, horrible and forbidden.

Q.—Do me the honor of explaining most clearly what you mean by the purification of man, and what are the means by which it can be done.

A.—It will be necessary, to commence by learning the spiritual signs, the invocations to God, the manner of clothing oneself and the method by which it will be necessary to form and prepare the instruments of the art of according to the planetary influences, because from henceforward, instead of speaking to you of the seven superior angels, I will use the name of the planets, in order that we will understand each other better. The first instrument is the same trowel which you always see in the hands of the Free Mason; the compasses; the knife; the sword and all the other necessary tools. It will be necessary to know which are the days of the month and the hours most propitious in the proper planet. It will also be necessary to be equally instructed as to the day, the month and the hour most favorable for the benediction of the ceremonial veil. It will be necessary to know the form of the prayers which it is necessary to address to God; of the form of the invocations to the angels, and the manner of obtaining sufficient control over oneself to repel and annihilate all the scruples, or subjects of distraction which would be able to divert you, or sully you physically or morally. In conducting yourself exactly according to these procedures you will be able to strip yourself entirely of the physical part; you will be purified according to the method of the Elect of God, and with the attributes of the right hand, and the help of the Master whom God will give us, you will obtain without doubt the grace of penetrating into the sanctuary of truth.

Q.—Show me, I pray you, the manner of supplying these instruments.

A.—To make each instrument, it will be necessary to watch the

day and hour determined by the regulator. It will be necessary that as soon as the instrument comes off the fire it be quenched in the blood of a proper animal, while observing that each hour of the twenty-four requires a different animal. Remember as well that the days and nights according to our philosophy are entirely distinct from those of profanes, because we divide each day and each night into twelve equal parts, but we regulate them by rising and setting of the sun. In whatever season it may be, our first hour of the day begins with the rising of the sun, and that of the night with its setting. The minutes vary accordingly. You see by that calculation, the hours of our days are very much longer in summer than winter, and that they are made up for that reason of a greater or less number of minutes. Remember also further, that the first hour is ruled and directed by the sun, the second by the Moon, the third by Mars, the fourth by Saturn, the fifth by the Sun and so on for the others.

It will also be necessary to know, and conform oneself to, the configuration of the heavenly circles, which must always arrange themselves according to the disposition of the four quarters of the Moon and by the members three and three times three.

These mysteries, cabalistic and perfect numbers are the same indispensable ones as the number of lights which are placed in the sanctuary.

Q.—Why do Masons operate unceasingly by the numbers three and three times three, and for what motive do you continually remind me to conform to these same numbers as much for the centers as for the candles in the sanctuary?

A.—It is to remember the greatest truth and that it is one of the most important pieces of information that I have the power to procure for you; it is for you to learn that man has been formed in three times and that he is composed of three distinct parts, moral, physical and mental. Finally, it is for you to understand you must never err in the philosophical operations, and to perfect

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these. What you do once, it will be necessary always to repeat thrice or thrice three times.

Q.—But, in order to conform strictly to all that you have deigned to confide to me, will it suffice for me to work by myself accordingly and succeed?

A.—No, because it will again be necessary that an enlightened conductor, or a Master in the primitive art, instruct you completely and perfectly about all those matters that I have not yet indicated to you.

Q.—By what signs will I recognize a true Master in the primitive art?

A.—By his candor, the realization of his acts and his patience. By his candor in conducting himself in the past and in the present. By the realization of his acts in his success and his manner of working in which he implores only God and the command of the seven original angels, without even having recourse to a superstitious or idolatrous view. By his patience, because no mortal ever attains to that which he wishes to have and to know except by patience.

Q.—Give me now, I implore you, further instruction concerning the part experienced or communicated.

A.—Know that all men elected of God can give you the power to obtain the true mystery, which will then explain and confirm the pentagon which it will trace on the paper of the art.

Q.—What do you mean by "paper of the art"?

A.—It is that which serves the Elect for all their works, innovations etc. It is of three kinds, which the philosophers call virgin paper. One is the skin of a still-born lamb, after it has been purified by solemn ceremonies with the ceremonial veil, on the day and hour of the sun. The second is the membrane or caul of a male child produced by a Jewess and also purified by the ceremonial veil and solemn ceremonies. The third is ordinary paper, but blessed according to the intention of the Master on that day and



hour of the sun which contains ever the masonic attributes of the right hand.

Having obtained from that Elect of God, the marvelous pentagon it will accomplish all that which is prescribed in the divine rite and completes the obligation which you will render to God, in the presence of your worshipful master.

Q.—Can I undertake that engagement without scruple?

A.—Assuredly, since the obligation consists only of the promise to worship God, to respect your sovereign and to love your neighbor. You will be obligated moreover, personally to promise your Master that you will obey him implicitly, never to pass those boundaries which are forbidden to you; never to have the indiscretion to demand knowledge of things purely out of curiosity; and finally to do nothing except for the glory of God and the benefit of your neighbor.

In furtherance of all these principles you will by means of invocation on the day and hour determined, and with the power which you will concede to your Master, arrive at the pinnacle of your desires. Do not forget however that although you have obtained the satisfaction which you long for, should you have taken upon yourself, you will not only inevitably lose all of your power, but instead of elevating yourself to a higher and more perfect degree you will fall into inferiority, imperfection and disgrace.

Q.—Will I be able then to aspire again to greater power?

A.—Yes, you will be able to become the equal of your Master.

Q.—How?

A.—With the pleasure, wisdom, better conduct and complete fidelity of your engagements.

Q.—Complete my understanding and tell me of what the superstitious pact consists.

A.—My son, every man who has only evil principles, and at the same time the desire for supernatural knowledge, falls from the protection of God and the knowledge of his truth; will preci-

pitate himself into the abysmal; will degrade himself and will end by bringing himself to the point of signing with his own blood a base pact, which he will contract with intermediate inferior spirits which will condemn him forever.

Q.—Will it always be indiscreet to ask you for the details of the initial operation which you have seen performed by the Grand Master founder?

A.—This is all which you will be able to learn concerning that which has taken place in my presence.

I have seen the preparation and purification of men in the different stages, commencing with the invocation to God; while they were in the Masonic sanctuary and finally in the clothing of the candidate in the "talare" vestment. Then taking the attributes of the right hand, he arrives at the end of the work in the representation of the persons of whom I have spoken to you before. I am also able to help you, in another thing desired by you, with as much satisfaction as it proved to me, as well as to the brothers, who are witnesses like myself to these great things. I charge you in the name of the Eternal God that all which I have just communicated to you in this present catechism the absolute truth.

NOTES:

1. consists of a robe of ankle length, white in color with blue ribbon trimming, white shoes should be worn.
2. "Grand Coptic" or "G. Cagliastro."
3. "Who knows death, knows art".
4. Meditation.
5. "Few are selected".
6. Concerning health and all ills (or ills of man).
7. "Concerning (virtues) of metals".
8. Vestments after the fall of man in Eden.
9. Creative function.
10. Prudence.
11. "Every triangle is perfect".
12. "What is sufficient is no longer desired."

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### EGYPTIAN MASONRY RECEPTION OF A COMPANION PREPARATION OF THE LODGE

The lodge should be decorated with draperies of white, sky blue and gold.

The throne of the Venerable should be raised five steps above a dais of white, blue and gold.

The Altar is before the throne; upon it there should be two covered crystal vases, one containing gold colored leaves, the other red wine; beside these there should be a crystal spoon.

Above the throne a blazing star of seven points; in the star the name of God and in each of the points the name of one of the first seven angels, in Hebrew characters, embroidered in gold.

In the center of the lodge, facing the throne, there is drawn on the floor a circle six feet in diameter.

The candidate should be prepared with gloves trimmed with blue ribbon and wear a sash of sky blue moire of the width of a stole, and of sufficient length.

This sash should be placed under the arm pits, and the two gold fringed ends should hang on the left side.

#### TABLEAU OF THE LODGE

A large heart should occupy the center of the tableau; in the heart there should be represented a temple; above the heart, on either side the sun and the moon shedding their rays on the heart.

In the lower part of the tableau, there should be painted a Master wrestling with Mercury, into whose heart he has plunged his sword.

To the right of the Master appears the rough cubic and triangular stones and a trowel. To the left, on the ground, near Mercury, the caduceus, a poniard and a crushed serpent.

The tableau should be lighted by twelve candles, disposed three and three along the four sides.

#### REGALIA OF THE VENERABLE

In addition to the Venerable of the Lodge, there is always a

Deputy Venerable, or substitute for the Venerable in the middle chamber, who should be clothed in a *talare* with stole worn like that of a priest, with his cordon, his plate, his white shoes, his sword, etc.

The Masters have the privilege of not assisting in the middle chamber, but it will always be necessary that there be at least two present to accompany and do honor to the Deputy Chief and they are obliged to be in uniform, with sword in hand.

#### THE CHAMBER OF REFLECTION

The furniture and decoration of this room should be black and very somber. The tableau or backdrop should represent Wisdom in the figure of Minerva, accompanied by a young man garbed as apprentice. She shows him on one side the riches which are to be abandoned and on the other the Temple, consecrated to the Eternal, which is in the distance. The road which leads to the Temple is filled with chains and implements of punishment, and one sees here the three furies menacing the candidate and giving the appearance of repulsing him.

At the bottom of that tableau are written these words: "The brave are always happy."

The candidate having completed his three years of apprenticeship, he will be announced to the Venerable, bearing a certificate provided by the Venerable of the apprentice lodge. He will be clothed in a *talare*.

He will be placed in the Chamber of Reflections, where he will be left to himself for a half hour to meditate in silence concerning the objects he sees before him. The Orator will then join him to assist and aid him to come to the true knowledge of God, of himself and of the intermediaries between God and Man. He will tell him that except for the wisdom given him as a guide, man will not know enough to take the road which leads to eternity, but will abandon it and find himself exposed to his doom and be repulsed by the furies, which shunning the good and truth, will plunge him into the shades and misery.

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The Orator will plead with and exhort the candidate by all manner of means to reflect well before entering upon the labors of a companion and to think of the past, present, and future and will call his attention to the words at the bottom of the tableau and will give him a detailed explanation of all the objects depicted in the tableau.

The Orator will then return to the Temple, make his report and assure himself that it is approved by the Venerable and the rest of the Lodge.

When the candidate is ready to enter, his hair should be disheveled and he should be deprived of all metallic substances. In that condition, the Inspector and the Orator will accompany him to the door of the lodge, and the Inspector will knock five times.

The Venerable will ask "Who knocks?"

The Inspector will enter and answer, that it is an apprentice who has completed three years, and who bearing a certificate from his master, prays the Venerable for admission to the degree of Companion.

During this time, the candidate and Orator wait without the Temple.

### OPENING OF THE LODGE

The Venerable having taken his place, absolute silence is to be observed, it is forbidden to blow one's nose, and even more, to talk.

When the Venerable rises, all his assistants do likewise. He will have his sword in his right hand and say, "To order, my brothers; In the name of the great God, let us open the Lodge according to the ritual and the constitutions of our founder!"

The remainder of the brothers bow their heads in profound silence.

The Venerable will descend from his throne and place himself before the altar, on his knees, and fixing his eyes on the name of God written in the blazing star, will bow deeply, as will all the brothers, to adore Deity.

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The Venerable will particularly pray for wisdom, strength and power.

Each, in his heart, will recite the hymn "Veni Creator."

The Venerable will then rise, the brothers likewise, all in deep silence and each takes his place.

Then the inspector will open the door, take the candidate by the left hand and, placing a lighted candle in his right, will conduct him before the Venerable and place him in the center of the circle near the throne.

The Venerable will say to the candidate, "My son, after three years of proof and labor you are without doubt ready to be deprived of human curiosity. I think, and I believe with certainty, that you approach us with no profane motive, but that you cannot hide from us the zeal with which you desire to know the nature and virtue of the power which is confided to us.

"Without doubt, you have observed yourself, that you were elevated to Divinity, and that you were drawn near to it. You are a newcomer to the recognition of your own individuality, of its moral part, of the physical portion and you have searched to find the intermediaries, which God has placed between Himself and you. Answer?"

The candidate lowers his head, and two brothers, placed one on each side, have each a censer which wafts a perfume and purifies him with its fumes, while the Venerable explains to the candidate in these words:

"I would thus purify your physical and moral parts. The perfume is emblematical of that purification.

After the purification the Venerable will continue to question the candidate:

"My son, are you well determined to pursue the course you have under taken; is your moral sense sufficiently strengthened and is it your true, sincere and good intention to approach closer and closer to Divinity and arrive at a perfect knowledge of yourself and of the sanctity to the power which is confided to us? Answer."

The candidate nods again; the Venerable rises and causes him to kneel, to receive his obligation, which is never to reveal the mysteries which were confided and disclosed to him, and to obey his superiors blindly.

After the obligation, the Venerable will strike him three times on the right shoulder with his sword and will say:

"By the power which I hold from the great Founder of our Order, and by the grace of God, I confer on you the degree of Companion, and will make you a guardian of the new knowledge which you will share with us through the sacred names, Helios, Melios and the Tetragrammaton."

When the Venerable pronounces these names his assistants will kneel and deeply bow their heads; at each of the names the Venerable will strike the candidate once on the right shoulder; that done the assistants rise and surround the candidate, who remains on his knees in preparation for receiving the several matters.

Then the Venerable, taking in the crystal spoon a spoonful of the red liquid contained in one of the vases, carries it to the mouth of the candidate who drinks the wine and elevates his spirits in order to understand the following discourse, which is being delivered at the same time by the Venerable:

"My son, you are receiving the first matter; understand the blindness and dejection of your first state; now then, you should forget yourself; all will be well for you both within and without. Now that you have taken some steps in the recognition of your individuality, learn that the great God created that primary matter before man, and later created man to possess that matter and be immortal; that man abused it and so destroyed it, but that it remains forever in the hand of the elected of God and that a single grain of this precious matter can project itself to infinity.

"The acacia, which was given us in the ordinary Master Mason degree, is nothing else but that precious matter and the slain Adoniram is the liquid part which it was necessary to slay with that poniard. It is with the knowledge and assistance of the great God, that you will attain to that wealth."

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The Venerable lifts the vase with the leaves of gold, which he disperses with his breath and adds: ". . . and there is nothing more than that wealth."

The assistants respond "Sic transit gloria mundi".

The candidate rises and the Venerable, holding the blue cincture, restates the words in these terms:

"The degree to which we have just elevated you presents new labors, of which the color of this cincture is an emblem, and which will serve to remind constantly that you should hereafter renounce all earthly things that you may attain the celestial."

He will then present the gloves and say:

"You are already acquainted with their use, and their border is the distinctive mark of your progress in our order."

The Venerable will continue:

"My son, we have words, signs and grips which serve in meeting one another, and these were established by our great founder.

"Your degree is characterized by the response 'I am', which you will give to a person who asks 'Who are you?'

"The grip consists of taking the right hand of him who asks you, while placing your left hand on your heart and inclining the head.

"The sign is to open the mouth while inhaling and exhaling loudly at the same time looking skyward."

While demonstrating the sign to the candidate the Venerable inhales and exhales loudly three times and says: "and I, by my breath, consecrate you a new man, a man totally different from what you were previously and which you will be from hence forward."

The Venerable will finish with a short lecture at his discretion, and deliver the new companion into the care of the orator, together with an order to explain the tableau by means of the catechism.

After the discourse by the orator, the candidate will be placed at the foot of the Lodge facing the Venerable, and his brothers



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will chant the "Te Deum". That hymn being concluded, the Venerable will rehearse the motto to confirm the discourse of the orator, and after the adoration of the Eternal One, will close the Lodge.

### CATECHISM OF COMPANION OF THE EGYPTIAN LODGE

Q.—Are you a Companion?

A.—I am, with the proof in my spirit.

Q.—What is that proof?

A.—My belief in God, in his intermediary, in the sacred rose and the knowledge of myself.

Q.—How have you penetrated into the Temple of Companion, and what did you observe?

A.—It is not without trembling that I dare answer such a matter; it is so sublime, so superior to the ordinary knowledge of mortals, that I cannot speak of it, except with reserve and apprehension. Increase my courage and my strength by your confidence, as I have need for power to enter with you into the grand mysteries, that you require that I unfold for you.

Q.—Since you have faith in the sacred rose, do you then recognize the primary matter?

A.—I will never doubt its existence, but I am as yet not aware of all the implications of its miraculous effects.

Q.—What is your age?

A.—Thirty-three years, with the hope of returning to youth and to reach it spiritually in the year 5557.

Q.—Did you find much happiness in your forty days of meditation and prayer?

A.—No, but I know of the reason for it and its purpose.

Q.—What are they?

A.—Every man who wishes to travel with profit in natural and supernatural philosophy, must build in his heart a temple to the Eternal and search to regenerate himself not only physically but also morally. It is necessary that he employ all his efforts to discover the apostle and the celebrant of the grandeur and the Omni-

potence of God; he is obliged in the highest degree to hide and render his individuality impenetrable to all profanes.

The Eternal, in creating the primary matter, has endowed it with such perfection, that it alone can serve and prolong the years of mortals, that which it accomplishes through the redemption and the conduct of the forty days with a love for the natural and spiritual being.

For the spiritual or natural operation, forty days is the time both determined and necessary to perfect our morality and bring us to the desired age.

This spiritual regeneration consummated and perfected, we have no further need for protection or security from any mortal and one will be principal and master, and with the continuance of the grace of the Eternal one can conserve that power, so long as one conforms scrupulously to that which I will show you.

Q.—You have such obligations. I find myself unable to assure you have mercy. You will be able to count on my discretion and my obedience. May the sword of the destroying angel punish me, if I should fail my promise.

A.—I command you anew to execute, word for word, what I prescribe, because in following literally the method and the rules of our Founder, you will never err.

Here are the seven commandments:

1st. Outside the temple; one never explains or interprets anything except physically; while in the temple, one explains everything morally and not physically.

2nd. Never, under any pretext whatever, does one raise any question about any childish, vain or curious object, even should it be to the advantage of the moral or the physical.

3rd. It is expressly forbidden to question or ask questions about persons mortal or passed on to immortality, on any point which might injure the reputation or harm the fraternity.

4th. Being an active Master, one must never, no matter what the motive, answer any question raised either by himself or another,

concerning the society. The great Founder having ordered formally that any given question should be clearly stated, and explained, without any reservations whatever after the manner that the assistants intend and understand.

5th. The labors of the Order being consecrated to the Eternal, each individual, out of respect, should guard his celibacy on the day of the lodge meeting.

6th. If through prejudice or rumor a brother finds himself affected or tormented by a scruple, he will be obliged to resort at once to the head of his group to receive explanation and tranquillity.

7th. Since not all that is carried to the Temple is moral, it is necessary upon entering it, to leave behind all mundane things and to bend all his efforts and his soul to the eternal.

That is the condition which will be able to render us fit to profit by the language and lessons of the immortals.

Q.—Will the practice of these commandments suffice me?

A.—If you continue to conduct yourself properly, and wait patiently the time fixed for the degree; if after you have broken the chains and penetrated into the interior of our sacred sanctuary, you attain a place among the elect, you will then be able to hope to merit the grace of becoming an active Master, and to see the crowning of your desire.

Q.—What must I retain of these charges and what labors must I undertake?

A.—You must obey patiently and with zeal the orders of your chief, and give him constant proof of your respect and your faith in God; of your attachment to our Order and of your love for your neighbor.

Redouble your efforts to cleanse yourself, not by austerity, privation or outward penitence; it is not the body which is to be mortified and be made to suffer; it is the spirit and the heart which will render us good and pure. It is these which will rid you inwardly of all vices and fill you with love of virtue.

Apply yourself to develop the great mysteries found in the circle of the four cardinal points, because without that knowledge, you will never be admitted to that which is indispensable; to learn the names and signs which are found on the angles of the sacred star, and which are the chiefs in each hierarchy.

Remember always, that those notables and powers who will be the spiritual creatures, are those men who have become immortal, or passed to immortality and remember also that you will become idolatrous and guilty before God, if you should ever give to any of these any sign of adoration. There is no other supreme being, save only God, Eternal; He is all, He is the one unique, who will both love and serve all beings, be they spirits; immortals who have lived, now live, or will live; although they are his subjects, his servitors and his inferiors.

Observe with care the movements, the positions and the words of the acting master during the conferring of this degree. Note the stroke of the right foot as he taps the floor, the perfect sign which he gives, the noble and majestic mien with which the same is presented, the force and energy with which they are expressed.

Q.—Why that position of the acting Master? Is it necessary?

A.—Because man having been created by God, in his own image, he is superior to all other creatures; because while he works it is the expression of the power God has granted him and which, while never done with hauteur, should nevertheless demonstrate the grandeur and nobility of his actions; his persuasion, his triumph and his glory. There is no sign of pride or arrogance, but of nobleness, strength, and dignity which inspire confidence. Do not even imitate or injure yourself, like those hypocrites who always on their knees, their eyes lowered, and the body bent, never speak except with exclamation while doing nothing except with baseness. Although respect and sweetness are on their lips, insolence, envy and arrogance are in their hearts.

Q.—What is the significance of the rap on the floor with the right foot?

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A.—That the acting Master at that moment raises his spirit to God, and that he is shedding the physical part, that he may be occupied by nothing but his moral part.

Q.—Why does he raise his right hand with the fingers extended, and hold the left to the rear?

A.—To let his assistants know that while the Supreme Being is overcoming chaos, it calls for that attitude.

Q.—Why does he whimper and pronounce the word *Heloym*?

A.—To teach you that the Eternal, through a perfect sign and with that single word, grants the eternal life to the primal matter, through his intermediaries, and to man.

*Heloym* signifies, I wish and I order that my will be done, and that all shall be done accordingly.

Q.—In the tableau, what is the significance of the temple placed in the middle of the heart?

A.—That there is no place but in the heart, that one must erect a temple to the Eternal.

Q.—Why do the sun and moon shine on the heart?

A.—That you may learn that you can never be perfect, until your body shall have been purified by the celestial fire contained in the primal matter.

Q.—What is the significance of the assassination of Mercury by a Master?

A.—It is the emblem of the first physical operation absolutely necessary and indispensable.

Q.—What do the three stones signify?

A.—It means that in order that primal matter may become perfect, it is necessary that it be proved by three different changes.

Q.—What is the purpose of, and why must I always wear, the vestment known as "*talare*"?

A.—Man having regenerated morally and physically, regains the great power which was destroyed by the loss of his innocence. That power gains for him spiritual vision and primarily it recalls that the physical vestment of every man who is consecrated to

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the Eternal must wear the "*talare*". It is that which in all religious and at all times and places was worn by the sacrificients, the priests and those men devoted to God.

Although the ordinary clothing is sufficient for the profane, it is not enough for us. Since ours should be perfect and sacred, it is necessary that it had been blessed and consecrated by the spiritual beings and the intermediaries who are between God and us.

Q.—How is it possible for our vestments to become consecrated the same as the vestments we are wearing?

A.—By making yourself fit to wear it and by being witness to the communication between man and the intermediaries.

Q.—Where is the place of this celestial traffic between the spiritual beings and man?

A.—Inside the temple where you acquired the greatest knowledge.

Q.—Can I receive this as well in my own apartment?

A.—No, but here is something which it is permissible for me to give you for your consolation. When the period of your labors as companion terminate and your good conduct proven, you will be admitted inside that temple. There you will find a chief vested with the authority and supreme power to purify you according to the laws of the Founder, and give the consecration of all those things which are necessary.

### RECEPTION OF MASTER OF THE INTERIOR

#### OF THE EGYPTIAN LODGE

#### PREPARATION OF THE LODGE

The Lodge should be decorated in sky blue and gold; it should be decorous, well arranged and well lighted. The throne is elevated three steps and should be occupied by two persons representing Solomon and the King of Tyre. At their feet should be a blue cushion, embroidered in gold, with four loops also of gold, and on the cushion is an epee or sword, having the guard on hilt in silver gilt and the blade also in silver gilt with the seven planets engraved on each side.

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The covering of the throne should be blue, fringed with gold; behind and above the head of the Venerable, on a piece of blue silk, there should be a star of seven points bearing in the center the name, Jehovah. This star and the name should be embroidered in gold, the star surrounded by rays embroidered in spangles of gold.

There should be for the recipient of this degree a large red cord; gloves trimmed in the same color and an apron of white lamb skin, doubled and bordered with flame-colored satin, with rosettes of the same color in the four corners, and in the center a globe of gold, traversed by the zodiac, with the signs of the seven planets embroidered in silk. This globe is suspended in the blazing star of the seven angels by means of a loop of silver.

### TABERNACLE

The Tabernacle should be over the throne, facing the lodge. Its exterior should be hidden by a great glory whose rays are of gilded wood. On the right side is a small window closed by a slide, and on the left side is a door with a small stairway, opening into the room. In its arrangement, dimensions and proportions it should conform to the tabernacle of the mother lodge.

### TABLEAU

In the upper part of the tableau, there should be represented a phoenix in the center of a burning pyre. Under the phoenix, a sword with a cross of St. Andrew, together with the caduceus of Mercury. Below the sword and caduceus, at one side, Time in the guise of a fine, robust, old man having large wings at his shoulders; and on the other, facing Time, a Mason dressed as a Master in a green frock coat; hussar type boots and a red cordon; and in his right hand a sword prepared to strike off the wings of Time. At the right of the Mason is an overturned hour glass and broken scythe of Time.

### VESTMENTS OF THE VENERABLE

The two principals, or Venerables, should each be clothed in a white *talare* with sky blue stole bordered with fine gold lace and

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having embroidered in gold along its length the names of the seven angels. At its ends each stole should have embroidered in the same manner the sacred name of God. A fringe of gold finishes each end.

The great red cordon supports by its two ends a plaque which should be embroidered with stitches of silver, showing a rose in the center, bearing the inscription "Primal Matter" and below the mottoes "I believe in the rose".

They also wear their hair short, and their feet are clad in slippers or sandals, white in color, embroidered and tied with a blue ribbon or rosette. These are without buckles.

The two Venerables should be clothed in their vestments by the Masters who during this time chant the "Te Deum". The Grand Inspector is the one who directs and presides over this ceremony, since it is numbered among his duties. The vesting is done in a place immediately adjoining the lodge room where there is a closet for this sole purpose.

### DISCIPLINE FOR THE MASTER

The lodge or inner chamber should consist of at least twelve persons, not including the two Venerables. The acting Venerable Masters bear the names Alexander I, II or III according to their seniority of consecration.

Each of the twelve Masters should bear the name of one of the twelve prophets below and should be clothed in the vestments shown in the tableau.

Samuel	Zachariah	Daniel
Solomon	Isaiah	Hosea
Elias	Jeremiah	Jonah
Elijah	Ezekiel	Amos

The Venerable assigns to the candidate the name of a prophet unassigned, and imposes on him the obligation of bearing it all his life and never to take or sign another name so long as he writes or works in a lodge of our rite. To his name, Samuel, for example, he will add "of the first lodge" should he be from the mother



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lodge of Tryon, or "of the second lodge", should he be from that of Paris.

No Master should ever enter the inner chamber with hat or cane; he should always be bare headed and with sword in hand. After all are assembled in the lodge room, the Venerables must choose two companions, or if there be none, two apprentices, to guard and act as sentinels, drawn sword in hand, outside the lodge.

### CHAMBER OF REFLECTION

The furniture and the decoration of that chamber should be very gay. The tableau represents a young man clothed as companion, seated on a stone in the middle of a forest, having the air of a man fatigued and deep in meditation and profound reflection. About him are some broken chains and some broken instruments of punishments.

Some Furies prepare to leave and retire. There is a rainbow above; and over that a pyramid, before which should be a Master in uniform with his cordon. He should have an attitude noble and determined, bearing his sword in his right hand and the caduceus in the other. With his sword he gives a sign of encouragement for the companion to enter the pyramid, and with his caduceus he points to the rainbow composed of the seven primary colors. The sky should be pure and serene.

At the base of the tableau should be written these words "Conquer or die; reflect before you undertake!"

In the four corners, there are circles formed by a serpent biting his tail. In the middle of each circle the initial of the four cardinal points. The candidate should be left to his meditation and remain in this chamber at least an hour.

One of the two Masters, who should be sent to the Chamber, will give him a proper and appropriate discourse to explain the emblems in the tableau. During this discourse the companion should be on his knees. The companion should be clothed in a *talare*, his hair disheveled and tending to hide part of his face. Before he leaves the chamber of reflection, the two elected who are

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designated to prepare him, should try, by means of discourse and adroit questions to discover if the candidate is patient and obedient. They should try to make him understand that despite the time that has passed during his companionship, the Masters feel that there is need of several more years before he can be admitted among them. If in spite of these misleading statements, the candidate shows by his responses, a complete submission and obedience to his superiors, the two elected give him hope of being accepted, and one of them returns to the lodge to inform the Venerables of the condition in which they left the candidate.

### OPENING OF THE LODGE

The vesting of the Venerables having been completed, the lodge properly guarded and well-tested by the Grand Inspector, they take their place standing before the throne.

The Acting Venerable will say:

"To order, my brothers, in the name of the Great Founder of our Order. Let us seek to act and work for the Glory of God, from whom we obtain the wisdom, the power and the ability. Let us try to obtain his protection and his mercy for us, for our sovereigns and for our neighbors. Join your prayers with mine to implore for me his help and his light which are so necessary."

That being said, the two Venerables go to the middle of the room, and turning to face the name of Jehovah, they kneel as do also all the assistants, and the acting Venerable will commence the invocation in these terms:

"Oh, Thou Great God, Thou art supreme and sovereign, we pray Thee from the depths of our hearts, by reason of the power which Thou has showered upon us according to our founders, that Thou permit us to make use of and enjoy that portion of Thy grace, which came to us on the invocation of the seven angels who surround Thy throne. Thus we operate and work without violating Thy orders or destroying our innocence."

The prayer over, the two chiefs together with assistants, prostrate themselves on the floor and remain there until the Venerable

laps on the floor with his hand, which serves as a sign to rise and take their places. All being seated, the acting Venerable will give a discourse fitting the occasion and states that the term of five years companionship of the candidate has expired and that he begs the privilege of being received as Master. He then demands that all give their opinions, truthfully and conscientiously, concerning the morals and conduct of the candidate. Should one of the brothers allege any motive, grievance or complaint against him, he should announce it at once to the entire lodge, and the Venerables should then decide by vote whether to admit or reject him. If the lodge consent by unanimous vote in his favor, the acting Venerable will choose two of the elected to go to the Chamber of Reflection where the candidate should be found. When the Venerable has been informed, by the return of one of his deputies, of the good character of the candidate, he will address the Grand Inspector and order him to go search for and introduce the Dove, (1) who ought to be found ready, and properly vested in the adjoining room or cabinet. The Grand Inspector should lead the Dove to the feet of the first Venerable, who should himself, or his deputy and no other, clothe the Dove according to the prescribed form, which is a white *talare*, shoes equally white, trimmed and tied with a sky blue ribbon; a cincture of blue silk and the red cordon from right to left.

Thus clothed, the Venerable will say to him: "By the power the great God has granted to our founder, and by the same which I hold from him, I invest you with this heavenly vestment."

He then will give a discourse concerning the sanctity and the grandeur of the mystery which will follow. After the Dove is completely clothed, the Venerable will cause him to kneel, then holding his sword in his hand and striking the right shoulder of the Dove, will cause him to repeat word for word these words, "Oh God, I humbly ask Thy pardon for all my past faults, and beg that Thou give me the grace, according to the power which Thou gavest our founder and which he gave to my Master, of a promise of acting, and permitting me to labor, according to his commandment and his intention."

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After this the Venerable will create the Dove, by blowing his breath over him three times; he will then give her unto the hands of the Grand Inspector who will conduct her into the Tabernacle. The interior of this is entirely white; in it should be a small table upon which should be placed three candles and a small stand; the Grand Inspector after having accompanied the Dove and having shut her in the Tabernacle, will take from it the key which should be attached to a long white ribbon, and will present it to the Venerable, who will hang the ribbon around the Inspector's neck and order him to place himself, sword in hand, at the foot of the stairs by which the Dove had climbed.

The acting Venerable will rise, and will say again: "To order, my brothers." They will all rise, and the Venerable, going to the middle of the room, will turn and face the tabernacle.

The circles having been formed and the sacred words pronounced, he will help himself to the power which the Grand C. . . has given him to obligate the angels "AN.." and the six other appearing before the eyes of the Dove, and when he has given notice to all in his presence, the Venerable will charge her, by virtue of the power which God had conferred to the Great Founder, and which he had accorded him, to demand of the angel "AN. . ." if the subject proposed for Master according to his merits and other qualifications should be received, yes or no.

On affirmative response of the angel to the Dove, the twelve elected will bow their heads to thank the Divine one for the grace which had been granted her, which was manifested to them, through the appearance of the seven angels to the Dove. The Venerable will order the Dove to be seated, as well as the rest of the members of the lodge, and he will proceed to the reception of the candidate.

The Venerable, beginning again, will with his sword describe four circles toward the four cardinal points, commencing with the North, then South, East and West, then he will describe another, over the head of each of his assistants and will end with one last facing the door. Finally he will take a tack which he will place

in the center of the lodge, and with the aid of a golden string and a piece of white chalk draw a circle six feet in diameter, in which the candidate will be placed.

In the four sections of the circle, he will have braziers for burning the following:

In the North—Incense

In the South—Myrrh

In the East—Benzoin

In the West—Balsam Peru

Under the braziers there will be traced the four characters known by the Venerables, one of whom will remain seated and the other will remain standing before the throne, sword in hand. At the right will be the Orator carrying the four perfumes. The acting Venerable will order the assigned brother to return to the chamber of reflections, to take the candidate and conduct him just outside the door, placing him between himself and his assistant. The three arriving at the door, one of them will knock once. The Venerable having heard them, will cause the bolts which close the doors, to be opened immediately, that the three persons may enter. The two elected, who accompany the candidate will conduct him directly to the middle of the circle drawn on the floor, where they will leave him and retire to their places.

The Venerable will again give the discourse beginning "Man . . . etc." and having completed it and having told the candidate, that if he sincerely desired to come to a knowledge of the Great God, of himself and of the Universe, it will be necessary for him to subject himself to a promise and take an oath to renounce his past life and arrange his affairs in a manner fitting a free man. The candidate will kneel and repeat word for word the obligation which will be given by the Venerable.

The obligation over, the assistants will kneel and the candidate will prostrate himself and while he is thus extended at full length within the circle, his face to the floor, the Venerable following the Orator will throw a pinch of perfume into the brazier and returning to the candidate, will recite this psalm (Psalm 51).

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"Great God, have pity on this person M.N., according to Thy great mercy and remove his iniquity, according to the multitude of Thy good works; cleanse him more and more of his sins and purify him of his offenses, because he recognizes his iniquity, and his sin is always against himself; he has sinned only against Thee, he has committed error in thy presence, to the end that Thou wilt be justified in Thy promises, and victorious in Thy judgment. Thou seest that he was born in iniquity; that his mother conceived him in sin. Thou hast loved the truth; Thou hast unfolded to him some uncertain things, and the secrets of thy wisdom. Thou hast purified him with hyssop and he will be clean; cleansed him and he will become whiter than snow. Thou wilt make him understand the word of consolation and joy and his bones which Thou hast humbled, will tremble with happiness; turn thy face upon his sins and pardon his offenses. Oh God, make his heart clean within him and renew the spirit of justice in his bowels; turn not thy countenance from him; grant him the joy of Thy healthful assistance and fortify him with a spirit which he will freely work for Thee. He will understand Thy ways with the unjust, and the impious will turn to Thee. Oh God! Oh, God of our Salvation, deliver him from evil, and his tongue shall sing with the joy of Thy justice, Oh Lord. Open his lips and his mouth will give forth Thy praise. If Thou wishest a sacrifice, he will offer it. Sufferings are not agreeable unto Thee! The sacrifice which God demands is a chaste spirit. Oh God, Thou dost not despise a contrite heart and humble. Oh Lord, in Thy benevolence, spread Thy good and Thy grace on Zion, before the walls of Jerusalem are destroyed. Thou wilt accept then the just sacrifice, the offerings and the burnt offerings. These we desire now to offer on Thy altar. We pray Thee, great God, to grant him the grace which Thou gavest our Great Founder."

The Venerable will retire to a place near the throne, but, remaining standing, will indicate that the brothers rise and remain so, while at the same time indicating that the Orator should assist the candidate to arise, and to conduct him before the Venerable.

The Orator will place the candidate before the first step of the throne and cause him to kneel with his right knee on that step, his left leg extended to the rear. At that instant the Venerable will make him a Master by breathing three times in his face, at the same time decorating him with the red cordon and presenting him the Apron and gloves after which he will be blessed and consecrated by the angels, as by Enoch, Elias and Moses. The Venerable will then give him a discourse on this subject, the same as the Great Founder himself gave to all the Venerables under the same circumstances. The ceremony over, the Venerable will approach the Orator and cause him to conduct the new prophet to the place for which he was destined, which should be at the right of the throne. Then all will be seated and the Venerable will give a discourse which had been communicated by the Great Founder and ordered to be given at this time. He will end with this prayer:

"Oh Lord, remember Thou our Great Founder and Master and all the goodness to which he was a witness. As he swore before the Lord and made a vow to the God of Jacob. If I enter, said he, into the rooms of my palace; if I lie down on my bed or couch; if I permit my eyes to sleep or eyelids to close; if I lay down my head, it is only when I have found a home for my Lord and a Tabernacle for the God of Jacob. We have heard said that the ark was in the land of the Ephraimites. We have found it in the forest; we entered into his temple; we adore him the place which serves him as resting place. May Thy priests be clothed with justice and may your saints be joyful. In consideration of our Great Founder, Thy servant, turn not thy face from those saints. The Lord has sworn our Founder a great oath, and He will not violate it; He spoke, 'I will establish on your throne, the fruit of your loins, if your children guard my alliance and the precepts which I will show you, they and their posterity will inherit your throne, eternally, because the Lord has chosen Zion; He has chosen it as His habitation. It is the place of my rest forever. I will live here, because it is the place I have chosen. I will bless the widow with

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my benedictions; I will provide bread for the poor. I will clothe my priests with my saving grace, and their saints are rapt with joy. It is thus, that I will demonstrate the force and power of your founder. I have prepared my lamp for my saints. I will cover their enemies with shame and confusion, and the glory of my sanctity will live forever in their minds'."

The Venerables as well as the assistants rise, and the acting Venerable going to the middle of the room, and turning to face the Name of God, will order the Dove, by virtue of the power which he holds from the Great Founder, to demand of the angels if the reception which was given was perfect and agreeable to the Divinity. The sign of approbation being given by the angels to the Dove, the Venerables and assistants will prostrate themselves and will in their hearts give thanks to the great God for all his grace, with which they were favored.

The Venerable will close the lodge, giving his benediction to all his assistants in the name of the Eternal and of the Great Founder.

### CATECHISM OF MASTER OF THE EGYPTIAN LODGE

Q.—Whence came you?

A.—From the interior of the Temple.

Q.—What did you see in the Temple?

A.—A Dove, very beautiful and very favored of God; a sanctuary blazing with light; a tableau revealing allegorically the greatest secrets of Nature and a brilliant star over the heart of each of the venerables.

Q.—What does that star show?

A.—A beautiful rose, around which there are two inscriptions, the one consisting of these words "I believe in the rose" and the other of these "Primal Matter."

Q.—What does that rose signify?

A.—That it is the emblem of that primary and precious matter, of which there is constant mention in all the writings of our doctrine, and which is found in the hands of all the elected.



- Q.—What is the use and what are the duties of the Dove?
- A.—They consist of serving as the intermediary between the angels of the Lord and the elected; to give knowledge to these latter of the divine will and finally to convince them of the obvious existence and great power of God.
- Q.—What does the sanctuary contain?
- A.—The sacred name of God, placed in the middle of a blazing star.
- Q.—Give me, I pray you, an explanation of the tableau; what does the phoenix signify?
- A.—That a true Mason will be reborn from the ashes; that it will be possible to renew and rejuvenate himself at will, like that bird; so it is certain that it can be said *et renovabitur plumas meas.* <sup>(2)</sup>
- Q.—What is the significance of Time and of the Master who clips his wings?
- A.—Since a good Mason has lately come to snip the wings of Time, his life is endless.
- Q.—What can be said about the broken and destroyed instruments of torture?
- A.—That a Mason having obtained that degree of power, death no longer has any fear for him.
- Q.—What is the significance of the overturned hour-glass?
- A.—For the immortal man, the measure of time becomes useless.
- Q.—What does a sight of the interior of the Temple mean to you?
- A.—The most sublime knowledge.
- Q.—How do you know that?
- A.—Because there was communicated to me a portion of the power which God of his good will granted our Great Founder, and through it, permitted me to regenerate a man who was lost.
- Q.—How were you occupied in that interior?
- A.—In glorifying God and accomplishing those duties laid down by our Great Founder.
- Q.—What are those duties?

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A.—They are entirely spiritual and are none other than those which will gain admission into the temple of God, where one occupies himself in the same manner that Solomon once did in presence of all the people, while he consecrated the temple, which he erected to the Eternal.

Q.—What do we find in the middle of the Temple of Solomon?

A.—The true tabernacle, the resting place of innocence. At the sound of the invocation, the Eternal manifested his power in favoring that place by the presence of all the angels, archangels, Seraphims and Cherubims.

Q.—How did Solomon commence his duty?

A.—He descended from his throne, he laid his hand, with fingers extended on the head of the Dove, and struck it with his sacred sword and made it a true sacrifice which he offered to the Supreme Being. He carried it into the tabernacle and offered up his prayers and invocations in a manner so clear that all the people understood. His duty and his confidence were so perfect, because he showed evidence of those graces spread among all men.

Q.—Did our Grand Master always practice and follow the same method?

A.—Always. However, all the duties were performed according to his constitutions and ordinances, and were constantly crowned with greatest success; but it is necessary to conform exactly and scrupulously to the commandments which are prescribed in the catechisms, because without that, one runs the risk of incurring that which once came to the ministers of the Temple of Jerusalem after the death of Solomon. These ministers combined their ideas and built the tower of Babel. It resulted in errors without number; schisms as well as idolatry, which the man filled with pride sees again today in his dismal surroundings.

Q.—What is the significance of the sacred pentagon made of paper according to the art?

A.—The pentagon is the fruit of the great work of moral regeneration through the retreat of forty days, which all the truly elected

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of God have made. During that time one divides his twenty-four hours as follows:

Six hours are employed in reflection and rest.

Three hours are consecrated to prayer and a sacrifice to the Eternal.

Three times three, or nine, are intended for sacred matters.

The last six hours are reserved for conversing together and recording the lost powers, both physical and moral.

Q.—What does the pentagon represent?

A.—Enoch, Elias and Moses, which we know; the last at the exodus from Egypt and after he had made the journey with pain and fatigue, carried with him a number of things chosen by the voices of the angel of the Lord, took them to the top of Mount Sinai. There he made a retreat of forty days, and while there he made and perfected the sacred pentagon, written and engraved with the names and signs of the seven archangels; as well as the sacred writing which God gave him; and as Moses retired to that Mount; he ordered Aaron to remain at the foot and guard against intrusion of the people of Israel either because of pride or curiosity. He carried the sacred pentagon to confirm the power of the Eternal, to afford knowledge of truth and give proof of the great power accorded to man.

There were also, many other elected favored of God and favored of Moses, of whom I would like to talk to you but I am bound to tell you that after having accomplished that great feat there was nothing more to be done, "*Qui potest capere, capiat*". (3)

Q.—What do you mean by nothing more to be done?

A.—As soon as a man possesses the sacred pentagon, he has no need to give up the triangular cubical stone, nor to change the stones into bread.

Man aspires constantly to have perfect repose, to possibly obtain immortality and say of himself, *ego sum, qui sum*. (4)

Q.—How are the six hours for reflection and repose used?

A.—To permit each Elect to enjoy himself as may be; for medita-

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ting alone; for refreshing the physical self by sleep; or by a cessation of mental activity, all labor is suspended during these six hours.

Q.—What happens during the three hours consecrated to the sacrifice to the Eternal?

A.—One prays, one adores, and one entreats for the physical and the moral to be cleansed of all impurities. The catechism of the apprentice requires that prayer, as well as sacred invocation and the commandment given to the archangels be used to obtain knowledge of the true words and signs belonging to the art.

Q.—How are the three times three, or nine hours, allotted to the sacred works occupied?

A.—These nine hours, divided into three parts, are used to prepare the virgin paper as well as the other articles which are to be consecrated during these days, that they may be used for presentation on the thirty-third day in the room newly built for that great purpose.

Q.—For what are the last six hours employed?

A.—They are reserved for recreation; for conferences; for preparation, according to ancient methods, of the different colors which are necessary each day and finally to dispose, fulfill and satisfy our needs.

Q.—What sort of place is to be chosen for this important retreat?

A.—One prefers a very high place, and if possible a mountain uninhabited and well hidden from the eyes of mortals, on which is built the pavilion according to the proper and convenient proportions; and one should tell no one of the day on which he will leave. It will be necessary to assemble in advance all the articles necessary, which are the instruments of the art according to Moses; the furniture; the utensils; the vestments; etc.

Q.—What do you mean by the instruments of the art?

A.—They are different objects, such as the ceremonial cloth and others. The ceremonial cloth is of yellow silk of which you will recognize the importance and the necessity, when you are

instructed in the manner in which it will be necessary to consecrate the pavilion and the instruments of the art.

Q.—What is the pavilion called?

A.—Zion; to teach that it was on the Mount of Zion that God revealed himself to man.

Q.—I beg of you to give me the details of the pavilion, including its dimensions.

A.—The pavilion must be built expressly for that purpose and destroyed when that purpose has been fulfilled. It is three stories high. The chamber on the third floor should be a perfect square, eighteen feet in height as well as length and breadth. The four windows placed in the middle of each side should be oval, three feet high and four feet wide. There is but one door for entrance to this room, and it should be built in such a manner that each person alone may open or close it at will. This room should be entirely white, without any other color.

The second chamber or cell in the middle story has no windows. It should be perfectly round and of a size to contain thirteen beds, solely for the repose of the twelve Elects and of the Chief. There should be a lamp in the middle; and there should only be such furniture as is absolutely necessary. When the third chamber is to be destroyed, the second chamber will be called Ararat, to teach that the ark rested on the mountain and that perfect repose is destined for the Elect of God.

The first or lower chamber should be of a size suitable to serve as a refectory. It should be surrounded by three closets of which two are to contain the provisions and other necessary articles, while the third is to contain the instruments and utensils which are required for the operations or purposes of the retreat.

It should be built in a place, if possible, where there is running water, because once the pavilion is entered no one may leave before forty days have passed.

Q.—What is the intention of that great operation?

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A.—That your soul may be exalted; that your heart may be filled with love for the eternal; and double the knowledge which our great founder received from the last mystery and which is permitted to be revealed to you.

After the thirty-third day and also after the fortieth the Supreme Being will accord to the assistants the ineffable favor of revealing through the seven archangels the seal and signs of those immortal beings, which are engraved by each on the virgin paper.

The operation having been consummated and complete, the man who had the pleasure of being numbered among the Elect, attains the acme of glory and happiness. He becomes master and chief worker without the help of any mortal. His spirit is filled with divine fire; his body becomes also like that of a most innocent child; his perception boundless; his power immense; he will contribute to the propagation of truth in all the world, and finally he will have a perfect knowledge of the grand class, as well as the good and evil of the past, present and future. The Elect who has made that retreat receiving for himself the sacred and unusual pentagon, embellished by the seven seals and by the seven signs of the seven primitive angels. He receives in addition seven other pentagons which he should present to those seven persons, men or women, whom he should prefer and desire to interest further. Each of these seven pentagons should contain on the virgin paper the seal and sign of one of the seven original angels. But whereas the Elect will be able to correspond and communicate with all the seven original angels, the possessor of one of the secondary pentagons will not be able to see or communicate with any except the angel whose seal and sign is shown on the pentagon which he has been given.

Each of these seven persons should enjoy to the utmost the prerogative of being able to operate and work as master and commander of the seven archangels and all of their hierarchies, but under the restriction of which mention is made in the

first catechism, and subject to the intent of the three philosophies.

The perfect Elect enjoys that first power but does not command the immortal except in the name of God; but the person whom he has favored by a secondary pentagon may make use only of the second which is limited; and he cannot act and command except in the name of his master and by his will of which he is unaware, as well as that which is detailed in the apprentice catechism.

Q.—Will you climax your kindness now by telling me how the physical regeneration is accomplished?

A.—By a retreat similar to the forty days. One retires during this time with a friend, one conforms to the regimen prescribed by the founder, one takes three pinches or three grains of the primary matter and one will find perfect regeneration.

Q.—What will be the result of this action.

A.—The old man will disappear and the new recommence his course. That regeneration will renew him with the same success for another fifty years, the same as that which it pleased the eternal to give him originally.

Q.—Is there any example of a similar regeneration?

A.—Certainly, the scripture gives you one about Moses. It tells you how Moses after the retreat of forty days and forty nights on Mount Sinai to form the sacred pentagon, returned a second time to that mountain and remained there again for forty more days and forty more nights.

The scriptures in like manner inform that after that second absence, Moses returned with a force so brilliant and refulgent with light, that the people could not bear the sight and he covered his head with a veil. The mystery of that enigma is that in the second retreat, Moses secluded himself with his friend Hur for physical regeneration and because at his return his face was so rejuvenated and so changed, he had to hide that phenomenon from the people; he would not speak or communicate to them again without covering his head with a veil.

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### NOTES

1. It is not clear whether the dove is a man or a woman, who is a member of the Adoptive Rite. It appears to be of no importance, as Cagliostro mentioned in several places, as the dove is purified according to the ritual, and made such by the acting Master.
2. And my feathers will be renewed.
3. Who can comprehend, comprehends.
4. I am that I am.

\* \* \* \*

*This ritual translated from the French by Herbert Keppicus,  
Fellow of the Grand College of Rites, during the years 1952-53.*