

COLLECTANEA



ORDER OF DRUIDS
GRAND ELU OF LONDON
KNIGHTS OF THE LION
KNIGHT OF THREE KINGS
THE INITIATION OF ANTIQUITY
THREE DEGREES OF
THE RITE OF MIZRAIM

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ORDER OF DRUIDS

(PRE 1829)

THE NOBLE ARCH & VICE ARCH — OPENING

Q.—What is our 1st duty?

A.—To secure the avenue of our Druid Temple.

Q.—Attend to that indispensable duty of our Order.

A.—We are in security.

Q.—Attention, Brethren Associates, and give the mysterious signs, I now declare this Lodge open for the purpose of Druidism (*then Benediction*) "May Heaven help our Association inspire our hearts to duty, love and gratitude. Make us wise and worthy and render us social and happy."

(Closing similar — tiling — all satisfied — declare closed — song — farewell — shake hands — festivity at pleasure).

1 Rap—implies a Candidate is in waiting.

2 Raps—admits visitors and candidates to prepare.

3 Raps—4th Bard says "Brother guardian, the candidate having gained admission, you will assist the Sentinel in preparing the passage to the sacred grove and see that none approach during the ceremony. Also secure the candidate" (chains). Then led 3 times over to the Vice Arch who says "In wishing to learn our mysteries, will you maintain, and support the rules and regulations of our Institution; render due respect to the officers and promote the virtues of Integrity, Friendship and Loyalty? Have you any objection to receiving an obligation?"

3rd Bard then says "Proceed in darkness now pass you on to yonder sacred grove which running East heads to the Druid Temple. Your passport for admission there is the sacred mistletoe. Much you will be challenged—be circumspect in answers."

Then he meets the 2nd Bard who says "Friends, whither are you going?"

A.—To the sacred grove.

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Q.—Have you the necessary passport?

A.—I have.

Q.—What is it?

A.—The sacred mistletoe.

Q.—Give it to the proper officers—we confide our worthy T. (chant)
"with evergreen his brows entwine and hail him with your
songs sublime." (song—or duet)

ADDRESS OF THE P—ARCH

"Our order is founded on integrity, friendship and loyalty. In becoming one of our number *you will pledge* your faith with ours at the Altar of Devotion."

Then led to Noble Arch (obligation).

"I am, in the presence of these witnesses in memory of Togoduhiline and by the virtues of the second mistletoe, solemnly promise not to communicate, except to a Brother Druid, or in the body of a Warranted Lodge, which maintain and support such regulations, which deal justly and truly with Brethren—penalty they'er hewn in pieces—as was AGAG by Samuel at the command of the Lord." (1 Samuel—chapter 15) after obligation.

1st Bard says "You shall remember your obligation. Expect not that ignorance of it will be excusable, as you have sworn to perform. Violate no engagement. Shrink from no duty. Be not as the abased who drag out an existence—the scorn and contempt of all men—and lost to selfesteem."

2nd Bard answers the 3rd—approving the motions of the candidate—"Brother our intentions are honorable, we would shun error and danger, we would be wise."

3rd Bards says "Tis well, for think but of the consequences when once beyond the course of rectitude, a wrong decision leads more and more astray to infamy and ruin." (pass) —Goes around 3 times—halts—"And now a more terrific calamity awaits for proof of our virtues. Kneel, for like the seal impress bore, hence the mark of brotherhood."

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History: No writings of the Druids are preserved. All was lost, but from their traditions we learn their just law. The giver was Togoduhiline AU 3003. Tingstone Exana, daughter of a British Chieftan, while a virgin, lost her mother. Texa Magubuis, was a friend she loved and had a fornicate marriage. Texa went to repel the Romans and was killed. Tingstone was pregnant and had found a private shelter in the cavity of an oak. A Noble Arch one day, in search of mistletoe, found Tingstone's child near a Druidical Altar; considered him born to great fame; became his brother and benefactor; took him of his mother and called his name Togoduhiline. In time he became a Druid Priest or Bard and lived to great age, teaching temperance and integrity, secrecy, charity as maxims of first importance. As he taught he did so; by foresight and example, ever doing good.

ARCH — Hat — Chorus: Signs, tokens, F. C.—Tuetonius Polenous. The sign that heard, Tor I various chants are as follows:

"Lightly tread—tis' hallowed ground
Hark above, below, around
Fairy hands their virgils keep,
While frail mortals sink to sleep
And the moon with feeble ray
Gilds the brooks, that bubbling play
As murmurs—soft they flow
Inticement for lovers' woes."

The chant of chorus Proceeds:

"Through natures' rugged paths now let him move.
Teach him the mysteries of the sacred grove.
Tho horrors rise and dreadful tempest howl
Tho lighting flash and thunders shake each pole
Yet let manly fortitude repel each blast
And ordain him with true happiness at last."

The following added:

Brothers, assist, attend this solemn rite.
His chains take off and give blissful light.

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Let themes desire assail his raptured ears,
Where virtue, tho gold in brilliant charms appears
While history with mystic language told
Taught by that arch over earthly world.

Ye Bards and Druids all attend,
See one approaching as our friend.
In expectation to be made
To come within this hollow glade.
You know our order does require
Each Brother should be proved by fire.
Lest any miscreant dare to pry
Or look with a malignant eye
Into our sacred mystery.
Come then, ye searchers, proven triers,
Prepare your instruments and fires
Conduct them to the festive spot
And with your branding irons hot
While yet their eyes are bandaged dark
Let them receive the Druid's mark
So deep that on it when they look
They'll ne'er forget the oath they took.

Note: Written in longhand on last pages of another ritual—
and minutes of two meetings of the Order of High Priesthood in
Rhode Island—1829.

H. V. B. V.

THE SUPREME DEGREE OF THE GRAND ELU OF LONDON

It has been asserted that this degree is Cromwell's invention; although it is heterogeneous to masonry, I discuss it here nevertheless as communicated to me by a friend who gave to some extent very beautiful allegoric explanations on the preceding degrees.

(Editor's note: The previous remark was found in a memorandum of which the present is a copy. As regards the following explanations we should assume that the previous owner of this memorandum was not well instructed; it suffices to have been slightly instructed in the different rites in order to understand to which degree it may refer. It is unwarranted, therefore, to attribute it to Cromwell.)

THE GRAND ELU

The Chapter is ornamented with white and red columns, interspersed with pennants (the hall in which Salomon received the Grand Knights NIKOTS [anagram for Inscot or Scotin] and invested him with the great emblem which one must wear over one's heart) and is lighted by 81 lights over the canopy. A naked arm is seen in the background, holding a raised dagger on which the word MUCEN is written.

The admission was entrusted to five Brothers who belonged to the same degree, four of whom tiled the doors while the fifth took charge of the admission. If this is done in the open field, this ceremony can be carried out only in an out of the way place after all necessary precautions have been taken not to be observed.

The aspirant is clad in grey and the Master of Ceremonies conducts him in a room called Cavern where a table stands covered with a black cloth, a dagger in a skull with two bones placed like Saint Andrew's cross. At the side is a fountain. A lamp shines over the whole scene. The Grand Master and all the Knights must exhort, one after the other, "Courage and firmness."

After having rested for a while in this place, the candidate gives the alarm at the door of the Chapter. The Most Worshipful

Grand Master makes an answer and the Warden who alone holds this rank answers by saying: "Who gives the alarm as an Elu?" The Master of Ceremonies replies, "It is a serving Knight who petitions to be received as a Master Grand Elu." The Worshipful Master says "Can we admit him without incurring any risk of disloyalty? Can we answer with our lives that he will not divulge any of the secrets which he is about to receive? Do we promise to ourselves to sacrifice him at the least sign of indiscretion?"

The Master of Ceremonies having caused the candidate to enter, he causes him to step forward in three hurried steps as in the degree of the Elu, prepared in the same manner; he causes him to fall on his knees with the head falling down, saying "ecnegnev" (Translator's note: This is an anagram for "vengeance" in English). He gets on the table and the recipiendary is placed on the floor as if he were dead. In this attitude, the Knight reminds him of everything pertaining to masonry beginning with his initiation and he is bidden to recite the obligations which he had assumed in each of the preceding degrees.

The Warden and the Knights assume the following obligation: "We all swear and promise by the living God, the Supreme Being, to avenge the death of our forefathers upon him who shall have committed the least indiscretion concerning the secrets of the Order and to bury the body underneath the throne of this illustrious assembly at a depth of eight feet, if it can be done. And so help me God."

The recipiendary had then to assume the following obligation: "I swear and promise by the only God whom we adore that I shall never reveal the secrets of the Knights which I am about to receive; that I shall never talk of them directly or indirectly, not even with a Knight whom I cannot recognize except in a Chapter. I also promise to kill the betrayers of masonry, as well as those who unlawfully use the title of Brother; that I shall never confer this degree on fanatics; and I myself renounce all prejudices conducive to Fanatism. I promise to surrender with submission and to abandon my

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entire home in order to follow the Knights in the journeys and in combats which they are obliged to engage in for the purpose of recovering their just rights. So help me God."

After this ceremony the recipiendary is told to climb a ladder of seven steps and at each step he must promise that he will follow exactly that which the allegoric sense of this step proclaims. When he has reached the last step, this breaks down: it indicates the aim of masonry expressed by these words: "Nec plus ultra."

(Translator's note: Latin quotation meaning "Nothing beyond" or "Perfection").

The Most Worshipful Master invests him with a white tunic having a black border in the center of which before and after a large cross, a stocking (Translator's note: "bas" in French; there is a space between the b and a; perhaps the copyist's careless writing of "bras" which means "hand") and a dagger with an ivory and ebony handle is hanging. The great ribbon is worn from the left to the right, with an eagle below whose wings are spread. He holds a dagger in the talons; furthermore a red cross which is worn on a black ribbon from a long watch chain in the center of which there is a white circle enclosing a red triangle in which is the name in four Hebrew letters. This cross must always be worn secretly, even underneath the shirt and must never be taken off. He receives a pair of large red frilled pennants and a gold triangle with the word above the G and

SPECIAL SIGN

The special sign is given by striking the thigh with the right hand, taking the dagger and raising it to the level of the shoulder and then touching in the manner of the Lesser Elu.

GENERAL SIGN

This sign is given by bringing the right hand to the heart, then extending it horizontally, after which it is dropped to the knee.

THE SACRED WORD

Question: Mucen. Answer: Ianoda, which means

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PASSWORD

Question: "Whom do you know?" Answer: "I know abominable ones. Give me the first letter of the first word and I shall give you that of the second."

HISTORICAL DISCOURSE

My Brother, you have arrived now at this degree of light which your merits and the knowledge we have obtained of your moral principles have acquired for you. We are more than convinced that our trust placed in you suffices to make you understand how important it is to you never to cause us to regret our action. We know too well your good qualities to entertain any uneasiness on that account. We also are going to enlighten you on the interest of the Order, so that you uniting with us, we may work to achieve the perfection which your zeal merits.

You have been admitted in the Worshipful Order of Masonry. This was only a proof through which we let you pass to obtain the illustrious title of a Knight and to furnish us with a perfect understanding of your character.

The following, dear Brother, must be your pursuits as of today: Bemoan with us the fate of our forefathers; fortify yourself, if possible, with courage, with that fervor with which they have endured persecution. Aspire after, and wait with constancy, that happy moment in which we shall take revenge for them, and once we have recovered our lawful rights we might celebrate forever the glory of the Most High with a heart free from all vice, with the same fervor which our forefathers have shown, and proclaim ourselves again the only and lawful defenders of His temple.

You are not unaware of the unlawful persecutions against the Knights . . . which have been perpetrated because of an ambition as improper as unlawful, by those who far from being attached to our Order by gratitude for an attachment which our forefathers had merited, they had forgotten that they were drawn out of nothing to be invested with a title and raised to a title which they have never merited.

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The immense treasure which they possessed were the sole cause of their destruction because in order to seize them they wanted to besmirch them with the most abominable crimes, a calumny all the more infamous, it had accomplished our ruin and brought about our [Translator's note: One word illegible]. When our chief was put to death he replied only among the torments which they inflicted upon him that God was only too just to leave such a crime unpunished. He summoned the two principal authors of his ruin to appear within the current year before the eternal tribunal. Actually they had died before the year was over.

This event is too remarkable not to have come to your knowledge. In spite of this visible punishment the usurpers still enjoy our rights and possessions. It is to recover our lawful rights that we endeavor to become true men whose merits, valor and lofty principles represent to us a title granted only by birth to our forefathers.

Now, my dear Knight, you have arrived at the same level with them. You have to pass through the same events as regards envy as well as persecution. You may avoid them by religiously observing your obligations and by not divulging to any profane person that which you are.

After this discourse, the Most Worshipful Master prostrates himself and invokes the customary prayer.

INSTRUCTIONS

Q.—Are you a Knight Elu?

A.—Yes, I have this good fortune.

Q.—Are you worthy of it?

A.—I have made efforts to that end.

Q.—By whom were you received?

A.—By the Grand Master who created me Knight; he invested me with the habit, the ribbon, and with the attributes. The ribbon serves to fasten in our minds feelings of religion, of honor and of truth.

Q.—What is the Knight's foremost duty?

A.—I have known the mysterious ladder composed of two uprights and of seven steps which are called CHEB ELOHA and CHEB KERABATH, which means love of God and love of fellow men. The seven steps are called:

The first step: TESTA KADES, or practice of charitable works.

The second step: KOHR UBAN, or purity, courage of a beautiful soul.

The third step: MATATH, or gentleness of disposition in his relations with his fellow men.

The fourth step: EMUNAH, or Truth, the beloved daughter of Heaven, the most beautiful ray of the sun which brings light to us.

The fifth step: CHAEMUT SEAL, or progress in the practice of good actions.

The sixth step: SABQEL, or patience in adversity, keeping in mind that nothing can occur without the Eternal's permission.

The seventh step: CHAMUEL BINEA THEBINEA, or prudence for keeping the secrets which have been entrusted to us.

Q.—Where have you gathered the fruits of this ladder?

A.—In a deep cave; in the silence of the night; a lamp and a fountain were the witnesses thereof; there I have discharged my office.

Q.—How have you been conducted into the Chapter?

A.—By seven strong rays which signified the number of years of the construction of the Temple.

Q.—What did you say when you entered?

A.—I cried out N., to which the answer A.i. . . . was given. I had in my hand the head of T'MARIBAH or NEBOH, fellow craftsman of the second degree; approaching the throne I placed it on the altar.

Q.—How was this great crime perpetrated?

A.—By pride and ambition.

Q.—What reward did Salomon give to those who have faithfully served him?

A.—The supervision of the 3593 masters who were in charge of each 79997 remaining fellow craftsmen and of 70,000 apprentices who were employed to work in the Temple.

Q.—What did you see when entering the Chapter?

A.—Nine great lights which represented the nine Masters who went searching for the Master.

Q.—What did the Masters do when the Temple was completed?

A.—They stayed with the infidels in an exemplary manner. They called themselves PAULKAL PHARAL KADEL, which means separated. Because of their simplicity and the sanctity of their lives and because of their charity to the poor. When they were asked what they intended to do, they replied "avarecha etts adonai becal gheth Samed tehillatho Benhi." (Psalm 133 according to the Latins and Psalm 34 according to the Hebrews). "I shall bless the Lord. My mouth shall always praise Him. I shall always treat as my friends the poor and those who are exposed to suffering, and I shall not neglect anything to serve them." But in the meantime they neglected their ancient customs and duties. Pride, envy and vanity had become their guides. They have arrived at maintaining an austere appearance and clothed themselves in the mantle of hypocrisy. The Order has survived only because several Kadosch among them, zealous observers of the law, had separated. And they have justly been called KADOSCH, which means saints. They have also been known as Essenes.

Q.—What was the name of the Grand Master who ordered seventy Brothers to work on the Holy Scriptures?

A.—Ptolemy Philadelphus, King of Egypt, Prince of the Astrologers, who lived 210 years before the advent of the Messiah.

Q.—Who was the most renowned Grand Master among the Jews?

A.—MANAHEM, who lived in the reign of Herod Antipater. It was his custom to select a Grand Master from sight, and when someone was found worthy to be admitted among them, he immediately dedicated himself to faith toward God, to justice toward men and to obedience toward the Prince. Not all of them followed the same rule. There were those who lived in Sicily; most of them were living on the estates they had in Scythia, in Nitrea and in the regions of Thebes and which later were used as a retreat by the hermits known as the Fathers of the Desert. They observed perpetual abstinence; they abstained from any kind of meat; they had no relation with women. They dedicated themselves altogether to praying and to the relief of the poor.

Q.—Since the Order included only Jews, how did it pass into the hands of Christians?

A.—Their overwhelming number having embraced Christianity and realizing that there was nothing in its practice contrary to the Gospel, they communicated their secrets to the Christians. On receiving these secrets they formed a close bond with them; they shared their possessions and devoted themselves continually to the practice of charitable actions. Alexander, Patriarch of Alexandria, was a great ornament of the Order.

Q.—Who was the most distinguished Grand Master?

A.—St. John the Almoner, who after having distributed all his wealth to the poor joined the Fathers of the Desert and ended his days in the most austere penance.

The Order had survived to about the year 700. Then it declined by degrees until the twelfth century. The Order was then almost unknown. But it had retained nevertheless some pious souls who enforced a law calling for the strict observance of the regulations. Hugues De Paganis was one of them, also Godefroy de Saint Amour who joined forces with him for reviving the splendor of the Order. They selected seven noblemen all of whom had the required qualities. They called on

Guarimond, the Patriarch of Jerusalem, before whom they humbled themselves by taking a solemn vow to practice charitable actions towards the poor and the pilgrims who came to visit the holy sights and whom the Saracens attacked. They undertook to escort them and to give battle with a firm foot even if the enemy be three times superior to them in strength.

Q.—How many lived in this manner?

A.—They made it a law that no one should be received among them. However, the eagerness with which the most powerful Lords of Europe, Asia and Africa manifested their desire to enter this holy military organization, persuaded them ten years later to yield to these earnest solicitations which had been made. Their rules were confirmed by Pope Honorius II in the Council of Troyes, who gave them the right to wear the white habit, to which Pope Eugene III, later added the red cross.

The Order grew to such an extent that William of Troyes stated that in 1146 "there were more than 300 Knights belonging to the ruling houses or to the highest ranks without counting several thousand brothers and squires." They had immense wealth. There was no place where they had not established themselves. In Christianity their possessions exceeded 9,000 buildings and castles; in a word, they had become the equals of Princes and Kings.

At first they devoted themselves to the relief of pilgrims, of the poor and of orphans, and there was the certainty of receiving from them all the services which they were asked to perform.

They merged with the Knights of Saint John of Jerusalem at the time of the crusades and they fought the enemies of the Christian name.

THEIR DOWNFALL

The immense treasures which they possessed, their power rendered them formidable and they have gradually withdrawn from the narrow observation of their rules which prescribed

humility and poverty. They were satisfied to distribute every day some alms at the door without troubling themselves with the disgraceful, distressed people whose stewards they were. God by one of His decrees of His impenetrable justice permitted their downfall. It was Philip the Fair who brought it about. Since they had espoused the case of Boniface VIII, after the famous quarrel which he had with this Prince, the latter carried his vengeance to the point of determining their suppression. Among the promises which he extracted from Bertrand de Goth, Archbishop of Bordeaux, whom he had elevated to the pontificate, he made him swear to exterminate this Order. The Bishop, having reflected on the injustice of this action, procrastinated the matter. The impatient Philip had so well managed his case that he caused their arrest on the same day, October 13, 1307. This order was executed in all of his provinces and the Knights were interned in different prisons. The King went to live in the Temple after he caused the arrest of the Grand Master Jacques de Molay; Guy, brother of the Dauphin of Vienne, as well as other Grand Officers. He gave orders that the prisoners should be subjected to the most cruel tortures of the rack. Many martyrs had a glorious end; others were unable to bear the tortures and they confessed everything which they wanted to extract from them. There were 74 among them, however, who preferred rather to suffer death than to purchase back their lives by means of a lie. They were slowly roasted to death outside of the Gate of Saint Anthony, in the month of May in the year 1310. They were charged with the following crimes.

- (1) To have denied God and spit on the crucifix to be admitted to the Order.
- (2) To kiss each other three times on being received; once on the mouth, once on the navel and once on the buttocks.
- (3) Those who did not admit women among them to have committed sodomy.

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- (4) To have introduced in the Chapters which their Grand Officers held, a gold or silver head which everyone present was obliged to adore.

Their trial lasted from April 1, 1309, to April 1311. The judgements pronounced against those guilty of the same crimes serve as proof of the iniquity of their judgments: some were acquitted, others condemned to certain penalties, to imprisonment for life or a certain number of years, and lastly others to be burned alive.

The Grand Master Jacques de Molay; Guy, brother of the Dauphin of Vienne and Perault affirmed their innocence even in the flames; they commanded the Pope and the King to appear within forty days before the living God's just judgment seat, which was accomplished. Those who had escaped the tortures withdrew to the Mountains of Scotland where they took the name of their origin.

Q.—Why are Protestants admitted today in the Order?

A.—Since errors were introduced only by degrees, it appeared that it was against brotherly harmony and charity not to recognize all those who professed the Scriptures and instead of prejudices they are satisfied to assume mutual vows that it may please God to bring back to the right path those who have gone astray.

Q.—How was the Grand Master called?

A.—ACHARON SCHIETON; his substitute CHORIM; the visitors SAVIM; the officers ROZANIM.

EXPLANATION OF THE ORNAMENTS

The white habit represents the fervor which must reign over and glow in all the Brothers; the cross signifies that our Savior has died by crucifixion, and the red that He had tinged it with His blood and that we must not be ashamed of following His Gospel: hidden in our heart because religion must be deeply rooted therein and that the true mason must hide himself from the profane.

The end of the ribbon is visible so that a Brother might recognize me when I should be engaged in combat.

The cross is above the sword and the dagger, so as to remind me that either the one or the other must be used in its defense.

Q.—On what has the Order been founded?

A.—On an allegorical explanation of all that has taken place at the construction of Solomon's Temple. Man who should be the Temple of God; the architect who as of yore supervised the building, is our soul that should rule our body or regulate its actions.

The fellowcraft who were murdered are the vices three in number, from which all others take their origin, (1) Unbelief, which gives life to (2) Superstition, which by excluding hope induces him to search for only vain objects, and (3) Tyranny and Violence, which are three vices contrary to the three fundamental virtues, namely Faith, Hope and Charity. We must therefore overcome the three vices and triumph over them with the true religion for fear that being vanquished by them, they might infallibly produce the death of our soul.

The obligation assumed in the silence of the night in a deep grotto teaches us that it is in the seclusion and in the silence that we can find the remedy to our ills. It is there where we intend to take effective steps for the purpose of coming into favor again. They must spring from the fountain and the true light must shed its brightness upon us. We must punish the traitor by killing him; that is to say that we must redeem the old Adam of sin so that the new Adam, Jesus Christ, might live with us. It is only by the fountain of running water that we may refresh ourselves eternally; it is the only ray that can enlighten us so that we might forego sin. Let us then follow the example set by our forefathers who gave to those who were in need. They anticipated their requests, remembering the Holy Writ in which it is said, "Redeem your sins by giving alms."

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Q.—By what will man be judged?

A.—By their moral deeds; because the wicked works are the fruit of the body of sin; consequently they must needs be the works of condemnation since the evil tree being unable to bear good fruit will be hewn and thrown on fire. The good tree on the other hand, that is clad with the new Adam after the old tree has been destroyed can bring forth only good fruit; it will no longer sin and it will be saved.

Q.—At what hour does the Chapter resume work?

A.—At the onset of night.

Q.—At what hour is the Chapter closed?

A.—When the day dawns.

BY-LAWS OF THE ORDER

ARTICLE I

When a candidate is proposed, the Knight shall appoint officers who will examine the candidate's life and morals; whether he is in possession of the seven virtues; whether he is strongly attached to the true religion and to the seeking of truth. (The Knight who has the right to admit a candidate needs no other proofs if he has known him). On submitting the report a ballot will be taken as many as three times; and if two black balls are found the candidate will be rejected for seven months, from which he cannot be exempted. Those who have cast the black balls will privately and secretly tell the presiding Knight what they know and what they are afraid of in order that the Knight taking counsel with the assembled Brothers may decide pertinently and with impartiality.

ARTICLE II

The Chapter having been erected to the love of God and the love of our fellowman, every Knight must devote himself to the mysterious ladder and to the steps which it contains. He shall most zealously keep the mysteries of the Elus and labor on the reformation of the morals and he shall be especially anxious not to fail the obligations of the third degree.

ARTICLE III

Every Knight admitted shall remit to the Treasurer of the Chapter prior to his reception an alm of 120 livres, 33 livres for the coat and 72 livres for the cross. All the aforementioned amounts make up the total of 325 livres. The Treasurer shall furnish the Knight with all the working outfit and attributes, and he shall remit to the Grand Treasurer at least the amount of 24 livres. Furthermore, the candidate shall furnish the Secretary with gloves, ribbons and one pound of sealing wax; and one pound of sealing wax to the Keeper of the Seal for the issuance of each document. The Chapter shall not grant him exemption from any of these obligations, unless it be the Grand Master who shall have the right of releasing him from the aforementioned obligations as well as from other statutory provisions if the good and welfare of the Order shall so require.

ARTICLE V

When the Knights are assembled in full numbers, the Knight admitted latest shall discharge the duty of Knight Equerry. He shall never leave his post under any pretext whatever, either within or without as may be judged advisable, holding the sword in one hand and the dagger in the other. The squires themselves are not allowed to serve at the banquets.

ARTICLE VI

Every Knight must wear on his heart the black ribbon with the red cross running from the right to the left, or the enamelled gold cross on the body or on his shirt. The ribbon is worn crosswise when signifying a higher degree. A fine to be used for the relief of the poor must be paid if any Knight should fail in the duties of the miraculous ladder or if a Knight is unable to exhibit his ribbon or his enamelled gold cross to a Knight making such a request, if he should talk or discourse in the Chapter without having received special permission to do so; if he should not be attentive at the work or if he should not observe the necessary decorum; if having committed some fault he should attempt to excuse himself by stat-

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ing that he could do it only in the manner of the third degree before the Chapter is adjourned, having obtained permission to do so; if he should fail to be present in the Chapter specified unless this should be the case because of reasons beyond control.

ARTICLE VII

If the Deputy Grand Master is unable to attend the Chapter or if he cannot be present at the stated hour, the recipiendaries shall be held to attend another meeting, unless the Past Grand Master shall be present who alone has been authorized to invest a Knight in the absence of the Knight Grand Master. The Senior Warden shall preside until the Chapter is closed, and the Secretary must inform the Grand Master of what has taken place in his absence.

ARTICLE VIII

In the agapae (love feasts) the Knights must observe temperance. One day of each month shall be set aside for eating together. Every Knight shall contribute two livres for the relief of the poor.

ARTICLE IX

The election of a Grand Master shall be held on the day of St. John, on July 27th of each year. He must be confirmed by the Most Worshipful Grand Master or by his Past Grand Master. He shall receive his letters patent signed by him and signed by the Grand Master, Grand Keeper of the Seal of the Order, and the same shall apply to the other officers who shall be elected by majority of votes unless the office holder should be reelected. Notice to such effect must be given to the Most Worshipful Grand Master or to the Past Grand Master every three years.

ARTICLE X

All distinction of disputation as to rank are forbidden in the meetings. The Knights must perform their labor only for the purpose of cementing union and endeavor to distinguish themselves from others only by their eagerness to assist the poor. If the Grand Orator should visit the Chapter, he will always be wearing the Grand Ribbon and the Grand Cross. He will be seated at the right

of the Deputy Grand Master who must not yield his seat except to the Most Worshipful Grand Master or to the Past Grand Master.

Q.—If Saul and David were anointed prophets, were they commissioned by Samuel or by those who anointed them acting for God?

A.—No. Since the Eternal Being, the Supreme Grand Master of all Orders which exist by his will, it has been proved sufficiently by the effects of their words and by the consequences of their actions that it is not necessary for that type of Elus to have perishable testimony of character which they have received from the Almighty. For Moses had nothing else but the signs and the wonders; and so had the others who have followed only the light and truth which were following them everywhere.

CONCLUSION

Here we have given two lectures in one, the first of historical and the other of mystical aspect. Now he who has ears let him hear and he who has eyes let him see, so that he may reach the true aim of the Elus, and this is what he who has seen and heard wishes with all his heart, that God alone shall have glory. Amen.

Keep also in mind that everything that demands and requests perishable testimonies does not proceed at all from God, but from men. Because the invisible testimony which God gives his Elus is the sword of the Word which has been proven by actions originating with men should sometimes be given recognition, so that the effect of the cause should become all the more impressive. This is what has lately taken place in Paris on the third day of the month ∴ in the year 1759.

Divine Elect Jacans Do Nova

This is an anagram of my name.

In the year One Thousand Seven Hundred Sixty and Four, at Paris, on the Sixth day of August.

KNIGHTS OF THE LION

THE 20TH DEGREE OF THE METROPOLITAN CHAPTER OF FRANCE
Translated from the French for M. H. Shuttleworth, Esq., G. Vice
Chancellor, 28 Dec. 1866.

The North and South sides of the Lodge room ought to represent a chain of mountains in perspective, the West the Town of Jerusalem. In the East is placed the throne of King Solomon having before it a white altar, both the throne and altar being ornamented with blue and gold fringes, the throne should be supported by 2 columns—on the N. side it is customary to have a cavern thro the crevasses of which is seen the bones of the dead, a small ramp leads to the rock in the cavern of which rests a Lion, at the foot of the rock a body of a man stretched at full length is seen and at the entrance a man erect. The Chapter should be lighted by 26 lights, 6 on the throne, 5 on the altar, 5 West, North and South. On the wall is a picture of a lion crouching, holding a cub in his mouth.

CLOTHING, etc.

The Knights should be dressed in a coat and breeches of blue, embroidered boots, a helmet on his head, armed with a club. A lion's skin on his left shoulder, a yellow apron bordered with white on which is painted a Lion on a rock with a club in his mouth, white gloves, and from the left shoulder to the right side, hangs a white sash bordered with red, which sustains a golden Lion, with a club, having a lion's skin on its head.

SIGN, WORD STEP AND GRIP

The sign is made by carrying the right hand to the left shoulder, taking it afterwards to the right shoulder, for the purpose of giving the word, after which the right hand is returned to the left shoulder of the other knight who responds by lowering the head and lifting up the right hand as if blowing a horn. He then strikes once with his club and pronounces the pass word. The grip is given by seizing the index finger of the right reciprocally and in this position giving the grand pass word, Labanie. Answered by the

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2nd grip which is given by crossing the index fingers of the right hand and repeating the password, which is Chrisope. The grand sacred word is Galaap, which is given by 3. 1st Ga., 2nd La., 3rd Ap. The step is by 4 equal paces, joining the feet each time. The Ruler in this degree is called Very Illustrious Grd. Master, 2nd Officer***, Illustrious Prior, 3rd Grand Sub Prior, 4th Master of Ceremonies, Very Wise. 12 members are required for the reception including the 4 before mentioned.

OPENING

I.G.M. strikes 12 *****.

I. P.—*** *. V. W.—*** *.

Q.—Afterwards the G. M. says, ILL. P. what hour is it?

I. P.—The moment of vengeance.

G. M.—Where is Labanie?

I. P.—He is led by his valor to explore the dangerous rocks of our neighborhood.

G. M.—G. Sub. P., advance by 4 four steps to the altar and address your prayers to the Eternal.

The Sub Prior advances, lifts his right hand to heaven, and says: "Preserve Solomon and give vengeance to his sword." The Sub Prior then returns to his place.

G. M.—Very Wise, what is your age?

V. W.—I am as many years old as the temple is cubits in height.

G. M.—Sir Knights to order, and assist me in opening this chapter.

The G. M. gives the signs and strikes with his hands *****.

G. M.—Ill. P., are all present Knights of the Order?

I. P.—V. W. see the chapter duly guarded and that none but Knights of the Order are present.

The V. W. examines and reports accordingly.

G. M.—What are the duties of the evening?

I. P.—To endeavor to ascertain the situation of a certain Rock, so

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that we may be enabled to confound the Lion.

G. M.—Br. V. W., is all prepared?

V. W.—I will see all is prepared.

He goes to do so. While he is away the G. M. interrogates the Sir Knights on the principles of the Order. The V. W. goes to the candidate and brings him into the preparation room where he speaks to him as follows:

V. W.—(to Cand.) My Br., up to the present time Masonry as practiced by you has been but a plaything, giving you only a slight knowledge of the principles of our Order. You are therefore in this degree called upon to exercise both courage and prudence. I can give you no more information at present.

The Cand. is then made to take off his coat and vest, has his eyes bandaged and his hands tied behind his back, and fastened to a hook in the wall, by a band which passes round his waist. The V. W. then leaves the room saying: "Take care of yourself, and soil not your triumph." He returns to the Chapter and informs the G. M. that all is prepared.

G. M.—Ill. Prior and Gd. Sub Prior, go and make a second preparation, and do you, Most Wise, resume your place.

The I. P. and G. S. P. go to the Cand. and say to him: "What has reduced you to that state? Has your bandage affected your health, have you courage to face the dangers through which you must pass?"

He replies that he thinks he has health and courage to undergo any danger. His hands are then untied, and he is told that he has two hours given him for reflection, during which time he is to wash his hands ten times. On removing the bandage at the end of two hours, he finds himself in a strange chamber, where by a dim light he sees a table, on which he lays the bandage. He sees in a bier human bones, on the coffin lid is a skull and around are hung crossbones (human). The P. and S. P. then leave the Candidate telling him that he will have to remain where he is until they get

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fresh orders. They then return to the Chapter. After striking their accustomed blows which are answered from within, they enter. After entering they are addressed by the G. M.

G. M.—Ill. P. and S. P., from whence came you?

I. P.—From preparing the Candidate, Ill. G. Master.

G. M.—It is well to leave him for a short time in his present position, while you, Ill. Prior interrogate the Sir Knights on all the degrees of Masonry through which they have passed in order that they may not forget that which they have learned. (Ill. P. does as he is ordered.)

G. M.—Do you M. W. and G. S. P. go seek the Candidate, release him, having previously rebandaged his eyes, give him a dagger and direct him to hold the point on his stomach, and tell him to remember at all times to defend himself.

He is then admitted and made to kneel on one of the steps of the Altar, and the G. M. asks the Candidate what he seeks there; on being answered he orders the I. P. to make a journey with the Candidate to the northern mountains, and afterwards to return to the Court and report. (They go and return).

G. M.—What have you perceived?

I. P.—Nothing but inaccessible rocks.

G. M.—Make another journey to the mountains of the South and return again by the mountains of the North. (On returning) Have you seen nothing new?

I. P.—I have seen a cavern with a steep and dark entrance.

G. M.—Will you now make a 3rd journey which will decide your life or death.

Replies yes or no. If yes, he makes the journey and returns.

G. M.—What have you perceived?

I. P.—A monster who guarded his den.

G. M.—Have you courage to attack him?

I. P.—Yes.

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G. M.—Which being the case, you S. P. will supply the Candidate with a heavy club and will conduct him to the cavern to attack the Lion.

The S. P. takes Candidate to cavern and causes him to strike many blows on a stuffed hide, which makes just such a noise as if struck on a living animal. While striking he stumbles over the body of a Knight lying on the ground near the Lion and apparently quite dead; he then returns with the S. P. to Chapter.

G. M.—Has the candidate done his duty?

S. P.—Yes, I. G. M., he has conquered and killed the lion.

G. M.—Has he also killed the traitor?

S. P.—The traitor is already dead.

G. M.—Sir Kt. G. P., conduct the Can. to the cavern, let him examine the traitor and the lion that he has killed, after which you will bring him back to this Chapter.

Done as ordered. During absence of Can. the G. M. exercises the Knights with the clubs. Cand. enters while Knights are exercising and is ordered to advance to the altar for the purpose of taking an O. B. He kneels on both knees, with his right hand on the Holy Altar, and his left hand holding the dagger to his heart.

OBLIGATION

I, A. B., swear and pledge my word of honor, as a Freemason and a Knight before T. G. A. O. T. U. and before this respectable Chapter never to reveal the mysteries of the degree I am about to receive, to any profane, or to any of an inferior degree, or to any brother, French, Italian or German, unless they are Rose Croix Masons, under the penalty of being devoured by a Lion, stabbed by a dagger or burnt at the stake, and I call all the dear brethren here present to witness my oath, so may the Supreme Being have me in His holy keeping.

The Can. is then given the sign, grip and word, and is afterwards examined by the Prior and Sub Prior to whom he is conducted by the V. W. He is then taught the exercise of the clubs,

after which he kneels before the G. M. who says:

G. M.—We are much pleased with your zeal and courage, as a reward for which I will now dub you a Sir Kt. of this Order. (Done). Arise Illustrious Knight of the Lion. I will now relate the history from which this degree is taken:

HISTORY

Some time after Solomon had pardoned the accomplices of the murderers of H. A., and these people had returned to their duties, one of them named Chrisope, having still before his eyes, the punishment the murderers received, he falsely regarded it as an act of injustice on the part of K. S. for whom he felt an implacable hatred and took it into his head to assassinate him. For this purpose he disguised himself as an officer of the palace. One of the officers of the court seeing he was a stranger, refused to let him pass, and was about to force him to the ground with his dagger. Solomon, who was in a neighboring chamber, on hearing the noise ran to the assistance of his servant; the traitor would have trained his dagger against the King had he not drawn his sword and stood on his defence. His proud and majestic air so frightened the assassin that he made his escape by one of the windows that opened on the palace gardens and from thence fled to the mountains about six stadia from Jerusalem.

The King sent many of his guards in pursuit, but they found him not. Nor was Herodin who was sent on the following day more successful. Rubens, who had been Inspector, offered his services, as he was well acquainted with the surrounding country. and the mountains. He started and after having examined the greater part of the country, determined to rest in a cave which he saw in the distance. On arriving at the cave, he perceived a Lion which held a man by the head.

This filled him with dismay as he feared the Lion would devour the man before he could deliver him. But the Lion perceiving him rushed at him with a frightful roar to devour him, but Labanic, whose courage had never failed him, waited for the Lion

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with a firm foot, full in his front and gave it a tremendous blow, which felled the Lion to the earth, who attempted to rise but his vanquisher prevented that, by giving three other blows which killed the monster. Labanie then entered the cavern where he recognized in the man the traitor Chrisope whom the Lion had strangled. On viewing the body he exclaimed "Oh Galaap" which signifies vengeance and which is our sacred word.

He cut off the Lion's skin, and carried both to K. S. who transported with joy, embraced Labanie, and decorated him with a white ribbon as a symbol of virtue. To this ribbon hung a lion of gold, a symbol of strength, and a club as a symbol of vengeance. And said of him, my dear Labanie, I not only thus recognize and reward your seal, but will give further evidence of my esteem by making you at once Very Illustrious Grand Master of the Knights of the Lion. Solomon thus established this Order in this kingdom and conferred it upon many Knights in order to honor Labanie, and to commemorate the events already related. This finishes the history of this degree.

EXERCISES

The Kts. are formed at the north and south sides of the Chapter, in lines opposite to each other, these at the north side commence their exercise by lifting their clubs and striking at the other line, who parry their blows by covering the head with their clubs and striking in return. The club should be lifted in two motions striking at the third, each side strikes 6 blows; at the 12th blow the Grand Master strikes a heavy blow on the altar which finishes the exercises.

CLOSING

Q.—Very Ill. Prior, what hour is it?

A.—The moment of vengeance.

Q.—Where is Labanie?

A.—He is led by his valor to explore the neighboring mountains in search of the assassin.

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Q.—Very Wise, what is your age?

A.—I am as old as the temple is cubits in height.

Q.—Are you a Knight of the Lion?

A.—Yes I am.

Q.—Can you make yourself known as such?

A.—Yes.

Q.—Please do so.

A.—He gives the sign, grip and word.

Q.—Where is Labanie?

A.—He is pursuing his researches.

Q.—What has he found?

A.—A lion and a traitor.

Q.—How did he find them?

A.—By killing the Lion with four blows of his club, and by cutting off the head of the traitor.

Q.—What is the lion?

A.—A ferocious animal who met the assassin and strangled him.

Q.—Why have you been made a Knight of the Lion?

A.—For having traversed the mountains of the north and south, and for having avenged the King.

FINAL CLOSING

Q.—Where is Labanie?

A.—He is returning.

Q.—What does he bring?

A.—The head of Chrisope and the skin of a lion.

Q.—What hour is it?

A.—That of vengeance accomplished.

Q.—How has that been accomplished?

A.—By the death of the king of animals.

G. M.—Ill. P. and G. S. P. and you, Very Wise, proclaim in a loud and intelligible voice that Labanie has returned, that Chrisope is dead, that the Lion is conquered and that the Chapter is closed.

Each officer proclaims the tiding as ordered.

KNIGHTS OF THREE KINGS

(Moses Holbrook Notebook)

All worthy Master Masons are entitled to receive this Honorary Degree. It is generally conferred in the Lodge or Chapter room, after the Lodge or Chapter is closed.

Some Brother (the best qualified for his post) retires from the room, the remaining commence giving the degree. After the ballot the candidate kneels at the altar as a M. M., and commences to receive the obligation of this degree.

"I, A. B., of my own free will and accord, in the presence of Almighty God and these witnesses here present, do hereby and hereon most solemnly and sincerely promise and swear, that I will not confer nor be at the conferring of this degree of Knights of Three Kings upon any person or persons below the dignity of a M. M., who is a worthy M. M.

"I further promise and swear that I will not be offended at any of the ceremonies of this degree.

"I further promise and swear that I will not confer nor be at the conferring of this Degree unless three or more M. M. are present and then with their unanimous consent."

(Here the Brother who had retired, returns in a great passion, abruptly demands the reason why they are conferring this degree without his consent).

The Presiding Brother replies: "We did not expect that you could have any objection to the candidate, we have long known him and have formed a favorable opinion of him as a correct moral man, honest, charitable, kind and have therefore commenced to initiate him—you ought to have started your objection previous to your leaving the Lodge Room."

Objecting Brother says with vehemence "I did state my objections before I left the room to you and the others present—that there was serious difficulty between the candidate and myself—and that unless he gave me satisfaction, I should certainly oppose him."

All the Brothers rush up and interpose to settle this difficulty—they are very sorry that two Brothers should be at variance, carry prejudices into the Lodge, etc., etc.

The Candidate, greatly surprised, rises and says that he is astonished—was not aware that Brother was offended with him and perhaps he will tell wherein he has offended or injured him and will immediately render him satisfaction.

Objector gravely accuses him of slandering him. "You have reported that I am a common drunkard—or that I quarrel with my wife—or dishonest in dealing with my neighbors—or that I am a thief—speak disrespectfully of Freemasonry—make difficulty among neighbors, etc., and or all of them—and that I have been guilty of forgery, graft, violation of honor and honesty."

Candidate denies, of course, and demands his accuser give details.

Objector tells him it came from some highly respectable brother (who is not present).

Candidate angrily says it is an absolute falsehood—a malicious report circulated to defame him.

Objector says: "I believe the candidate has reported this vile story. It is just like him to be always meddling with another man's affairs."

As more words are issued and after hard names are called, candidate is worked up into a passion and the objector feigns himself to be so.

Another Brother moves that the two Brothers be left alone in the room and all the rest retire, which is adopted and they all retire.

The two now walk furiously up and down the hall with rapid strides exchanging boisterous invectives each contending that he is abused.

Sometimes the objector with his jokes goes too far,—an objector who moistens his lips too often for sober health. "He said you have

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accused me of being a common drunkard." Candidate replies honestly that he had stated to several Brothers that he was dissipated and that he sincerely laments that he gave candidate any reason for saying or even thinking so.

After waiting some five minutes one opens the door and inquires if they have made up. They reply no and he shuts the door again and they wait about five minutes more—when objector proposes to leave it to one of the Brothers present, which candidate agrees to—and when they return while the referee states the object of this silly falsehood and concludes his preachment by saying: "If you can agree in the dark you can in the light."

The Candidate is again kneeling at the Altar and finishes the obligation as follows:

"To all of which I do most solemnly and sincerely promise and swear with a firm, fixed and steadfast resolution, duly and truly to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind in me whatever to my former Obligation to having my memory blasted among all good men and to ***."

Sign: Obligation approaches Candidate on five points of fellowship and gives the M. M.'s word. Watchword is "Agreed."

Sign: fingers closed, the thumb of the right hand extended.

HISTORY

The circumstances upon which this degree is founded are briefly these, King Solomon invited all the crowned heads and Princes to attend and assist in the ceremonies at the dedication of the Temple. But there were two at war, so they could not be reconciled by him—they persisted in their enmity.

Anxious that all nations should be at peace, Solomon determined that they should be at peace anyhow, and locked them up in a small apartment until they should agree to live in peace and left them in total darkness to be fed on bread and water.

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The next day Solomon inquired if they had agreed—they replied they had not now nor was it probable they would.

The second day he called and obtained the same answer.

The third day he called and they informed him that they had agreed.

Solomon then opened the door and with a light in each hand, said "If you can agree in the dark, you can in the light," bowing to them and giving this sign (give sign); the fingers of the right hand and extending the thumb straight over them, clasp.

The watch word of caution is "Agreed."

THE SACERDOTAL MYSTERIES OF EGYPT

O R

THE INITIATION OF ANTIQUITY

The within account of the Institution of Platon has been copied from "The Kneph," Volume IV, No. 1, February, 1884.

Shortly afterward it was reprinted in "The Platonist," edited as a monthly by Thomas M. Johnson, Osceola, Missouri.

It was also reprinted in the "Masonic Review" (Cincinnati, Ohio), Volume 61, Nos. 1, 2 and 3, July, August and September, 1884. In this reprint the name "Platon" appears as "Plato," throughout.

In his Translator's Preface, John Yarker evidently refers to the twenty-seventh degree of the Ancient and Primitive Rite, which attempts to give a representation of the ancient Mysteries of Egypt.

The translation—if it is one—is evidently a rather free one. Capitalization and punctuation have been followed as in the original.

While of no great importance in itself, this forms a useful addition to the data on the "Crata Repoa" in the Cummings Collection.

Copied by William L. Cummings, June 18th and 19th, 1949.

THE SACERDOTAL MYSTERIES OF EGYPT

OR

THE INITIATION OF ANTIQUITY

Translated from the French of Brothers Charles and August
Beaumont, by John Yarker, 33°, 90-96°

TRANSLATOR'S PREFACE

In giving this translation to the English reader, it may be advisable to make a few remarks. The "Initiation of Antiquity" forms the Prologue to a Comedy, in three acts, entitled "The Freemason," printed at Paris in 1867.

Although it would be possible for our members, at one of their annual assemblies, to adapt this play as an evening's amusement,

yet my only reason for translating it is, that it offers an excellent description of the ancient Mysteries of Egypt. It, moreover, gives an interesting dramatic version of the salient points of one of our own Council Degrees, and offers hints in the working of that Cere-
monial.

As an exponent of the Mysteries of Initiation, it is, perhaps, deficient in one point, which is, that it scarcely sufficiently explains that the object of initiation was the development, by previous preparation, of the spiritual powers of man. Platon has fully shown this in his writings, and it was the grand object of all the ancient Initiated Adepts: it is so yet. The temptation of Platon by Zais is not due alone to French gallantry, it was part of the Mysteries, and is yet at this day the last great trial of one of the Societies, which derives its descent from these Mysteries.

INITIATION OF PLATON

PERSONAGES

The King of Egypt. The Demiurgos. The Aged Patriarchs. The Geryoe. Platon. Zais, Azema, two daughters of the King of Egypt. An Almee. Women of the Priests, composing the ballet. The Scene is in Egypt.

COSTUMES

The Demiurgos:—White robe with skyblue tunic, mixed with silver, which reaches to the knees; the sleeves of the robe are narrow, and closed at the wrists; those of the tunic are open, and reach to the elbow. Worn in saltire is a broad violet ribbon, on which is embroidered the words:—"Science, Wisdom, Truth." He also wears a chain of gold from which is suspended a brilliant sun. A key of ivory and gold, the emblem of mystery, is suspended at his right shoulder.

Aged Patriarchs:—Robe of celestial blue, waistband of violet silk fringed with gold; a silver chain from which is suspended a delta surrounded with a glory.

The King:—Costume of red.

THE INITIATION OF ANTIQUITY

Three Patriarchs:—Robes of white; one with a black girdle; another with poppy-red, and a third of violet.

Altar:—Cover of green fringed with gold, a chandelier of seven branches, and the Book of Revelation.

Etangi:—White robe.

FIRST TABLEAU

A grand subterranean hall with pillars. To the right a vertical well whose shaft projects from the floor, and of which the top is not openly seen. An airhole debouches upon a landing place, descended by some steps near a grating situated on the third plane at the middle of the scene. There are some mummies, the dead bodies lying in open coffins are ranged near the water abutting on the edge of the grating. Another grating on the second plane to the left. A lamp suspended from the ceiling which is not visible. Scarcely half daylight, and the ground is obscure.

SCENE FIRST

THREE PRIESTS

First Priest:—It appears, my brothers, that the Initiation of this most eminent disciple of Socrates will be very brilliant; they say that the King will assist.

Second Priest:—They say it, in effect, and they add that our Sages are marvelling at the great intelligence of the Neophyte, the Illustrious Platon.

Third Priest:—He has made amongst them, in a single year, most extraordinary progress.

(He goes to open a peephole in the wall, looks out and returns.)

Second Priest:—But this swan of the Academy, as his Master calls him, is above everything a man of imagination; will he have sufficient strength of soul to support the rude trials which commence from this moment?

First Priest:—It would be a great injury if so valuable a man were to succumb; he would be condemned to pass his days in these

somber galleries, and employed in decorating the coffins and the bandages of the mummies.

Second Priest:—Without such condemnation, cruel without doubt, but necessary, our secrets would be divulged by those presumptuous ones, who would come from afar to solicit those trials, which they would be incapable of sustaining.

First Priest:—Yes, such captivity is still necessary; but a time will come when our treasures of science will be the heritage of all men. Then mankind freed from the errors which divide them, and the evils which devour them, will live long and happily. They will bless our memories.

Third Priest:—My Brother, the Neophyte, if he has escaped the abyss, is almost ready to penetrate here.

(He returns to open the peephole, and after looking out closes it discreetly.)

First Priest:—I believe that he is one of those rare men, who will be spoken of in the world for long ages.

Third Priest:—Behold him!

(The three Priests hide in the shade.)

SCENE SECOND

Platon:—(Alone. He puts his lamp across the airhole, and passes through head first. Rising, he looks around.) Into what place have I descended so painfully?

(He advances to the grating and opens it, after he has passed, it closes with an extraordinary noise.)

How can this door, closing by itself, produce so great a noise?

SCENE THIRD

FIRST PRIEST—PLATON

First Priest:—(appearing) What dost thou seek here?

Platon:—Wisdom.

First Priest:—It is impossible, without much science, for men to interpret the grand hieroglyphics of the Universe. What is science?

THE INITIATION OF ANTIQUITY

Platon:—It is the comprehension of causes and their effects, when the spirit of God descends into the bosom of man.

First Priest:—And wisdom?

Platon:—The knowledge of good and evil, justice and injustice; it is the love of the one and the hatred of the other.

First Priest:—In order to reach it, *know thou thyself*.

(He goes out and a flame rises behind him.)

SCENE FOURTH

Platon:—I aspire to comprehend, O Sage! Why disappear thus?

This profound sentence of the King Seostris, is graven upon the Temple of Delphos. I am charged not to forget it, the divine Socrates incessantly recalled it to us.

(Some extraordinary monsters leap or pass near him, uttering savage and frightful cries. Thunder is heard, then a great noise of chains rattling in the distance; some lights pass on the scene; suddenly there is absolute silence.)

The horrors of this place; these noises and the profound silence which succeed them, may well cause the flesh to creep, but they can neither affright nor trouble my spirit.

A Voice:—Doth thy heart fail thee; hast thou need of assistance?

Platon:—No.

(The place is enlivened by the rays of the moon; it represents a palace in ruins, portions of columns, and others thrown down, lie about; some tombs. Platon places his lantern upon a coffin.) Ruins, tombs, sublime dust, shades of my kind; is it you, then, who will reveal to me the secret of life? Is it you, O ye dead, who will teach me to live?

SCENE FIFTH

SECOND PRIEST—PLATON

Second Priest:—Perhaps! Is not the past the lesson of the future?

Platon:—I know that in the physical order and in the moral order, all that which has been accomplished can be done again, notwithstanding those differences which the incessant labours of

matter introduce, and the progress of conscience, or rather of the human spirit.

Second Priest:—(Indicating the ruined palace) If they do not practice justice, the sole providence of Empires, what remains of the most powerful Kings of the earth? A handful of ashes and the scorn of posterity.

Platon:—The benevolent and modest man leaves at least a respectful remembrance, sympathetic regrets, a noble example. It is consoling, also, that man by his labours may prolong his existence through the centuries, and speak, so to say, from the foot of his tomb, to all generations that may come after him.

Second Priest:—It is beautiful, without doubt, to live honoured in the memory of men, and it is the noble ambition of great hearts. But know that life and death succeed each other, as do night and day. Everything changes, transforms itself increasingly; the ephemera in an hour; man in a century, more or less; the stars in millions of years! Even the innumerable suns, which roll over our heads, have had also, as we, their birthdays! **Every instant which passes sees some extinguished and others setting out anew at incalculable distances.** But it is given to man alone to contribute understandingly to the universal harmony by doing good.

Platon:—The sentiments of such grandeur ought to be proudly impressed on all man's most beautiful works.

Second Priest:—It ought to render him jealous of his self-respect, and lead him to harbour in his heart the love of his kind, as the Parakist tends this lamp of which it is the symbol. What means the chain with which thou art yet confined?

Platon:—It symbolizes the ignorance and prejudice which still oppresses me, and of which I labour to despoil myself.
(After some violent efforts he releases himself from the fetters.)

Thus I liberate myself from foolish passions and from foolish beliefs, based only on hypothesis!

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Second Priest:—Thou hast but in effect liberated thy body, if thy spirit still remains accessible to suggestions of intolerance and error. Know thou, that perseverance is the secret of perfection. Inspire thyself amongst these illustrious dead, read their inscriptions, or rather their sentiments, and pursue thy route. It is strewn with stones, and the way is yet long; but the knowledge of important truths will be the price of thy efforts. Demand nothing of the coffins of this gallery, as they contain only the ashes of traitors put to death for having betrayed our sublime institution. Adieu.
(He sets out.)

SCENE SIXTH

Platon:—(Alone.) Ah! continue still thy discourse! (He takes up a lamp, approaches a coffin, and reads:) "I was a secret guardian, I suffered injuries, and I employed my time well."

Is it thee, then, O Chilon, who speaks to me here? Whoever thou art, O dead, I thank thee and salute thee.

(Passes to another coffin. Reads:) "I often repented of having spoken, rarely of being silent."

Yes, speech is silver, but silence is gold.

(Reads upon another coffin.) "Make war only upon three things: sickness, ignorance and injustice."

Ah! without doubt, but blood will yet be spilt before the arrival of the sovereign reign of justice and trust.

(Passes to another and reads:) "Render to thy kind, who is thy brother, the assistance which thou wouldst from him; and do not to him that which thou wouldst not he should do unto thee"

It is thou, O great Confucius, who has transmitted to us these maxims so simple and so salutary. They merit thee the eternal remembrance of mankind.

(Passes to another coffin.)

And thou, glorious shade, what is thy secret?

"O mortal, who seekest truth! Learn that there exists but one sole Architect of this Temple called the Universe. He hath created all things, the good and the evil, the wheat and the poison; but to thee he hath given a discerning intelligence, and the liberty to labour for thy own glory and thy happiness." It is true, O sages! O immortal deed! I am unable to remain longer with you; I honour you, and bid you Adieu!

(He advances towards the second grating, but the avenue thereto becomes suddenly illuminated. The crackling of flames is heard, bombs explode, thunder growls, some lightning is produced.)

SCENE SEVENTH

THIRD PRIEST—PLATON

Third Priest:—(At the grating.) Thou mayst yet retrace thy steps and renounce thy enterprise, but an instant more and that will be impossible. Hast thou the courage to advance, whatever may be the perils which await thee.

Platon:—Yes, I am resolved. (Slow music.)

Third Priest:—Ah well! behold this narrow avenue with the trees in flames, the interlacing branches forming a vault of fire.

Platon:—I see it.

Third Priest:—It is the way thou must take without looking back. If thou should succeed in traversing this vast fire, thou wilt then find before thee a cavern in which is the monster of darkness, the genie of evil. He would close to them the passage onward. Take this glaive and this buckler of Minerva; combat this enemy; strike off his head and bear it to the King; he will give thee his orders. But the conflagration (they hear crackling) becomes general; haste thee, run! Adieu!

Platon:—(Throws away his lamp and takes the glaive and buckler.) I will free this furnace or I will perish; if I traverse it, thou shalt be obeyed. (He runs down the avenue whilst the Third Priest considers him).

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SECOND TABLEAU

On the floor some rocks, below winds a river. A ladder is reared abutting upon the door of a Pavilion placed at the right. A large ring is fixed in the door. Another ladder leads from the Pavilion to the scene. Magnificent gardens, statues, tripods, tables, a collection—day a little gloomy.

SCENE FIRST

FIRST AND SECOND PRIESTS, ZAIS

First Priest:—(Concealed near a tree considers Platon.) He swims vigorously.

Second Priest:—(Having also considered Platon.) He comports himself marvelously. He will reach the ladder.

Zais:—(Ascends to the Pavilion bearing the linen and the tunic for investing Platon.) You will cause him to perish.

First Priest:—It is very necessary that he be purified by the four elements. (The Priests penetrate to the ground floor of the Pavilion.)

SCENE SECOND

PLATON—ZAIS

(Platon in the water, reaches the ladder, but as he puts foot on it each step falls to the level of the water. Reaching the door, he seizes the ring with both hands; finds himself suspended; the ladder sinks from under him.)

Zais:—(Descending from the Pavilion.) I am inspired with such tender interest for this Greek philosopher, that I tremble, and offer up my prayers for him.

Second Priest:—(From the interior of the Pavilion.) Dost thou feel thy strength failing?

Platon:—Not yet, but (The door opens and admits Platon. Full light of day. Distant music.)

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SCENE THIRD
ZAIS—AZEMA

Zais:—Azema, wilt thou offer our services to this valiant Neophyte?
Hold! pray of him to empty this cup, that he may comfort himself therewith.

Azema:—(Lighting the tripods.) Yes, my sister. The tripods shall fill the air with the most sweet perfume, and the melodious chants shall be full of harmony; the dances, the most lascivious and enervating, shall prepare the fall of this proud philosopher—he shall not rebel against love.

(She takes the cup and enters the Pavilion, after having knocked at the door, which Platon opens.)

SCENE FOURTH
ZAIS—AN ALMEE

Zais:—Dear Almee, observe carefully the signs that I will give you. Enter there and display your most seducing and irresistible graces. The women of our Priests will bear a crown of laurel; add the myrtle and the amaranth to yours, as also that of Azema.

The Almee:—Princess, the crowns are ready.

SCENE FIFTH
ZAIS—AZEMA—PLATON

Platon:—O hospitable women! Whoever you be, Nymphs or Goddesses, Platon renders you a thousand thanks, and salutes you.

Azema:—It is but gallantry, that you seem to suppose we are Goddesses; we are simple mortals. Princesses it is true, but without pride, and very happy to see you, and welcome you.

Zais:—Yes, we are delighted to receive you, and your triumph fills us with joy. Deign to seat yourself and accept this nourishment, which we are charmed at having prepared for you.

Azema:—(Taking the cup.) Drink and gain new strength, for the trials will be still long. You have shown to admirable advantage, which, besides, we only expected of you, my sister and me.

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Platon:—Which you expected?

Zais:—Yes, the relation of your rare talents had advanced you amongst us; the reports which we have received since you came here, have but confirmed the high opinion which we had before of your great merit.

Platon:—If you were less flattering, charming Princesses, after the rude emotions which I have resisted, I should consider myself, whilst near you, as the most fortunate of mortals.

Zais:—You are at least the most eloquent and most amiable of men.

Platon:—In mercy spare me, you are both so beautiful.

SCENE SIXTH

ZAIS—AZEMA—CORPS-de-BALLET COMPOSED OF THE WOMEN OF THE PRIESTS

(Azema rises and takes a part in the ballet. The dancers in retiring place their crowns at the feet of Platon. Zais places that of the Almee upon his head, notwithstanding that he forbids it. Azema places hers upon his knee.)

SCENE SEVENTH

ZAIS—PLATON

Zais:—Keep this crown of amaranth and laurel, if not to please me, at least to be agreeable to me. I see in it the symbol of your glory, which will traverse centuries.

Platon:—Ah! this is to forget the regard which is due to your prisoner.

Zais:—No! it is I who am the captive.

Platon:—(Puts the crown of Azema on the head of Zais.) Thanks, I will look upon this crown, which you have placed on my head, as the most precious, the most dear of my remembrances.

Zais:—Listen to this harmonious chant, will you—wilt thou? (The choir behind the scene gives the following.)

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Isis! O fruitful nature!
Thou veileth night and day
Happy in giving the world
Health, joy and love.
Let us celebrate the magnificence
Of the most radiant star,
Love is the source of life.
The principle of the Universe!
The Grand Law of Harmony.
Whence diverse things are born.
To remain to it faithful.
Let us guard us with oaths,
For love causeth the beautiful
To which man oweth existence
And the most precious gifts!
Of other suns also,
And other inhabited globes,
Rejoicing in the dawn,
Surrounding us with pleasures.
Isis! etc., etc.
To desire new loves.
Isis, etc., etc.

(Music which touches the feelings is heard at a distance during the remainder of the scene.)

Zais:—Now dear Platon, tell me what could best please thy heart?
Whatever it be thy desires are already granted, for I love thee, and my power is unbounded in this place.

Platon:—I would respond to these cares, so delicate, so charming.

Zais:—(Rises and admiringly embraces Platon with her arms.) I love thee! Let us go to those discreet shades! let us hasten!

Platon:—You seek to seduce me, O Princess, from my duty, and this is not the least formidable of my trials.

Zais:—Ah well! I defend not myself! But I am taken in the snare which I laid! I know thy genius, thy great works, thy glory,

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and I love thee; I desire to prove it. Fear not! there is absolute secrecy; a favourable spot. Come, come, I say to thee! (She embraces him and takes a few steps.)

Platon:—Enchantress! you are adorable; but at this moment I can only admire you—you know that well.

Zais:—I love thee with all my heart, and thou hast nothing to doubt. After having supplicated thee, wilt thou betray me, dishonour me?

Platon:—If your sympathy were real you would not abuse your advantages; you would cease to try my honor. I will regard you with the greatest consideration, and the most tender remembrance.

Zais:—A distant friendship, a love without tribute, would perhaps console a woman of Greece; to me Platon, this refusal is an outrage which might cost thee thy life. We are still free and I would not appear to command. Come! I still love thee, and implore thee for the last time! Come!

Platon:—Would that I were either Mercury or Apollo; I would espouse you this hour, and transport you to Olympus, where you would be the admiration of the gods. But humble and pitiful mortal, submitting to an innocent temptation, which I know that I ought to resist, I think of the symbol of the tranquil lion in a stormy sky, and that example reassures me.

Zais:—Ah! well, cruel one, it is not thy life which is endangered but mine! Be generous, Platon! the daughter of the King of Egypt is at thy feet.

Platon:—Whether you be or be not sincere, it is my duty to resist.

Zias:—Go! thy philosophic insensibility is a small merit, moreover, it causes my death. (She goes out.)

SCENE EIGHTH

PLATON—THE CERYCE

Ceryce:—Platon! throw away that crown and take this golden branch, and deign to follow me. Knowest thou who is the most happy of men?

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Platon:—(A little troubled, regards the place where Zais disappeared, throws away his crown, and takes the golden branch.)
The most happy of men. According to Socrates, the most just; according to me, the most liberal.

Ceryce:—(Near the scenes.) And the most modest?

Platon:—(Stopping to answer.) It is he who understands himself the best. (He goes out and regards the place where Zais disappeared.)

THIRD TABLEAU

Room closed, door to right on the first plane, curtains skyblue, the sun above the floor of the centre of the stage surrounded with the signs of the Zodiac, stars. On the wall to the right, two spheres, above which, without touching, are two men, the one at the helm of a vessel, the other, beardless, holding in one hand a rod, and in the other a thunderbolt and an ear of corn. Two obelisks terminated by a bell are figured upon the wall to the left; at each side is a canopy of red damask figured with gold, which rises above the seats of the cabinet in form of an altar terminated at the side. Triangle of fire near the wall above the centre seat, two other seats before the altar. At the bottom, or upon the first plane to the left, a veiled statue of Isis; to the right a sphynx. At the rise of the curtain the Patriarchs and Ceryce occupy their seats, so that the Priests of the Dais are vis-a-vis of the altar.

SCENE FIRST

Three PATRIARCHS—The CERYCE—AUDIENCE of PRIESTS
First Patriarch:—Who is this foolish mortal who comes thus to trouble our mysteries?

The Ceryce:—(Having opened the door.) Sublime Patriarch, it is the Neophyte, Platon, of Athens; he bears the golden branch.

First Patriarch:—Let him enter if his conscience is pure.

SCENE SECOND

THE PRECEDING—PLATON

First Patriarch:—(To Platon, who led by the Ceryce has made some steps.) Stop! What dost thou demand?

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Platon:—The revelation of the mysteries.

First Patriarch:—What hast thou done to merit this brilliant favour?

Platon:—I have never knowingly done wrong to any person; nor forgot the respect which I owe to my kind; nor even to myself without profound repentance. I have followed the lessons of the stoic Socrates, and overrun the world in my exertions to acquire more wisdom. After having assiduously listened to the Priests of Egypt, I descended to the gloomy empire of the dead, and interrogated the illustrious shades, or otherwise collected their luminous sentiments; then I traversed the flames, combated and slew in his cavern the monster of darkness—the genie of evil. Then having ascended the course of a river by swimming, after climbing a ladder which sank under me, I arrived at a delicious place where beautiful women with naked breasts tendered me pledges of love. From thence I was conducted hither.

First Patriarch:—Approach without fear. (The Ceryce seats Platon before the altar.) What is the most beautiful and noble study to which man can devote himself in passing through the world?

Platon:—That which has for its object the knowledge of what he is, whence he comes, and whither he goes; that which leads to a search for the laws of Nature within him and without him.

First Patriarch:—Isis and Osiris, the moon and the sun, both symbolize nature; when they represent it by Isis a veil covers her. What is its sense?

Platon:—That of the inscription upon her statue in the Temple of Sais: "I am all that which has been, all that which is, all that which will be, and no mortal has yet raised the veil which covers me."

First Patriarch:—What dost thou think of this inscription?

Platon:—I think that it is false. (Movement of surprise amongst the Patriarchs and the audience.)

First Patriarch:—False! and how doth thy pride look upon this?

Platon:—At each absolute truth; at each law of Nature that he discovers, doth not man raise this veil?

First Patriarch:—No, the difficulty is not removed! Thou canst calculate the weight of the stars, their velocity, and the paths which they overrun; thou canst investigate the laws of light and electricity, and make the thunderbolt thy auxilliary; plane down or pierce the mountain, cruise in the abyss. Thou canst transform the earth and loose the waves, but the Great Unknown, T.S.A.O.T.U., is none the less incomprehensible, and beyond the laws of Nature! Learn that this triangle, the symbol of our cult, is an emblem of the unity of God, as the sun symbolizes to us the soul of the world. Deprived of a calendar, the labourer called those stars of the Bull which arose in affinity with the sun at the period of their labour; stars of the Virgin those which arose at the epoch of the harvest, and so of the others. Then forgetting the reason why their fathers had thus denominated the stars, the people began to believe that the Virgin, the Bull, the Lion, actually existed in the heavens whence they favoured their labours and the productions of the earth; they made of them Gods! Believest thou that the sphynx is one of them?

Platon:—No. it is the double symbol of the harvest Virgin and the Lion, recalling the fruitful inundation of the Nile.

Second Patriarch:—The sun is the centre of the Universe: Mercury, Venus, the Earth, Mars, Jupiter, Saturn, turn at the same time themselves and round the sun. The fixed stars have a movement inverse to that of the earth, and gravitate afar, very far from the planets, several of which rejoice in a favourable atmosphere, and are inhabited. Knowest thou the signification of the red cross traced upon the banner of Egypt?

Platon:—It is the symbol of the renewal of the seasons, or of immortality. The horizontal line represents the equator, its extremities the equinox, spring and autumn; the vertical line figures the meridian, and its extremities the solstices, or sum-

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mer and winter. (The Second Patriarch makes a sign of approbation.)

Third Patriarch:—What is morality?

Platon:—It is the rule of right, and the duties which the conscience imposes, and which man cannot violate without shame and disgrace.

Third Patriarch:—And justice?

Platon:—It is the practical application of the law of rendering to all that which is his due.

Third Patriarch:—Dost thou believe that the authority of the judges would be lessened by the admission of their mistakes?

Platon:—No, it is, on the contrary, the maintainance of the condemnation of an innocent man, were he to die, that would lessen their authority.

Third Patriarch:—Where doth justice and morality take their source?

Platon:—In the very conscience of humanity.

Third Patriarch:—How dost thou distinguish good and evil?

Platon:—All that wounds the dignity or restrains the rights of man is evil; all that is favourable to them is good.

Third Patriarch:—Thy replies are sufficiently precise. Dost thou think that woman is inferior to man?

Platon:—No, I believe that she is his equal and his best friend.

Third Patriarch:—And what sayest thou to corporeal punishment, and the penalty of death?

Platon:—I say that they are the signs of a still barbarous civilization.

Third Patriarch:—Then, what will be to thy mind the signs of civilization superior to our epoch?

Platon:—The absence of Priests. (Explosions of murmurs amongst the audience.)

A Priest:—(Rising.) We are then useless? So the observance of thy pretended rule of good and evil suffices to render man happy! Platon, thou art ungrateful.

Second Priest:—(Rising.) Thou slanderest the first want of society.

Third Patriarch:—Calm yourselves, my brothers, it were better to praise the frankness of the Neophyte than throw stones at him. (To Platon.) In what dost thou make true happiness to consist?

Platon:—In the approbation of the conscience.

Third Patriarch:—Yes, it is in the depth of the heart that infallible justice dwells to console the victim, chastise the criminal, and rejoice the good man. (The Geryce presents to Platon a cup to empty and the Etangi.)

First Patriarch:—It is the beverage of the Lotus: drink and forget all sentiments of hatred, envy, and intolerance; and put on this robe in sign of devotion to science and virtue. (Platon empties the cup, and assisted by the Ceryce puts on the Etangi. The audience goes out.) Thou goest to be initiated into the last mysteries.

SCENE THIRD

THE PRECEDING—AN AGED PATRIARCH

(The aged Patriarch rises from the floor, and is preceded and followed by a flame.)

First Patriarch:—In presence of this triangle of fire, swear to obey our sacred laws, to submit thy passions to the empire of reason, and to labour incessantly for the good of humanity. (The Ceryce dips a reed pen in ink and presents it to Platon before whom the aged Patriarch holds open the golden book. Having signed the book Platon receives from the aged Patriarch the decoration which he carries.)

Aged Patriarch:—This decoration is that of Minerva or Isis. It represents an owl; symbol of a child which is blind at birth, and only becomes a man by experience and the light of Philos-

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ophy. May Minerva inspire thee! (He retakes the golden book which he had laid down to decorate Platon and disappears in the floor, and a flame rises behind him. The Patriarchs descend from their seats, surround and congratulate Platon. The First Patriarch moves aside; the others place themselves in procession and advance. A gust of wind; the floor is raised.)

FOURTH TABLEAU

The floor of the theatre, which alone is changed, represents the face of a temple, of which the steps are terminated by two lions; an obelisk to right and left; avenues of green trees; rays of light.

SCENE FIRST

The PATRIARCHS, The CERYCE, PLATON, The DEMIURGOS,
The KING, PRIESTS, SOLDIERS

(The Soldiers are ranged before the Temple, and the Priests and Patriarchs to right and left of the scene. In the midst and at the back of the plane is the Demiurgos and the King. The First Patriarch and Platon occupy the front of the scene to the left. Music a little lively, then slow.)

First Patriarch:—(Low to Platon.) Yes, dear Platon, these are our last, our grand mysteries.

Platon:—(Low to the First Priest.) Yes, I foresee it! They cannot for a long time yet be revealed to the people.

First Patriarch:—(Low to Platon.) Who knows? In two thousand years perhaps! but listen. The usual procession in honour of the Initiate is composed thus: First, the Chanter, bearing the symbol of music; next the Aurispice or observer of times; the Sacred Scribe marches after him bearing a book, an inkhorn, and a reed pen; he is followed by the Standard Bearer, who carries the cubit of justice; he who bears on his breast a cruise, symbol of the thirst for science, is the Prophet. The others who follow the Loaf Bearer, precious gift of Isis, are the Aspirants for initiation; they follow the various classes of medicine, mathematics, architecture, painting, &c. But advance and lend thine ear to the Demiurgos.

Demiurgos:—Platon! ever remember that all men hold from Nature equal and sacred rights. Error and truth divide the world between them, therefore neither slander nor blame the faith of others; all differences will one day dissolve in the supreme and conciliating councils of reason. Honour and serve well thy country, but in fighting for it forget not that all people are thy brothers! Exercise and develop thy faculties constantly; let temperance and moderation preserve thy prosperous health. In thy pleasures taste not those which may give pain to any one; and remember that mankind are only happy and great by justice. (He takes the glaive from the glaive-bearer, and placing the blade upon the shoulder and head of Platon says:) In presence of the King of Egypt, initiate, just and beneficent, I, the Demiurgos, humble representative of T.S.A.O.T.U., constitute and proclaim thee a Patriarch of our immortal institution. Go, spread upon earth the sublime truths which thou camest to learn; but accord the signal favour only to those chosen souls, who have been slowly prepared as worthy of receiving them; build not upon sand; write not upon snow!

The King:—Platon! by thy long labours, by thy constancy under great trials, by thy ardent love of truth, thou deservest this decoration, which symbolizes these qualities, and I am happy in bestowing it upon thee. (He puts round the neck of Platon his decoration, the Alidee.) Now follow us! Let us show to a people, simple but enthusiastic admirers of the good and the beautiful, the triumph of preserverance and virtue. Although they are unable to appreciate the extended science of the Initiates, yet they know that by their lights, their courage, and their labours, they aim at intellectual enfranchisement, and the general happiness of the human race; they love to feast the Initiates, and to applaud them. (Brilliant music, departure by the floor to right, Bengal lights.)

END OF THE INITIATION OF PLATON

THE RITE OF MIZRAIM

In Part I of Volume 6 of COLLECTANEA will be found the first three degrees of the Rite of Mizraim together with a short history of the Rite by Past Grand Chancellor William L. Cummings. The following are additional degrees of that Rite but their numerical position in the system is not known. We will publish additional degrees and information in future issues of COLLECTANEA.

KNIGHTS OF THE MOON AND OF TRUTH

APARTMENT

The room should be furnished in sky blue sprinkled with gold stars.

DECORATIONS

A triple triangle; in the middle is a shadow from which a moon with rays appears, twelve luminous stars should be arranged in the points of the triple triangle.

This jewel must positively be of silver and gilded, suspended from a blue ribbon of watered-silk three fingers wide and hung from the button-hole over the heart.

ORDER OF WORK

The chamber (group) meets twice a month at each new moon.

SIGNS

Raise the hand to the right, the index finger extended to the height of the eye, while looking at the firmament in token of admiration.

AT ORDER

Hold the right hand over the heart.

GRIP

Take hold of the left hand reciprocally, squeezing it seven times; then embrace each other.

AGE

Seven years.

MARCH

Seven ordinary steps, beginning with the right foot.

COLLECTANEA

WORD OF RECOGNITION

GOD ETERNAL

CREATURE OF ALL

OPENING OF THE WORK

The Puissant Regulator raps seven times after which all the Brethren take their places. The Puissant Regulator says to the 1st Regulator: "Is the room secured from the intrusions of profanes?"

The 1st Regulator answers: "Yes, Most Puissant Regulator, I have made sure that all is concealed."

The Puissant Regulator continues: "1st Regulator, are all the knights present Knights of the Moon and of Truth?"

The 1st Regulator assures himself through the Grand Expert and, after the latter's reply, answers: "Yes, Puissant Regulator, all is in security and we are sheltered from all indiscretions of the vulgar."

Then the Puissant Regulator says: "Since it is so, form your circle so that the works may be reactivated."

The 1st and 2nd Regulators rap and announce the order of the Puissant Regulator.

The Puissant Regulator raps once and says: "Brothers 1st and 2nd Regulators, at what hour do the Knights of the Moon and of Truth open their works?"

The 1st Regulator answers: "At seven o'clock in the evening, Puissant Regulator."

Q.—What o'clock is it, 2nd Regulator.

A.—Seven o'clock very precisely, Puissant Regulator.

The Puissant Regulator rises from his throne, gives one rap with his sword, and says: "Be upstanding and in order, Knights, face to the East. Since the hour has arrived, let us devote ourselves to the study and the contemplation of the great works of the Omnipotent, to belong the praises and the glory; and let each one repeat the will of the Omnipotent be praised forever. Attention, Knights!" He gives one rap and says:

RITE OF MIZRAIM

PRAYER

"Mover of the horizon, Thou who hast made all change and who conservest all; Being of beings, it is to Thee that the Knights of this temple dedicate themselves, to Thy glory and to the good of humanity, addressing to Thee their prayers and the petitions. In recognition of Thy Supreme Majesty we humble ourselves in the presence of Thine infinite wisdom; we render homage to Thee for Thy benefits spread throughout all nature.

"O Father of Unity, let the glory of Thy name be praised with perpetual dignity. O Omnipotent, deign to protect our works by making them conform to Thy law, and spread a portion of Thy divine light upon his temple. Amen! Amen! Amen!"

The Puissant Regulator raps once and says: "In the name of God and of His powers with which I am clothed, these works of the Knights of the Moon and of Truth are opened.

After this the Brethren take the position of rest. Then the Puissant Regulator gives one rap, which is repeated by the 1st and 2nd Regulators.

The Puissant Regulator says: "The Brother Secretary will read from the trestle board of the last meeting; let the most profound silence prevail to the end that you may make your observations, if there are any." He continues: "Brother Secretary, accomplish your sacred mission."

After the reading of the trestle board has been completed, if there is no observation the Puissant Regulator says: "Since there is no observation from one or another part of the circle, we grant approval."

PREPARATION OF THE PROFANE

The candidate must be led seven consecutive times to a place where there is only one window through which the sky may be seen.

He is asked various questions as to his belief in God, as to his prejudices, and as to the contemplation of the heavenly bodies. If his answers are satisfactory, the Expert takes him on the seventh

day, causes his eyes to be hoodwinked by the Brother who proposed him, and places him in the hands of the Introducer, who causes him to arrive by various routes to the gates of the temple.

He learns by the difficulties of life in connection with the difficulties which he has passed through, then he gives one knock at the door, to which there is an answer from within. Then the Puissant Regulator says to the 1st Regulator: "See who has just knocked; if it is a Knight, grant him entrance to the temple; if it is a profane, let him be seized and see that he does not escape."

When the candidate is in charge of the Expert, the Puissant Regulator raps once and says: "Master of Ceremonies, repair to the outskirts of this temple and introduce the Brother Knights, who are visitors; have them announced in advance that they may receive the honors which are due them."

This mission having been performed, the candidate is taken in charge again.

The Expert gives one knock, then he introduces the candidate into the temple. Then the Puissant Regulator addressing him says these words: "Sir, since you have been introduced into this place, what design have you, explain it to us frankly." After the candidate's reply, the Puissant Regulator continues: "Sir, do you know where you are? Who are you? If you are sure of our intentions we are not yet sure of yours. Your steadfast courage may perhaps give us proofs of your sentiments. Fear nothing; you are surrounded by citizens, peaceable, respecting all religions, most faithful supporters of their country. We require that you give us indispensable proofs. Your moral answers will determine our decision. Our first objective and our occupation is Beneficence. The practice of the most sublime virtues occupies us without ceasing, in order to know Him who is over us. There remains for me to tell you, that to be admitted into our Order, you must take a solemn and terrible oath. Do you consent to take it? It contains nothing which will offend your honor or what you owe to God or what you owe to yourself.

"These are the principal points. Answer!"

RITE OF MIZRAIM

Following the candidate's response, he is caused to advance to the altar, standing upright and his eyes continually bandaged.

The Puissant Regulator says to him: "Sir, you have heard the demands which I have made of you; you are still at liberty to retire from this place. Reflect!"

After the response of the candidate, the Puissant Regulator continues: "Pronounce with me:

OBLIGATION

"I,, swear and promise in the presence of God and before this Respectable Assembly, never to communicate to anyone whomsoever the secrets and mysteries which shall be communicated to me of the Knights of the Moon and of Truth, to love and to aid with all my power my Brother Knights with my fortune and my body, to be faithful to the laws of my country and to the oath which I take this day of my own free will, and to practice the virtues; I further swear absolute obedience to the Order and to the orders which I may receive from the Puissant Regulators. If I should become a perjurer to my engagements, I consent to endure without restriction all the torments which it may please my Brother Knights to pronounce against me as the reward of my perfidy; and may the Being of Beings preserve me from such misfortune. AMEN!" "

The Puissant Regulator then gives seven raps with his gavel. In this interval the light is displayed to the candidate (several lines here are undecipherable) The Puissant Regulator then explains the oath anew to the candidate, after which he gives him the signs, words, and grips, and designates a seat for him.

The Puissant Regulator raps once and says: "Brother Orator, please explain the development of the degree and explain the astronomical knowledge, which he himself may apply when he judges it to be appropriate."

When this has been done, the Puissant Regulator gives one rap and asks if anyone has any statement to make or if there are any proposals for the general welfare of the Order. He then causes

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the proposal box to be circulated, and afterwards the box of fraternal assistance.

HISTORICAL DISCOURSE

Newly initiated Knight, it is to you that I address myself particularly, as that is my task: The light has just struck your eyes; there are many workmen who are initiated into our sublime mysteries, but there are very few initiates into those virtues which draw us together and which identify us in any way with the Divinity. It is up to you to walk in the straight line of Truth, of sublime knowledge, and of the practice of the virtues of the degrees of Knight of the Moon and of Truth, to which you have just been admitted. This degree takes its source from the most remote times and teaches zeal and perserverance. You will learn the mysteries which have existed (several words are illegible here). Our most ancient ancestors participated in the work of this degree; the children of Noah were its firmest devotees. The tests to which you were subjected were intended to teach you that the man who wishes to know himself and Him who is over all must labor constantly with perserverance in traversing the thorny ways such as you have traversed in passing through the painful and sad paths of this degree. We count upon your wisdom and your constant application (to achieve) a brilliant success. Follow the example of your Brother Knights so that Charity may always be a column in your principles. Eschew the evil, that is, lift yourself higher than yourself. Live according to the laws which lead to the paths of honor and even in misfortune render such kindness as you can. Give place to that which is right. That, my Brother, is the moral law which we profess and which all the Knights of Truth must profess and whose obligations compel you to follow them in the same manner.

CATECHISM

Question—1st Regulator, are you a Knight of the Moon and of Truth?

Answer—My heart answers you; my jewel attests the reply.

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Q.—With what do the Knights of the Moon and of Truth occupy themselves, 2nd Regulator?

A.—That they may know the facts of the operation of the heavenly bodies which lighten the darkness and show the marvels of the Creator.

Q.—Is that all, Brother 1st Regulator?

A.—No, Puissant Regulator. As all derives from the Living and Eternal God and as the Moon is one of His marvelous works, we must busy ourselves in the appreciation of the profound knowledge so that long labors and perserverance may enable us to know Him who has neither beginning nor end.

Q.—How did you arrive at this degree, Brother 2nd Regulator?

A.—I had a heart which was pure and devoid of the prejudices which degrade man.

Q.—1st Regulator, how much time did it require for you to attain your grade?

A.—Seven days, Puissant Regulator.

Q.—Why seven days, Brother 2nd Regulator?

A.—Because seven days signify the days and the time necessary for the creation of the world.

CLOSING OF THE WORK

The Puissant Regulator raps once and says: "Brothers 1st and 2nd Regulators, announce from your stations, that the labors of the Brethren of the Moon and of Truth are closed."

When this announcement has been made and when the 1st and 2nd Regulators have responded, the Puissant Regulator descends from the throne and places himself in the midst of the Temple accompanied by the 1st and 2nd Regulators holding their gavel in the right hand and wearing their chapeaux. The Puissant Regulator speaks as follows:

PRAYERS

"O Omnipotent One, we recognize Thy Greatness, Thy Strength, Thy Glory, and Thy Benefits in all Nature, we adore Thy

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Supreme Majesty. Let the Glory of Thy Holy Name be forever praised.

"O Omnipotent One, Thy marvelous works are the objects of our devotions. Protect the workmen of this Temple, which they have dedicated to Thy Glory to the end that they may die in the path of Truth and may have no other end but Thy Glory and Thy Grandeur.

"O Omnipotent One, that the workmen of this Temple may prosper, grant that they may recognize no other God but Thee; for Thou art the God of Truth, Eternal One, All-Powerful and Holy, than whom there is no other. Let the Glory of Thy Kingdom be praised from now and forevermore. Amen."

The Puissant Regulator returns to the throne and having arrived there, himself and all the Knights wearing the chapeau, he gives one rap and says: "In the name of God and by the power vested in me I suspend the labors of the Order of the Moon and of Truth.

Let us retire in peace, Brother Knights. But let us swear to reveal to no one any of the labors of this day.

The Puissant Regulator gives one rap and says: "1st and 2nd Regulators, announce to your Circles that the labors are finished."

All the Knights retire in peace while they bless the Omnipotent One: "Amen, Amen, Amen."

* * * * *

When one vested with power receives a candidate, he must inform him that three rings are necessary bearing the following inscriptions:

O

Union

O

R. L. S.

O

God Eternal

(The day of the month)

Of these rings the one Charged with Power takes one in his hand; then he takes the candidate's hand and tells him: "From this moment and forever I unite you to our sacred Order; recognize

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but one Eternal God; know yourself before knowing others; flee from evil; do good and follow the Doctrine of your Brethren."

Of the three rings, one is for the candidate, the second is for the one charged with power, and the third is for the S. C. General of the degree.

Note: The "one charged with power" is, in French, the *Chargé de Pouvoir*. There seems to be no adequate English translation for this expression, which is evidently the title of one of the office-bearers of this degree.

At this point in the French ritual, pages 22 and 23, appear four drawings of jewels, etc.

REGULATIONS OF THE KNIGHTS OF THE MOON AND OF TRUTH

ARTICLE I

One of the chambers of the Knights of the Moon and of Truth shall be established at ——— from the present time and forever at the Orient of ———.

ARTICLE II

Every man of good morals can be initiated into this degree.

ARTICLE III

All Masons of the higher degrees shall be admitted hereto, provided they are bearers of diplomas in the desired form. In this case the Puissant Regulator or whoever is in charge of these Orders shall receive them with the honors due their stations.

ARTICLE IV

There shall be a chest, the key to which shall be entrusted to the Puissant Regulator. It shall contain the documents, instructions, and all the papers belonging to the degree.

ARTICLE V

The regular Brother Knights shall be able to obtain instruction as desired.

In a locality where a chamber of Knights of the Moon and of Truth does not exist, whoever organizes one in the forms prescribed

and for which he shall be the bearer of regular patents in accordance with the powers entrusted to him, shall become by right the Puissant Regulator. This Dignity is for life; he alone shall direct or shall cause a representative to direct named by him alone, the labors and management of the Knights of the Moon and of Truth.

ARTICLE VII

No document shall be considered official unless his name and seal are attached thereto.

ARTICLE VIII

The reception is fixed for the 24th (day of the month). There shall be three gold rings in the form of the model which follows (here appear three elliptical diagrams in the French MS.) They shall be placed in the hands of the Chargé de Pouvoir, who shall put one of them on one of the fingers of the candidate's left hand, he shall keep one for himself, and the third shall be sent to the FIXED POINT.

Inscriptions on the rings: Outside—"Union, R:Q:L: GOD ALONE ETERNAL."

Inside: The———month, etc. and the same of the Brother. (These rings are indispensable).

ARTICLE IX

The Puissant Regulator makes a report of his operations every three months to the Grand Chamber General of the FIXED POINT.

ARTICLE X

He shall cause to be sent without delay to the Chamber General at the FIXED POINT one-half of the funds from the receptions.

ARTICLE XI

It is incumbent upon all the Knights to pay the annual dues of 6 Francs into the treasury of the Chamber.

ARTICLE XII

To the Brother Knights who claim assistance, it shall be accorded them under the veil of the profound mystery.

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ARTICLE XIII

Each Brother Knight who fails to attend a meeting shall contribute the sum of one Franc.

ARTICLE XIV

There shall be tokens of attendance, which shall be furnished to each Knight. These tokens shall be for $\frac{1}{4}$ Franc which shall cover the fees.

ARTICLE XV

A Medal of Honor shall be granted to each Knight in recognition of the zeal, knowledge, and services which he may have rendered for the glory of the Knights and the maintaining of the statutes.

(Here follows a drawing of a crescent moon)

The ribbon which suspends this decoration shall be red in color.

ARTICLE XVI

No Brother Knight shall absent himself from the Orient without having obtained authorization therefor.

ARTICLE XVII

The elections of officers shall be held every three years except that of the Puissant Regulator, who shall serve for life.

Copy conforming to the original delivered and translated from the Greek language on the mountain near Tripoli the 17th day of the month Nisan L. D. L. V. L. 3517.

SIGNED O. S. Mar.

(Here follow some characters of Hebrew or Arabic)

Copied by Brother S.

FIRST GRADE OF WISDOM B. B.

DEGREE OF THE RITE OF MIZRAIM

(Drawing of Crossed Swords)

DECORATION OF THE GRAND COUNCIL

The meeting place is completely in white, the clothing of the presiding officer is likewise. Above the presiding officer's head are the two letters J. and E. The altar is covered with blue cloth and raised about two paces. At the end of the tableau on the East side is a high stool on which is placed (several words indecipherable here) covered with a blue cloth with a large red (?) which follows the whole length of the cloth; at the right of the altar is the table of the Knights and at the left is that of the treasurers.

The Grand Council is decorated with eight golden columns. . . from each of these columns is suspended the insignia of the grade's attribute; i.e.,

From the first column an apron of the Entered Apprentice.

From the second column the attributes of the Master Mason.

From the third column those of the Scottish (Mason).

From the fourth column those of the Knight Rose Croix.

From the first column on the north, that of Fellow Craft.

From the second that of Elu.

From the third column that of Knight of the East.

From the fourth column that of Knight of K. S. (the meaning of these letters does not appear in the MS).

Between these eight columns are placed eight statues, of which six are for the virtues, each one bearing the device of a different attribute; there are two other statues alongside the presiding officer, each of these is supplied with three candles.

In the midst of the Grand Council is the tableau representing a device surrounded by all the attributes of Masonry. Higher up and above this tableau is suspended a balance, in one pan of which, at the right, is the jewel of the grade, and in the pan at the left all the jewels of Masonry. The Grand Inspectors are clothed in the

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robes of Grand Elu and wear, suspended about their necks is a white (?). In the lodges of the chapters of the higher grades the jewel is worn while sitting on a golden throne surrounded by the 8 Grand basic attributes with a white apron and a white rosette in the button-hole. On the bib of the apron are embroidered (?). This clothing must not be worn except in the Grand Council.

OPENING OF THE GRAND COUNCIL

The Grand Council decorated as above and the Brethren being clothed, the Inspector opens the door and the President enters holding his two hands crossed, his arms extended, making the sign of petition, he is followed by the Chancellor, the Treasurer, and the other Brethren following in the order in which they were received. All being at order, like the President; when they have all entered, the Inspector closes the door and the President says: "My enlightened Brother Grand Inspectors, having arrived in these awful precincts of the saints of the Temple of Virtue where Justice and Equity reign, let us promise to be faithful to the statutes and regulations of this grade.

Then all the Brethren surround the casket saying, "I promise." Each having taken his place, the President continues: "Let us work then, my Brethren, for the good of Masonry and assist me with your lights."

Then he makes the signs of petition, the Brethren make the same response, which is to place their crossed hands likewise over their heads as they say JUSTICE and then returning to order as they say EQUITY. The President advances with the Chancellor, examines the archives chest, and the Chancellor opens it, with the President for removing such items as they may have need of, and proceeds to dispose of such matters as may have been presented since the last assembly, or, if there is a reception, it is conducted in the following manner:

RECEPTION

When a vacant place has occurred in the Grand Council, whether by death or by the departure of a Brother, another should

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be chosen at the first Council thereafter. Nine days after the election has been held, the Inspector is charged with notifying the Brother on whom the lot has fallen, but without telling him, nevertheless, anything further except the day and the place of his reception, which takes place in the following manner.

The day having arrived, the Inspector takes the recipient (candidate) and leads him to the door of the Grand Council, after having decorated him with all the attributes of the grade which he already holds; his eyes are hoodwinked; the alarm of a Knight K. S. is given.

The President having heard the alarm, he says to the last Brother received: "Attend to the alarm." He opens the door and asks: "Who knocks thus?"

The Inspector answers: "It is Brother N., a Companion Master Mason, Secret Scottish Mason, Knight of the East and Knight Rose Croix, also Knight K. G., who, having been chosen to replace Brother. 'N.' is to be introduced among us.

The Brethren having consented, the President says that he may be introduced. Then all the Brethren, taking their swords in hand and arranging themselves about the casket. When the recipient has been introduced, the President says: "I am delighted, my Brother, that the lot of the election has fallen upon you, and I am persuaded that we shall never have cause to repent of the choice which we have made; but as we are very scrupulous, you will submit, before you are initiated into our mysteries, to a rigorous examination on the higher degrees of Masonry." Then the 1st Grand Inspector begins an examination of the Companion, and then calls upon all the other Brother Grand Inspectors in the order of their reception into the Grand Council, to do likewise. When this has been completed, the President puts several questions to him regarding the preceding degree.

Having thus satisfied the expectations of the Brethren on this point, the President continues: "I am very greatly pleased with your answers and I believe you worthy of entrance into our solemn

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associations. Now you will enter upon some very strong engagements, which will bind you to us forever."

He is now caused to advance to the altar and, having caused him to place his knee upon the cushion, the Chancellor brings the balances and causes him to hold them in his left hand, placing his right hand upon the statutes. All the Grand Inspectors surround the recipient and cover his head with their left hands, and in this position the obligation is administered to him:

OBLIGATION

"I promise and engage myself, upon my word of honor, never to reveal the secrets of the Grand Inspectors, which may be communicated to me; never to write them, never to print, engrave, or trace them under any pretext whatever it may be, without first receiving the permission of the Grand Council. I promise moreover to observe scrupulously the statutes and regulations of this sublime dignity. If I fail in my obligation, I agree to be subjected to all the penalties which I have had imposed upon me since my first reception."

The President then tells him to raise two fingers toward heaven and to repeat with him: "I swear in the presence of the Great Architect of the Universe that I shall never fail in the obligation which I have just taken. AMEN."

At the same time that he says AMEN the Inspector gives him light (brings him to light) and all the Brethren resume their swords and make the signs of petition and answer as they clap their hands and resume their seats. The Inspector causes the recipient to rise and removes his jewels and suspends them on the columns; then the President says: "You have been deprived of all your attributes (insignia or decorations), my Brother, because the secret of the grade, which you are about to receive, includes all those, which you know and it is more than all, of which you need."

"Brother Inspector, show him the step of Brother Grand Inspector." The Inspector causes him to come to order by forming

the step with the right foot, the left foot in advance; he detaches his hand from him, as he (the recipient) forms the third step with the right foot, he causes him to resume the position of order; then, in turn, he takes nine steps. At the ninth step he finds himself in front of the altar and the President decorates him with the jewel and the other habiliments, saying to him: "Let this jewel and these decorations always cause you to remember that you are a Grand Elu. Let it remind you to follow the statutes; these two swords will serve you—one to punish the perjurer, the other to avenge Masonry."

"These balances which you see suspended remind you of the sublimity of this grade and should always cause you to render judgment with justice."

The President then causes him to kneel and places his two hands on his head saying: "By the power which has been given to me and by consent of the Grand Council, I make you a Grand Inspector."

After this he gives him the signs and grip and causes him to be placed beside himself for this time, for at the first assembly following he will be required to take the place of Inspector.

If there are matters to be judged, they are proceeded with; and when there is nothing more to propose, the Knight has the minutes read, has them signed by the Brethren, and the Grand Council is closed in the same manner it was opened: he gives him the sign and words, the grip, which is done reciprocally with the right hand with a blow upon the right shoulder, as the left hand is taken as a pledge of good faith, and raising the right hands crossed, foot to foot, knee to knee, and in this position the word is given.

The one asking says in the other's ear: JUSTICE, the other says EQUITY; then both says together: SO MOTE IT BE. Then one of them raps nine times in this manner: * * * * — ** — ***

The President is called THRICE PRESIDENT and the Brethren VERY ENLIGHTENED.

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When a Brother Grand Inspector is about to inspect a Lodge of lower grade, and when he announces himself as such, the Venerable Master must send two Brethren Grand Inspectors to examine him: this having been accomplished, they return and make their report to the Venerable Master, whispering it in his ear one after the other. The Venerable Master causes all the Brethren to draw their swords and causes the Grand Inspectors to arrange themselves about the Tableau, sending the two Brethren to get the visitor, who bring him to the end of the tableau. Then the Venerable Master takes the gavels of the two Wardens, places them with his own upon the Holy Bible, and thus presents them, kneeling, to the Brother Grand Inspector; the Brother accepts them, and returns each gavel to the one, to whom it belongs, then takes the seat of honor.

CIPHER

STATUTES OF THE GRADE OF GRAND INSPECTOR

ARTICLE 1

An assembly of Grand Inspectors is called a Grand Council.

ARTICLE 2

No one may come into possession of this grade who has not been perfectly instructed in the eight basic grades of Masonry, to wit: Apprentice, Master, Secret Master, Illustrious Ecossais, Knight of the East, S. P., Rose Croix, and Knight Kadosh, the Grand Inspector being above all the grades which exist.

ARTICLE 3

A Grand Council is composed of nine Brethren, to wit:

A President

A Chancellor

A Treasurer

and six Grand Inspectors who shall perform the functions of Inspectors. The responsibilities of President, Chancellor, and Treasurer are changeable every nine months. At every election a Vice-President shall be named, also a Vice-Chancellor, who in the ab-

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sence of the President and Chancellor shall take their places respectively.

ARTICLE 4

The President alone shall have the right of convoking the Sovereign Tribunal and of designating the day and the hour of assembly, but if a Brother asks that an assembly be convoked for a matter of importance, which will not admit of any delay, the President cannot refuse him.

ARTICLE 5

An assembly at least once each month cannot be dispensed with for the transaction of business pertaining to this grade. Those Brethren who are guilty of any disorder or abuse shall be reported to the Sovereign Tribunal; those who are cognizant thereof shall give their information to the top officers. The President shall then request the sentiment of the other Grand Inspectors, and if the votes are divided equally, he himself shall have the deciding vote; if not, a plurality shall decide the matter.

ARTICLE 6

The office of Chancellor must be filled by a Brother well versed in the duties and who is qualified in composing letters. It shall be his duty to keep an exact account of all the deliberations and decisions reached by the Sovereign Tribunal which he shall write during the assembly in a separate book reserved solely for this grade; he shall cause it to be signed after the closing of the Sovereign Tribunal by all the Brother Grand Inspectors, so that it may be enclosed immediately thereafter in a chest made for this purpose; he shall also carry on a regular correspondence every three months with all the Grand Councils with which his own Council is in relationship, and with all the Brother Grand Inspectors who may be absent, and make report thereof to his Grand Council.

ARTICLE 7

When the Grand Council has nothing in common with the other Lodges of the lower grades, it must have a fund belonging to itself alone, of which the Treasurer shall have the disbursement.

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ARTICLE 8

The Inspector shall be charged with guarding the door of the Grand Council and of notifying by word of mouth the Grand Council of the day and the hour of assembly, and he shall always be the last to leave; he shall also be responsible for the archives chest and the door to see that both are closed securely.

ARTICLE 9

No ecclesiastic or Knight of Malta or any other ecclesiastical order of knighthood shall be received into this grade.

ARTICLE 10

If a position as Grand Inspector shall be vacated in a Tribunal by the death of one of the Brethren, or by removal from the Orient with the intention of not returning, in the space of nine days counting from the day of departure or of death, an election of a new Grand Inspector shall be held according to the following formality:

The Chancellor shall make note of the Knights K. S. who aspire to this office and shall read their names to the Sovereign Tribunal assembled. Then each Brother shall write the name of him, whom he believes most worthy, on a paper, shall fold it together, and shall cast it into an urn. He who shall receive from five to eight votes shall be received as Grand Inspector, this number of votes being required for being received; but if the Brethren cannot reach an agreement on this point, they shall complete the election by making the choice by lot, writing the names of those having the largest number of votes in their favor on pieces of paper, which shall be folded and placed in an urn; the President shall draw one, and he on whom the lot shall fall shall be regarded as if he had been chosen unanimously; in any event the Sovereign Tribunal shall not separate until the election has been made.

ARTICLE 11

It is absolutely forbidden to a Grand Inspector to tell the day, the hour, and the place where he was received to any Mason whatsoever.

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ARTICLE 12

There must be in a Sovereign Tribunal a chest proportional to the size of the book, and of the minutes so that they may be enclosed therein together with the statutes of the Order and the archives of this grade; it shall be closed with two different keys, the first of which shall be in the hands of the President, and the second in the hands of the Chancellor. And they shall not open the chest except in the presence of the assembled Sovereign Chapter.

ARTICLE 13

There must be only one record book for each Sovereign Tribunal, which shall always be enclosed in the archives chest. It shall never be extracted except in the presence of the assembled Sovereign Tribunal. It is forbidden to a Grand Inspector to have a record book, even though it contains anything pertaining to this grade, except the cipher. The statutes must not be communicated except in the assembled Sovereign Tribunal.

ARTICLE 14

In the matter of installing a Sovereign Tribunal the Chancellor of the old one shall deliver to the new one an exact copy of the statutes and the records for the grade. Then the members of the new Tribunal shall take the oath never to communicate the copy without having previously requested the permission of the old one.

ARTICLE 15

The Sovereign Tribunal is the judge of the Order and shall take note of all the disorders, abuses, and contraventions of the statutes and regulations of Masonry. The Grand Inspectors must report them to the Sovereign Tribunal, so that it may deliberate on the means which can be used for establishing order; to this end each Sovereign Tribunal shall be obliged to have in its chest rituals of all the grades known in Masonry, and if a Brother gains knowledge of a new grade, he is bound by his obligation to notify the Sovereign Tribunal thereof and to supply an exact copy of this grade for the archives.

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ARTICLE 16

The oldest Tribunal in a city shall undertake to see that not more than three Tribunals are established in the same city and it shall have power to prevent the establishment of a Sovereign Tribunal with all the Brethren, who are members, attached to the same Lodge.

ARTICLE 17

If an important matter is presented, which concerns Masonry in general, the Tribunals of a city, which have taken cognizance of this matter first shall notify the other Tribunals with which they are in relationship; they shall request of them their advice, which they shall await before meeting and passing judgment on the affair.

ARTICLE 18

The Brother Grand Inspectors are obliged to inspect often all the Lodges, both regular and irregular, established in the city where they have jurisdiction; no Lodge can refuse them entrance if they announce themselves as Grand Inspectors, and for this purpose the Sovereign Tribunal established in a city shall notify the constituted Lodges of the rights, powers, and prerogatives of this grade over all that pertains to Masonry, and the Lodges and likewise the Knights Kadosh are required to send their tableau (list of officers) and members to the Sovereign Tribunal on the day following each election.

ARTICLE 19

A Sovereign Tribunal shall take care to see that the Knights K. S. conform to their obligations, and if any are found, who have not taken them, to have them obligated, so that this grade may not be communicated too easily.

ARTICLE 20

The united effort of the Lodges being one of the chief supports of the Order, the Grand Inspectors, by their mediation, shall undertake to put an end to disagreements and to establish good order in the Lodges.

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ARTICLE 21

A Sovereign Tribunal should prevent, as far as possible, the formation of irregular Lodges, for this type of procedure is likely to cause many abuses and contraventions of the statutes and regulations of Masonry.

ARTICLE 22

If a Grand Inspector is absent from his Tribunal for a lengthy journey, he shall write to the Sovereign Tribunal every three months and notify it of such discoveries as he may have made during this time and the Tribunal shall give him the same information as to what may have happened during this interval.

ARTICLE 23

A Grand Inspector who demits from the office of membership in a Tribunal is nevertheless obligated to attend a Sovereign Tribunal at least once every nine months.

ARTICLE 24

Every Brother Grand Inspector is obligated to swear to maintain with all his power the present statutes and to observe them strictly.

**SUPREME POWER OF THE SUPREME COUNCILS
OF THE
SOVEREIGN PRINCES OF THE 87TH DEGREE**

RITUAL OF THE SECOND GRADE

CAPTAIN OF THE GUARDS

(Note: We have two versions of this Grade. The translation of the second will be published later.)

**RITE OF MIZRAIM
SUPREME POWER**

HEALTHS

1st. That of the S. M. (Sovereign Master?) and that of the royal family and wishes for the prosperity of France.

2nd. That of the Supreme Power of the Rite; wishes for its prosperity. The healths of all the Sovereign Grand Masters of the Order who are absent and particularly of the Grand Masters who are ill.

3rd. That of the Grand Orient of France, in which special mention is to be made of Illustrious Brothers Mareehans, de Teurouonville, and the Duc of Tarento, likewise of the Grand Master of Masonry in France.

4th. That of the foreign Grand Orients and of the foreign Supreme Powers of all the Rites, among which we distinguish particularly the Grand Orient of Naples and the Supreme Power of the Rite of Mizraim of Naples, our Mother.

5th. That of the Grand Orients of Alexandria and of Cairo in Egypt, and of the Grand Orient of England, particularly that of the Most Illustrious Prince, the Duke of Sussex, Grand Master of British Masonry and one of the Sovereign Grand Masters Absolute of the Rite of Mizraim.

6th. That of the visitors.

7th. That of all Masons, to whatever Rite they belong.

THE SUPREME OF THE SUPREME COUNCILS
OF THE SOVEREIGN PUISSANTS OF THE
87TH DEGREE
FIRST GRAND CAPTAIN OF THE GUARD

OPENING

The Sovereign Pr. Most Grand Hazzid (Grand President) gives one rap and says: "Puissant First Grand Captain of the Guard, assure yourself through the Brother Second Grand Captain of the Guard, that the SUPREME OF THE SUPREME CONFERENCE of the 87th Degree of the RITE OF MIZRAIM is sheltered against all eavesdroppers.

At this order the First Captain of the Guard invites the Second to inspect the outside of the Council Chamber. When the latter has re-entered and made his response, the First Captain of the Guard announces to the Sovereign Grand Hazzid that the Council is sheltered against all intrusion.

The Sovereign Grand President then says:

Q.—Brother Second Captain of the Guard, where did you pass to arrive at this place?

A.—First I saw the chaos and the disorder of the elements, and the Power through a Ray of the Most Powerful Sole Light, which shines in this darkness and which has guided me on this painful way.

Q.—Brother First Captain of the Guard, where did this unique light lead you?

A.—Into a vast enclosure where three great lights against a green background, symbol of hope, struck my eyes alone.

Q.—What do these three lights signify?

A.—One was the Eternal One at the moment that He created all the worlds; the second was Osiris or the author of the day; and the third was Isis or the torch of the night.

Q.—Brother Second Captain of the Guard, what is the age of the Grand Hazzids, Sovereign Powers of the 87th Degree?

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A.—Sovereign Most Powerful Grand Hazzid, at the first hour of (person) in the world.

Q.—Brother First Captain of the Guard, at what time do the Sovereign Grand Hazzids open the labors of the Supreme Conference of the 87th Degree?

A.—Sovereign Most Powerful Grand Hazzid, at the first hour of the day.

Q.—What time is it, my Brother?

A.—The first hour of Creation, the hour when the Spirit of God, moving upon the waters, separated the light from the darkness, drew the universe out of nothing, set the sun in the heavens, placed the moon and the stars, gave life to all the creatures, and formed man in his own images to be a perfect work of creation and the king of Nature.

The President then says: "Since we are at the first hour of the day, Most Powerful First and Second Captains of the Guard, and you also, all my Brethren, join me in feeding the sacred fire, symbol of the vital fire of Nature, and to return thanks to the Omnipotent One for having given to man a soul which partakes of his wisdom and of his intelligence."

Then all the Brethren arrange themselves about the sacred fire placed on the altar, the President having the Captains of the Guard at his right and left, and the Grand Master of Ceremonies opposite, and all the Brethren forming the chain of union, offers the invocation. After this he takes the incense which is presented to him by the Grand Master of Ceremonies, casts it upon the fire, and says: "With me, Puissant Brethren." All the Brethren then make the sign (which consists of raising the two hands toward heaven, the eyes filled with admiration and ecstasy. Then the Grand President, giving one rap in the hand (battery of the degree) says: "The labors are opened; resume your seats, my Brethren."

Then is read the extract from the Great Book of Gold which contains the trestle board of the last labors. Following this are given

COLLECTANEA

successively the items which constitute the order of the day (agenda.)

The Second Captain of the Guard must not omit presenting the ZEDAKA to the Brethren who retire before the closing.

CLOSING

The Grand Hazzid gives one rap and says: "Puissant Brother First Captain of the Guard, assure yourself that no profane has penetrated into our Council."

The First Captain of the Guard says to the Second: "Puissant Brother Second Captain of the Guard, has any profane been introduced into the Council?"

A.—No, Puissant Brother, no profane has penetrated among us.

Q.—By what sign have you recognized that all the Brethren here present and Sovereign Brother Grand Hazzid are of the 87th Degree?

A.—By the password and the grip.

Q.—Give me the password.

The Second Captain of the Guard answers: "NAT."

The First Captain of the Guard answers: "TRUTH. Give the grip to the Grand Master of Ceremonies." The Second Captain of the Guard gives it by crossing the two hands reciprocally, the sign of eternal union.

The First Captain of the Guard then says to the President: "Most Puissant Grand President, Sovereign Presiding Grand Hazzid, no profane has penetrated into the Council."

The Grand President asks: "Puissant Brother 1st and 2nd Captains of the Guard, give to each other the sacred word."

The First Captain of the Guard says: "J. S."

The Second answers: "N. S."

The President: "Puissant Second Captain of the Guard, what is the age of the Grand Hazzids, Sovereign Presidents of the 87th Degree?"

RITE OF MIZRAIM

A.—Your age is the first in the world.

Q.—At what hour, my Brother, are the labors of the Supreme Conference of the 87th Degree of the Rite of Mizraim closed?

A.—At the first hour of the night, Most Puissant Grand Hazzid.

Q.—What hour is it, Brother First Captain of the Guard?

A.—The first hour of the night, Most Puissant Hazzid.

The President: "Since it is the first hour of the night and since the Creation is completed, Brothers First and Second Captains of the Guard, and all of you, my Brethren, unite with me in closing the labors of the Rite of Mizraim in its 87th Degree."

The President gives one rap with his gavel, which is repeated by the Captains of the Guard, then all the Brethren give the sign with him, also the battery (one rap only) and the President says: "The labors are closed."