

COLLECTANEA



THE FIERY HEART

THE RITE OF MIZRAIM

VOLUME 7

PART 2

PUBLISHED BY THE GRAND COLLEGE OF RITES OF
THE UNITED STATES OF AMERICA

1961

LE COEUR ENFLAME

THE FIERY HEART

DECORATION OF THE TEMPLE

The Temple or "Court", should be hung with crimson, with black columns at intervals. On each column should be an arm holding a torch. From the centre of the ceiling should hang a chandelier of glass, holding 27 lights. There are also three other chandeliers, one at the station of the Senior Warden, with 12 lights; one at that of the Junior Warden, with 9 lights; and one at that of the Orator, with 6; making 27 in all. Around the court are 27 other lights. Over the All Puissant is a canopy of crimson velvet, sprinkled with black tears.

DECORATION OF THE ALTAR

On the altar will be a sceptre, a mallet and a sword, with the Gospel of St. John. The sceptre and sword lie across each other.

CLOTHING AND DECORATIONS OF THE ALL PUISSANT, THE TWO WARDENS, AND ALL THE OTHER SOVEREIGNS

The All Puissant is clothed in a blue robe; and wears a white cordon edged with crimson, and a crimson camail edged with white; over which a crimson mantle lined with black ermine; and on his head a crown.

The Senior Warden wears a crimson robe; cordon and camail like those of the President; a white mantle lined with black ermine; hat a la henri quatre, loop of silver, button in triangular shape, with the letters N°. cockade, half blue, half crimson.

B°. R°.

The Junior Warden wears a white robe; mantle blue, lined with black ermine; cordon and camail red, like those of the President; chapeau, loop and button same as those of the Senior Warden.

Each Warden also has three crimson plumes in his hat.

COLLECTANEA

The other brethren wear a black coat; cordon and camail black, edged with crimson; aprons white, also edged with crimson, and lined with black. On the apron which is the same for all without distinction) there will be painted a small altar, and above that an inflamed heart; and upon a scroll, also painted, the words "Brulons tous de la meme (ardeur ou) flamme", (Let us all burn with the same [Ardour or] Flame, and on the flap, — "R.. ou la M.." (Reformation ou la Mort — Reformation or Death). The gloves are of white leather, sprinkled with black tears, and edged with crimson. All wear swords by their side; chapeaux the same as those of the Wardens; plumes blue and standing; cockade half blue, half crimson.

The President is entitled "All Puissant Grand Commander"; the Senior Warden, "Most Illustrious First Sovereign Grand Commander"; and the Junior Warden, "Most Illustrious Second Sov. Grand Commander. All the other brethren are styled "Sovereign".

If there is to be no reception, all the sovereigns sit around a round table; the All Puissant in the east, and the two wardens in the west. If there is a reception, all are on the columns, except the President and the two Wardens.

In the centre of the apartment is a round table covered with a crimson cloth, with a bordering of black tears.

Note: If the tracing-board of the court were painted on the table, it would be well; for then it would be always in its place, and not be forgotten so frequently when there is a reception.

(FIGURE)

EXPLANATION OF THE FOREGOING FIGURE

The four spheres indicate that we ought to traverse the four quarters of the globe, and everywhere preach reform.

The triangle represents the Most High; and the 3 letters within it, the greatest man that ever lived.

THE FIERY HEART

The swords, that we ought increasingly to war against whatever opposes reform, and against abuses and vices.

The inflamed heart, that we ought to burn with the same ardour and the same desire for the advent of the great day.

The sceptre and sword, protection to worthy adherents.

The book, those general laws followed by all virtuous men.

The crown, the reward of labour and desert.

The tears are symbols of those shed by in the latter days of calamity, for joy at the appearance of the great day, when everything shall be restored to the conditions which we ardently desire.

CHAMBER OF REFLECTION

Therein will be a heptagonal table; at each corner of which must be a skull, and in the centre a skeleton, standing, holding in one hand a poniard, and in the other a scroll, on which is the motto; "Zeal, Perseverance, Resignation to reform, or death". Around the apartment will be divers emblems of mortality, and many inscriptions inculcating good morals, and upright conduct, religious duty, and men's duty to the state; and mentioning the death to be suffered by the perjurer.

In the middle of one of the sides of the chamber, and in front of the skeleton on the table, is a pilaster, close to a padlock and chains. On the pilaster are a glass of water, a loaf of bread, a poniard and a pistol. On the front of the pilaster is the following inscription:

"Be steadfast to thine opinion! The moment approaches when a being must decide everything. If thou takest reason as thy guide, thou wilt be put to death. The man who finds himself in this path, ought maturely to reflect. Becoming the stay and support of his brethren, he must be guided by his reason, his zeal, his perseverance, his glory, his virtues will entitle him to our good wishes, and he will be admitted among the elect.

COLLECTANEA

ENTRANCE TO THE COURT

Q.—Where come you?

A.—I have traversed the universe.

Q.—What have you seen and discovered?

A.—An impenetrable chaos.

Q.—What did you find therein?

A.—Pride, vanity, presumption and fanaticism.

Q.—How did you travel, in the parts of the world which you have traversed?

A.—From the east to the west, and from the north to the south.

Q.—Who forwarded you in your journeyings?

A.—Certain Sovereign Grand Inspectors General of the 33rd Degree, who aided me, and protected me in my way; and sometimes I fared badly and sometimes well, according to the country I was in.

Q.—Why have you returned?

A.—To obtain new instructions.

Q.—What do you bring with you?

A.—The fruits of my discoveries and researches, which I came to present to you.

Q.—How did you make your way into the bosom of this court?

A.—By certain sure ways that are known to us.

Q.—How could you venture on entering here, the place not being known to you?

A.—Pardon, All Puissant: all the subterraneans are known to me.

Q.—When you set forth on your travels, they did not exist.

A.—That is true; but in accordance with the suggestion of one of our brothers, a Sovereign Prince, we have all agreed that they were the only places in which we could thence forward meet, if we would keep our labours and secrets concealed.

THE FIERY HEART

Q.—Who informed you that this subterranean existed in this degree of latitude?

A.—I was instructed in respect thereto as a missionary, and saw it in traversing the four quarters of the globe.

Q.—Who opened the door to you?

A.—My secret; and you know it.

Q.—No, I do not know it.

A.—My zeal and perseverance in my searchings through the profoundest and darkest chaos, by means of which searchings I found a key, which led me to suppose that hereabouts I should find a door.

Q.—When you found the door, had you any difficulty in opening it?

A.—None, All Puissant. Emboldened by my discovery, I armed myself with courage, and made haste to open that marvellous door which I discovered there; on partly opening which, it was made known to me that I had attained the object of my researches, and found here a dear and beloved family.

Q.—What then do you demand, Sovereign Prince?

A.—To sit with you, if you deem me worthy.

Pres.—Sovereign Grand Master of Ceremonies, conduct this valiant and Sovereign Prince to the foot of the throne that he may there do his devoirs.

(The Grand Master of Ceremonies leads him to the foot of the throne, where he renews his oath as all the brethren did at the opening of the work.)

Pres.—Sovereign Princes of this court, let us congratulate ourselves that we see here today among us the Sovereign Missionary N.....! Let the court resound with acclamations of joy and gladness for the lively pleasure it gives us! Approach, Puissant Prince, that I may seal you with the seal of that eternal friendship which I vow to you!

(The President kisses him on the forehead, and continues)

COLLECTANEA

Pres.—And do you, Sovereign Princes of this court, one and all, give this august and valiant Prince assurance of the happiness you feel!

(All kiss him on the forehead, in the same manner as the President did. The President then causes him to pass to his seat, and the battery to be given by him. Then all the brethren put hands to the hilt of their swords, draw them, and salute the visitor in return for the battery.)

CORDON AND CAMAIL

A ribbon edged with red, and embroidered on the front and back in black. The Camail of all the brethren is white, edged with red; and that of the President, red edged with white. That of the 1st Warden, like the President's; that of the 2nd Warden, like the President's.

JEWELS

At the bottom of the camail, a triangle, the name of the eternal in Hebrew; (and the letters I'.N'.R'. in the corners); The triangle is of gold, and the letters of silver, as also is the edging of (a bead around) the triangle.

OPENING

Pres.—Most Illustrious First Sovereign Prince Commander, what is our first duty before opening the court

S. W.—Grand and All Puissant Commander, to see if all the Sovereign Princes here present are of the degree in which the court is about to work.

Pres.—Assure yourselves of that, most Illustrious First and Second Sovereign Prince Commanders, by causing each of the Sovereign Princes to give you the marks which characterize us, and are known only to ourselves.

(The two Wardens pass along the columns, and ascertain that all the brethren or Sovereign Princes have been initiated in the labours of the court; after which, and before returning, they approach the throne, and whisper in the ear of the President the result.)

THE FIERY HEART

(The President raps 24 and 3; the Senior Warden the same; and the Junior Warden the same. Then the President takes out his watch and says)

Pres.—Most Illustrious First and Second Sovereign Prince Commanders, it is ten o'clock. Announce that the court is open.

(Here all rise, draw their swords, reciprocally salute each other; and sit down. After a moment of silence, the All Puissant Grand Commander passes to the front of the throne, kneels, lays his hand upon the Holy Bible, opened at the Gospel according to St. John, and repeats his obligation. Each officer and member in turn, to the last, does the same, all thus repeating their oaths.)

Pres.—Sovereign Grand Secretary, be pleased to favour us with the engraving of the tables of the last session. Sovereign Princes, Most Illustrious First and Second Sovereign Prince Commanders, request the Sovereigns on your columns to pay attention to the reading of the tablets of the last session.

(The Senior and Junior Wardens repeat in turn.)

Wardens: Sovereigns who adorn the columns, you are invited on behalf of the All Puissant Sovereign Prince Commander to pay the closest attention to the reading of the engraving of the tablets of the last session.

(The Secretary reads; and when he has ended, the President directs the Grand Master of Ceremonies to ascertain if there be any visitor in the gallery; and if there be, to return and make it known to the court or council: and when the visitor enters, the President puts to him the questions on pp 14, 15 and 16. [Entrance into the court]. Afterwards, the budget for propositions is passed round.)

RECEPTION

(When the aspirant has been elected, the President directs the Sovereign Master of Ceremonies to go and conduct the candidate into the Chamber of Reflection; to cause him to divest himself of his coat and stockings, and leave him in his shirt and pantaloons alone; to bandage his eyes, so that he can see nothing, and to tie

COLLECTANEA

his hands together behind his back; and to lead him in that condition to the door of the court, and there announce himself by 24 equal raps, to which the guard answers by 3 slow (The President raps 24 and 3 slow, and says)

Pres.—Most Illustrious First and Second Sovereign Prince Commanders, take possession of the doors of the court, and ascertain who it is that knocks.

J.W.—Most Illustrious First Sovereign Prince Commander, it is a candidate, brought to the door by the Sovereign Grand Master of Ceremonies.

S.W.—All Puissant Grand Commander, it is, etc.

Pres.—(*In a harsh tone*) Let him be asked his name; Most Illustrious First Sovereign Prince Commander.

S.W.—Let him be asked his name, M.'Ill. 2nd Sov. Prince Commander.

J.W.—Let him be asked his name.

Guard—What is your name?

(The candidate answers; the guard announces the name, and each Warden in turn does the same.)

Pres.—Let him be asked his age.

S.W.—Let him, etc.

J.W.—Let him, etc.

Guard—Your age?

Cand.—81 years.

(The guard, and then the wardens repeat this.)

Pres.—Let him be asked the place of his birth.

(Each Warden repeats this.)

Guard—What is the place of your birth?

(The candidate answers; and the Guard and Wardens in succession repeat the answer.)

Pres.—Let him be asked what profession he follows.

THE FIERY HEART

(The Wardens repeat this in succession.)

Guard—What profession do you follow?

(He answers; and the Guard and Wardens repeat his answer.)

Pres.—Ask him what is his religion?

(He answers; and the Guard and Wardens repeat this in succession.)

Pres.—Ask him what is his Masonic rank?

(Each Warden repeats this, in succession.)

Guard—What is your Masonic rank?

(He answers: "Sublime Prince of the Royal Secret"; or, "Sov. Gr. Insp. Gen. or the 33rd; and the Guard and Wardens in one succession repeat.)

Pres.—Let him be allowed to enter.

(Then the President raps 24, and 3 slow; the Senior Warden the same and the Junior Warden the same.)

Pres.—*(In a harsh tone)* Let the doors be opened; and being introduced, let him be placed between the two illustrious Sovereigns Wardens Prince Commanders.

(He is left there in silence for some moments; and no one but the President must speak to him, or make the least noise.)

Pres.—Let him be made to travel.

(The Junior Warden takes him in charge, and makes him travel 3 times round the court; and when he is returned to the place where he first stood, the Junior Warden bows to the All Puissant, to announce to him that the three journeys are ended.)

Pres.—*(In a harsh tone)* Let him kneel.

(Then all the Commanders rise, and surround him, raise him, and hurry him to the upper end of the court, and set him in front of the All Puissant. Each then returns to his place, draws his sword and says:)

All—It is ended.

COLLECTANEA

(The President fires a pistol. . . . The Junior Warden unties his hands; and the President says:)

Pres.—I release you from the yoke of servitude of Masons. Henceforward you will be under it no longer.

(And all the Brethren repeat)

All—Henceforth you owe obedience only to the Sovereign Master of our court, or to those of the Grand Council; and these whom you will then see sitting here are your equals.

(The Junior Warden puts on him his stocking. . . The Senior Warden puts on him his coat. . . The President fires a pistol shot, and gives the Wardens a sign to repair to their stations, which they do.) (A moment after, the Senior Warden fires a pistol shot, and approaches the neophyte. An instant later, the Junior Warden fires one, and the Senior Warden removes the bandages from his eyes.)

Pres.—*(In a grave tone)* Kneel: You have now to assume your obligation or oath, to write it upon the register, as I dictate and you repeat it; and to sign it.

(Here all take their places, draw their swords, and stand sword in hand during the administration of the oath.)

OBLIGATION OR OATH

I do swear (un s. ma Pre) and in the presence of my brethren of this respectable court do promise, never to divulge to any one on earth the principal secrets of the reformation, except in court or council; and to be most circumspect in regard to the Masons spread over the surface of the earth; and to recognize none as proper to be trusted by me, except Princes of the Royal Secret, or Grand Inspectors General of the 33rd degree, whose morals and civil and Masonic qualities are perfectly well known to me, and above reproach; and except brethren furnished with certificates (Cartouches granted by this Sovereign Court, or by the Grand Council of Heredon, only that established at Antigua; and that I will strictly and punctually observe the instructions which

THE FIERY HEART

I shall receive from this Sovereign Court, and the General and Special regulations and statutes of this order. And if I should violate the confidences reposed in me, I submit unreservedly to what this court (or Sovereign Council) may pronounce against me, whatever its determination in that regard may be; and this with all the resignation characteristic of a Sovereign Grand Prince of the Inflamed Hearts. And may God and His Holy Gospel help me!

At the Orient of the Universe, the Year of Jesus Christ, 1811, and of the true Light 5811; and of the reformation the 294th of the 22nd year.

P. J. Duhulquod

J. N. Marie Prevot

(This oath having been repeated, the All Puissant clothes the candidate with the apron of the order, the cordon, the camail, and a crown of laurel, which he wears during the pleasure of the court.) (Before he rises, the President says to him:)

Pres.—By virtue of the powers which have been transmitted and entrusted to me by our patriarchs, in special and constitutional patents as well as those delegated by this respectable court (or Honourable court) I do receive and constitute you, for life, Sovereign Prince of the Inflamed Hearts. May reason, Sovereign Prince, be henceforth your guide. Approach, that I may give you the seals of amity, . . . the words, signs, and touch of the degree.

Pass-word: Solomon

Sacred Word: INRI

Order or sign: It is to put the hand in a square on the bottom of the belly, or on the table.

The answer: Close all the fingers of the right hand, and then show the index and middle finger; bring these two fingers to the mouth, kiss them on the inside, then turn them, and display the inside which you kissed, to the brother who is examining you.

COLLECTANEA

Token: Three blows with the right hand, on the left shoulder of the brother whom it is desired to examine.

Answer: Take the left hand of the Bro. and give him the pass-word, which you spell together, as also the sacred word, letter by letter; then syllable by syllable; and then one gives the pass-word entire, and the other the sacred word; and then they separate one from the other; one lays his hand on the guard of his sword, and the other presents his pistol at him, as if taking aim at him.

(Then the President gives him a sword, and says:)

Pres.—Sovereign Prince, for such is the title to which you are hereafter entitled among us, receive this sword. Most Illustrious Sovereign, it is the symbol of peace, honour and war. As to one and all of your brethren, let it be that of peace; for your country, let it be that of honour; in its defence and against its foes, let it be that of war!

(The President continues)

Pres.—Attention, Sovereign Commanders! Draw Swords! Most Ill. 1st and 2nd Prince Sovereign Commanders, announce to this court that the Sovereign Prince N. will now traverse the court from North to South, and from East to West. Bro. Prince Grand Master of Ceremonies, be pleased to take two men-at-arms, and proclaim the Sovereign Prince in the four quarters of the world, to the end that he may be recognized.

(The Senior and Junior Wardens accompany the neophyte along the columns, having with them the two men-at-arms, and the Standard-Bearers carrying the Standards of the Order. When he has arrived at the throne, the All Puissant causes him to give the battery; or 24 equal raps, and 3 slow and then all the brethren draw their swords, and salute him, in return for his salute by the battery.)

The age is 81 years.

The battery is 24 and 3.

THE FIERY HEART

The gloves are of white leather. On the left glove will be painted a white scroll edged with crimson, and in the scroll, with the legend, "Virtue unites us"; this "which death cannot efface." On the right glove, a like scroll, and the legend, "Let us burn with the same flame."

HISTORY OF THE DEGREE

History tells us that Solomon, our great teacher in the art, was possessed of the most extensive knowledge, and had sounded all the depths of the occult sciences, and learned to treat the great work upon the three signs. He possessed the arts parabolic, allegoric and cabalistic; and by his wisdom was the most potent king in the world. By means of the expenditures of a numerous court and the magnificent works which he accomplished during his reign, his people, like himself, became prosperous and fortunate (Such is our object). In fine, he acquired a perfect knowledge of the most abstract sciences, and gold and silver were as common in his realm as the stones (This is what we desire to bring about.) Before his reign it was not so, for the continual wars which his father was compelled to wage, impoverished the kingdom. He acquired all these riches by means of the knowledge and wisdom given him by the Grand Architect of the Universe; and it is therefore not without good reason and solid foundation that tradition assures us that the transmutation of metals was known to that wise and sovereign Prince; and that the Supreme Architect of the Universe was pleased to make known and transmit this Science to him, to the end that it might be employed for the embellishment of his altar, and for the honour and glory of His Holy and Adorable Name (The same had been the case in the time of Saul his predecessor.) It was in fact by means of this science that he himself embellished the Temple at Jerusalem, the like whereof was never seen; but not being able of himself alone to conduct to a prosperous issue so great an undertaking, he selected to this end a certain number of trust-worthy persons in his realm, in whom he could repose entire confidence, and whom he initiated into his mysteries, and of them formed a

COLLECTANEA

fraternal society, for which he enacted statutes and regulations made to glorify the Supreme Architect of the Universe, and in conformity to the sacred books ciphoeas, [?] or the Grand Prince of the Adepts, who deserved that title and the exclusive name of Trismegistris, as being at once a great king, a great philosopher and a great prophet. Him the Great King Solomon took for his model; and arranged the association which he created in several classes.

The first class was that of or the reformation.
 Apprentices, answering to The Noachites
 The 2nd, The Fellowcrafts The Prince Adepts
 The 3rd, Masters The Knights of the Sun
 The 4th, Elus The Knights Kadosh
 The 5th, The Ecossais, answering to .. The Princes of the Royal
Secret
 The 6th, Kts. of Ye E. and Pces of Jerum. . . The Sov. Gr. Ins. G.
33rd degree
 • The 7th, Kts. Rose Croix The Sov. Commanders of the
Enflamed Hearts of the Reform

AN EVENT WHICH IS A MATTER OF HISTORY

On the 364th day of the 17th year, or the 31st of December 1805, and of the Masonic era, the 31st of the 10th month, one of our respectable Princes was arrested and put to death, an offence which must not go unpunished.

Our unfortunate Prince died with the greatest possible heroism and resolution. This assassination, committed on the person of the potent and valiant Prince St. Andre alarmed such of our deputies as were in that kingdom, and they, fearing lest other assassinations should follow, and lest their murdered brother had divulged the secrets, in consequence of the tortures which he underwent, changed the words, signs and token, and hastened to communicate the new ones to our Supreme Courts and to the Grand Council of Heredon, in order that, by means of their correspondence they might make changes to correspond. This done, they set about dis-

THE FIERY HEART

covering the assassins; and after much search discovered two of them, and put them to death.

(Continuation of the discourse or history of the degree)

At length the ill-will of men increased day by day, at the sight of the extraordinary marvels which this respectable society wrought. Wherefore, in fear of the new attacks, our brethren redoubled their pains to make their secrecy impenetrable, not only to the profane, but to the common mass of Masons. Then it was that their places of meeting were changed, and the secret subterranean apartments constructed, in which all the mysteries were practiced under emblematic figures; the principal points whereof have been preserved unaltered, and have always had reference to the same objects.

Even these precautions did not suffice to put an end to cruelties and extinguish the fire of the cupidity of the profane and of symbolic Masons, among whom schisms often arise, in consequence of the small caution used by the lodges in admitting indifferently all kinds of men, and those whose religious character is imperfectly known, whom it were to be wished they had rejected. Wherefore, and to remedy this evil, we have agreed to confer no degree on new initiates, except when it should be necessary, and only on those who should be perfectly well-known by careful examination, during six months, of their private conduct, as well in civil life as in the royal art; when, if found full of spirit and of good habits, they would be deemed to deserve this favor and honour.

And they determined, by mutual agreement, that the number should be limited, in order that the secret which binds us together should be entrusted to only a small number of persons; and they also resolved no longer to celebrate their mysteries except by allegories representing their condition of prosperity; and that those whom we should thereafter receive should be admitted in the allegorical assemblies only; and thereby the mysteries buried in the most profound secrecy.

Napoleon is the sole depositary of this great work; and profane eyes will never penetrate into the places devoted to its pre-

cious operations. They also deemed it proper to have put three in each assembly, and adhered to this determination; and finally, this new society, perpetuated even to our times, is nevertheless fortunate in deriving its regulations and statutes from those which the Supreme Architect of Worlds enacted for the glory of His Holy and Adorable Name.

The Grand Instructors of the order made the improvement of their morals the sole object of their undertakings, and this by always inculcating upon the society the statutes and regulations observed by the brethren of the council of three, and which were approved in the year 1803, in the presence of the Bro. St. Bernard, one of the members of the Council of ye 33rd degree, who deposited the originals of the constitutions, statutes and regulations in the archives of the Grand Mother Lodge of France.

This enabled three respectable brothers thenceforward to perfect their labours, to erect their temple, and to occupy themselves solely with the means for building new ones in their hearts. Such is the occupation of our true and faithful brethren, the respectable Sovereign Commanders of the Inflamed Hearts.

Let us now return to the different divisions of the great family of Masons; which, though separated from one another will be always respected and cherished, as long as they are in reality true Masons. They ought to practice and respect the virtues and that true morality which we profess in this society. The history of Masonry is divided into three epochs:

The first, is that which extended from its institution to the murder of our respectable master.

The second, from that catastrophe to the time when the Master agreed to discontinue their labours.

And the third, from the discontinuance of their labours to the institution of a society under the name of "Knights of the Temple of St. John of Jerusalem."

THE FIERY HEART

The Scotch received the first principles of this society from Alexander III, King of Scotland, who was the founder of the Scottish lodges.

James Stuart, then a Scotchman, was the first Grand Master of the lodges of Kilwinning in that kingdom. After the death of Alexander, certain noblemen were admitted at Edinburgh and among them the Counts of Gloucester and Dulantre (?), one an English and the other an Irish Lord; whence arose the different titles of English, Scotch and Irish Masters.

But at the present day, in France, Napoleon is the successor of Alexander III, who was the founder of all the Rites in the world, and of the whole reformation. The gratitude which we owe these illustrious brothers is so great, that all the brethren initiated into the loftiest secrets ought to be eternally grateful to them, and regard their memories as so many living images, to preserve their glory and their names in the order; they being the first patriarchs, and their superiority legitimate because they are so many chiefs of those who are devoted by the eminence of their degrees to the conservation and glory of the Royal Art.

INSTRUCTION OF THE DEGREE

Q.—Are you a Sovereign Prince of the Inflamed Hearts?

A.—Yes, I am; and I have seen the triple light.

Q.—Why did you obtain admission into our court?

A.— To learn that one cannot enter into a place so respectable, so holy, in which is the name of God, except in a state of purity, and divested of all impurity and vices.

Q.—Why had you your eyes bandaged?

A.—Because I was not yet worthy to see the triple light.

Q.—What did the cord signify, with which you were tied?

A.—It was to prove to me that I was still under the yoke.

Q.—What is to be done, to throw off that yoke?

A.—To reform the grave abuses which exist in Masonry.

COLLECTANEA

Q.—That is our purpose, my brother. Do you know the fundamental points by which to effect that, and how many of them there are?

A.—Sovereign Commander, I will proceed to make them known. They are seven in number. For the rest, be pleased to interrogate me, and I will do my best to give you satisfaction.

Q.—What is the first of these points to be observed, my brother?

A.—The adoration of the Supreme Architect of the Universe.

Q.—What is the second point?

A.—Respect for divine worship; for without religion there is no safety for morals.

Q.—What is the third point?

A.—Submission to the laws and to the State.

Q.—What is the fourth point?

A.—Obedience to the monarch who governs us.

Q.—What is the fifth point?

A.—To fly to the assistance of one's country and to that of one's brethren; and to shed one's blood for it and for them.

Q.—What is the sixth point?

A.—To aid our monarch with all our might in reforming abuses, and in bringing about the practice of the virtues, civil as well as Masonic.

Q.—What is the seventh and perfect point?

A.—To proclaim reform over the whole earth; to bring back again those golden times of the age of gold; to baffle all destructive projects; and to give information to all with whom we correspond of everything we see or hear that may tend to the injury of the country.

Q.—Do you not fear, my brother, that few in numbers, and scattered, among mighty, you will be troubled, arrested, and perhaps put to death?

THE FIERY HEART

A.—I shall know how, like the respectable Brother Hiram, to die for the honour of my country, rather than reveal our secrets.

Q.—Are you then entirely determined and resigned?

A.—I am, Grand Commander. I adore my God and his worship; I love my brethren; I am devoted to my monarch and my country, and my life is devoted to them.

Q.—Who has so well instructed you, my brother?

A.—My good genius.

Q.—Who is he?

A.—A Corsican, a celebrated man.

Q.—Has he no other name?

A.—Excuse me; but you alone (?) ought to know it. This is his prenomén. . . N. . G. N. . O. . P. . E. . L. . A. .

Q.—Where did he receive you?

A.—In a brilliant court.

Q.—How were you introduced thereinto?

A.—By 27 blows which I was made to strike on the door.

Q.—What do the 24 first raps signify?

A.—This: the first 12, the 12 captains; and the second 12, the 12 Apostles.

Q.—What do the 3 separate blows signify?

A.—The triple unity.

Q.—What is this triple Unity, and how do you name it?

A.—The Father, the Son, and the Holy Spirit.

Q.—Where were you afterwards placed?

A.—Between the two Sovereigns.

Q.—And how were you afterwards disposed of?

A.—I was made to travel.

Q.—How did you travel?

COLLECTANEA

A.—I made the circuit of the court three times; from the east to the west; and was afterwards raised up in the air.

Q.—Why were you raised up in the air, after your journeys from the east to the west?

A.—To teach me that if I win true merit, I shall be raised above the stars.

Q.—Why were you untied?

A.—To make known to me Masonic liberty.

Q.—What mean the white, the crimson and the black, that you wear?

A.—The white, the spotless purity of the lamb; the crimson, the blood, shed by our Lord; the black, the mourning that we ought to wear for the blindness of mankind.

Q.—Why the crown of laurels?

A.—To teach me that when I have attained the grandeur and glory of the virtues, my actions shall be crowned by the symbol of heroism.

Q.—What are your signs?

A.—(*He gives them.*)

Q.—What is your token?

A.—(*He gives it.*)

Q.—What is your pass-word?

A.—(*They spell it, each alternately naming a letter.*)

Q.—What is your sacred word?

A.—(*They spell it, each alternately pronouncing his letter.*)

Q.—What does this sacred word mean?

A.—It consists of the four initial letters of the words which the Jews placed upon the cross, when they nailed thereto the Savior of the world.

Q.—How do you come to order?

A.—(*He does it.*)

Q.—What does the great light surround?

A.—Two triangles and a blazing star.

Q.—What do they contain?

A.—The first triangle contains the great name "Jehova" written in Hebrew. In the second is the initial letter of the name written on the Cross of the Redeemer; and the blazing star is the planet under which the Messiah was born.

Q.—What do the 27 lights around the court signify?

A.—They refer to the 27 raps of the battery, the explanation whereof I have given you.

Q.—What does the coffer signify?

A.—It is that in which was deposited the key of the court.

Q.—Who keeps that key?

A.—The All Puissant Sovereign Commander.

Q.—Where is it kept?

A.—In a place where the thickest darkness reigns; to the end that it may not fall into the hands of the faithless.

Q.—What could be the consequence, if the place were discovered and the key taken away?

A.—An irreparable loss; our most secret mysteries would be profaned and divulged; and the ruin and annihilation of our sublime order would follow.

Q.—What then would have to be done?

A.—We should have to arm for the protection of our disciples, search incessantly to discover the perpetrator of the act, and seize him before he has time to divulge anything.

Q.—If you had seized the perpetrator, what disposition would you make of him?

COLLECTANEA

A.—I would keep him safely, as if he were the depository of the sacred secrets of our mysteries, until I became perfectly certain that nothing thereof had become known to him.

Q.—And in that case?

A.—I would release him, and if he were an artist or labourer, pay him for the time he had lost, making friendly apologizes, and in no wise injuring his character.

Q.—And if he had obtained a knowledge of, and divulged our secrets, what then would you do with him?

A.—Then, perfect oblivion and death.

CLOSING THE COURT

(The All Puissant raps, as in opening, 24 in succession and 3 slow, —in all, 27; and inquires of the Senior Warden.)

Pres.—Bro. M. Ill. 1st Sovereign Grand Commander, what is the hour?

S.W.—All Puissant, it is four o'clock.

Pres.—Then it is time for us to rest; and I announce to you that the court is closed.

S.W.—Bro. M. Ill. 2nd Sov. Gr. Commander, and all ye Sovereign Princes the All Puissant advises you that the Court is closed.

Pres.—Sovereign Princes, whatever your rank, office and dignity, be pleased to enter the circle, to receive the order of the day.

(All form a circle in the centre of the court; and the All Puissant passes the order of the day to his right; it goes round, and is returned to him by the Bro. on his left. Then he requires all to take the oath of inviolable secrecy.)

Sunday	—Glory to God	St. Napoleon
Monday	—Let us work on our edifice	St. John Baptist

THE FIERY HEART

Tuesday —Advancement of our work . . . St. Andrew of Scotland
Wednesday—Rest St. Alexander
Thursday —Let us resume work Solomon
Friday —Initiations St. John Evangelist
Saturday —Instruction in the work Stuart

Certified to be correct, and literally copied by the P.S. (J)
Duhulquod, from the archives of the subordinate (Particular)
Council of "M. . Mrs. . Paasages la ut ogyez."

Sovereign Prince Grand Commander for life of the 34th Degree.

New Orleans, the 15th of the 9th Masonic month and the
268th day of the Reformation.

RECEPTION OF PRINCE OF JERUSALEM

45th DEGREE OF THE RITE OF MIZRAIM

GENERAL ARRANGEMENTS

The Great and Sovereign Council of Princes of Jerusalem can be held anywhere, provided it be tiled. Every Mason who is not a Prince of Jerusalem must be kept ignorant of the bonds and movement of its members; and the decisions which they make must remain among the most profound secrets, at least unless the publication of them is strictly necessary.

ATTRIBUTIONS

The Great and Sovereign Council renders justice in 2 series of degrees connected to it, and does not refer to the Supreme Council of the 66th Degree.

DECORATION

The Great and Sovereign Council is held in a rose-draped room, the throne is also rose-colored, a Shekinah, the sun and the moon are in the East. On the right of the throne is a table, at the left another table of the same kind, covered with a rose-colored spread, and on which are the lions of the Great Keepers of the Seals. On a third table are a sword, a pair of balances, a hand of justice, a buckler, and on each of three tables a candlestick of five branches.

The Assessors above their heads. At the time of reception the Council (?) assembles and should be divided into three Parts, the first is the entrance room; the 2nd is the Council of Knights of the East and the Grand and Sovereign Council of the Princes of Jerusalem. The 3rd is the room, in which Darius, King of Babylon, gives audiences to the ambassadors of Israel; the throne is in the West.

The Council of Knights of the East is lighted with as many lights as possible and is draped in red, and the throne is of the same arrangement.

RITE OF MIZRAIM

TITLES AND RANK OF THE OFFICERS

There are only five officers in the Grand and Sovereign Council, who are chosen from the oldest Princes of the degree.

The presiding officer occupies the throne and has the title of "Most Equitable".

The First Assessor has the title of First Grand Enlightened One.

The Second Assessor has that of Second Grand Enlightened One.

DECORATION

The Great and Sovereign Council is held in a rose-draped room; the throne is also rose colored, a Shekinah, the sun and the moon are in the East. On the right of the throne is a table at the left another table of the same kind, covered with a rose-colored spread, and on which are the lions of the Great Keepers of the Seals. On a third table are a sword, a pair of balances, a hand of justice, a buckler, and on each of three tables a candlestick of five branches.

The Great and Sovereign Council is lighted by 75 lights arranged in five candlesticks of 15 candles each.

The ceiling is blue.

The Grand Orator is called the Grand Eloquent and is on the right of the Grand Equitable.

The Great Keeper of the Seals is at the left of the Council and is responsible for the ceremonial.

The others bear the titles of the Great Excellent and the Great Worthy. The other Princes bear the titles of Grand Excellent and Grand Valuers.

In the absence of the Keeper of the Seals, the oldest Prince takes his place always without changing his rank when another officer is absent, it is always the one who is immediately lower in rank, who takes his place.

COLLECTANEA

But no officer, not even a simple one of the Great and Sovereign Council, present on the fixed point of the compass, can be exempted from attending a meeting to which he shall be summoned, without giving a valid reason and one which is based on a necessary cause without pain of absolute exclusion.

OPENING

The Grand Equitable gives one rap and says: Brother Grand Keeper of the Seals, is the Grand and Sovereign Council tiled?

The Grand Keeper of the Seals answers after being assured: Grand Equitable, we are tiled.

The Grand Equitable adds: Will you now assure yourself that all are Masons and Princes of Jerusalem.

The Keeper of the Seals takes the signs, words, and grip from each Brother and returns them to the Grand Equitable.

They are all Princes of Jerusalem, Grand Equitable.

Grand Equitable: Brother First Grand Ec. . . . , why is this room draped with rose and furnished with a ceiling of blue?

First Grand Ec. . . . : Grand Equitable, like the sun, the morning of a beautiful day is symbolized by this whole canopy which is of celestial blue and which is the happy omen of the blessings which heavenly harvest will spread upon the earth, so the same crimson and the base colored blue of this hall are the omen and the symbol of the blessings which shall spread the justice of this Grand and Sovereign Council.

Q.—What do the balances, the hand of justice, the sword, and the shield which are on the table, represent?

A.—The attributes of the Grand and Sovereign Council. The balance is the emblem of justice which is always equal (balanced); the hand of justice is the emblem of the conviction and of the equity which alone must sway the balances; the sword is the emblem of the law which strikes the guilty; the

RITE OF MIZRAIM

shield is the emblem of the protection which the Grand and Sovereign Council must give to Oppressed Innocence.

Q.—What do the five lights, which are on the same table, signify?

A.—Together they are the symbols of truth which we must know in order to give justice more surely, and which enables us to decree justice better.

Grand Equitable; separately figure reason, experience, reflection, the physical and the philosophical sources of all lights, and whose reunion gives itself the perfect knowledge of the truth.

Q.—Do they indicate anything else?

A.—They indicate properly first the five ambassadors sent to *Darius*, then the five officers of the Grand and Sovereign Council and one part of their duties, which is never to decide alone, each by his own lights but to lend them mutually (to each other) and to merge all of them, as the five lights merge their doubts.

Q.—What do the 75 lights, which shine upon the Grand and Sovereign Council represent?

A.—The perfect number of Wisdom, that is to say, the number Five multiplied by Five, that which signifies that light itself propagates itself and multiplied a second time by the number Three, figured by the Triangle, symbol of all most-powerful Wisdom.

Q.—Who is the President of your Council?

A.—The Prince Zerubbabel (otherwise Lassabasar, a name which they gave to him at Babylon) under the title of the Grand Equerry; it is the Valorous prince, whom you represent.

Q.—Who are the two Assessors? (They light up their lights.)

A.—Two very Puissant ones under the title of Grand Enlighted Ones.

Q.—What object do you resemble?

COLLECTANEA

A.—That of rendering justice, and of spreading the light.

The Brother Equitable then says: May the brothers Excellents and Worthys and Brothers First and Second Grand Wardens announce that the Grand Equitable is going to open and begin the Sublime Works.

He strikes Five Raps (with the sword).

The Brothers 1st and 2nd Illumined Ones repeat successively and previously to the openings of the Council.

The Brother Equitable repeats the raps, and, with his blade in hand, after uncovering himself, says:

To the glory of the Omnipotent and in the Name and under the auspices of the Supreme Grand Council General (give the name of the country) of the Sovereign Grand Masters Absolute of the Masonic Order of Mizram and of the 4 series of the 90th and last Degree, of the Supreme Power, the labors of the Princes of Jerusalem are opened in the Grand Council in the Valley of

Give me your attention, my Brethren.

He makes the sign and gives the raps of the Degree, then he says:

ALLELUIA! ALLELUIA! ALLELUIA!

Then he recovers himself, and the First Grand Warden gives one rap, and says: Brother Second Grand Warden, and you Brethren, who enlighten my Line, the Grand and Sovereign Council is opened.

The Second Grand Warden: And you, my Brethren, who enlighten my line, the Grand and Sovereign Council is opened.

After which the Brother Equitable says: In your places, my Brethren.

ORDER OF LABORS

The Grand Equitable says: Brother Keeper of the Seals, please give the lecture of the Trestle Board (*he gives one rap*). Attention my Brethren!

RITE OF MIZRAIM

After the Trestle-Board lecture, he gives one rap, which the Grand Enlightened Brethren repeat, and then he says: Brethren First and Second Grand Wardens, announce to your lines and ask if any Brother has any observations to make on the conduct of our labors; if so, the word is granted to him. The Illumined Brother Wardens give one rap alternately and make their announcements. Then the First Grand Warden says: Grand Equitable, let Silence reign on the two signs of the Grand and Sovereign Council.

The Grand Equitable follows: Brother Keeper of the Seals, please inform the Council of the object which must form its deliberations today. The Grand Equitable follows: Brother Keeper of the Seals, please inform the Grand Council of the object which must constitute its deliberation today.

The Keeper of the Seals makes his report, and the Grand Equitable requests the deliberation. Each Brother causes his views to be made known, but only after having obtained his turn to speak.

The Grand Eloquent then gives his conclusions and the Keeper of the Seals collects the votes through the taking of the poll.

The honors to be given to the Brother Equitable are the arch of steel, three times five stars, and the triple ALLELUIA!

These are to be given to two Illumined Brethren, who are the arch of steel and five stars for the first and the arch of steel only for the second.

No Brother is admitted to visit in the Grand and Sovereign Council of any Degree other than this Grade.

RECEPTION

N. B. The Candidate must be kept ignorant of the time of his reception until it arrives. The Council is summoned as a meeting of Knights of the East and under the pretext that an important decision will be made at the meeting. At the same time the most important secret is communicated to him. He enters and takes his place in the Council. No answer should be made other than he

COLLECTANEA

makes, but strict Silence is maintained after the opening of the Council of Knights of the East, the Most Ancient P. . . . pass to the second apartment to form the Court of Darius.

1ST POINT

COUNCIL OF KNIGHTS OF THE EAST

Zerubbabel: My Brethren, assist me in opening the Council of Knights of the East.

The Generals repeat this in turn.

Zerubbabel gives seven raps with the battery of the Degree.

The Generals give them successively after him.

Zerubbabel: Brother First General, please examine our number and see if we are covered [tiled] from carelessness on the part of persons; also if the Brothers are all Knights of the East.

First General: Grand Sovereign, we are in safety.

Zerubbabel: What time is it, my Brother?

First General: The hour when Masons rebuild the Temple.

Zerubbabel: Brothers First and Second Generals, give your signs so that the Council may open and begin its labors.

He gives one rap; the Generals give one rap after the other and announce the opening of the labors. The Sovereign gives the battery of the Knight of the East, covers himself, and with sword in hand, says:

To the Glory of the Omnipotent; in the name and under the auspices of the Supreme Grand Council for (give name of the country) of the Sovereign Grand Masters Absolute of the Masonic Order of Mizraim and of its 4 series of the 90th and last Degree, the Supreme Power of the Council of Knights of the East in the Valley of

He makes the sign, repeats the battery: ALLELUIA! ALLELUIA! ALLELUIA!

RITE OF MIZRAIM

Then the Brothers 1st and 2nd Generals announce to their lines respectively that the labors of the Council of the Knights of the East are opened.

The Generals make the announcement. The Sovereign says: In place, my Brethren. He adds: Brother Chancellor, give us a description, please, of the perfect plan of the labors of the day.

Chancellor: Brother Sovereign, the Masonic people are free—that you know well—but they suffer a new slavery, new tyrannies, new griefs. Grand Orator, today the Council discusses the means by which the evils may be caused to cease, which encumber us.

Zerubbabel: Brother Orator, please speak and relieve my situation. Portray to me all the evils of my Brethren.

Orator: The Temple was destroyed, with Israel captive and desolate, saw itself torn from this land so wonderful; from this land fertile by the shedding of rivers of blood and sanctified by the sacrifices, the same people who had escaped the rage of Pharaoh and his power, to which the Divine protection and mildness, which was always manifested, saying "farewell" to the sufferings, to the oppression, to the grievances of seventy years of a frightful slavery, of evils, of penitence, of praying, of fasting, of tears, of the disarming, at last, through the justice of the Almighty. The Masonic people were free and were placed under the obligation in the re-dedication of the Holy Temple. This pious act, a touching expression of our love, alas! that it should not have been accomplished in a time still more separated from ourselves! But what grief! Grand Sovereign, we shall not, at our last moments, if we die without having finished our work and without offering upon the altar sacrifices worthy of the Lord to His glory and to His inexhaustible goodness . . . jealous people, ungrateful and impious, in profanation and without our labors, destroys the fruits of

our hands and in despair. It does not weaken our constancy, but it rends and takes away from us the germ of its life, makes us ungrateful for not having been able to be thankful.

Most Sovereign and my Brethren, what a misfortune for Israel! Nevertheless we again pay a visit to Samaria to render powerless the efforts of the Samaritans to deliver Jerusalem and to complete the Temple. This end, to which all the obligations of Masons tend, renders them joy and happiness, which you alone can lead us to, Grand Sovereign Zerubbabel. Speak, my Brother. I should shed all my blood with pleasure and pride, if I might think that I could effect such a miracle.

Orator: These sentiments are magnificent and are worthy of you.

They are ours also, and we are grateful; we know their magnificence, but we shall not ask such a sacrifice as to cause you to die or to bring about the loss of a single drop of your precious blood. No, Most Sovereign. But Jerusalem suffers and is laid waste. The proposal, which I am going to make to you, cannot but please you and relieve you of your burdens. Very great dangers will beset you beyond question; but persons will not permit these to touch you. You occupy in his Council the throne and the place of the magnanimous Darius. We owe it to his interest, that we should heap such kindness on his cause as will gratify him. Stick closely to him, eschew the unholy army of the Samaritans, solicit the protection of the King of Babylon, and then betake yourself to Jerusalem, teaching reverence for its freedom, and the satisfaction of rebuilding the Temple. Go and communicate this to the Masons. A befitting Glory awaits us.

Zerubbabel: Brother Orator, (?) I am going to Darius. I shall do obeisance to him. These sufferings give proofs of the ardor, which I shall give to my words and the force and eloquence which I shall need. A single moment of delay is for my soul but a century of grief. I am pressed instantly. My

RITE OF MIZRAIM

Brethren, I shall not take any rest until success has crowned my efforts. Brethren (and this number includes the recipient) —(candidate) you are going to accompany me. I hope that you will render yourself worthy of the confidence which I place in you, and of the glory of working in the happiness of your Brethren.

Zerubbabel rises, starts to leave, stops, and says: Are there any of you, my Brethren, who is opposed to my resolution?

GENERAL SILENCE,

1st General: Grand Sovereign, you can leave; Soldiers will protect your march on a journey, in which you will have more than one conflict to endure.

Zerubbabel: The Brother (*he designates one by name*), you will please, according to your agreement, my Brethren, hold my place in the midst of you until my return.

The Knights raise their hands toward the throne as a sign of assent and the Knight chosen by Zerubbabel to replace him, says to him: Grand Sovereign, I shall do everything suitable to keep myself worthy of the honor which you confer on me.

Zerubbabel: Let us carry on, my Brethren, and let all depart with us.

SECOND POINT

AUDIENCE WITH DARIUS

The candidate arrives with Zerubbabel at the door of the hall of Darius, who is on his throne. The introducer conducts them to the throne. Darius, the King, sends word to Zerubbabel: Worthy Grand Ambassador of the King, you have before you the messengers of [?], who, persuaded by your justice and your magnanimity, proclaims them to your subjects. Your protection is necessary to us. The righteousness of our cause commends it to us. The great evils of our long captivity causes us at long last to terminate it. We return to the fraternal sun, and, in songs of praise to the

COLLECTANEA

Lord we thank Him, who has enabled us to break our chains. The Temple, already so flourishing, no longer presents to our eyes only a confused mass of ruins blackened by time and by the flames. We groan over the edifice. Darius granted us permission to rebuild it. He is now dead, but his goodness has committed the project to you. Great King! In us we return them. Today they are not necessary to us. Nevertheless it is not pleasing to God that we try to make of these favors an instrument for obtaining vengeance for us; Samaria, it is true, has deserved our hate and our indignation in refusing the tribute which we owe for sacrifices of the Temple for cooperation in its rebuilding; we implore you not to be against us and, at the same time, to obtain the tribute which it owes us and the place, which it has violated; we shall forgive the ills and the hostilities, which it has employed toward us.

But until the time of Darius we have had to suffer by our evils, and our critics have encumbered us. The oppressor, who attacks us, is more cruel than slavery itself. At night we are in arms, in the day we labor with the toil of our hands, using the trowel in one hand and employing a sword in the other; nor do we have a single moment of rest.

Darius, the King, who sends news to the ambassadors
(?)

Zerrubbabel: God, the great King of Kings, who persuadeth and acknowledgeth your justice and your magnanimity proclaimeth (?).

EDICT OF DARIUS

We, Darius, King of Kings, Great One of Great Ones, as an example of our most illustrious great and very excellent predecessor, King Cyrus, a patron of the Masonic population living in the land of Judea, you cannot and would not but do everything possible to respond to his requests. We shall do everything possible to repay him for the benefits of our justice and our protection. Nonetheless, its crops and plantations are watered even to the feet of

RITE OF MIZRAIM

his throne; our ears are filled with it; our course is directed [by him]. It is the Samaritan people, whom these groans are intended for; we are astonished by a blow that he has dared to have the audacity to resist our nation. The Samaritans, for which is manifested such a remarkable miracle, astonish us more. To refuse our contribution to the rebuilding of the Temple erected to the Being of Beings, to the Sovereign of Nature, to the Omnipotent, is violating His will by every kind of injustice and ingratitude.

This impious refusal, the disregard of His power and the obedience which we owe, would be an unforgiveable crime in our eyes, if Jehovah committed to us the necessity of defending His cause, and if we did not have the royal knowledge of preferring clemency to severity.

In consequence we order this people so as to deserve the pardon, which we deem worthy to offer them by assisting with all our means the Masonic population to rebuild the Temple of the Most High without pain of running afoul of our just anger and the vengeance, which would be its consequence.

We authorize, among other things, the Sovereign Prince Zerubbabel to have disposition over our possessions as far as may be necessary for promulgating this rebuilding, if desired, to render us satisfied with his Temple and with the compensation of the workmen.

We are satisfied to give tribute to Israel as long as they are under our overweight.

Granted in our NAME under our SEAL and that of Daniel on the 1st day of the 2nd month of the year 3524, and of our reign the 3rd.

Darius signs the edict, and he addresses it to Zerubbabel.

Zerubbabel says: You can (?) to our Brethren but not before he has gone through all which is possible for him to persuade (?). I shall regard the outrages which may be done among you as proper

intemperance, a glory, which henceforth is free like yours, Zerubabel, and which signifies that the Omnipotent is with you.

He gives him the kiss of peace and Zerubbabel and the four Knights depart. And we depart conquerors of this first combat; we endure twenty others without stopping our pace and we arrived in Babylon where Darius received us with kindness. He listens to our proposals and issues in our favor a solemn edict and gives us the most magnificent presents to adorn the Temple of the True God. We departed and a numerous escort protected our march and made it possible for our Fellow Crafts to rest whom fatigue and numerous hardships put out of condition to endure new attacks. It is in this manner that we returned to Jerusalem, where we were received by the cries of joy of our Brethren and the noise of their implements of war.

There, valiant Knight, I have told the story of our mission. The reading of the edict of the King of Babylon we shall make known as far as it has succeeded.

Grand Chancellor, please read it aloud.

The Grand Chancellor obeys and new plaudits are heard:

The Orator begins and says: Grand Sovereign, how do you return our acknowledgment? Our course is full and the abundance of our various sentiments. Do you permit us to express them. We owe everything to Thee, and life and liberty and joy and the Temple which we could offer Thee, who distributes such favors. What company would be worthy of it? The simple recital of what you have done for us would show your modesty and would be almost sufficient thought of your great mind; feeble and bent under the weight of years, suffering with the griefs—and we even forget ourselves so as not to think of ourselves, of our evils, of our despair, you have left Jerusalem, fought side by side with our Brethren, thwarted the designs of the evil one, you have come to make ready the materials of the Temple and to raise anew the worship of the true God. Provide as many benefits in retaining their Masonic articles

RITE OF MIZRAIM

so as to allow you at least some moments of relaxation so as to satisfy the thoughts of them toward the Brethren, who have partaken of your perils and your glory of raising them to the dignity of Princes—who have deserved them as far as they are concerned the noble works.

Here all the Brethren cry, "Yea! let them be our Princes! We proclaim them as such, and render to them the same homage as to Prince Zerubbabel". They are acclaimed three times. Zerubbabel applauds also at the proclamation and says:

Illustrious Masons, my Brethren let us proceed immediately to the reception of the Princes whom you have just proclaimed. As we are now all equal, I shall close the Council, Knights of the Orient, and open the Grand and Sovereign Council of Princes of Jerusalem.

The Council closes according to custom.

The Brethren lay aside the sash and apron of the Knight of Orient and assume, the candidate excepted, the ornaments of Prince of Jerusalem.

Zerubbabel opens the Grand and Sovereign Council in the manner above and says to the candidate: My Brother, your sincerity and the recognition of Masons have just raised you to the dignity of Prince. Approach, that I may testify to the fact with joy and that I may supply you with the indications; but above all please take the strict obligations in general of our Order.

The candidate approaches the throne; he must remain standing. He repeats the following obligation word for word, after the Most Equitable:

THE OBLIGATION

I (A. B.), swear and promise on my faith as a Knight and Prince Mason, never to separate myself from the fundamental laws of Masonry or from the general statutes of the Order of Mizraim and of the four series of the Order; and to keep faithfully

COLLECTANEA

and scrupulously the secrets which have just been entrusted to me in the grade of Prince of Jerusalem as I have kept those which have been previously unveiled to me. I acknowledge the Omnipotent and all the Princes who surround me to be adjudged as Masons in the same manner that I hope to be judged one day by the Judge of Judges; of not following in the case of right and equity alone; of separating myself wholly from the cause of hate and vengeance; I promise never to abandon a Knight Mason in any circumstance whatsoever, with my sword, and with my fortune; and I obligate myself to execute and to have executed the general statutes of our Order; to acknowledge every Masonic authority which claims the right to condemn them, and to give an example of submission to the secrets of the Sovereign Grand Council General of the 90th and last degree of the Masonic Order of Mizraim and of its four series. And if I have the misfortune, which God forbid, to prove lacking in any series of my obligations, I consent to being dishonored among both Masons and among profanes; to losing all the rights of humanity, and to submit without murmuring to death, or to be delivered on the part of anyone to an infamous life. So may the Omnipotent keep me! Amen! Amen!

The Most Equitable takes the candidate by the hand and says to him: By virtue of the powers which have been entrusted to me by the Supreme General Grand Council for . . (name of country) . . of the Sovereign Grand Masters Absolute of the Masonic Order of Mizraim and of its four series of the 90th and last Degree of the Supreme Power, I create you and constitute you from the present and forever a Prince of Jerusalem; go, render justice, do the things pertaining to your particular occupation, and accept the hand of justice, which from now on shall be your attribute. (*He arms him with the breast-plate and with the buckler, and fits him with the sash of an Eloquent Brother;*) then he continues:

My Brother, we have in this grade as in the preceding ones, in order to recognize each other, a sign, a word, and a grip.

RITE OF MIZRAIM

The *Sign* is made by extending the right arm to the height of the shoulder, as if one were advancing for combat, and placing the left hand on the hip, the fingers extended.

The *Sign* abbreviated or cut short is made by extending the right arm to the height of the shoulder, the fingers closed with the exception of the index finger.

The *Grip* is to take each other reciprocally by the right hand, and to strike the abdomen five blows with the little finger, according to the battery of the grade, placing the heel of the right foot against the heel of the right foot, the right knee against the other right knee, holding the five fingers of the right hand open. The first one says, "20", the second, "23".

The Password is THEOST, which is pronounced THEBET, a Hebrew word which means the 23rd day of the 9th month, time of the entrance of the P...s to Jerusalem.

The Sacred Word is ADER, the 23rd day of the 11th month, when one renders thanks to the Lord for the rebuilding of the Temple.

The step march is made with a look of pride, with the right arm outstretched, the left thumb on the abdomen forming a (?) of the two feet, the heel of the one at the point of the other.

The Most Equitable then says to the entire group: "Render to all the Brethren the signs and words, also the grip, the one to the other". Then the candidate takes a seal, and the Instruction begins:

INSTRUCTION

Most Equitable: Grand First Senior Warden, are you a Prince of Jerusalem?

A.—The Road to Babylon is known to me.

Q.—What do you do before being a Prince of Jerusalem?

A.—I had been a Knight of the Orient and by my 70 years of captivity had received this reward. It was the honor of my

COLLECTANEA

ancestors which had preserved the precious treasure of the Grand Council whole and the arch, under the ruins of the Temple, destroyed by Rabaz, the general of the troops of Nebuchadnezzar, King of Syria.

Q.—How did you achieve the dignity of Prince?

A.—By the zeal, which I caused to be made manifest on all occasions.

Q.—How did the Prince Masons travel?

A.—From the East to the West, and from the West to the East, or from Jerusalem to Babylon, and from Babylon to Jerusalem; to accomplish the mission made to Darius with the object of fulfilling the contracts made with the Samaritans, who were refusing to pay the tributes for the sacrifices of the Temple and for performing the "Grand Attributes".

Q.—Of how many Princes did his mission consist?

A.—Five, that is to say, Zerubbabel, and 4 Knights of the East.

Q.—Did anything happen to them on the way?

A.—They fought and destroyed the Samaritans, who obstructed their passage.

Q.—How were they received by Darius?

A.—With kindness, honor, and friendship. He accorded them his protection from all the people of Jerusalem, to whom he sent presents in considerable number and value to adorn the Temple, and he issued an edict in their favor.

Q.—How were they received on their return?

A.—With splendor and magnificence. The people were the first of them and accompanied them with the sound of musical instruments as far as Jerusalem, where the 4 Knights were proclaimed Princes with unanimous vote.

Q.—What is the jewel of Prince Masons?

RITE OF MIZRAIM

A.—A medal of mother of pearl in a hexagon, on which were placed a pair of balances of gold and enamel and a two-edged sword. This medal is suspended by a rose-colored collar of 4 strands of lacquer embroidered in red with the two letters D. G., which divides the body from the right shoulder to the left hip.

Q.—How do the princes present themselves to the Sovereign Grand Council?

A.—In the same manner that their predecessor made their entrance to Jerusalem armed, a buckler on the left arm, and always an apron in front of them, so as not to forget that it is through Masonry that they reached their [present] dignity.

Q.—How was the apron made?

A.—It is of white sheepskin, embroidered in rose color, with a second border of red.

Q.—How do the Princes present themselves to the Grand and Sovereign Council?

A.—With five great raps—one time once, followed with 4 rapid ones.

Q.—How do Prince Masons march in the Grand and Sovereign Council?

A.—Very deliberately, the arm extended, the sword raised high and forming five paces at right angles.

Q.—How do they salute each other?

A.—Without uncovering, by an inclination of the head.

Q.—Describe the arrangement which the Grand and Sovereign Council makes.

A.—It represents a magnificent Temple, in the wall of which are a two-edged sword, a hand of justice, a candelabrum of five branches, a compass, a square, a level, a plumbline, an angle of 90°, a ruler, a fathom measure and various Masonic implements arranged in order.

COLLECTANEA

CLOSING

The Grand Equitable gives the battery and says:

Brother Senior Grand Warden what time is it?

The Senior Grand Warden answers: Brother Grand Equitable, the sun has run its course and justice is rendered to the people.

The Grand Equitable then says: Since it is the hour for closing our labors join me (27 Brethren of the Grand Council proceed.)

The Grand Equitable gives the kiss of peace to the Brother Grand Orator, who gives it to the First Assessor, he to the Second Assessor, and he to the Keeper of the Seals. After which the Most Equitable gives the five raps of the Degree, which the Assessors repeat, then he says: In the name of the Omnipotent, the Grand Sovereign Council of Princes of Jerusalem of the Rite of Mizraim is closed. Let us retire in peace, my Brethren, but let us swear never in future to reveal any of the labors of the day.

The Princes stretch forth their hands as they say: "We so swear".

Then the Most Equitable says: After me, my Brethren. He makes the sign, the battery, and finishes by saying: Alleluia! Alleluia!! Alleluia!!!

Compared with the original, which is in our possession in the Valley of Paris the 9th day of the 25th month, A. L. 5818 (Anno Lucis 5818).

(Several Hieroglyphic Signs.)

SECOND ORDER
GRADE OF ECOSSAIS
ORATOR
HISTORICAL DISCOURSE

The murderers were punished, the labors were at an end. Nothing was left to the Great King but to conceal in a sure and secret place the True Name of the Supreme Architect of the Universe, the characters of which had been known for a long time previously, since His appearance on Mount Horeb, on a radiant triangle.

Their pronunciation had been ignored by the people; the name was transmitted once each year. The High Priest pronounced the name by spelling it, surrounded by all those who had the right to hear it. During this ceremony the people were ordered to make a great deal of noise so that the word would not strike the ears of anyone.

Solomon conceived it his duty to deposit it in a subterranean part of the Temple in an immovable pattern. He caused to be constructed, in the most concealed part of the Temple, a secret vault, in the center of which he placed a triangular pedestal, which he called the Pedestal of Knowledge; it was reached by a staircase of twenty-four steps, divided by landings by three, five, seven, and nine parts. This vault was known only to Solomon and the Masters, to whom it had been revealed.

Hiram engraved the word on a triangle of perfectly pure metal; but for fear that it would be lost, he always carried it suspended from his neck, the engraved side always toward his chest with the reverse outside offering nothing but a plain polished surface. Before his actual assassination, he had presence of mind to divest himself of the precious DELTA, and threw it into a well, which was situated in a corner of the East toward the South. Solomon held the belief that his precious triangle did not fall into the hands of the profanes and conducted a search for it.

Three Masters had the good fortune to make its discovery. Passing near the well, toward the hour of noon, they perceived at the bottom of the well something shining. One of them caused himself to be let down in this well and with the aid of his comrades he found there the object of their search. On seeing the DELTA, Solomon raised his arms toward heaven with the sign of admiration and exclaimed: EL. (Thanks be to God!)

He immediately summoned the fifteen Elus and the nine Masters who had labored in the construction of the secret vault. Accompanied by them and by the three, who had made the discovery, he descended into the secret vault, had the DELTA inlaid into the middle of the pedestal, and had it covered with a piece of agate shaped in a quadrangular form, on which he placed on the top side, the Substitute Word; on the under side all the secret words of Masonry, and on the four lateral surfaces the cubic combinations of those numbers, which cause it to be called the CUBIC STONE. Solomon caused three lamps to be placed nearby, each one bearing nine smaller lights, which burned with a perpetual fire; he declared to the participants that it should be an inviolable law to pronounce the Name of the Supreme Architect; and after having received from them the oath inviolable of never revealing that which had just taken place, he gave them the name of the secret vault, and had the entrance sealed, the secret of which should remain in possession of the twenty-seven Grand Elus and of their successors. They swore an eternal alliance and, as a sign of this alliance, Solomon gave them a ring of very fine metal. On returning to the Temple, they admired the beauty of the work and returned thanks to the Supreme Architect of the Universe. When Solomon was dead, they governed themselves by themselves, following their own laws, and laws devoted to the preservation of the work.

This Temple was destroyed by the Assyrians; the architects died. A new Temple arose . . . This second edifice perished; those charged with the secret remained unknown but always united; new

RITE OF MIZRAIM

works make them known in Palestine. After several misfortunes they form different useful establishments and virtuous associations. Everywhere were seen the shining results of their virtues. At the court, in the army, in the counsels of the Kings, in the sanctuary of justice, their knowledge tended only to render them more useful to society and more humane. Then, through virtue of their oath, they suffered the same vicissitudes; they were the support of

END OF MANUSCRIPT

RECEPTION
GRAND ELU KNIGHT KADOSH, SOVEREIGN
GRAND INSPECTOR
65th DEGREE

DECORATIONS

First apartment is a cabinet which should communicate with the second apartment, in the middle of which is placed a casket [coffin] in which a Brother is lying covered with crepe; near this should be placed a lamp burning very low; near him should be a door, through which the Brother can escape in the darkness without being perceived by the candidate.

The passageway between the doors of the 1st and 2nd apartments is guarded by a Knight wearing a helmet with lowered visor, and a cuirasse and armed with a sharp dagger, and his right hand holding a sword.

The second apartment should be illuminated only with a large light from a spirit lamp placed on a table, at the other end of which is a second lamp (urn) with incense which should be burning the entire time that the work is proceeding in the second apartment. Above, an eagle is suspended, its wings spread out in all their grandeur. It should be so arranged that, at the end of this hall, there should be a place separated by a curtain, where the Brethren are assembled. No one should remain in the second apartment, however, except only the Brother Sacrificer, who is also in front of the table.

The third apartment is equipped with blue color similar to a vault of azure studded with stars lighted with three yellow candles. This is the Areopagus of the Grand Knights Kadosh. The Grand Senior Warden acts as the principal presider, but he should have a judge on each side.

The fourth apartment should be hung with red cloth, with a throne in the east surmounted with a double eagle above the altar, wings spread out and holding a sword in its claws.

RITE OF MIZRAIM

This apartment is lighted by nine candles; beyond these are the tables of the office-bearers. In the middle of the apartment is a ladder with two uprights. Behind the seat of the Grand Master are two standards, one white and the other green, with triangles in the middle of each.

CLOTHING

The Knights are clothed in white tunics with chapeaux in the prescribed shape, on each of which is a sun with gold background, the rays of which extend to the extremities of the brim.

The star of the Order is attached to a white ribbon hanging from the rosette of the robe.

Sign—Carry the right hand with the fingers extended to the right knee with fingers [word here undecipherable].

Grip—The grip is the same as that of an Elu of the Nine.

Battery—The battery is one rap.

Grand Word—NIKA MAKKA. The response is: BAGULKAL PHAR ASCAL. Then the two Knights embrace and say: ADONAI NEKUM.

Password—NAUKIN.

The step is to march three hurried paces forward while holding the hands on the head in the form of a triangle. The age is "A century and more", or do not count further.

(One wears) a triangular black ribbon or a sash bordered with white and with the letters G. R. S.

The jewel is a two-headed eagle spotted with black and holding a sword in his claws.

OPENING OF THE WORK

The Grand Master gives one rap. Only he and the Grand Wardens answer by rising.

Grand Master: Are we tiled?

Grand Senior Warden—Yes, Grand Master.

COLLECTANEA

G.M.—Grand Knights, my brethren, assist me in opening the Supreme Council.

The Grand Wardens say in turn—To order, my Brethren.

G.M.—Very Grand Knights, Senior and Junior Grand Wardens, assure yourselves that the members here present are Grand Knights Elus Kadosh.

The Grand Wardens each take their columns and, in proceeding to the East receives from each Knight the sign, words, and grip and communicates them to the Grand Master.

When all is in order, the Grand Master gives one rap and says: To the glory of the OMNIPOTENT and in the name of, and under the auspices of, the Sovereign Grand Masters Absolute of the 33rd and last degree, the Supreme Power in France, our labors are opened in the Sovereign Council of the Rite of Mizraim in the Orient of and says at that moment: All the Knights be at ease.

He continues: From me, Brethren. He makes the sign and all repeat it after him. Then follows the battery as all repeat.

ALLELUIA! ALLELUIA!! ALLELUIA!!!

G.M.—Brother Grand Secretary, read the minutes of our last meeting.

When the reading is concluded the Grand Master says: Brothers Grand Senior and Junior Wardens, ask the members of the Sovereign Council if they have any observations to make with reference to our last meeting.

The Grand Wardens repeat. That done, the visitors, if there are any, are introduced.

N.B. All the Knights use the pronoun "tu" in conversing with each other, even the Grand Masters. [This is the familiar form used in French among members of the same family, etc.]

RECEPTION

The apartments having been arranged, a Brother is designated to take his place in the casket after he has been instructed what

RITE OF MIZRAIM

he is to do there. Then the candidate is introduced into the first apartment, to which he has to descend by means of stairs, down which he is pushed hurriedly with his eyes hoodwinked and until he finds that he has entered the closet. The Brother who is in the casket lifts his head mournfully covered always with a veil and says in a gentle voice: Who art thou? What dost thou wish? And why dost thou trouble my rest?

He awaits his answer. Then he gives a cry of agonizing wrath, turns the light around and extinguishes it, and then arises as gently as possible and makes his escape through the door so that the candidate will not perceive him. After an interval the Introducer presents himself at the door of the closet where stands the servant at arms, his helmet with the visor lowered, and armed with a dagger which he holds at the height of the shoulder. He opens the door to the Introducer, whom he allows to enter, and then places himself in front of the door, where he remains an instant so that the candidate may scrutinize it and then closes the door with force.

The Introducer with a candle in his hand says to the candidate: What dost thou wish? And who art thou? He answers to these questions: The favor of being admitted to the Council.

The Introducer says to him: I shall guide you. I warn you that, if you do not have the courage to face the greatest dangers, retrace your steps. If, however, the candidate insists, the Introducer places a veil or a piece of crepe upon his face, puts out the light, and gives the raps of the Kadosh degree upon the door. The [guard] answers from within and opens. The candidate is conducted to a place in the room where the greatest silence reigns. An instant afterwards a voice is heard from the rear, which says, well enunciated and slow:

*DO UNTO OTHERS WHAT YOU WOULD HAVE THEM
DO UNTO YOU!*

The Senior Warden says: Adore the SUPREME BEING; give unto Him a worship which is free from superstition.

COLLECTANEA

The Junior Warden says: Love thy neighbor as thyself.

S.W.—Relieve the unhappy.

J.W.—Be true and flee falsehood.

S.W.—Be faithful to thine engagements and know that one of the first virtues of the philosophers is discretion.

J.W.—Be patient and endure the faults of thy Brethren.

S.W.—Endure adversity with resignation.

J.W.—These are the duties of the philosophers.

Then the Introducer conducts the candidate to the door of the Areopagus where he knocks. The second servant at arms answers and makes announcement.

The President—See who is there.

The Servant at Arms announces who it is.

The Introducer—It is a Grand Philosopher Knight of the Sun who requests the favor of being admitted to the Sovereign Council.

The President—His name? (*It is given*). Tell him that no one can hope to see our last mysteries without having sacrificed to the object of our devotion. Conduct the candidate to the Sacrificer. (*The door is now closed once more.*)

The Introducer conducts the candidate to the Grand Sacrificer and says to him: This aspirant who possesses in abundance all the virtues which characterize a wise man, aspires to make his entrance into the temple of virtue.

The Sacrificer: Mortal, prostrate yourself. (He causes him to take some incense from the incense-box and to place it in the urn, then says to him:) O Omnipotent Object of our admiration, it is at this moment that we invoke Thee, Cause and Sovereign of the universe, Eternal Reason, Light of the Spirit, Law of the Heart, inspire us with the necessary eloquence to enable this aspirant to feel how solemn and sacred is Thy sublime worship.

RITE OF MIZRAIM

Sustain his tottering footsteps in this career, among the immense assemblage of Thy creatures form him into an upright one. Thou art the torch which alone canst dissipate the darkness, which obscures nature from our eyes. Born to know and love the Truth, our soul finds in Thee alone that which satisfies us. Purified by Thy breath, inspire this candidate and render him worthy of rendering his obeisance to Thee.

Then he says to him: Be on thy way and follow thy journey.

The Introducer leads him and knocks at the door of the Areopagus with the same ceremonies.

The President—See who knocks. (*This is done.*)

The Introducer—It is a Philosopher, Grand Knight of the Sun, who, after having performed sacrifice in the temple of wisdom, reiterates his prayer to be admitted into the Supreme Council.

The President—Regard his entrance with favor. Then the Brother Servant at arms presents himself with a threatening look before the door, his dagger pointed toward the candidate's heart, and says to him: I am by no means here to prevent thee from accomplishing thy destiny but to prevent you, after you have taken the first step, from drawing back and becoming lost. Choose whether you will advance or turn back. (N.B. If the candidate hesitates, he is directed back; if the contrary takes place, he is granted entrance.)

Then the Introducer, lifting the candidate's veil, says—My very Grand Knights, I dare to supplicate you to admit into your midst this candidate who, through the practice of the virtues, the observance of his duties toward society, merits your attention. Moreover, having agreed to fulfill those obligations to which he has subjected himself, in the preceding degrees, he now supplicates us to accord him this favor. (*His Veil is lowered.*)

The President says to the Introducer—You do not forget my Brother, that we do not admit into our last mysteries any

except those, whose strictest integrity and reputation and whose highest probity placed them beyond the vulgar, those whose firmness, zeal, and finality place them beyond all fears, and lastly those, who free from every impulse and hindrance are susceptible of adopting philosophic principles; you do not forget, my Brother, that we cannot admit to our order any persons except [MS. is undecipherable here for the remainder of this sentence.] If you know this candidate sufficiently well to answer that he can satisfy all of these requirements, let him proceed, but if you are not sure of him, do not expose him; you know what danger he would run; let him depart.

The Introducer—I answer for him to all these requirements.

The President—Grand Judges, assure us by your suffrages that you are in favor of this aspirant.

The judges seated beside the President, who are ordinarily the Grand Junior Warden and the Grand Orator, arise and each on his side, ascertain the votes of the Knights, communicating the result to the President.

The President—Knight 1st Servant at arms, proceed. Let the aspirant meet his fate as far as the Areopagus is concerned.

The 1st Servant at arms, still wearing his armor and helmet with visor lowered, must make the circuit of the Areopagus three times, preceded by the Grand Master of Ceremonies, saying at each circuit in a loud voice: The aspirant is submitting to his fate.

The President—Grand Knight Introducer, conduct this aspirant to a place of reflection that he may re-appraise his courage, so that he may re-arm himself with such firmness as is necessary for submission to a terrible test.

The Introducer leads him away. During this time, a change to the Senate is made, where all being prepared. The Introducer leads the candidate thither and knocks at the door of the Senate; the Knight Servant at arms makes the announcement.

RITE OF MIZRAIM

The President—See who is there. (*It is done and a report is made.*)

The Introducer—It is a Grand Knight of the Sun who, after having undergone the preparatory tests, presents himself to request the favor of being admitted into the Sovereign Council of the Grand Knights Elus Kadosh.

The President: Ask him his name. (*He answers.*)

The President: Grant him entrance.

He is caused to enter by three hurried steps with his hands forming a triangle on his head.

The President—My Brother, in aspiring into this sanctuary, you undoubtedly are unaware of the strength of your engagements, which you will assume with the risk of running the most terrible dangers if your heart is not pure.

Our force consists only in the ties which unite us, the strictest execution of which must result. Between the engagements which you are about to take and the obligations which you are about to contract, you will be again subjected to the harshest duties, duties which, if you are what we think you are, will be very dear to you; for it is not merely a question of the practice of the good, but since it would be absurd to bind you with engagements and obligations without your knowing their consequences, here in substance is their explanation:

A discretion in every test. The exemption from the laws and the statutes of the degree. They prescribe nothing which could be repugnant to the virtuous man but to sacrifice everything, even life itself, for upholding our Order and for the purpose of setting an example of obedience to the laws of your country. The worship of the Omnipotent and good will toward mankind, the endeavor to acquire a knowledge of the wonders of nature and of philosophy, and finally the practice of the virtues—are you willing to assume the oath?

He answers "Yes".

COLLECTANEA

The President—Cause the candidate to approach the altar. The candidate remains standing, his right hand on the book of the moral law, and his left hand in that of the Grand President.

OBLIGATION

I swear and engage myself by all that is most sacred, never to reveal the secrets of the Grand Knights Elus of Kadosh which are about to be entrusted to me. I furthermore swear to maintain at the peril of my life the sacred principles of our Order and to defend them by all the means at my command against fanaticism and superstition; to set an example by my obedience to the laws of my country and to practice the virtues; and to assist my Brethren with all my means as God may give me help. Amen.

The candidate is conducted to the foot of the mysterious ladder, where the entire procession also goes, the Grand President having the Grand Junior Warden at his side.

The President—My Brother, I am about to explain to you the full significance of the mysterious ladder and that of which it is emblematic. The right upright is called OHOL KERABACH and signifies that the entire foundation of our Order is to work continually for good will among mankind. The candidate is caused to mount the first round.

The Grand Master—This first degree is called TESTA KADEA. It signifies that all our physical and moral means must be employed for the alleviation of the unfortunate.

He is now caused to mount the second round.

This second degree is called SCHARLABAK and signifies that we must do for others what we would have them do for ourselves and not to do unto them what we would not wish them to do unto us.

He is caused to mount the third round.

RITE OF MIZRAIM

This third degree is called MALHAK and signifies that we must endure adversity with resignation.

He is caused to mount the fourth round.

This fourth degree is called EMUNALEK and signifies that we must be true and flee from lying.

He is now caused to mount to the fifth degree.

This fifth degree is called SCHOCMULSEAT and signifies the necessity of working for our perfection.

He is now caused to mount to the sixth degree.

This sixth degree is called SABAIL and signifies that we must be patient in enduring the faults of our Brethren.

He is now caused to mount to the seventh degree.

This seventh degree is called CHERUMAT - BINEA - KABINA and signifies that we must be faithful to our engagements and think seriously that one of the first virtues of the philosopher is discretion.

The candidate arrives at the top of the ladder and the Grand Masters says to him—"Ne plus ultra."

The Grand Master—As the seven degrees, which you have just mounted, form the foundation of our labors as far as morality is concerned, these in reverse form the foundation of the material. Each of the first requires of us that, in order to reach the desired objective it is indispensable to practice each of the virtues which they symbolize. At the same time they constitute a law that we must possess each one of the sciences which they represent and which by this means enables us worthily to fulfill the duties to which we have been subjected.

He is caused to descend the ladder.

This first degree is called GRAMMAR. It represents the art of reading and writing with clearness.

2nd Degree.

The second degree is called RHETORIC and represents the art of discoursing upon any subject.

3rd Degree.

The third degree is called LOGIC and represents the art of discerning the true from the false.

4th Degree.

The fourth degree is called ARITHMETIC. It represents the science of numbers.

5th Degree.

The fifth degree is called GEOMETRY. It represents the art of drawing from lines and surfaces scholiums and measures of all kinds.

6th Degree.

The sixth degree is called MUSIC. It represents Harmony.

7th Degree.

The seventh degree is called ASTRONOMY. It represents the knowledge of the heavenly bodies and the art of measuring their elevation, their alignment and of determining their distances.

All the Knights resume their places and the candidate is led to the foot of the altar still upright.

The Grand Master gives one rap on the altar, whereupon all the Knights draw near.

Grand Master—In the name of the Brethren who are the Grand Masters of the 90th and last degree, the Supreme Power of the Rite, and by virtue of the powers in me vested, I make, constitute, and create thee a Grand Knight and member of the Sovereign Council of the Elus Kadosh. Thou shalt enjoy the rights and the prerogatives attached to this degree, and may the Omnipotent be always thy Guide. AMEN.

All the Knights answer: AMEN! AMEN!

RITE OF MIZRAIM

At the same moment the Grand Master gives one blow on each of the candidate's shoulders with his sword and embraces him, after which the Grand Master awards him the decoration, then he gives him the signs, words, and grip.

The Knight Servants at arms, preceded by the Grand Master of Ceremonies takes the candidate and cause him to go around the Council hall to have him recognized. Then he is conducted to the right of the Grand Master.

He then receives a lecture on the history of the degree, then on the development of philosophical Masonry.

Grand Master—Grand Senior and Grand Junior Wardens, announce to the members of this Sovereign Council, that we shall applaud the fact that we have increased the number of the children of Truth and wisdom by the admission of our Brother Knight X to our Sovereign Council. (*The announcement is made and there is a response as usual.*)

CONCLUSION OF THE WORK

Grand Master—The Knights are directed to make announcement to the Council as to the pieces of Moral Upbuilding which they have had leisure in their civilian affairs to do. I invite them to participate.

Here each one gives an account of his work.

Grand Master—If any Knight has anything to propose for the good of the Order in general or for that of the Sovereign Council he is invited to do so.

Grand Master—Knight Grand Treasurer, let the box for the poor be circulated. (*This is done.*)

Grand Master—Knight Grand Secretary, read the work of the day. (*This is done.*)

Grand Master—Brothers Grand Knights, if you have any observations to make before closing on the trestle board of our perfect plan, the floor is yours.

COLLECTANEA

CLOSING

Grand Master—My Brethren, assist me in closing the Sovereign Council.

Grand Senior Warden—To order, my Brethren. (*All arise and place themselves in order.*) *The Grand Master gives one rap and says—*Grand Knights, my Brethren, let us swear to maintain at the peril of our lives the sacred principles of our Order and to defend them with all our means against fanaticism and superstition. (*They extend their hands and swear.*)

Then the Grand Master descends from his throne, places himself in the middle of the room, gives the sacred word beginning at his right, which is returned to him to the left. The sign is made and each one returns to his place. After the battery according to custom, he says—

My Brother Knights, the Sovereign Council is closed, let us retire in peace.

ALLELUIA! ALLELUIA! ALLELUIA!

End of the reception of a Grand Elu Knight Kadosh Sovereign
Grand Inspector

65TH DEGREE

STATUTES AND REGULATIONS

Article 1

The Sovereign Council will be provided with constitutional letters furnished by Supreme Power of the 90th and last degree of the Rite of Mizraim or of one of its representatives.

Article 2

The Grand Council will be composed of twelve members from whom its office-bearers shall be named, but the Sovereign Council may be composed of 66 members affiliated and being honorary members .

RITE OF MIZRAIM

Article 3

On the festival of the Order each year there shall be elected the Grand Master, the two Grand Wardens, a Grand Orator, a Grand Secretary, a Grand Treasurer, and a Grand Guardian of the Archives. The Supreme Power shall be empowered to designate other officers if the Sovereign Grand Conservator or his representative shall deem it necessary for the general good of the Order.

Article 4

The Mysterious Ladder represents the duties which our Order presents to each Knight and is intended to instruct him in all the significance which is attached to the reformation of his habits and in his work for moral perfection.

Article 5

At all their banquets the Knights must observe the most solemn demeanor and never forget the poor or the misfortunes of the needy.

Article 6

Honors will be rendered to each Brother according to the general regulations of the Order (see Article on Honors.)

Article 7

If a Sovereign Inquisitor Commander of the 66th degree presents himself in a Sovereign Council charged with the authority of the Supreme Power of the Rite, the Grand Honors will be rendered to him, he will inspect the work and he may interrupt it if necessary to require it to conform to the Statutes and General Regulations of the Order.

Article 8

The Sovereign Council of Grand Inspectors in the Council of the 66th Degree may not dispense with observing the two festivals of the Order by rest and contemplation of Nature, i. e., on the two Equinoxes.

COLLECTANEA

Article 9

The above Articles will be observed scrupulously as the General Statutes of the Order of the 90th and last degree of the Supreme Power of the Rite of Mizraim.

END OF THE REGULATIONS AND STATUTES

FIRST ORDER
GRADE OF ELU
ORATOR
HISTORICAL DISCOURSE

The funeral ceremonies being finished, and labors being resumed, Solomon loses no time in insisting on the discovery of the murderers of Hiram, in order to cause them to undergo a punishment proportionate to their crime.

The absence of the three Fellow Crafts and of their tools, instruments of their work, leaves no question as to their guilt. The oldest of the three, as the most criminally liable, was designated by the infamous name of ABIBALK (murderer of his father) (i.e. patricide). A stranger is presented at the door of the palace and, having been introduced into the presence of the King, reveals to him the hiding place of the malefactors. Solomon was, however, unwilling to entrust to any stranger such a delicate commission; but during the night he convened an extraordinary Council of the Masters. He declared to them, that he needed nine of them for a very important mission, which required courage and agility, and which he proposed to commit to their judgment and zeal; that he would not show preference to any of them; that the choice should be made by lot; and that the first one, on whom the lot fell, would be designated as head of the mission. He then had the names of all of them placed in a vessel before him. The first name drawn was that of JOABEN; he thus became leader of the mission. The eight others were chosen successively.

Solomon dismissed the Masters, keeping near him the nine Chosen Ones [Elus]. They retired thereupon to the most concealed spot of the labors. There he exposed to them what he had just done with the assistance of the stranger. The Elus took an oath to avenge the death of Hiram. They adopted as their word of recognition the name of the guiltiest man and left the city before so as not to

be seen by anyone, marching by by-paths through the countryside under the guidance of the stranger. They arrived at a point 27 miles from Jerusalem, near Joppa, in the vicinity of a cave near the seashore, called the cave of Pen-acar (son of the H. where ABIBALK, murderer of the Father [i.e., of Hiram] and his accomplices were accustomed to find shelter). Finally, toward the end of the day, they perceived two men, who were making their way toward the cave. They were soon recognized as being the guilty ones, since they took flight across the rocks and threw themselves into a hole, where the three Masters found them breathing heavily. JOABEN, who had become separated from his companions, observed the path of the stranger, who was directing his way toward the cave, having the look of following hard after someone. That zealous Mason ran thither alone and pushed his way in along a path of nine degrees, entirely empty, cut in the rock. By the light of a lamp he saw the traitor, who had just returned and who was just about to lie down. This wretch, terrified at the sight of one of the Masters, whom he recognized, sacrificed himself by plunging a poignard through his heart. JOABEN siezed the poignard of the traitor and departed victorious from the cave. In going out he noticed a spring of water, which poured out between the rocks. There he sat down to refresh himself and to gather together his agitated senses. The Elus resolved to cast the bodies to the wild beasts; they took charge of the heads of the three traitors and then took counsel outside in the sunshine. They returned the same night to Jerusalem, where they surprised Solomon agreeably by giving an account of their expedition. They testified to the nine Masters of the expedition what had happened, and desired that they should share with them the distinctive name of Elu. They added to their number six Masters, who had not been on the expedition, so as to make up the number to fifteen Elus in place of the nine who had been designated originally for the journey. They obtained as a mark of recognition a wide black sash, which they placed from the left shoulder to the right hip,

RITE OF MIZRAIM

and at the end of which was a dagger in a golden sheath. The words of recognition and their signs were similar to the actions which they had just made. Subsequently, [they were told that] their objective was the general inspection based upon the ardor and severity which they had already shown. Then they were to make report with a view to providing a basis for judgment as to what was to be done next. [Some material has apparently been omitted from the MS. here.]

RITE OF MIZRAIM
SUPREME COUNCIL OF THE SUPREME COUNCILS
OF THE SOVEREIGN PRINCES OF THE
87th DEGREE

2ND GRAND CAPTAIN OF THE GUARDS

OPENING

The Sovereign Prince Most Grand Hazzid (Grand S. ?) raps once and says—Most Puissant Brother First Grand Captain of the Guards, assure yourself through the Second Grand Captain of the Guards that the Supreme Council of the Supreme Councils of the 87th Degree of the Rite of Mizraim is protected from every indiscretion.

At this order, the First Grand Captain of the Guards, requests the Second Grand Captain of the Guards to inspect the outside of the Council chamber. When he has returned and has given his answer, the First Grand Captain of the Guards announces to the Most Grand Hazzid, that the Council is protected from every indiscretion.

Q.—Brother Second Grand Captain of the Guards, where have you passed in order to arrive here?

A.—First, I saw CHAOS and the DISORDER of the elements, from which I escaped by means of a ray of the Most Puissant and Only Light, which shone in that darkness and which directed me into this route of darkness.

A.—Brother Most Puissant First Grand Captain of the Guards, whither did this Only Light lead you?

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

Q.—What do these three Lights signify?

RITE OF MIZRAIM

1st Grand Captain—One was the Almighty at the moment that He created all the worlds; the second was Osiris, or the Star of Day; and the third was Isis, or the Torch of Night.

Q.—Brother Second Grand Captain of the Guards, how old are the Sovereign Grand Hazzids of the 87th Degree?

A.—Sovereign Prince Most Grand Hazzid, our age is the first of the world.

Q.—Puissant Brother First Grand Captain of the Guards, at what hour do the Sovereign Prince Grand Hazzids open the labors of the Supreme Council of the Supreme Councils of the 87th Degree?

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

Q.—What hour is that, my Brother?

A.—The first hour of creation, that when the Spirit of God moving upon the waters, separated the Light from the Darkness, separated the universe from nothing, set the sun in the heavens, also the moon and the stars, gave life to all the creatures, and formed man in His own image to be an intelligent work of creation and the law of Nature.

Then the Grand S. says—

Then we are at the first hour of the day, Most Puissant First and Second Captains of the Guards, and all of you, my Brethren, join me in feeding the sacred fire, symbol of the vital fire of Nature, and renders homage to the Most High for having given man a soul which partakes of wisdom and of His intelligence.

Then all the Brethren unite around the sacred fire on the altar, the President having the Captains of the Guards at his right and left, and the Grand Master of Ceremonies opposite, with the entire "chain of union" formed with all the Brethren, and pronounces the

COLLECTANEA

invocation. Then he takes some incense, which is presented to him by the Grand Master of Ceremonies, casts it into the fire, saying—

After me, Puissant Brethren!

All the Brethren then make the sign (which consists of raising the two hands to heaven and the eyes in the direction of admiration) and the Grand S. gives one rap with his hands (battery of the Degree.) He says—

Our labors are opened; resume your places, my Brethren.

One proceeds immediately to the labors of the Grand Lodge of Gold, which contains the Tracing Board of the last Degree and proceeds successively to the labors which are the Order of the Day.

The Brother Second Grand Captain of the Guards, should not omit presenting the ZEDOKA to the Brethren who may retire before the closing.

CLOSING

The Most Grand Hazzid gives one rap and says—

Puissant First Grand Captain of the Guards, assure yourself that no indiscretion has penetrated into our Council.

The First Grand Captain of the Guards says to the Second—

Puissant Brother Second Grand Captain of the Guards, no indiscretion has been introduced into the Council, has it?

Second Grand Captain of the Guards—No Puissant Brother, no indiscretion has penetrated amongst us

First Grand Captain of the Guards—By what sign have you recognized that all the Brethren here present are Sovereign Brother Grand Hazzids of the 87th Degree?

2nd Grand Captain of the Guards—by the Pass word and the grip.

1st Grand Captain of the Guards—Give me the pass word.

2nd Grand Captain of the Guards—NATURE.

The 1st Grand Captain of the Guards answers—TRUTH. Give the grip to the Grand Master of Ceremonies.

RITE OF MIZRAIM

The Second gives it (as they cross reciprocally the two hands in giving the sign of eternal union.)

The First Captain of the Guard then says to the President—Most Puissant President, Sovereign Prince Most Grand Hazzid, no indiscretion has penetrated into the Council.

The Grand President—Puissant Brethren, 1st and 2nd Grand Captains of the Guards, give us, the sacred word reciprocally.

The First Grand Captain of the Guards— Puissant Brother Second Grand Captain of the Guards: J. S.

The Second Grand Captain of the Guards— N. S.

The President—Puissant Brother Second Grade Captain of the Guards, how old are the Grand Hazzids, Sovereign Princes of the 87th Degree?

Second Grand Captain of the Guards—Our age is the first of the world.

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

A.—At the first hour of the Night Brother Puissant Most Grand Hazzid.

Q.—What time is it, Brother First Grand Captain of the Guards.

The President—Since it is the first hour of the night and the creation has been accomplished, Puissant Brothers 1st and 2nd Grand Captains of the Guards, and you all, my Brethren, join with me in closing our labors of the Puissant Sovereigns of the Rite of Mizraim in the 87th Degree.

The Grand President gives one rap with his gavel, which is repeated by the Grand Captains of the Guards; then all the Brethren give the sign and the battery with him (one clap only) and the President says—

Our labors are closed.

COLLECTANEA

RITE OF MIZRAIM
THE SUPREME POWER

TOASTS

- 1st—That of His Majesty and of the Royal Family and best wishes for the prosperity of France.
- 2nd—That of the Supreme authority of the Rite of Mizraim, best wishes for its prosperity; a toast to all the Sovereign Grand Masters of the Order, and particularly to those Grand Masters who are ill.
- 3rd—That of the Grand Orient of France, in which will be noted particularly that of the Marshals of Teuronville and the Duke of Tarentum and likewise of the Grand Master of Masonry in France.
- 4th—Those of foreign Grand Orients and of the Supreme Authorities of all the Rites, among which we distinguish particularly the Grand Orient of Naples and the Supreme Authority 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, and especially that of the Most Illustrious Prince, the Duke of Sussex, Grand Master of British Masonry, and that of the absent Sovereign Grand Masters of the Rite of Mizraim.
- 6th—That of the visitors.
- 7th—That of all Masons, to whatsoever Rite they may belong.

(This page is followed by an identifying page noting that this MS. comes from the Masonic Book Collection of GEORGE KLOSS.)