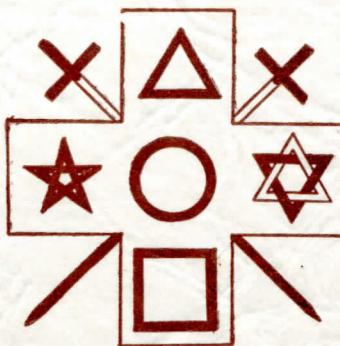


COLLECTANEA



THE RITE OF MIZRAIM

APPRENTICE
FELLOWCRAFT
MASTER

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THE RITE OF MIZRAIM

During the second half of the eighteenth and the early years of the nineteenth centuries, a vast number of degrees termed "Masonic" were devised and made articles of traffic in France, Italy, Germany and elsewhere.

Out of these degrees, created and worked to a greater or lesser extent, Rites were formed. An individual or a body grouping together a number of them, generally beginning with the three Craft grades, and assuming the power of administration and control over the system thus formed. These arrangements of degrees were seldom systematized, but instead merely aggregated, there usually being but little cohesion among them, the degrees not following one another in any regular order and the system not culminating in any consistent teaching. An outstanding example of this practice was the Rite of Misraim, so called because its legend goes back to the ancient Egyptian King, Menes, who was also known as Mizraim.

According to most authorities, this Rite originated at Milan, circa 1805, the prime mover in its formation being a Frenchman named Lechangeur. The story goes that he had been refused admission into the superior degrees of the Ancient Accepted Scottish Rite, and therefore determined to set up what he considered a superior system of his own.

In inventing, or rather compiling his Rite, for only a very few of the degrees were originally written for it, Lechangeur drew heavily upon other systems, among these being the Ancient Accepted Scottish Rite, the Martinist Rite, the Hermetic Rite, and the Royal Order of Scotland, as well as making use of some of the little known unattached degrees which were plentiful in France and in Italy in the early years of the nineteenth century.

The Rite of Misraim consisted of ninety degrees, eighty-six of instruction and four official grades. These were divided into four series and seventeen classes. It was encyclopedic in nature, embracing Magic, Alchemy, Kabbalism, etc., as well as various later theories and ideas.

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A few years after its inception, control of the Rite seems to have passed into the hands of three brothers, Mark, Michael, and Joseph Bedarride who, in 1813 or 1814, introduced it into France, where the spelling of the name, following the French orthography, was changed from Mizraim to Misraim. There it flourished for a time, but dissensions arose in the Rite, and its Supreme Council was disbanded in 1817. A few Lodges continued to confer the degrees until, by action of the Grand Orient of France, this practice was declared illegal.

The Rite had a brief existence in England in connection with the Ancient and Primitive Rite controlled by John Yarker, and at least one author claims that it was practiced to a considerable extent in Ireland.

Many of the rituals are merely skeletons, consisting of an obligation, a question and answer lecture, and the investiture of the candidate with the signs, grips and words of the degree, notable exceptions to this being the Symbolic grades, and the 21st, 46th, and 65th degrees which are in very complete detail.

An excellent history of the Rite is given in a massive two-volume work, published at Paris, in 1835, by Mark Bedarride, under the title of "De l'Ordre de Misraim."

The legend of the Third Degree in the Rite of Misraim differs materially from that in the York and Scottish Rites. As it is given in full in this issue of *COLLECTANEA*, it is needless to go into details concerning it.

It is important to note that regardless of the differences that may exist in the setting, personification, and language of the Third Degree in the various systems, the basic teaching is the same, involving a mystic death and a resurrection to a higher life. This legend is as old as history, coming down to us from the earliest mysteries of antiquity.

WILLIAM L. CUMMINGS,
Past Grand Chancellor

THE RITE OF MIZRAIM

FIRST DEGREE — APPRENTICE

OPENING

The Venerable Master gives one rap and says: Brother Senior Warden, what is the first duty of a Warden in the Lodge?

S. W.—It is to assure himself that the Lodge is covered against all intervention on the part of profanes.

The Senior Warden sends his Acolyte to see that the entrances are duly guarded who, upon his return, makes due report of the same.

S. W. (one rap)—Venerable Master, we are covered.

V. M.—What is your second duty?

S. W.—It is to see that the Brethren present are all Apprentice Masons. Be upstanding and to order as Apprentices, my Brethren. Face the East.

V. M.—Brothers Senior and Junior Wardens, inspect your respective columns and assure yourselves that all the Brethren, who compose them, are Apprentices.

The Wardens then pass along their respective columns, beginning at the West, receive the sign and password from each Brother and, when this examination has been finished, and the Wardens have returned to their respective stations, the Junior Warden says to the Senior Warden—

Brother Senior Warden, all the Brethren in the South column are Apprentice Masons.

S. W.—(one rap)—Venerable Master, all the Brethren in both columns are Apprentice Masons.

V. M.—(who remains standing during this procedure)—Brother Junior Acolyte, what is your place in the Lodge?

Junior Acolyte—Venerable Master, it is at the right of the Senior Warden that you have placed me.

V. M.—Why, my Brother?

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Jun. Acolyte—To carry his orders to the Junior Warden and to see that the Brethren are decently arranged in their respective columns.

V. M.—What is the place of the Senior Acolyte?

Jun. Acolyte—At the right of the Venerable Master.

V. M.—Why, Brother Senior Acolyte?

Sr. Acolyte—To carry your orders to the Senior Warden and to the other Officers to the end that the work may be the more promptly executed.

V. M.—The station of the Junior Warden?

Sr. Acolyte—In the South, Venerable.

V. M.—Why, Brother Junior Warden

J. W.—The better to observe the Sun at its meridian, send the workmen from labor to recreation, call them from recreation to labor, all for the welfare and the prosperity of the Order and the Lodge.

V. M.—The station of the Senior Warden?

J. W.—In the West, Venerable.

V. M.—Why, Brother Senior Warden?

S. W.—As the Sun sets in the West to close the day, likewise stands the Senior Warden in the same location to close the Lodge, pay the workmen, and to send them away content and satisfied.

V. M.—The station of the Venerable Master?

S. W.—In the East.

V. M.—Why, my Brother?

S. W.—As the Sun rises in the East to open the passage of the day, so does the Venerable Master take his station there in order to open the Lodge, direct it in its labors, and enlighten it with his lights.

V. M.—At what hour do Masons open their labors in the grade of Apprentice, Brother Junior Warden?

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J. W.—It is at high noon when the Sun is at its meridian.

V. M.—Since the Sun is precisely at meridian and since it is the hour for opening our labors, you will join me, Brothers Senior and Junior Wardens, in asking the Supreme Being, that he will deign to bless them to the end that they be made conformable to his law and that they may have as their end nothing save the glory of the Order and the good of humanity.

The Venerable Master descends to the altar with gavel in hand. He stations himself in the midst of the Temple, facing the East, with the Wardens at his side and with all the Brethren turned toward the East. He bows his head, then says audibly— Supreme Architect of all worlds, source of all perfections and all virtues, friend of the universe, which thou fillest with thy glory and thy benefactions. We adore thy majesty supreme, we humble ourselves before thy great wisdom, which is also infinite, which comprehends all and preserves all; condescend, O Being of beings, to receive our prayers and the devotion of our love. Bless our labors and make them conformable to thy law, illuminate them with divine light, that they may have no other end but the glory of thy name, the prosperity of the Order, and the good of humanity. Unite mankind, who are divided by self-interest and nationalities, thrust aside the hoodwink of error, which obscures their eyes, so that, having returned to the truth through philosophy, the human race may become a people of Brothers, who will offer everywhere incense which shall be pure and worthy of thee.

The Senior Acolyte lights the sacred fire, which burns in a triangular spirit lamp upon a tripod placed in front of the altar.

The Venerable Master returns to the altar and the Wardens return to their places. He then gives three raps (* *), which are repeated in turn by the Wardens; then the Venerable Master covers himself and, sword in hand, says—* To the glory of the Supreme Being, in the name and under the auspices of the Supreme Grand Council General of the 90th and last degree of the Supreme Authority of the Rite of Mizraim for France, the Labors of Apprentice

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Mason of the Rite of Mizraim are opened in the Worshipful Lodge of in the Valley of
(*And from that point the Brethren may remain at ease*). Pay attention to me, my Brethren. (*He and the rest of the Brethren give the sign and the triple battery of the grade, then all say together*)—Hallelujah! Hallelujah! Hallelujah!

The Venerable Master then uncovers and the Senior Warden says—
Brother Junior Warden and my Brethren, who constitute my column, our labors are opened.

*The Junior Warden repeats this announcement, after which the Venerable Master says—*At ease, my Brethren.

ORDER OF LABOR

Venerable Master—Brother Secretary, will you please read the tracing board of the labors of our last session.

(one rap)—Attention, my Brethren.

*After the reading of the tracing board (minutes) he gives one rap, which is repeated by the Wardens, and says—*Brothers Senior and Junior Wardens, announce to your respective columns that, if any Brethren have any remarks concerning the designs of the perfect plans of our labors, they may do so now.

*The Junior Warden raps once and repeats the announcement, then the Senior Warden says—*Venerable Master, silence reigns in both columns.

*Then the Venerable Master requests the Orator to give his comments and requests the approval of the group, after which he addresses the M. of P. and says—*Brother M. of P., repair to the outer courts of the Temple and see if there are any visitors.

The M. of P. acts accordingly and, upon returning, he makes his report, standing between the Senior and Junior Wardens. He then advances to the altar and deposits thereupon the certificates of these brethren who are visiting, then returns to accompany them into the Lodge.

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The Venerable Master causes the certificates to be turned over to the Orator for the purpose of verification. He then orders the Experts to interview the visitors and to make further inquiry of them. After these several verifications, the Venerable Master says—

Brother Tyler, inform the Master of Ceremonies that he may introduce the visitors and announce their degrees, that they may be received with the honors due them.

The Master of Ceremonies knocks and the Wardens make the necessary announcement.

V. M.—Grant them admittance into the Temple.

The Master of Ceremonies and the visitors take their stand between the Wardens in due form.

V. M.—Brother Visitors, whence come you?

Response—From the Temple of wisdom.

V. M.—What do you bring with you?

Response—Joy, health, and prosperity to all my Brethren.

V. M.—Do you bring nothing else?

Response—The Master of my Lodge salutes you by three times three.

V. M.—What do you here?

Response—I erect temples to virtue and dungeons to evil.

V. M.—What come you here to do?

Response—To subdue my passions, restrain my desires, and make progress anew in Masonry.

V. M.—What is your request?

Response—A place among you.

V. M.—It is granted you, my Brethren. Brother Master of Ceremonies conduct the Brethren to the places reserved for them.

N. B. The honors are accorded to all the Brethren, who have received the higher degrees, regardless of the Rite to which they belong. The grand honors are accorded to the visiting Venerable Masters, also to deputations from Lodges, Councils, Consistories, and to the Grand Dignitaries of all the rites represented.

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The honors to be given in the Lodge are:

1. *The grand honors to the Venerable Fondateur and the Venerable Titulaire; to actual Grand Masters of the 90th and last degree; to Grand Masters of foreign jurisdictions and their grand officers; to deputations; and to the Venerable Masters of Lodges. These honors consist of receiving them with seven lights, while they are escorted to the East with appropriate gavel raps and under an arch of steel.*
2. *The major honors, i.e., five lights and the arch of steel, are given to the Brethren who have received the higher grades of the 4th and 3rd series.*
3. *The minor honors are accorded to the two Wardens, i.e., three lights and the arch of steel; also to Brethren who have received the higher grades of other rites, etc. Honors are never given to any members of a Lodge with the exception of the Venerable Master and Wardens, regardless of what grades they may hold.*

RECEPTION

When there is to be a reception of candidates the Venerable Master says—Brother Expert, retire and ascertain whether the profane has arrived.

The Expert retires and, upon his return, makes his report, after which the Venerable Master says—Return to the profane, take charge of his person to the end that he shall not hear what goes on among us. Have him await the orders of the Lodge for undergoing certain tests, or failing this, let him be dismissed from this place at once.

The Expert retires.

V. M.—My Brethren, the information, which we have received regarding the profane A..... B....., having been in his favor, likewise the report of the investigating Brethren and of our Orator, and the result of the ballot, all having been in his favor, his reception is scheduled as part of the order of the day for this meeting. Are you of the opinion that we should proceed therewith?

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All the Brethren raise their hands to indicate their approval. The Venerable Master may here request again the oath of the proposer as to the qualifications of the candidate. Then the Venerable Master says—Brother Second Expert, retire to the place where the profane awaits and direct the First Expert to return to the Lodge.

When the latter returns the Venerable Master says—My Brother, it is to you that the solemn function is committed of subjecting the candidate to the physical tests and of directing him along the mysterious journeys, of causing him to pass through the four trials, which he must endure to reach the gate of the Temple. Above all things, cause him to make his last will and testament to the end that we may know the manner in which he wishes to dispose of the possessions which God has accorded him. Provide some other Brother to guard the candidate while you return from each journey to make report concerning his progress on the mysterious path of purification. Go, my Brother, and may the Supreme Being be with you.

The Expert retires; he returns in a moment bringing the last will and testament of the candidate, also his profession of faith, i.e., his answers to the following three questions:

Which is the first duty of man?

Which is the second duty of man?

Which is the third duty of man?

N. B. In case the candidate does not understand the precise meaning of these questions, the Expert may assist him in recalling, that the first duty is to God, the second to his fellow-creatures, and the third to himself.

If the answers are not satisfactory, the candidate may be required to submit new ones. If his responses are satisfactory, the Venerable Master says—Return and take charge of the candidate, conduct him to the bowels of the earth and the images of death, deliver him into the charge of Terrible One, who will cause him to make the first of the mysterious journeys and to pass through the

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second element of matter. Then return and give report of this first journey.

The journeys are made outside of the Lodge room. The brethren may attend the journeys but must observe the most profound silence. The Expert now retires for the purpose of carrying out the Venerable Master's orders. He takes the candidate from the chamber of reflection, asks him if it is still his intention of being received as a Freemason and if he is certain that he has the courage to endure the trials to which he must be subjected. Upon his favorable reply, he is divested of clothing so that his feet are bare (with slippers); then he is delivered to the Terrible One, who fastens iron chains to his feet and hands.

The Terrible One now causes him to make the first journey, which must take place in complete silence. He conducts the candidate to the reservoir containing the second element, causing him to pass through the water, in which his chains are left behind. When he leaves the water, the Expert receives him and says—What reflections arose in you in the place where you were first led and during the journey which you have just made?

After the candidate gives answer, the Expert replies—The place where you were first led represents the bowels of the earth, from which every man comes and to which every man must return. There you found the image of death, which is to remind you that the man, who desires to enter among us, must first master the vices, errors, and prejudices of the vulgar person so as to find a rebirth of virtue and of philosophy, the objects of our strivings and of our labors; that he must always be ready to sacrifice his life for his Brethren; at the same time, you have been taught the fate which awaits him, who violates his obligations and betrays the secrets of the Order. The darkness, in which you are now submerged, the condition of nakedness, in which you were put, the metals, of which you were most carefully divested, the metal chains, with which you were bound before you began the first journey and which you lost when passing through the

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waters, are emblems, which I request you to retain in your memory, the explanation of which will be given to you later, if you persist in your desire to be admitted among us, and to continue that which you have begun so courageously.

*After receiving the candidate's reply, the Expert returns to give report to the Lodge concerning the first journey of the candidate. The Expert makes his report to the Junior Warden, who repeats it to the Sr. Warden and he to the Venerable Master—*The candidate has finished his first journey and has passed through the second material element, in which he has begun his purification. During this procedure he has been delivered from the chains of prejudice with which he has been encumbered.

V. M.—Has he given his consent to continue his travels?

Expert—Yes, Venerable, Master, he so desires.

V. M.—Take care that the candidate makes the second journey, in which he must pass through the first pure element.

*The Expert retires and carries out the orders of the Venerable Master. The Terrible One now takes hold of the candidate anew and after several circumambulations causes him to pass into the region of fire. Upon his return from there the Expert says to the candidate in a loud voice—*What do you wish? Do you consent to pursue your journey? I warn you of the new dangers which await you; they are greater than those with which you have been tested up to this point.

*After receiving the candidate's reply, the Expert says—*The idea which has been formed regarding us by the world is false. We are portrayed as those who are united by vague and ridiculous motives; you cannot possibly conceive that futility has been the bond, which during all the ages has brought the wisest men together, among all peoples and under all conditions. Men have called us enemies of society, yet you will find among us the most ardent friends of their country and the firmest feelings. We have been depicted as a society without religious principles, yet a relig-

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ious morality is the fundamental tenet of our Order. If we admit among us the upright man of every creed, it belongs not to us to search one's conscience, but we rather believe that the pure incense of virtue if acceptable to the Divinity in whatever manner it may be offered. The tolerance, which we profess, is by no means the result of atheism or of impiety, but is only that of indulgence and philosophy. Moreover, all discussions relating to political or religious opinions are strictly forbidden among us. Finally, we have been represented as a society of epicures, but you will come to know the drink which is served at our repasts.

The Expert gives him the draught of bitterness.

Expert—This cup is emblematical as is all which you have endured up to this point. Do you give your consent to continue on your travels?

*After receiving the candidate's reply, the Expert gives report of this second journey in this manner—*The candidate has penetrated into the third element, from which he has come forth purified. He has also partaken of the cup of bitterness. He persists in his resolve to proceed.

V. M.—Since he persists in his resolve, my Brother, you will cause him to make the third turn of the wheel (the third journey) to the end that he may achieve his purification in the second of the pure elements. You will now leave him to himself to the end that the Supreme Being may conduct him and that his will may be accomplished.

*The Expert retires and causes the candidate to make the third journey, during which the candidate passes through the region of the air in the midst of thunder, lightning, hail, and other similar phenomena. The most fearful storm is now followed by a profound calm, upon which the Expert says to the candidate—*A....., you have come forth as conqueror of the four elements. I shall now leave you to yourself. Pursue your travels alone. If in them you have the courage and the firmness of will, the Supreme Being will be your conductor, I hope, to your destination.

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The candidate is left there for a moment to guide himself alone. He is now taken to the door of the Temple, where are two Brethren in white robes and armed with swords. One of them says—

Guardian—Whence come you? What are your desires? Have you fulfilled the conditions required for admission among us?

After the candidate's answer, he is told—Do you know that for entrance into our Order you must be bound by a terrible vow, which is for us in this life an inviolable guarantee of your discretion? This vow does not vitiate the obedience which you owe to the government of your country, nor your religious beliefs, nor your honor. Do we have your consent to assume it?

After the candidate makes response:

Guardian—These are its principal points:

First—An absolute silence as to all, which you shall hear, see, and learn among us.

Second—The obligation to practice the virtues which emanate from the Divinity; to combat the passions, which dishonor a man and degrade him; to aid your Brethren by all the means at your disposal, not excepting your fortune and your life; to be faithful to your God and to your Sovereign; and to set an example of obedience to the laws of your country.

Finally, to conform to and obey the General Statutes and Regulations of Free and Accepted Masonry and the decrees of the Sovereign and Absolute Grand Master of the Supreme Council of the Rite of Mizraim as well as the special regulations of this Lodge. Do you give your consent to assume this vow?

After the candidate makes assent, the Brother says to him—Since you have given your assent to all this, I shall ask in your behalf the favor of admission into the Temple. But first consider once more, that, once you have penetrated thither, there is no more return for you.

After the candidate has again replied in the affirmative, the Brother causes the candidate to make three loud and irregular knocks at the door of the Temple.

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Junior Warden—Brother Senior Warden, there is an irregular knock at the door of the Temple.

The Senior Warden repeats the announcement to the Venerable Master, who answers—See, my Brother, who that mortal is who is so bold as to come here to disturb our mysteries.

The Senior Warden repeats this demand to the Junior Warden, who, in turn, says to the Expert—Who knocks?

Expert—It is a man free and of good character, who desires to be received as a Mason.

The Wardens repeat this announcement.

V. M.—Ask him his name, his age, his occupation, and if it is of his own free will that he desires to be received as a Mason.

This order having been executed, the Venerable Master then says—Ask him how it is that he has arrived at the portals of this Temple, which is to profanes inaccessible.

The Wardens put this question to the Expert, who replies—He has renounced the world, he has penetrated into the bowels of the earth and into the abodes of death, he has passed through all the paths of life, and, having been purified by water, fire, and air, he has come forth delivered from the bonds of prejudice and the defilements of vice.

The Wardens repeat these words, after which the Venerable Master says— Grant him admittance into the Temple; be upstanding, my Brethren, and in order.

After the candidate has entered, the doors are closed with a loud sound, the return of the bolts into their places being heard distinctly. The Venerable Master—Be seated, my Brethren.

V. M. (addressing the candidate)—Who has brought you hither?

The candidate makes appropriate responses to this and the following questions.

V. M.—What ideas has the sight of this place caused to arise in you? Whither were you conducted next and what happened to you

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there? (*After the candidate has answered*) All these journeys are emblems, which will be explained to you presently, when light shall be furnished to your eyes and you will be permitted to understand the language of the ancient wisdom and philosophy. But there are still several questions, sir, to be asked you, the answers to which will determine the decision to be made by the members of this society in your case. Do you believe in a Supreme Being? (*Candidate answers*)

V. M.—This belief does honor both to your heart and to your reason; it forms a basis for true philosophy, and if any man doubts the existence of a Supreme Being, it is because he fears this Being's justice.

Candidate answers. It is the habitual attitude of the soul which determines man's good.

V. M. What ideas did you have of our society before you petitioned it, by what motive is it that you desire admittance?

Candidate answers. The Venerable Master may now ask such further questions as his wisdom may dictate. Above all things he must not forget to test the beneficence of the candidate. Then he will say—Is there any one of you, my Brethren, who objects to the reception of the candidate, A..... B.....? (General silence)
This silence, sir, is proof to you of the interest, which you have inspired in the Brethren, who are now pleased to shorten the term and the rigors of your tests.

The purifications, through which you have passed, will be the only ones to which you will be subjected. May they have left no spot in you and may all your actions from this time on be directed by that maxim of divine wisdom, which is the first law among Masons: "Do not unto others that which you would not have them do unto you, and do for all your fellow-men that which you would have them do unto you".

Brother Master of Ceremonies, conduct the candidate to the altar, that he may take the obligation.

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The Master of Ceremonies conducts the candidate to the altar.

V. M.—Be upstanding and in order, my Brethren. *The Venerable Master continues:* Sir, do you consent to take the vow, which we expect from you, the nature of which has been explained to you before your arrival at this place?

Candidate answers.

V. M.—Repeat after me:

I, A..... B....., of my own free will and in the presence of this Worshipful assembly, on the sacred book of the law and on the sword, which is the symbol of honor, do solemnly promise and swear never to reveal to any person any of the mysteries of Masonry, which shall be confided to me, nor to form any character, which may disclose them. I promise to love my Brethren, to aid and assist them according to my abilities and, even at the risk of my life, I swear to give an example of obedience to the laws of my country and of the practice of the virtues; to labor constantly to perfect my being and to vanquish my passions. I promise to conform to and to obey the General Statutes and Regulations of Free and Accepted Masonry and the decrees of The Sovereign Grand Masters Absolute of the 90th and last degree of the Supreme Council for France of the Rite of Mizraim, likewise the special regulations of this Worshipful Lodge. If I violate my obligation, I agree to having my throat cut, my heart plucked out, that my body be reduced to ashes, that my ashes be cast to the blast of the winds, that my memory, defiled by my perfidy, be execrated by all nature and held in horror by men of good will and by Masons of both hemispheres. And may the Supreme Being help and preserve me from such misfortunes.
AMEN.

The candidate, his hand on the Bible and the sword, the points of the compass toward his heart, repeats after the Venerable Master and then says:

Candidate—All this I swear.

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N. B.—*The obligation must be assumed in a standing position. The Master of Ceremonies then causes the candidate to pass from the altar to a position in the center of the Temple. The Brethren stand and remain in order, swords in hand and pointed toward the candidate.*

Then the Venerable Master says: Sir, what do you now ask?

Candidate—*Light*

The Venerable Master gives one rap of gavel, which the Wardens repeat, and he then says:

V. M.—*You are now in darkness. I shall give you light.*

The hoodwink falls and a bright light strikes the eyes of the neophyte. At the same time three vessels of perfumed incense are burning in front of and on each side of the altar and of the candidate.

V. M.—*Do not fear the arms which are pointed toward you. They threaten no one but perjurors and are ready to fly to your defense whenever you have need of assistance. If, however, and may God preserve you therefrom, you are ever so unfortunate as to violate the obligation, which you have just taken, nothing can preserve you from these vengeful swords; no place on earth can furnish you asylum, but that we shall bring to you the proofs of your crime, the ill fame of your reproach will come to you with the rapidity of lightning, and everywhere you will find Masons ready to inflict upon you the most terrible punishment.*

The Brethren now divest themselves of their swords.

V. M.—*Brother Master of Ceremonies, conduct the new Brother to the altar, that, free of all restraints, he may there conform his obligation.*

The neophyte reiterates his obligation. Then the Venerable Master places the point of his sword upon the candidate's head and says:

V. M.—*To the glory of the Supreme Being, in the name and under the auspices of the Sovereign Grand Masters Absolute of the 90th and last degree of the Supreme Council of the Rite of*

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Mizraim for France, and by the powers vested in me by this Worshipful Lodge, I create and constitute you an Apprentice Mason of the Rite of Mizraim and a member of the Lodge in the Valley of

The neophyte leaves the altar, the Master of Ceremonies conducts him to the right of the Venerable Master, who says:

V. M.—You are weak and naked; I shall invest you with a garment, which is sacred to us (*he hands him a white robe*). This robe with its whiteness is an emblem of innocence which you must always keep. Receive this apron (*he puts it on the candidate*), which we all wear and which the greatest men and even powerful rulers have been honored by wearing, is the emblem of labor and gives you the right to be seated among us. You must never present yourself here without being clothed with it. (*He gives him a pair of white gloves*). Never soil the whiteness of these gloves by dipping your hands in the filthy waters of vice or in the blood of your Brethren save in the defense of your country; they are to remind you without ceasing of the engagements, which you have contracted before your admission into the Temple of virtue. (*He gives him a pair of lady's gloves*). These are intended for the woman, whom you hold in the highest esteem, with our conviction that a Mason will never make a choice unworthy of her.

My Brother, this is the only title which, henceforth, you will receive and give in the Lodge.

We have as the means of recognition signs, words, and grips. The sign is made by carrying the right hand to the throat in the form of a square, the four fingers joined, the thumb extended, and the elbow at the height of the hand. (*This is what is meant by "in order"*). Now draw this hand horizontally toward the right shoulder and let it drop perpendicularly to the side, thus forming a level and perpendicular square. This sign, which is called the guttural, reminds you of the obligation, which you have just taken, and the punishment attached to infractions.

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The grip is made by placing the right thumb on the first joint of the right index finger, pressing it according to the battery: * **

The sacred Word is , signifying FORCE. It is the name of one of the bronze columns, which Solomon the Wise caused to be placed at the entrance of the Temple, which he erected to the Supreme Being. This Word is pronounced thus:

. There is no password.

I have already told you, my Brother, that Masonry is known throughout the whole universe. Although it is divided into several Rites, its principles are everywhere the same, and you owe the same sentiments to all Masons, to whatever Rite they may belong.

The Venerable Master embraces him and says:

V. M.—Go now, my Brother, and receive further instructions from the Expert.

The Master of Ceremonies conducts him to the West to give the signs, word, and grip, and, after they have been given, the Expert says to the Junior Warden:

Expert—Brother Junior Warden, the signs, word, and grip have been faithfully given by the newly initiated Brother.

The two Wardens repeat this announcement in succession, then the Venerable Master proclaims the new Brother as a member of the Lodge.

V. M.—To the glory of the Supreme Being and under the auspices of the Supreme Grand Council General of the 90th and last degree of the Masonic Rite of Mizraim and of its four series, the Supreme Power for France, and by virtue of the powers which have been vested in me by this Worshipful Lodge, I constitute you from this moment and forever an Apprentice Mason of the Rite of Mizraim and a member of this Worshipful Lodge.

I invite you, Brothers Senior and Junior Wardens, and all of you, my Brethren, who compose this Worshipful Lodge, to recog-

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nize in the future and from this moment our new Brother. A..... B....., as an Apprentice and a member of this Worshipful Lodge.

The Wardens repeat this announcement, after which the Venerable Master says:

V. M.—Be upstanding and in order, my Brethren. Brothers Senior and Junior Wardens, invite the Brethren, who are in your respective columns, to join us in felicitating the happy acquisition, which the Order and the Lodge have just made of a new Brother and a new friend.

The Wardens repeat this announcement and the Venerable Master then says:

V. M.—With me, my Brethren, the sign.

The sign is made with the Venerable Master, also the regular battery is given.

The Master of Ceremonies joins the new initiate, who responds in the same manner. The Venerable Master then says:

V. M.—Be seated, my Brother, at the head of the column in the North. It is the place occupied by Apprentices. Show by your assiduity in our labors and by the practice of the Masonic virtues, which your obligation imposes on you and of which your Brethren furnish you with the example. Strive, I say, to penetrate farther into our mysteries and to receive the favors, which Masons never refuse to those Brethren, who show themselves worthy of them.

When the new Brother has taken his seat, the Venerable Master says:

V. M.—Brother Orator will give you the explanation of all the emblems, which accompanied your reception. Give the closest attention to what he says, my Brother. These emblems conceal the most important truths and upon an understanding of them depends all the light, which you will be called upon in the future to acquire.

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The Orator gives a historical lecture, symbolical of the degree, after which the Venerable Masterbox of fraternal assistance, also the bag for proposals for membership. The Venerable Master then says:

V. M.—Brothers Senior and Junior Wardens, ask of your columns whether any Brother wishes the bag for proposals passed to him. *After the response of the Senior Warden, the Venerable Master makes the same inquiry regarding the box of fraternal assistance and, after the response, he continues thus:*

V. M.—Brothers Senior and Junior Wardens, ask of your columns if the Brethren have any proposals to make for the welfare of the Order in general or for that of this Worshipful Lodge in particular. If so, he will be recognized at this time.

The Wardens repeat this announcement.

V.M.—Brother Secretary, read to us the designs for labors of the day.

After the reading has been completed, the Venerable Master says:

V. M.—Brothers Senior and Junior Wardens, ask of your columns if any Brother has any observations on the list of designs for the labors of the day, which the Secretary has just communicated to us.

The announcement is repeated by the Wardens and the Venerable Master causes the Brethren to signify their approval of the designs by applause following the response. On days when candidates are received (but only then), the Venerable Master gives one rap of the gavel and says:

V. M.—Be upstanding and in order, my Brethren; before we part let us render thanks to the Supreme Being for the labors of this day.

PRAYER

Father of The Universe, Eternal and Productive Source of light, virtue, and happiness! Filled with gratitude for Thine Infinite goodness, the laborers on this Temple render to Thee a thou-

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sand acts of thanks. They ascribe to Thee all the good, which they may have done, all that is useful, all that is glorious in this eternal day, on which they have seen an increase in the number of their Brethren. Continue to protect their labors and direct them more and more toward perfection. May harmony, peace, and concord be forever the triple cement which unites them.

HALLELUJAH! HALLELUJAH!! HALLELUJAH!!!

INSTRUCTION

Brother Senior Warden, is there anything between you and me?
An ancient cult.

What is it? It is a secret.

What is this secret? Masonry.

Are you a Mason? My Brethren recognize me as such.

What is a Mason?

A man, free and of good character, friend equally of rich and poor, so long as they are virtuous.

What are the dispositions necessary for becoming a Mason??

The first is purity of heart.

What is the second?

An absolute submission to the formalities prescribed for the reception.

What were the formalities employed for your reception?

I was first recommended by a friend of good character, whom I later came to know as a Brother, then I was conducted by unknown persons to a room adjoining the lodge, where, after being asked if my intentions were good, I was shut up in a secret place.

What did this place represent?

The center of the earth and the abode of death, so as to teach me that every man comes from the earth and must return thereto and that man must ever hold himself in readiness to appear before

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the Supreme Judge; that the profane, who desires to be received as a Mason, must above all die to evil to the end that he may no longer live except for virtue; likewise that the earth is the inert matter as well as the most crude of the elements, which make up the universe; and that it is from it that the emblematic journeys begin; also that we must subject and purify within ourselves that which is material, i.e., the body, so as to incline ourselves to purify the Spirit, i.e., the Soul.

What did you do in this place?

I made my profession of faith, following which a Brother placed me in a state where every profane, who aspires to become a Mason, must be.

In what state were you placed?

A hoodwink covered my eyes, I was neither naked nor clothed, I was deprived of all metals except a chain of great weight which encumbered me.

Why were your eyes hoodwinked?

To denote the darkness of ignorance, in which every man lives, who does not have the light.

Why were you neither naked nor clothed?

To represent the weak estate of man when he is the slave of prejudice and error.

Why were you deprived of all metals and encumbered with a heavy chain?

Since metals are the emblems of vices, I was taught by that, that I had to renounce these in order to become a Mason. The chain was the symbol of the prejudices, of which I had to divest myself as the first point of my purification.

What were you made to do in this state?

I was made to undertake a long and painful journey.

What did this journey signify?

Besides its obvious meaning, that is to say, my purification and my preparation to receive the secrets of great importance, which

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were confided to me, it afforded me also a moral signification by representing all the vicissitudes of human life from birth to death. It also had a physical and mysterious meaning by showing the image of Nature, thus furnishing to the Wise the key to all secrets and all higher knowledge.

Where were you conducted in your first journey?

To a salutary body of water, from which I came forth freed from the impediments which encumbered me; then a friend explained a portion of the secrets concealed by the emblems of this first journey.

How were you then disposed of?

After my assurance that I wished to persist in my resolve, this Brother caused me to continue on my way.

What obstacles did you encounter?

A burning fire of hot coals was before me and I was constrained to cross it.

What did the hot coals signify?

The violence of the passions, the fire of youth, both of which are likewise obstacles to man's moral perfection.

What did you do upon leaving this third element?

A brother gave me a bitter liquid, emblematical of the disappointments and vexations, which man experiences in this life and which the Wise man endures without complaining. He then directed me to continue my way.

What did you experience in the third journey?

I was placed in the region of the air, the lightning, the hail, and all the elements were released about me. Finally the most profound calm followed this terrible storm.

What did this storm signify?

It typified the embarrassments which man experiences in mature age and even to the end of his career.

What did you then do?

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My guide left me to continue on my way alone, and I found myself at the door of the Temple.

What did you find there?

Two Brothers, who stopped men and, after being assured that I had passed through the elements, they acquainted me with the obligations, which I had to assume, after which they caused me to give three loud knocks.

What did these three knocks signify?

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

What saw you upon your entrance?

Nothing, Venerable Master.

What did you do?

The Venerable Master asked me diverse questions, to which I made answer, after which, by consent of all the Brethren, he caused me to be conducted to the altar for the purpose of assuming my obligation.

How did you assume it?

Standing erect on the third step of the altar, my right hand on the Statutes of the Order, my left hand holding the point of a compass toward my heart.

What did the Venerable Master then do?

He brought me to light.

What did you see at that moment?

Three sublime lights of Masonry, the sun, the moon, and the Master of the Lodge.

What did he remind you of concerning these two heavenly bodies and the Master of the Lodge?

Just as the sun governs the day and the moon the night, so the Master governs the Lodge for the purpose of enlightening it.

What did you then see?

Three precious objects, emblems of our duties.

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What are these objects?

A Bible, which contains that which we owe to God, a box provided for receiving the aid which we owe to our Brethren, and a sword to remind me of the punishment which awaits perjurers.

What did the Master of the Lodge then do?

He caused me to advance to the East and to repeat my obligation, following which he gave me the signs, word, and grip of the grade of Apprentice Mason.

Give me that sign. *The sign is given.*

What does this sign signify?

That I would have my throat cut rather than reveal any of the secrets of Masons.

Give the grip to the Expert. *The Expert, who receives it, says—*
It is correct, Venerable Master.

Give me the word.

I did not so receive it, Venerable Master. Give me the first letter,
I shall give you the second.

The word is passed.

What does this word signify? Force.

What did the Venerable Master then do?

He invested me with a white robe, emblem of innocence, gave me gloves of the same color with the injunction never to soil them, had me instructed by the Expert, and then proclaimed me an Apprentice Mason of the Rite of Mizraim.

What do you understand by this word MIZRAIM?

It is the name given by Scripture to the son of Shem, who, after the division of the world, established himself on the banks of the Nile, where he founded the Kingdom of Egypt, likewise called MIZRAIM in Scripture. Profane history gives the name of Menes to this grandson of Noah.

What is meant by the Masonry of Egypt?

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Masonry, that is the truths of morality and the knowledge of Nature and of her laws, was preserved in Egypt by the Wise Men, who concealed it from the common herd by veiling it in ingenious emblems. It was in this manner that it was perpetuated and that it was carried from the banks of the Nile among all the peoples of the world, where it has more or less lost its character and its primitive objective, which have been transmitted to us by the first Masons under the name of Mysteries or Initiations.

Who composes a Lodge?

Three for its government, five make it up, and seven render it just and perfect.

Who are these Three?

The Venerable Master and the two Wardens.

Why do you say that three govern the Lodge?

Properly because three Masons were employed in the construction of the Temple of Solomon. Figuratively because man is composed of body, mind, and spirit, the last being the intermediary or bond, which unites the other two.

Why do five make up the Lodge?

Because man is endowed with five senses, three of which are essentially necessary to Masons, to wit: sight for seeing the sign; touch to receive the grip; and hearing for learning the word. Properly they represent the five lights in the Lodge.

Lastly, why do seven render the Lodge just and perfect?

Because there are seven principal officers in a Lodge and likewise because this number comprehends within itself the grand and sublime mysteries. It indicates the union of the three principles with the four elements. It alludes also to the seven days, which the Supreme Being employed for the creation of the Universe, represented figuratively by the seven years in which the construction of the Temple lasted. It reminds us of the seven celestial spheres, to which the seven days of the week correspond, also the seven perfect metals, the seven primary colors, and the seven

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harmonic tones. Finally, the properties of this number are such that, according to the Wise Men, it rules the universe.

Why, in this progression of the mysteries, do you not begin with ones?

Because Unity is not in any sense a number, but the generatrix and the principal of all the numbers, emblematical of Perfection and Omnipotence. It represents the Uncreated Being, while the mysterious numbers of the Masonic series remind us of His sublime works and the marvels of creation.

What is the form of your Lodge?

An oblong square.

What is its length?

From the rising of the sun to the setting thereof.

Its breadth?

From the south to the north.

Its height?

From the earth to the heavens.

Its depth?

From the surface of the earth to its center.

Why these dimensions?

Because Masonry is universal.

Why is the Lodge situated from East to West?

Because all Lodges came from the Orient and it is for this reason that their Temples are thus situated.

What supports your Lodge?

Three great pillars which are denominated Wisdom, Strength, and Beauty.

Who represents Wisdom?

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

Who represents Strength?

The Senior Warden in the West.

Who represents Beauty?

The Junior Warden in the South.

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Why are they called Strength and Beauty?

Because Strength and Beauty are the perfection of all. Wisdom invents, Strength and Beauty sustain.

How is your Lodge covered?

By a celestial vault studded with stars, where shine the two great lights, which drive the clouds afar.

To whom do you owe all your knowledge?

To my perseverance in labor and to the lessons of my Brethren.

CLOSING

The Venerable Master raps once and says—Be upstanding and in order, my Brethren, to close our labors. Brother Junior Acolyte, what is your place in the Lodge?

Jr. Acolyte—At the right of the Senior Warden.

V. M.—Why, my Brother?

Jr. Acolyte—To carry his orders to the Junior Warden and to observe that the Brethren arrange themselves decently in their respective columns.

V. M.—The place of the Senior Acolyte?

Jr. Acolyte—At the right of the Venerable Master.

V. M.—Why, Brother Senior Acolyte?

Sr. Acolyte—To carry your orders to the Senior Warden and to all the Officers to the end that the work may be more promptly executed.

V. M.—The station of the Junior Warden?

Sr. Acolyte—In the South, Venerable Master.

V. M.—Why, Brother Junior Warden.

J. W.—The better to observe the sun at its meridian, send the workmen from labor to refreshment, call them from refreshment to labor, all for the good of humanity and the prosperity of the Order and the Lodge.

V. M.—The station of the Senior Warden?

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J. W.—In the West.

V. M.—Why, Brother Senior Warden?

S. W.—As the sun sets in the West to close the day, so stands the Senior Warden in the West to close the Lodge, pay the workmen, and send them away content and satisfied.

V. M.—Are the workmen content and satisfied my Brother?

S. W.—They so testify in both columns.

V. M.—Brother Junior Warden, what is your age as an Apprentice Mason?

J. W.—Three years, Venerable Master.

V. M.—How long do apprentices labor?

J. W.—From the middle of the day to the middle of the night.

V. M.—What is the hour, Brother Senior Warden?

S. W.—Midnight, Venerable Master, and the sun has entered its lower meridian.

V. M.—Since the sun has entered its lower meridian and since it is the hour for closing our labors, give attention to me, Brothers Senior and Junior Wardens, that we may proceed accordingly.

*Then the Venerable Master gives the kiss of peace to the Senior Acolyte, who carries it to the Senior Warden, who sends it to the Junior Warden by the Junior Acolyte; following which the Venerable Master gives three raps (according to the prescribed battery), the Wardens repeat this, and the Venerable Master says—*To the glory of the Omnipotent, the Worshipful Lodge of Apprentice Masons of the Rite of Mizraim, Orient of is closed.

Let us retire in peace, my Brethren, but previously let us swear to reveal nothing of the day's labors.

*The office bearers and all the Brethren, raising their right hands, say—*We swear.

*Then the Venerable Master says—*With me, my Brethren.

He gives the sign and the ordinary applause, saying—

Hallelujah! Hallelujah! ! Hallelujah! ! !

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SECOND DEGREE (FELLOWCRAFT)

OPENING

The Lodge is opened in the Degree of Apprentice. The Venerable Master gives one rap and says—Brothers Senior and Junior Wardens, invite our Apprentice Brethren to cover the Temple.

The Wardens extend the invitation accordingly, the Apprentices retire, and the Wardens announce this fact to the Venerable Master, who says—Brother Senior Warden, what is the first duty of a Warden in a Lodge of Fellowcrafts?

S. W.—Venerable Master, it is to see that all the Brethren present are Fellowcraft Masons.

The Venerable Master gives one rap and says—Be upstanding and in order as Fellowcrafts, my Brethren, facing the East.

All the Brethren rise and turn toward the East; the Venerable Master then continues—Brothers Senior and Junior Wardens, inspect your respective columns and assure yourselves that all the Brethren who adorn them are Fellowcraft Masons of the Rite of Mizraim.

The Wardens carry out the orders of the Venerable Master and, after having examined each Brother comprehensively, they return to their places.

J. W.—Brother Senior Warden, the Brethren who compose the column on the South are Fellowcrafts.

S. W.—Venerable Master, all the Brethren in both columns are Fellowcrafts.

The Venerable Master then rises, places himself in order as a Fellowcraft and, with his head covered, gives the five raps of the grade, which are repeated successively by the two Wardens.

V. M.—To the glory of the Supreme Being and in the name and under the auspices of the Supreme Grand Council General for France of the Sovereign Grand Masters Absolute of the Masonic Order of Mizraim and of its four series, the Supreme Power in its 90th and last degree, our labors are opened in the grade of

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Fellowcraft in the Worshipful Lodge of in the Valley of With me, my Brethren.

He makes the sign and the acclamation, which are repeated by all the Brethren. He then says—Be seated, my Brethren.

ORDER OF WORK (See Apprentice Manual)

RECEPTION

V. M.—Brother Master of Ceremonies, go and prepare the candidate and then announce him.

The Master of Ceremonies goes to bring in the candidate. He leads him with a gauge in his left hand, the end of which is supported on his left shoulder. The Master of Ceremonies gives five raps at the door of the Temple.

V. M.—See who is making this alarm. (*This order is repeated according to custom.*)

M. of C.—It is I conducting an Apprentice, who asks that he may pass from the perpendicular to the level.

V. M.—Ask him his name, his age, and his civil and Masonic qualifications.

When this order has been complied with, the Venerable Master continues—How did he conceive the hope of attaining to this grade?

M. of C.—Because he was born free and he is of good character.

The venerable Master gives one rap and continues—Cause him to enter as an Apprentice and place him between the two columns. Brother Junior Warden, has this man, who asks to pass from the perpendicular to the level completed his time? Are the Master Masons in his column satisfied as to his zeal and industry?

J. W.—Yes, Venerable Master. All the Master Masons in his column consent to his advancement.

All the Master Masons then make the sign of an Apprentice. The Venerable Master gives one rap and says to the candidate—I con-

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gratulate you, my Brother, on the testimonials of esteem and good will, which you have received from the Master Masons on the extent to which you have dressed the rough ashlar. Certainly nothing can flatter you more or impel you more forcibly to continue always in the same manner, a way in which you have already received the reward of the noble sentiments which they have manifested toward you. You have already pursued in spirit the mystic meaning of the perpendicular. We hope, and I wish it sincerely myself, that you will never lose sight of that which lies hidden under the emblem of the level. Who obtained for you, my Brother, the opportunity of being made a Mason?

Candidate—A wise friend, whom I have since come to know as a Brother.

V. M.—In what condition were you presented to the Lodge?

Can.—Neither naked nor clothed.

V. M.—Why, my Brother?

Can.—To cause me to know that Luxury is an evil which deceives only the vulgar man, and that the virtuous man must trample under foot every feeling of vanity and jealousy.

V. M.—Why were your eyes hidden by a hoodwink?

Can.—That I might discover how the darkness of ignorance and the deep night of passion are prejudicial to man's happiness.

V. M.—Why were you caused to make certain journeys?

Can.—To make me understand that it is never by a single step that one arrives at virtue.

V. M.—What did you see when your eyes were unbandaged?

Can.—All the Brethren armed with swords, whose points were directed toward me.

V. M.—What did this act indicate to you?

Can.—That they were ready to shed their blood for me if I were faithful to the obligation, which I had assumed, just as they were prepared to punish me if I should ever be so ignominious as to violate it.

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V. M.—Why was the compass presented to your naked left breast?
Can.—To demonstrate to me, that the heart of a Mason must be just and true.

V. M.—My Brother, you have five journeys to make. These journeys are emblematical, just as those which you made prior to your previous reception. They re-affirm the lessons and the sublime principles which constitute morality and make the true man.
Brother Master of Ceremonies, pray guide this Apprentice on his first journey.

The Master of Ceremonies places in the left hand of the candidate a mallet and chisel, takes him by the right hand, and causes him to make a circumambulation of the Lodge; after which he announces to the Junior Warden that the first journey has been completed.

V. M.—My Brother, this journey represents a period of one year, which a Fellowcraft in cutting and shaping stones, until he has learned to use the skill acquired in his Apprenticeship with the aid of the mallet and the chisel. This emblem shows you, that such perfection as an Apprentice may possess must be still further extended to finish his work, which is the aim of the materials consecrated to the construction of the Temple, which he is raising to the Supreme Being and of which he is the material and of which he is not yet relieved; also that he must set himself to hard and painful labor with the mallet and to precise and attentive use of the chisel, being careful that he does not vary from the lines, which have been traced for him by his masters. Give me the sign of an Apprentice. (*He gives it.*)

V. M.—What does this sign mean?

Can.—It reminds me of the obligation which I took during my reception and in which I agreed to have my throat cut if I should ever be so contemptible as to reveal the secrets which were about to be confided to me.

V. M.—(*one rap*)—Brother Master of Ceremonies, cause the candidate to take a gauge and compass in his left hand, take him by the right hand, and cause him to make a second journey.

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When the journey has been completed the Master of Ceremonies announces it as before.

V. M.—My Brother, this second journey teaches you that, during the second year, a Mason must acquire the practical elements of Masonry: that is to say, to trace the designs on the rough and perfect materials, which is to be done with the gauge and the compass. Give the grip to the Junior Warden.

The candidate goes to the Junior Warden and gives him the grip of an Apprentice Mason.

J. W. (one rap)—The grip is correct, Venerable Master.

V. M.—(one rap)—Brother Master of Ceremonies, conduct the candidate on the third journey.

A gauge is placed in the candidate's left hand and he is caused to carry a crow-bar supported at one end upon his left shoulder. In this condition the Master of Ceremonies causes him to make the circuit of the Lodge and then announces to the Junior Warden that the journey is completed.

V. M.—This journey symbolizes the course followed by a Fellow-craft, during which he is entrusted with the handling, the carrying, and the laying of building materials. This is done by the aid of the gauge and the crow-bar. The crow-bar, in place of the compass, is the emblem of power which, added to our individual strength, gives us the ability to understand and to utilize what, without their aid, would otherwise be impossible for us to execute.

My Brother, what do you understand by Masonry?

Can.—I understand that it is the study of the sciences and the practice of the virtues.

V. M.—Brother Master of Ceremonies, cause the candidate to make the fourth journey.

During this journey the Apprentice holds in his left hand a square and a gauge, The Master of Ceremonies announces that the further journey has been completed.

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V. M.—My Brother, this journey is the representation of the fourth year of a Fellowcraft, during which he must be occupied with the erection of the building, with making it into a whole, and with the proper laying of the building materials. It teaches you that the application, the zeal, and the intelligence, which you have shown in your labors, can alone elevate you above the Brethren less skilled and less zealous than yourself.

V. M.—(*one rap*)—Brother Master of Ceremonies, pray direct the Brother in his fifth journey.

This time the candidate's hands are freed. During the journey the Master of Ceremonies holds the point of his sword toward the candidate's heart and the candidate holds it in position with the thumb and index finger of his right hand.

When he has made the circuit of the Lodge in this manner, the Master of Ceremonies announces that the journey has been completed.

V. M.—This fifth and last journey indicates that, having been instructed sufficiently in manual practices, the Fellowcraft must employ this last year in the study of the theory of the Art. Learn from this, my Brother, that it is not sufficient to be merely in the foot-path of virtue in order to maintain oneself there. It is necessary to put forth powerful efforts in order to acquire perfection. Follow then the way, which has been opened up to you, and render yourself worthy of being admitted to the learning of other Masonic labors.

Give to the Brother Senior Warden the word of an Apprentice.

S. W.—It is correct, Venerable Master.

V. M. Brother Master of Ceremonies, cause him to do his last labor as an Apprentice.

The Master of Ceremonies gives the candidate a mallet and causes him to rap as an Apprentice on the rough aslar. Then he reports to the Venerable Master that the work is completed.

V. M.—Brother Master of Ceremonies, lead the Brother to the throne and let him proceed at order as an Apprentice.

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When the candidate has arrived there, the Venerable Master says to him as he points to the blazing star—Consider this mystic star and let its recollection never depart from your mind. It is the emblem of that genius, which elevates us to great things, the symbol of that sacred fire, for which the Supreme Being has made us repositories, and by which we are bound to discern, to love, and to practice that which is true, just, and equitable.

The Delta, which you see all resplendent with light, supplies you with the great virtues, truths, and ideas. You see there also the name of the Supreme Architect of the Universe as the source of all knowledge and all wisdom. It is explained symbolically by Geometry. This sublime science has as its essential basis under its real emblem the ineffable name of GOD.

Now, my Brother, you will assume the obligation.

The Master of Ceremonies causes the candidate to approach the altar.

V. M. (one rap)—The candidate will repeat:

Obligation

I swear and promise under the same obligations, to which I previously submitted, to guard the secrets of a Fellowcraft, which shall be confided to me, from Apprentices, just as I have previously obligated myself to keep the secrets of the Apprentice from profanes. Moreover, I consent, if I should become false to my obligation, to have my heart plucked out (*here all the Brethren make the sign*), my body burned, and the ashes cast to the winds. May God be my helper and may He preserve me from such an evil!

Amen! Amen!! Amen!!!

(See the Apprentice ritual)

The Venerable Master then places his sword on the candidate's head and says—To the glory of the Supreme Being, in the name and under the auspices of the Supreme Grand Council General for France of the Sovereign Grand Masters Absolute of the Masonic Order of Mizraim and of its four series, Supreme Authority of the 90th and last degree, and by virtue of the powers in-

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vested by this Worshipful Lodge, I receive you as a Fellowcraft to the second degree of the Rite of Mizraim.

With the sword be then raps the battery of the grade.

*The Venerable Master turns down the flap of the candidate's apron and tells him, that he is to wear it in this manner in the future. He then adds—*Henceforth, my Brother, you will work on the dressed cubic stone and you will receive your wages at the column J This new work will remind you that the Fellowcraft destined to repair the imperfections of the moral edifice, must use all his means to conceal the faults of his Brethren and to overlook them both by his example and by his counsels.

And now, my Brother, I shall give you the sign, words, and grip. The sign is made by carrying the right hand to the heart in the form of a square, the left hand open with the palm stretched out at the height of the square, the elbow supported against the body; and in this position drawing the right hand horizontally across the breast, and then dropping it along with the left hand to the sides.

The grip is made by taking with the right hand the same hand of the Brother who examines you. Place the thumb between the middle and the index fingers of the other, this is called the password, which you now give him; then place the thumb on the first joint of the middle finger, and the word which you now give him in the same manner as that of the Apprentice, is called the sacred word. The sacred word is The password is

The position for giving the words is to place the right hand upon the heart in the form of a square. The step is five steps of the Apprentice Degree. The battery is five raps, the three first given gently at equal intervals, the last two given loudly.

Go now, my Brother, give the words, signs and grips to the Senior and Junior Wardens; you will likewise give them to the Expert.

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The new Fellowcraft gives the words, signs, and grips accordingly, after which the Expert says—Brother Junior Warden, the words, signs, and grips have been faithfully rendered.

This is repeated successively by the Wardens, following which the Venerable Master proclaims the newly initiated Brother in the grade of Fellowcraft. The Master of Ceremonies causes him to progress in the step of a Fellowcraft, has him give the battery on the level cubic stone, and conducts him to the right of the Venerable Master, who causes him to be seated there.

V. M. (*one rap*)—Brothers Senior and Junior Wardens, invite the Brethren in your respective columns to join me in applauding the acquisition which the Lodge has just made of a new Fellowcraft.

They applaud accordingly. The Master of Ceremonies then joins the newly made Fellowcraft who returns the usual thanks to the Lodge, and the thanks are acknowledged. The Orator then gives a discourse on the Fellowcraft Degree. The bag for proposals and the box of assistance are passed by order of the Venerable Master.

V. M.—(*one rap*)—Brothers Senior and Junior Wardens, please announce to your respective columns that those Brethren who may have propositions to offer for the good of the Order in general and for that of this Worshipful Lodge in particular, may have the floor.

The Wardens make this announcement.

Instruction

V. M.—(*one rap*)—Brother Senior Warden, are you a Fellowcraft?

S. W.—Examine me, Venerable Master.

V. M.—Where were you received as a Fellowcraft?

S. W.—In a Lodge of Fellowcrafts.

V. M.—How were you prepared?

S. W.—I was conducted with a gauge in my left hand to the door of the Temple.

V. M.—How were you admitted?

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S. W.—By five knocks.

V. M.—What were you asked?

S. W.—Who is there?

V. M.—What was your answer?

S. W.—An Apprentice, who asks to be passed from the perpendicular to the level.

V. M.—How did you have the temerity to arrive at that point?

S. W.—Because I was a free man and of good character.

V. M.—What were you then told?

S. W.—To enter.

V. M.—What happened to you after you entered?

S. W.—The Venerable Master first questioned me, then he caused me to make five journeys, whose significance he explained to me.

V. M.—What did you do after completing these journeys?

S. W.—I was caused to assume my obligation.

V. M.—What was conferred on you subsequently?

S. W.—The words, signs, and grips of a Fellowcraft.

V. M.—Give me the sign. (*done*) What does it express?

S. W.—It reminds me of an important point in the obligation of a Fellowcraft.

V. M.—After being admitted as a Fellowcraft, did you work in that capacity?

S. W.—Yes, Venerable Master, on the construction of the Temple.

V. M.—Where did you receive your wages?

S. W.—At the column J

V. M.—Who met you at this column after you had been conducted hither?

S. W.—A Warden.

V. M.—What did he ask you?

S. W.—To give him the password of a Fellowcraft.

V. M.—What is it? S. W.—.

V. M.—What does this word signify?

S. W.—It is Hebrew for an ear of corn, to denote the fruits of wisdom.

T H E R I T E O F M I S R A I M

V. M.—What did you see when you were under the crossbeams?

S. W.—Two beautiful columns of bronze.

V. M.—What are their names? S. W.—. . . and

V. M.—What is their height?

S. W.—Twenty-three cubits with their chapiters.

V. M.—With what were these chapiters surmounted?

S. W.—With lilies and pomegranates.

V. M.—Were they massive? S. W.—They were hollow.

V. M.—Which (*here the sentence seems to be incomplete*)

S. W.—They were of polished metal.

V. M.—Where were they cast?

S. W.—Near the banks of the Jordan in clay soil between Simeoth and Zarephath.

V. M.—What was the interior of these columns intended to receive?

S. W.—The instruments of Geometry and the treasure, which was to furnish the wages of the workmen.

V. M.—Give the sacred word of a Fellowcraft.

S. W.—I cannot repeat it except.

V. M.—What does this word signify? S. W.—Wisdom.

V. M.—Where is your Lodge situated?

S. W.—In the East near the Valley of Jehosophat in a place where Truth, Peace, and Unity reign.

V. M.—What are the laws of Free and Accepted Masonry?

S. W.—To abhor and punish crime; to defend and honor the truth.

V. M.—What must a Mason avoid?

S. W.—Envy, calumny, and intemperance.

V. M.—What must he observe?

S. W.—Prudence, discretion, and beneficence.

CLOSING

V. M. (*one rap*)—Be upstanding and in order as Fellowcrafts, my Brethren, for the purpose of closing our labors. Brother Junior Acolyte, what is your place in the Lodge.

Jr. Acolyte—At the right of the Senior Warden.

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V. M.—Why, my Brother?

Jr. Acolyte—To carry his orders to the Junior Warden and to see that the Brethren are arranged properly in their respective columns.

V. M.—The place of the Senior Acolyte?

Jr. Acolyte—At the right of the Venerable Master.

V. M.—Why, Brother Senior Acolyte?

Sr. Acolyte—To carry your orders to the Senior Warden and to all the Office Bearers to the end that our labors may be more promptly executed.

V. M.—The station of the Junior Warden?

Sr. Acolyte—In the South, Venerable Master.

V. M.—Why, Brother Junior Warden?

J. W.—The better to observe the sun in its meridian, to send the workmen from labor to refreshment, to call them again from refreshment to labor—all for the good of humanity and the prosperity of the Order and the Lodge.

V. M.—The station of the Senior Warden?

J. W.—In the West.

V. M.—Why, Brother Senior Warden?

S. W.—As the sun sets in the West to close the day, likewise is the Senior Warden stationed in this part of the Lodge to close the Lodge, pay the workmen and send them away content and satisfied.

V. M.—Are the workmen content, my Brother?

S. W.—They have so signified in both columns, Venerable Master.

V. M.—How old are you as a Fellowcraft, Brother Junior Warden?

J. W.—Five years old, Venerable Master.

V. M.—How long do Fellowcrafts labor?

J. W.—From the middle of the day to the middle of the night.

V. M.—What is the hour, Brother Senior Warden?

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S. W.—Midnight, Venerable Master, and the sun is at its inferior meridian.

V. M.—Since the sun has entered its inferior meridian, and since it is the hour for closing our labors, join me, Brothers Senior and Junior Wardens, in carrying out these designs.

*Then the Venerable Master gives the kiss of peace to the Senior Acolyte, who carries it to the Senior Warden, who transmits it to the Junior Warden by the Junior Acolyte. Then the Venerable Master gives five raps in accordance with the battery of the grade (which is repeated by the Wardens) and says—*In the name of the Supreme Being, the Lodge of Fellowcraft Masons of the Rite of Mizraim is closed; let us retire in peace, my Brethren, but previously let us swear not to reveal any of our labors of the day.

*The Brethren extend their hands and say—*We swear.

V. M.—With me, my Brethren.

He makes the sign, gives the battery, and concludes by saying—

Hallelujah! Hallelujah!! Hallelujah!!!

C O L L E C T A N E A

THIRD DEGREE

MASTER

DECORATION OF THE LODGE

The Lodge is hung in black; the hangings are equipped here and there with death's heads in white and spots of the same color are arranged in groupings of 3, 5, and 7, in the nine points of the Lodge. In the East the JEHOVAH is painted with a black background.

The Lodge is lighted by nine stars situated three in front of each light.

COSTUMES

Master Masons are clothed in long black mantles; they wear hats with crepe on them, white gloves, aprons edged and lined with blue; blue sashes, passing from right to left, at the lower ends of which are suspended triangles enclosed in circles.

The Master of the Lodge, moreover, wears a black mantle, white gloves, etc, etc., a death's head surrounded by two sprigs of acacia on his breast or on his sash, which he wears crosswise and at the end of which hangs a square. The crepe on his hat is white.

TITLES

The Master of the Lodge is called Right Worshipful.

The Wardens are called Right Venerable.

The Brethren are called Venerable Masters.

OPENING

The Right Worshipful Master gives one rap which is repeated by the Right Venerable Senior and Junior Wardens and says:

R. W. Master—Right Venerable Brother Senior Warden, what is the first duty of the Senior Warden in a Master's Lodge?

R. V. Senior Warden—It is to see that the middle chamber is covered against all indiscretion.

R. W. Master—Assure yourself of this, my Brother.

The Senior Warden sends his Acolyte to see that the doors of the

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Temple are secure; after this has been done and he has made his report, the Senior Warden says—Right Worshipful Master, we are covered.

R. W. Master—What is your second duty?

R. V. Senior Warden—It is to see if all the Brethren, who are present, are Master Masons of this Lodge.

R. W. Master—Be upstanding and at order as Master Masons facing the East.

All Master Masons place themselves in order.

R. W. Master—R. V. Senior and Junior Wardens, pass along your respective columns and assure yourselves that all the Brethren are Master Masons of this Lodge.

The Wardens go to their respective columns, take the sign and the password from each Brother. When this examination has been completed, and the Wardens have returned to their stations, the Junior Warden gives one rap and says to the Senior Warden—R. V. Brother Senior Warden, all the Brethren of the column in the South are Master Masons and are of this Lodge.

The Senior Warden gives one rap and says—R. W. Master, the Brethren of both columns are all Master Masons and are of this Lodge.

The R. W. Master still standing says—Venerable Brother Junior Acolyte, what is your place in a Lodge of Masters?

V. Jr. Acolyte—At the right of the R. V. Senior Warden, where you have placed me, R. W. Master.

R. W. Master—Why, Venerable Brother?

V. Jr. Acolyte—To carry his orders to the R. V. Junior Warden and to see that the Master Masons are arranged decently in their respective columns.

R. W. Master—The place of the V. Sr. Acolyte?

V. Jr. Acolyte—At your right, R. W. Master.

R. W. Master—Why, Venerable Senior Acolyte?

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V. Sr. Acolyte—To carry your orders to the R. V. Senior Warden and to the Office Bearers to the end that our labors may be the more promptly executed.

R. W. Master—The station of the R. V. Junior Warden?

V. Sr. Acolyte—In the South.

R. W. Master—Why, R. V. Brother Junior Warden?

R. V. Jr. Warden—The better to observe the sun on its meridian, to send the workmen from labor to refreshment, to call them again from refreshment to labor, all for the good and the prosperity of the Order and the Lodge.

R. W. Master—The station of the R. V. Senior Warden?

R. V. Junior Warden—In the West.

R. W. Master—Why, R. V. Brother Senior Warden?

R. V. Senior Warden—As the sun sets in the West to close the day, so is the Senior Warden located in this portion of the Lodge to close the Lodge, pay the workmen, and send them away content and satisfied.

R. W. Master—The station of the R. W. Master?

R. V. Senior Warden—In the East.

R. W. Master—Why, R. V. Brother?

R. V. Sr. Warden—As the sun rises in the East to open the course of the day, so is the R. W. Master there to open the Lodge, direct it in its labors, and enlighten it with his lights.

R. W. Master—At what hour do Masons open their works in the grade of Master Mason, R. V. Junior Warden?

R. V. Jr. Warden—When the sun has arrived on its meridian.

R. W. Master—What is the hour, R. V. Brother Senior Warden?

R. V. Senior Warden—It is high noon, R. W. Master, and the sun is on its meridian.

R. W. Master—Since the sun has entered its meridian and since it is the hour for opening our labors, join me, R. V. Brothers Senior

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and Junior Wardens, in offering to the Supreme Being the homage of our love and in asking him for assistance in the difficult labors, to which we are now about to devote ourselves.

The R. W. Master uncovers, descends from the altar, holding his gavel in his hand, and takes his position in the middle of the Lodge; the two Wardens at his side, all facing the altar. The R. W. Master bows and says aloud—

PRAYER

Sovereign Master of worlds, source of motion, light, and fertility, sacred regulator of universal harmony, thou fillest both time and space; the elements obey thy voice in following the paths which thou dost prescribe for them, in spite of the changeableness and the deception of the matter, of which they are composed. It is by thee that everything lives and that nothing dies. Eternal regenerator of physical nature, permit the workmen on this Temple to regenerate in themselves their moral nature, deign to smile upon their labors and to hasten their work by thine all-powerful protection. Accept the simple and sincere worship which they render thee, bless the materials of their Temple, and grant that their work shall be as imperishable as thou.

Amen! Amen!! Amen!!!

The R. W. Master resumes his station at the altar and the Wardens return to their stations. Then the R. W. Master gives seven raps according to the battery of the grade (*****), which are repeated by the Wardens, and, sword in hand, he says—*

To the glory of the Supreme Being, in the name and under the auspices of the Sovereign Grand Master Absolute of the 90th and last degree, the Supreme Power for France of the Masonic Order of Mizraim, and of its four series, the labors in the degree of Master Mason are opened in the Worshipful Lodge of in the Valley of and all the Brethren are instructed to remain quiet.

With me, my Brethren.

C O L L E C T A N E A

He gives the sign and the triple battery of the grade and the acclamation. He then recovers and the Senior Warden says—R. V. Junior Warden and V. Master Masons, who compose my column, our labors are opened.

R. V. Jr. Warden—V. Master Masons, who compose my column, our labors are opened.

R. W. Master—Be seated, my Brethren.

ORDER OF LABOR

(See ritual of the 1st degree, also below the preliminaries to the reception.)

RECEPTION

No Fellowcraft can be admitted to the grade of Master, under pain of punishable irregularities, who has not answered the following questions in a Masonic manner and in writing. These questions are to be transmitted to him 18 days prior to that fixed for his reception.

MODEL

1. What is God?
2. Is it proper to offer him worship?
3. Are all types of worship equally acceptable to him?
4. What results do men obtain from public worship?
5. Is the soul immortal?
6. Are the rewards suffered by the wicked the results of inborn sentiment or of the teachings of education?
7. Is virtue the source of happiness?
8. Is this quality inherent in nature or is it a matter of convention?
9. How should one view the evil which in this world always accompanies the good?

A copy of his answers must be sent to the Grand Chancellery of the Supreme Council within the three months following the reception of the Master Mason. The Very Reverend Orator and

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the Secretary will certify that this copy is true and genuine. The original copy shall remain in the archives of the Lodge. Nine days before the reception and nine days after that on which the above questions have been transmitted to the candidate, they shall be requested back with his answers and his comments added thereto and signed by him. If the latter are not satisfactory, the initiation shall be put off for three months. At the expiration of this time the same questions shall be proposed to him anew. If the answers are not more reasonable, it shall be postponed again for nine months, in which case the same formalities shall be repeated. If then his answers do not indicate that he is a proper person to receive further light, he shall not be questioned again but his case shall be called to the attention of the Supreme Council by the Representative of the Lodge.

PRELIMINARIES TO THE RECEPTION

Before the introduction of any visitors, the R. W. Master shall have the answers of the candidate read to the questions which have been propounded to him.

The R. W. Master gives one rap and says—V. Brothers Senior and Junior Wardens, will you ascertain of your respective columns if the V. Master Masons, who occupy them, have any comment to make on the matters, which have just been called to their attention; also whether or not they give their consent to the admission of the Perfect Fellowcraft now presented for initiation into the third degree.

The R. V. Senior Warden gives one rap and says—R. V. Brother Junior Warden and all Brother Master Masons, who adorn my column, please make your observations on the matters just brought to your attention, or give to the reception of the candidate the usual indications of your approbation.

The Master Masons in the North give their observations or indicate their assent. The Junior Warden gives one rap and says—V. Master Masons, who adorn my column, please make your observations

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on those matters just brought to your attention, or give the reception of the candidate the usual indications of your approbation.

R. V. Jr. Warden—V. Brother Senior Warden, silence reigns in my column.

R. V. Sr. Warden—R. W. Master, silence reigns in both our columns

R. W. Master—V. Brother Master of Ceremonies, kindly repair to the area before the Temple and ascertain if there are any visitors.

See ritual of the first degree. After the visitors have been introduced, the R. W. Master says—V. Brother Grand Expert, the reception of the candidate has just received the unanimous approbation of the Master Masons of this Worshipful Lodge. Please repair to him and prepare him for the high favor which has been conferred on him.

The Grand Expert retires and repairs to the candidate.

R. W. Master—V. Master Architect, kindly make the customary preparations in the Temple.

The sacred fire is brought into the Lodge. In the middle of the room is placed a bier covered with a mortuary drape. At the head of the bier is a square, at the foot is an open compass.

After this the last Master Mason received is caused to recline on this bier, his feet toward the East, his heels forming a square, his right hand on his heart, holding a sprig of acacia, his left hand extended at the side of his body, a white linen cloth covering him from waist to foot, his apron raised to the lower lip and covered over all with a white cloth tinged with blood.

After these arrangements have been made, the lights are extinguished with the exception of a lamp filled with spirit of wine, which burns on the altar of the R. W. Master.

PREPARATION OF THE CANDIDATE

The candidate must be without his shoes, his arms and breasts bare; he must have a small square suspended from his right arm, a

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cable-tow making three turns about his waist, wearing a Fellow-craft's apron and his eyes hoodwinked.

LABORS AT RECEPTION

As the candidate is approaching the middle chamber under the guidance of the Grand Expert, the latter tells him without affectation, that consternation seems to reign in the Lodge; that up to that moment no one has ascertained the cause of the grief, which is being manifested by frightful signs and that he presumes that some great evil has befallen, that in such a case his reception might well be delayed; but that, regardless, he should present himself and try to have the reception proceed.

When they have arrived in the area in front of the Temple, the Grand Expert withdraws under some pretext or other and tells the candidate that his absence will not be long. He returns immediately but very gently so as not to be heard, places himself at the door of the Lodge with silent steps so as to observe all which may take place. Meanwhile, the Junior Expert arrives and knocks gently nine times at the door of the Temple. The door is opened, the most profound silence reigns among the workmen. Nine blasts on a horn answer the nine knocks of the Junior Expert. The door remains ajar.

After having given nine equal raps, which are repeated alternately by the Senior and Junior Wardens, the R. W. Master says—V. Brother Junior Expert, have you at last discovered any traces of the murderers of our Illustrious Grand Master? Will justice be done at last on them? Must we continue to weep without ceasing? Will the blood, which cries for vengeance, be soon satisfied?

Jr. Expert—My searches have all been fruitless but we must not lose hope. Let us unite our efforts and the murderers of Hiram shall not escape us in spite of all the care with which they have attempted to conceal themselves.

R. W. Master—Let us unite our efforts, my Brethren, and the murderers of Hiram shall not escape . . . Do as I do, my Brethren.

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He descends from the altar and approaches the sacred fire; all the Master Masons arrange themselves about him. He says in a loud voice—Hiram is no more!

The Wardens repeat these words.

R. W. Master—Infamous murderers have snatched him away from us. Let us give free rein to our tears, my Brethren . . . Hiram is no more!

The Wardens again repeat.

R. W. Master—Our loss is irreparable. Death has deprived us of that which we held dearest and most precious! Who shall now direct us in the labors of the Temple? With Hiram, my Brethren, we have all ceased to be! Hiram is no more!

(The Wardens repeat)

R. W. Master—Let us purify the profaned enclosure of the Temple which is costing us so much toil and let us vow to avenge at once the murder of Hiram.

All the Brethren say—We vow.

R. W. Master—Great Being of beings, Being supreme and All-Powerful, thou who knowest and who from the depths of thy being seest and judgest the actions of mortals, condemn not our righteous indignation if our grief leads us to sacrifice to the memory of thy most worthy adorer the monsters who have snatched him from us. It is less our vengeance, which we are satisfying than an homage which we render to thy supreme perfection.

Each one resumes his seat, after which the R. W. Master gently gives nine raps, which are repeated by the Wardens, a sad harmony of music is heard, which is succeeded by the most profound silence. The door the Temple is now closed.

Then the Grand Expert approaches the candidate, who has remained entirely alone up to this time, and commands him to ask on his own behalf his initiation into the Master's degree. He takes him by the hand and gives nine knocks at the door of the Temple.

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Jr. Expert—Who is there?

Grand Expert—It is a Fellowcraft who has served his time and who asks for initiation into the secrets of Master Masons.

The Junior Expert repeats this answer to the Junior Warden, who transmits it to the Senior Warden and he to the R. W. Master.

R. V. Sr. Warden—The R. V. Grand Expert is in the area before the Temple, conducting a perfect Fellowcraft, who asks initiation into the degree of Master Mason.

The door is now partially opened and is not closed until after the candidate is introduced.

R. W. Master—Brother Grand Expert, why does he come here distracting us in our grief? Our cries and our moanings should have served to keep away from this place a Fellowcraft and Brother belonging to a class which is suspected of being unworthy of so just a title . . . But perhaps this Fellowcraft is one of those who are the cause of our mourning, perhaps the finger of God has pointed him out for our justice . . . Brother Junior Warden, take with you the Brother Preparer, and, accompanied by four armed Master Masons, go and take this Fellowcraft into custody; inspect him all over; examine his hands; go through his garments carefully; relieve him of his apron, which you will bring to me. In short, assure yourself that there exists on or about him no trace which might lead to the frightful crime which has been committed.

The candidate is taken in charge roughly, he is inspected, his apron and the hoodwink covering his eyes are snatched off. The Junior Expert returns to the Temple with the apron and the hoodwink. The candidate remains in the anteroom with the Preparer and the four armed Master Masons.

Jr. Expert—R. W. Master, I have executed your orders but I have found nothing on the candidate which might indicate that he has committed a crime. His clothing is white, his hands unsullied, and his apron which I am bringing to you is without blemish.

COLLECTANEA

R. W. Master—May the Supreme Being grant that I am mistaken and that this Fellowcraft is not one of those whom we ought to pursue. Nevertheless, my Brethren, if he were innocent, he would assuredly not be ignorant of our grief or of the funereal event which has caused it. Would he then have chosen a moment as dangerous as this in order to present himself here? Should he not have been afraid that our suspicions might have turned against him? My Brethren, if we introduce him into these walls, we shall interrogate him regarding the matter and we shall learn beyond the shadow of a doubt what we should think of him. Do you consider this proper, my Brethren?

They give the ordinary sign of approbation.

R. W. Master—Brother Junior Expert, since this Worshipful Assembly is of a mind to have this Fellowcraft introduced, ask of him how he dared hope to be admitted among us.

The Grand Expert tells the candidate to answer with the password.

R. W. Master—By the password! This audacious answer confirms me in my suspicions. By the password!! . . . How could he know it if it were not the result of his crime? My Brethren, you see here an unequivocal proof of his guilt. But his temerity appears to me inconceivable . . . R. V. Brother Senior Warden, kindly convey yourself to the door of the Temple and examine once more this Fellowcraft with the most skillful attention.

The Senior Warden goes to the door, examines the candidate, looks at his hands, and says—He is the man!

*Then he re-enters and says—*R. W. Master, I have an irrefutable proof of his crime; his hands are tainted with blood.

*Then the R. W. Master raps nine times and says—*There is no more doubt to be raised as to his forfeiture. This Fellowcraft is one of those whom we have to punish; perhaps he is even one of the accomplices and has come here to spy on us. Have him enter.

Let those who are guarding him not abandon him for a single instant; let them place themselves with him in the West. Let all passageways, which lead here, be guarded with care.

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All take their places in the West behind the candidate, who is caused to enter and whom the Preparer holds by a cable-tow.

R. W. Master—Fellowcraft, you must be very bold and very indiscreet, if you are really not guilty (and I have my doubts on the subject), in presenting yourself here at this moment when all your comrades are suspect to us of having this title justly. The marks of grief and the consternation which you perceive on our features, the grief and mourning which surrounds us, the sad elements which you see enclosed in this coffin—all tell you that we are bemoaning a death. Furthermore, if this death had been the result of natural causes, we should be mourning, it is true, but we should have no crime to punish and no friend to avenge. Fellowcraft, have you had a hand in this horrible assassination? Are you of the number of those who committed it? Answer!

He is shown the body enclosed in the coffin.

The candidate answers—No.

R. W. Master—Cause him to make a circuit of this room. It may be that the sight of our tears and of our despair will soften his heart and will arouse him to repent and to make confession of his forfeit.

While the arrangements for causing the candidate to make the circuit of the room are being made and while his back is turned to the coffin, the Master Mason previously placed therein leaves in a manner not seen by the candidate. The Master of Ceremonies takes the candidate by the hand, the Preparer behind him holds him with the cable-tow, the four armed Master Masons escort him. In this manner he is caused to make the circuit of the Lodge. He is then conducted to the rear of the R. W. Master, on whose shoulder the Master of Ceremonies gives five raps (*** *). The R. W. Master turns and asks—Who comes here?*

Master of Ceremonies—It is a Perfect Fellowcraft who asks to be seated in the middle chamber.

R. W. Master—How does he hope to arrive there?

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M. of Cer.—By answering with the password.

R. W. Master—How will he give it if he does not know it?

M. of Cer.—I shall give it for him. *He gives it.*

Then the R. W. Master says to the candidate—Pass S.....

He is conducted to the West

The R. W. Master says—Cause the candidate to advance to the altar. He is caused to make from the South to the West the three Apprentice steps and the five Fellowcraft steps, and from the West to the East the nine steps of a Master Mason. Arriving at the altar his right hand is placed on the Bible, and with the left hand he is caused to hold an open compass, each point of which is applied to one of his breasts. (See ritual of Apprentice degree.)

OBLIGATION

I, A..... B....., of my own free will in the presence of the Supreme Being and this Worshipful Assembly promise and swear eternally on the Sacred Book of the Law, and on my honor, never to reveal the secrets of Master Masons, which are about to be confided to me; to conform to and obey the decrees of the Sovereign Grand Master Absolute of the 90th and last degree, also the orders and instructions of this Lodge; to keep the secrets of my Brethren as my own; never to do them wrong, or to suffer wrong to be done to them; to aid and to serve them with all my power in whatever circumstances they may be found; never to attempt to seduce their wives, daughters, or sisters; to practice constantly temperance, humanity, gratitude; to work without ceasing to perfect my mind and spirit; to strive to banish from my heart ambition, envy, and covetousness; finally I renew here my preceding obligations and I engage myself to fulfill them under the penalty (*here the R. W. Master gives one rap of the gavel and all the Brethren give the sign of the degree*) of having my body separated into two parts, one to the South and one to the North, my bowels burned, their

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ashes cast to the winds, so that there shall remain of me nothing more; and may God preserve me in keeping my obligation.

Amen ! Amen !! Amen!!!

The R. W. Master gives the signs of Apprentice and Fellowcraft and when he has pronounced the sacred word of this latter degree, he says—Brother J , you are now about to represent the greatest man in Masonry, our W. Master Hiram, who was slain before the completion of the Temple of Solomon.

THE MASTER'S LECTURE

David, King of Israel, formed the project of erecting a Temple to the Supreme Being; with this in view he brought together great treasures, but, having ceased to follow the path of virtue, he was thus rendered unworthy of the protection of the Supreme Architect of the Universe; this glory was reserved for his son Solomon. This prince having undertaken the construction of this immense edifice, he invited Hiram, King of Tyre, to have a part in the work. The latter sent to him Hiram, the famous architect. Solomon, having recognized the virtues and the talents of Hiram, entrusted to him the drawing of the plans for the Temple, and turned over to him the direction of the workmen. The works were extensive and the numbers of the workmen were in proportion. These latter were assigned to several classes, and he allocated to them wages according to their several abilities. The Apprentices, the Fellowcrafts, and the Masters among themselves had a password, by which they were recognized and received the wages assigned to them. The Apprentices were wont to assemble at Column B , the Fellowcrafts at Column J , and the Masters in the middle chamber.

Fifteen Fellowcrafts, seeing that the Temple was almost completed and that they had not received the Masters' word because their time had not yet expired, resolved to obtain it by force from our Worshipful Master Hiram on the first opportunity for the purpose of passing as Masters in other countries. Moreover, of these fifteen Fellowcrafts, only three persisted in their design; their names

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were Haemdath, Haghebomoth, and Hakhibouth. These three Fellowcrafts, knowing that Hiram went daily at noon to the Temple to offer his prayers, while the workmen were at refreshment, placed themselves—Hakhibouth at the south gate, Haemdath at the west gate, and Haghebomoth at the east gate, and there they awaited until Hiram appeared for departing.

Hiram directed his steps to the south gate, where Hakhibouth demanded of him the Master's word. Hiram replied that he could not give it to him by himself, and that it was also not otherwise possible to do what was demanded of him; that he must wait patiently until his time was finished. Hakhibouth, not satisfied with this answer, gave him a blow with the gauge across the throat.

Here the candidate is led to the Junior Warden, who seizes him and says—Give me the Master's word.

The candidate refuses. The Junior Warden then gives him a blow with the gauge across the throat. The Master of Ceremonies then conducts the candidate to the Senior Warden. The R. W. Master continues as follows.

Hiram fled to the west gate, where he found Haemdath, who made the same demand of him, and who, upon the refusal which he received from him, gave him a violent blow with an iron square, with which he was armed.

The Senior Warden, after having asked the candidate for the Master's word, and upon his refusal, gives him a blow with the square on his left breast. Then the Master of Ceremonies conducts the candidate to the R. W. Master, who continues.

Hiram, shocked by the blow which he had just received, dragged himself toward the east gate, where he hoped to find his escape, but he was again stopped by Haghebomoth, who, making the same demand, which his two accomplices had made, and having received the same reply, gave him on his forehead such a terrible blow with the setting maul, that he fell dead at his feet.

The R. W. Master gives the candidate a blow with the setting maul on the forehead and pushes him over. Two Brethren are behind him

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to catch him.. he is placed on the bier, and is covered with a black cloth. He is required to hold in his right hand a sprig of acacia. The R. W. Master continues.

The three assassins, after rejoining each other, asked each other for the Master's word, but seeing that they had not obtained it, and desperate at having committed a useless crime, undertook to efface all traces of what had happened. They then took up the body of Hiram and concealed it among the rubbish. At night, having encased it in a coffin, they buried it at the foot of an acacia a little distance from Jerusalem. The disappearance of Hiram having caused an alarm among the workmen of the Temple, Solomon caused to be made exact but useless searches. Then the twelve Fellowcrafts, who had abandoned the original plan of making an attempt upon the life of the Master, had suspicions of the truth. They presented themselves to Solomon in white aprons and gloves, as pledges of their innocence, and informed him of what had happened. The King sent immediately these twelve Fellowcrafts to look for the Master and told them, that, if they succeeded in finding him and if he were dead, they should remember the first words and the first gestures which might then be given. In giving them this order, King Solomon, who feared that the Master in the pain of his agony and hoping to escape death had revealed the words and the signs of the Master's degree, had the intention of substituting for them the first signs made and the first words pronounced upon the sight of his body.

The twelve Fellowcrafts made useless search for five days and, on returning to give a report to Solomon, he delegated nine Master Masons for the same objective. These betook themselves to Mount Tabor, and the second day toward evening, one of them, wearied at the hardships of the journey and with the heat of the day, sat down at the foot of an acacia tree. Observing that the earth beneath him had been freshly disturbed, he proceeded to dig and soon discovered a coffin which he opened without trouble and in which he saw a body. He called his companions and revealed to them his

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sad discovery; it was precisely the body of the Grand Master who had been assassinated. Not daring out of respect to push their search farther, they covered the grave and, in order to recognize it again, they broke off a branch of the acacia tree, which they planted above the grave. After this they made their report to King Solomon. This prince, overwhelmed with the most severe grief, concluded that it could be no one but his Master Architect, Hiram. He ordered them to go and exhume the body and to convey it to Jerusalem.

The Master Masons clothed themselves in white aprons and gloves, and reached Mount Tabor on the second day. They unearthed the body, accompanied by the widow in tears.

Let us now, my Brethren, imitate our ancient Brethren and like them let us endeavor to raise the remains of our unfortunate Master, Hiram.

All the Master Masons rise and follow the R. W. Master who makes two circuits of the coffin. On arriving at the right of the candidate, the R. W. Master takes the sprig of acacia and says— We have arrived at the place which encloses the body of Hiram; this sprig of acacia is the sad indication of that fact; the earth, in truth, appears disturbed; in a moment let us confirm our frightful suspicions.

He withdraws the cloth, which covers the figure of the candidate, and at the same moment he makes the sign of horror and says—

Adonai Adonai!! Adonai!!!

All the Brethren do the same and the R. W. Master continues—

It is indeed the body of our unfortunate Grand Master. Let us now, my Brethren, discharge the duty, which Solomon has enjoined on us upon exhuming the lamented remains.

The R. W. Master takes the candidate by the index finger of the right hand, gives him the grip of Apprentice, and says—B.... The R. W. Master then gives him the Fellowcraft's grip and says—

J....

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Finally the R.W. Master takes him by the right wrist and, with the assistance of the two Wardens who are at his sides, he raises him by the five points of perfection, pronouncing at the same time the sacred word M.....

The R.W. Master then returns to the altar (East), the Wardens and all the Brethren then return to their places.

The candidate is caused to approach the altar where he renews his obligation.

I, A..... B....., renew the promise, which I have already made, never to divulge any of the secrets, which have been or may be confided in me.

The two points of the compasses are held to his breasts and the R.W. Master says—To the glory of the Supreme Being, in the name and under the auspices of the Supreme Grand Council General for France of the Sovereign Grand Master Absolute of the 90th and last degree of the Masonic Order of Misraim and of its four series, and by the powers which this Worshipful Lodge has vested in me, I create and constitute you a Master Mason of the Rite of Misraim. (See ritual of the Apprentice degree.)

The R.W. Master places his sword on the head of the candidate, on the blade of which he raps seven times (*****), he embraces him, and confers on him the signs, words, and grips.*

R.W. Master—The sign of the Order is made by placing the thumb of the right hand on the heart, the palm turned down, the fingers extended to form a square, and drawing the thumb from the right side.

The sign of horror, by raising the two hands opened in the air, the palms outward, and letting them fall three times to the sides, saying each time—Adonai!

The sign of distress (assistance) is made by crossing the hands, turning them and placing them on the head, in such manner that the palms of the hands shall be upwards and the back of

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the hands shall touch the hair; in this position says—Alas, the widow's son!

The pass grip is made by placing the thumb between the fourth and the little fingers and, while making the battery of the grade, say T.....

The sacred word is M..... It is given after having assumed the five points of perfection, at the same time giving the grip. It must not be given all at one time, but only by syllables in the ear, each one assuming the grip of the degree.

The step is the nine steps of the Apprentice.

The battery is seven raps (* *****).

When the words, signs, and grips have been given, the candidate is placed in the South, and the Orator addresses a discourse to him. (See ritual of the Apprentice degree).

INSTRUCTION

R. W. Master—Brother Senior Warden, whence come you?

R. V. Sr. Warden—From the West, R. W. Master.

R. W. Master—Whither are your going?

R. V. Sr. Warden—To the East.

R. W. Master—Why do you leave the West to go to the East?

R. V. Sr. Warden—Because the light first appears in the East.

R. W. Master—What do you go to the East to do?

R. V. Sr. Warden—To seek a Lodge of Masters.

R. W. Master—Are you a Master?

R. V. Sr. Warden—All Masters recognize me as such.

R. W. Master—Where were you received?

R. V. Sr. Warden—In the Middle Chamber.

R. W. Master—How did you arrive there?

R. V. Senior Warden—By a spiral staircase, composed of three, five and seven steps and in passing from the square to the compass.

R. W. Master—To what preparations were you subjected first?

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R. V. Sr. Warden—Twice nine days before that fixed for my reception, in order to make sure that no portion of the veil, which I had been assisted in drawing aside during my preceding receptions, remained, nine questions were submitted to me, on the answers to which my admission depended or my rejection. Nine days thereafter I was asked to submit my answers to these nine questions; and finally on the day set apart for my reception I was introduced into the confines of the Temple; my eyes hoodwinked, my arms and breasts naked, a square suspended from my right arm, and divested of all metals.

R. W. Master—In this condition what was done with you?

R. V. Senior Warden—I was conducted by the Brother Grand Expert to the door of the Temple and left alone for a moment.

R. W. Master—What did you hear?

R. V. Sr. Warden—Amidst tears and groans there was talk of mortal remains, of justice, of vain searches; and the terrible silence, which reigned at intervals, was interrupted only by tearful and prolonged sounds.

R. W. Master—What happened to you then?

R. V. Sr. Warden—The deepest calm had succeeded the mournful cries, which I had just heard, when the Grand Expert returned to me and announced that he would request for me initiation into the Master's degree.

R. W. Master—How were you presented?

R. V. Sr. Warden—By nine raps made softly.

R. W. Master—What were the formalities attendant upon your reception?

R. V. Sr. Warden—After nine knocks had been made at the door of the Temple, I heard a voice ask: Who is there? The Grand Expert answered for me that I was a Fellowcraft who, having completed his time, asked initiation into the Master's degree.

R. W. Master—How were you introduced?

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R. V. Sr. Warden—By the password.

R. W. Master—What was done with you when you entered?

R. V. Sr. Warden—I made the circuit of the Lodge.

R. W. Master—Did nothing stop you?

R. V. Sr. Warden—I met with an obstacle behind the R. W. Master.

R. W. Master—What happened to you then?

R. V. Sr. Warden—I was caused to go from the South to the West by three and five steps, then I reached the East by nine steps, where I took the solemn obligation of a Master Mason.

R. W. Master—What happened to you after you had taken it?

R. V. Sr. Warden—I was caused to represent Grand Master Hiram, who was slain before the completion of the Temple of Solomon. Then conducted to the R. W. Master and the Senior and Junior Wardens I received the same demand and was struck in the same manner as was Hiram when Haemdat, Haghebomoth, and Hakhibouth assassinated him.

R. W. Master—What happened to you then?

R. V. Sr. Warden—After giving me the last blow, I was stretched out upon the ground.

R. W. Master—How were you raised?

R. V. Sr. Warden—By the five points of perfection.

R. W. Master—What are they?

R. V. Sr. Warden—Right foot to right foot, right hand to right hand, left hand to back, knee to knee, and breast to the breast of the Master Mason who tiled me.

R. W. Master—What is the meaning concealed under the emblem of this position?

R. V. Sr. Warden—Foot to foot signifies that I must always be ready to fly to the aid of the Brethren. Hand to hand that I must assist them in all their needs. Left hand to back that I will sustain them with all my power. Knee to knee that I must kneel without ceasing before the Supreme Being. Finally, breast to breast that I must never divulge the secrets which have been reposed in me.

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R. W. Master—Where do you keep the secrets, which have been confided to you?

R. V. Sr. Warden—In my heart.

R. W. Master—What did you do after you were raised?

R. V. Sr. Warden—I renewed my obligation, after which the signs, grips, and words of the Master's degree were communicated to me.

R. W. Master—How many signs were there?

R. V. Sr. Warden—Three, which are the sign of the Order, the sign of horror, and the sign of distress.

R. W. Master—Make them for me. (*The signs are given.*)

R. W. Master—How many grips were there?

R. V. Sr. Warden—Two, namely, the pass grip and the (*true*) grip.

R. W. Master—Give the grips to the Venerable Grand Expert. (*They are given.*)

The Grand Expert says—They are correct, R. W. Master.

R. W. Master—How many words were there?

R. V. Sr. Warden—Two, R. W. Master, the password and the sacred word.

R. W. Master—Give them to me.

R. V. Sr. Warden—I cannot give them aloud.

R. W. Master—Then give them to the V. Brother Grand Expert as required by the Order.

The Brother Senior Warden gives the sacred word and the password to the Grand Expert, who then says:

Grand Expert—They are correct, R. W. Master.

R. W. Master—How many signs of recognition are there?

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R. V. Sr. Warden—Seven exterior ones, R. W. Master—three signs, two grips, and two words.

R. W. Master—Why this number seven, my Brother?

R. V. Sr. Warden—It is the number of physical and moral perfection, and it is by this latter that a Master Mason is to be recognized.

R. W. Master—From all that you have told me in the course of this instruction, is it not necessary to conclude that the Institution of the degree of Master Mason dates from the time of King Solomon?

R. V. Sr. Warden—The Institution is much older than that. It is true that at this period Masonry underwent great changes, that the degree of Fellowcraft was instituted, and that from that time it took the name of Masonry; but the foundation, the teachings, and the customs are the same and have never varied.

R. W. Master—What are the changes, which Masonry underwent at this period, and what were the distinguishing characteristics thereof?

R. V. Sr. Warden—The Egyptians, in perfecting the Sciences entrusted to them by the Wise Men of Chaldea, veiled them in emblems strange to the eyes of the vulgar, but sublime to the eyes of those who possessed a knowledge of them. Moses was initiated into their mysteries; this great law-giver formed within himself the highest idea of them, and resolved to establish them in the bosom of the privileged tribe. He carried out this enterprise and Mount Sinai became witness of the first initiation. Steeped with a religious respect for the ingenious symbols with which the Magi had enveloped the sublime virtues of the moral and the physical, he guarded them well against any change. His successors employed them with the same reservations; and it was not until the reign of Solomon that an indiscreet person, whose name has been lost, having permitted the secrets of the Order to

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escape, aroused the murmurings of a blind people against what they called the symbols of paganism. The Initiates feared for the Order and asked the consent of King Solomon for the substitution of new hieroglyphs for those preserved by the Egyptians. Solomon approved their fears and, after mature deliberation, he was convinced that the ancient hieroglyphs should be replaced by the appropriate emblems drawn from the instruments used for material construction.

R. W. Master—In what respects did the new emblems differ from the ancient ones?

R. V. Sr. Warden—Most Egyptian hieroglyphs represented animate beings, formed sometimes of parts belonging to beings very slightly resembling their former shapes; and by their tendencies. The numerical and geometrical combinations in their end results were hieroglyphics; the numbers three, four, seven, nine, and the generator ONE, were emblems greatly respected; the triangle was a sacred hieroglyph, the circle was the symbol of eternity, the cube was that of strength, &c, &c. The Masonic hieroglyphics were the same but nevertheless with this difference: that the animated symbols are replaced by drawings of the instruments of mathematics and of Masonry.

R. W. Master—What was the grade of Master among the Egyptians?

R. V. Sr. Warden—The same for the basis and for an infinite number of details. Its allegory known with us was known also to them; moral regeneration was the emblem of the physical regeneration; all regeneration carries through to an end; every end is accompanied by destructive principals; here Hiram (that is, purity of life) is slain by Haemdat, Haghibomoth, and Hakhibouth, Hebrew names which signify Envy, Ambition, and Cupidity; with the Egyptians Orsi (existence) was slain by his brother Typhon (a name expressing overflowing, or rather, by representing it in symbolic form, the disintegration of nature to sup-

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ply a new successions of forms.) This disintegration was represented by the number nine, Typhon committing this crime with 72 accomplices, which number added to nine (connected with the disintegration of nature) gives 81, the product of this addition and of the multiplication of nine times nine, and the symbol of the regeneration of beings, etc, etc.

R. W. Master—What is Masonry?

R. V. Sr. Warden—The knowledge of Nature and of its laws.

R. W. Master—What is a Master Mason?

R. V. Sr. Warden—A man devoid of weaknesses and vulgar prejudices, whose only tenet is moral perfection, whose only journey is one of continual regeneration of the mind; that is to say, a constant and scrupulous attention to combatting the degrading passions and the vices inherent in the human race.

R. W. Master—How is he recognized?

R. V. Sr. Warden—Between the Square and the Compasses.

R. W. Master—With what number of Brethren is a Lodge of Master Masons perfect?

R. V. Sr. Warden—With the number nine, i.e., the R. W. Master, two R. V. Master Masons in the persons of the Senior and Junior Wardens, and six worthy Master Masons.

R. W. Master—Why do the three first named employ the mallet?

R. V. Sr. Warden—In order to remind us unceasingly that matter gives a sound when it is struck, and likewise that we should be sensitive to the cry of virtue and to the blessings of the Supreme Being.

R. W. Master—On what do Master Masons work?

R. V. Sr. Warden—On the trestle board.

R. W. Master—Where do they receive their wages?

R. V. Sr. Warden—In the middle chamber.

T H E R I T E O F M I S R A I M

CLOSING

The R. W. Master gives one rap and says—Be upstanding and in order as Master Masons, my Brethren, for the purpose of closing our labors.

Brother Junior Acolyte, what is your place in a lodge of Masters?

Jr. Acolyte—At the right of the R. V. Senior Warden.

R. W. Master—Why, my Brother?

Jr. Acolyte—To carry his orders to the Junior Warden and to see that the Brethren are arranged properly in their respective columns.

R. W. Master—What is the place of the Senior Acolyte?

Jr. Acolyte—At the right of the R. W. Master.

R. W. Master—Why, Brother Senior Acolyte?

Sr. Acolyte—To carry your orders to the R. V. Senior Warden and to all the Worthy Officers that their labors may be the more promptly carried out.

R. W. Master—The station of the R. V. Junior Warden?

Sr. Acolyte—In the South, R. W. Master.

R. W. Master—Why, Brother Junior Warden?

R. V. Jr. Warden—The better to observe the sun on its meridian, to call the workmen from labor to refreshment, to recall them from refreshment to labor, all for the good of humanity and the prosperity of the Order and of the Lodge.

R. W. Master—The station of the R. V. Senior Warden?

R. V. Junior Warden—In the West, R. W. Master.

R. W. Master—Why, R. V. Brother Senior Warden?

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R. V. Sr. Warden—As the sun sets in the West to close the day, so stands the Senior Warden in that part of the Lodge to close the Lodge, pay the workmen, and send them away content and satisfied.

R. W. Master—Are the workmen content, my Brother?

R. V. Sr. Warden—They have so signified, R. W. Master.

R. W. Master—R. V. Junior Warden, how old are you as a Master Mason?

R. V. Jr. Warden—Seven years, R. W. Master

R. W. Master—How long do Master Masons labor?

R. V. Jr. Warden—From noon to midnight.

R. W. Master—What is the hour, Brother Senior Warden?

R. V. Senior Warden—Midnight, R. W. Master, and the sun is on its inferior meridian.

R. W. Master—Since the sun has entered its inferior meridian and since it is the hour for closing our labors, join me, Brothers Senior and Junior Wardens, for proceeding accordingly.

*Then the R. W. Master gives the kiss of peace to the Senior Acolyte, who carries it to the Senior Warden, who sends it to the Junior Warden by the Junior Acolyte, following which the R. W. Master gives seven raps according to the battery of the grade, which are repeated by the Wardens, and says—*In the name of the Supreme Being, the middle chamber of the third degree of the Rite of Misraim is closed. Let us retire in peace, my Brethren, but first let us swear to reveal nothing of the day's labors.

*The Brethren stretch forth their hands and say—*We swear.

R. W. Master—With me, my Brethren, the sign.

He makes the sign, gives the battery, and concludes with the ordinary acclamation.

FINIS