

CAGLIOSTRO'S EGYPTIAN RITE

FOREWORD

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

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

APPRENTICE DEGREE

RECEPTION OF APPRENTICES OF THE EGYPTIAN LODGE PREPARATION OF THE LODGE

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

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

The throne of the Venerable is elevated three steps.

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

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

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

THE BACKDROP OR CURTAIN OF THE LODGE

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

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

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

THE ATTIRE OF THE VENERABLE

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

CHAMBER OF REFLECTION

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

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

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

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

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

OPENING OF THE LODGE

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

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

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

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

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

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

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

ENTRANCE OF THE CANDIDATE

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

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

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

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

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

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

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

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

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

The Lodge will then be closed.

APPRENTICE CATECHISM OF THE EGYPTIAN LODGE

Q.—Are you an Egyptian Mason?

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

Q.—Whence came you?

A.—From the Far East.

Q.—What did you observe there?

A.—The great power of our founder.

Q.—What significance does it have for you?

A.—Knowledge of God and myself.

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

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

Q.—What does natural philosophy signify?

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

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

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

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

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

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

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

Q.—How should these three hours be employed?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2nd—Ad metallorum (7).

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

4th—To soften and liquify the solid part.

5th—To congeal and harden the liquid part.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q.—For what reason were my hands tied?

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

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

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

Q.—What end do the gloves serve?

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

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

Q.—What does the apron signify?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The First, called the superior, primitive or direct.

The Second, acquired or communicated.

The Third, the low, the base or superstitious.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q.—Can I undertake that engagement without scruple?

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

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

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

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

Q.—How?

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

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

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

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

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

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

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

NOTES:

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

EGYPTIAN MASONRY
RECEPTION OF A COMPANION
PREPARATION OF THE LODGE

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

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

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

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

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

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

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

TABLEAU OF THE LODGE

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

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

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

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

REGALIA OF THE VENERABLE

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

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

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

THE CHAMBER OF REFLECTION

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

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

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

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

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

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

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

The Venerable will ask "Who knocks?"

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

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

OPENING OF THE LODGE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The assistants respond "Sic transit gloria mundi".

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

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

He will then present the gloves and say:

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

The Venerable will continue:

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

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

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

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

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

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

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

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

CATECHISM OF COMPANION OF THE EGYPTIAN LODGE

Q.—Are you a Companion?

A.—I am, with the proof in my spirit.

Q.—What is that proof?

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

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

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

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

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

Q.—What is your age?

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

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

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

Q.—What are they?

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

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

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

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

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

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

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

Here are the seven commandments:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- A.—That the acting Master at that moment raises his spirit to God, and that he is shedding the physical part, that he may be occupied by nothing but his moral part.
- Q.—Why does he raise his right hand with the fingers extended, and hold the left to the rear?
- A.—To let his assistants know that while the Supreme Being is overcoming chaos, it calls for that attitude.
- Q.—Why does he whimper and pronounce the word *Heloym*?
- A.—To teach you that the Eternal, through a perfect sign and with that single word, grants the eternal life to the primal matter, through his intermediaries, and to man.
- Heloym* signifies, I wish and I order that my will be done, and that all shall be done accordingly.
- Q.—In the tableau, what is the significance of the temple placed in the middle of the heart?
- A.—That there is no place but in the heart, that one must erect a temple to the Eternal.
- Q.—Why do the sun and moon shine on the heart?
- A.—That you may learn that you can never be perfect, until your body shall have been purified by the celestial fire contained in the primal matter.
- Q.—What is the significance of the assassination of Mercury by a Master?
- A.—It is the emblem of the first physical operation absolutely necessary and indispensable.
- Q.—What do the three stones signify?
- A.—It means that in order that primal matter may become perfect, it is necessary that it be proved by three different changes.
- Q.—What is the purpose of, and why must I always wear, the vestment known as "*talare*"?
- A.—Man having regenerated morally and physically, regains the great power which was destroyed by the loss of his innocence. That power gains for him spiritual vision and primarily it recalls that the physical vestment of every man who is consecrated to

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

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

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

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

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

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

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

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

RECEPTION OF MASTER OF THE INTERIOR OF THE EGYPTIAN LODGE

PREPARATION OF THE LODGE

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

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

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

TABERNACLE

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

TABLEAU

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

VESTMENTS OF THE VENERABLE

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

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

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

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

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

DISCIPLINE FOR THE MASTER

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

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

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

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

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

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

CHAMBER OF REFLECTION

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

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

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

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

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

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

OPENING OF THE LODGE

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

The Acting Venerable will say:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the North—Incense

In the South—Myrrh

In the East—Benzoin

In the West—Balsam Peru

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

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

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

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

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

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

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

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

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

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

CATECHISM OF MASTER OF THE EGYPTIAN LODGE

Q.—Whence came you?

A.—From the interior of the Temple.

Q.—What did you see in the Temple?

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

Q.—What does that star show?

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

Q.—What does that rose signify?

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

Q.—What is the use and what are the duties of the Dove?

A.—They consist of serving as the intermediary between the angels of the Lord and the elected; to give knowledge to these latter of the divine will and finally to convince them of the obvious existence and great power of God.

Q.—What does the sanctuary contain?

A.—The sacred name of God, placed in the middle of a blazing star.

Q.—Give me, I pray you, an explanation of the tableau; what does the phoenix signify?

A.—That a true Mason will be reborn from the ashes; that it will be possible to renew and rejuvenate himself at will, like that bird; so it is certain that it can be said *et renovabitur plumas meas.* (2)

Q.—What is the significance of Time and of the Master who clips his wings?

A.—Since a good Mason has lately come to snip the wings of Time, his life is endless.

Q.—What can be said about the broken and destroyed instruments of torture?

A.—That a Mason having obtained that degree of power, death no longer has any fear for him.

Q.—What is the significance of the overturned hour-glass?

A.—For the immortal man, the measure of time becomes useless.

Q.—What does a sight of the interior of the Temple mean to you?

A.—The most sublime knowledge.

Q.—How do you know that?

A.—Because there was communicated to me a portion of the power which God of his good will granted our Great Founder, and through it, permitted me to regenerate a man who was lost.

Q.—How were you occupied in that interior?

A.—In glorifying God and accomplishing those duties laid down by our Great Founder.

Q.—What are those duties?

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

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

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

Q.—How did Solomon commence his duty?

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

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

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

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

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

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

Six hours are employed in reflection and rest.

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

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

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

Q.—What does the pentagon represent?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q.—What is the pavilion called?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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NOTES

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

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